

Sri Aurobindo's Connection With Art And Humanity With Reference To His Concept Of Yoga

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Abstract: -

Sri Aurobindo was one of the India's most memorable spiritual leaders. He was essentially an intellectual, a poet, a philosopher, and above all a yogi. His activity as a writer can give the impression that he has lived his four or five different lives in his one life. His creativity and muse came from his yoga practice and ascension to higher states of mind and consciousness. He wrote extensively on yoga and its poetic genius, which is expressed in his masterpiece work 'Savitri'. Spirituality is a single word that describes the three lines of human striving for divine knowledge, divine love and joy, and divine power, which can be expressed in form while satisfying the internal joy of Supramental vision. It is the highest and most perfect art that satisfies the law, beauty, the emotional assertion of man, the expression of life and external reality, is the inner spiritual truth, the deeper non-trivial reality of things, the joy of God in the world, manifestation of divinity expressed in the phenomenal creation of the God. In this essay, Sri Aurobindo discusses the strong connection between the art and human nature in relation to his concept of Integral yoga.

Keywords: - Yoga, Human Evolution, Consciousness, Supramental Sense

INTRODUCTION

Sri Aurobindo Ghosh (15 August 1872 – 5 December 1950) is considered as the most enlightened and mystical poet of Indian and English poetry. Sri Aurobindo is known as the founder of Integralism whose aim is to perceive God, integrate our physical, mental and spiritual aspects and manifest God on earth. According to Sri Aurobindo, all life is Yoga, while Yoga as sadhana is a methodical effort towards self-fulfilment, manifesting the latent and latent human potentials. Yoga is a science of living in harmony with nature with oneself. As human beings, we must know how to live in harmony and broaden our vision of life. Success in this endeavour unites the individual human being with the Universal and transcendent Being. Integrated yoga unites the timeless in the temporal, the transcendent in the immanent and the infinite with the finite. To attain the true yoga attitude, you must be ready to do any task that a divine power may assign of whether it involves the physical or spiritual realm. Yoga is an effective exercise that balances not only the body parts, but also the mind and soul. For this reason, not only physical problems, but also mental problems can be overcome through yoga.

OBJECTIVES

- To learn about the concept of connecting Art and humanity with Sri Aurobindo's Integral Yoga.
- To inculcate the vision of transforming mind and life through the concept of Yoga.

Yoga as a connection with Divine Power

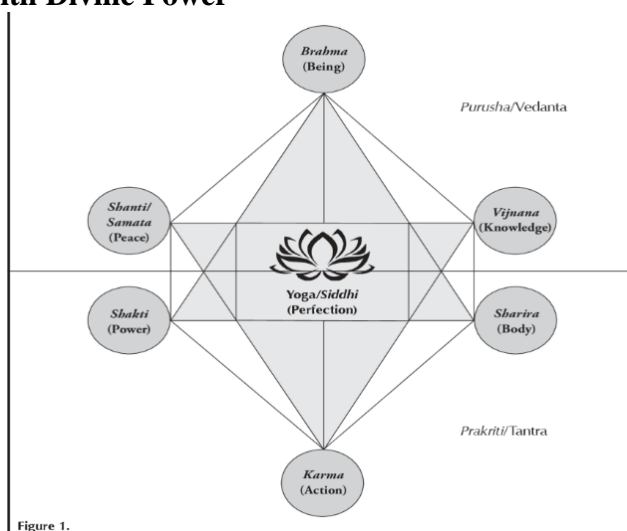
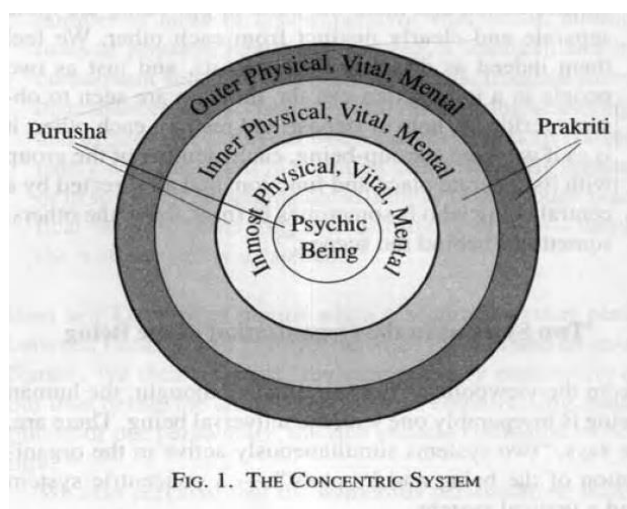


Figure 1.

The yoga of Transformation

“Sri Aurobindo used the term yoga to induce a radical and total change of consciousness and of a particular kind designed in such a way as to provide a powerful and sure step in the evolution of mind human spirit. Into the higher type and of a greater and more complete scope than occurs when a spiritualized being first appears in the material, animal world.” A life of success is not the same as a life of decline. Enlightenment itself does not necessarily transform the whole being; it can only bring extension or elevation or consciousness expansion at the top to achieve something in Purusha section without any radical change in Prakriti section. The transformation brought about by Sadhana can only be achieved if it is sublimation of the being. Ultimate awareness requires the action of consciousness and supernatural forces. Sri Aurobindo’s integral yoga combines the essence of ancient yoga- but its novelty lies in the methodology, the purpose and the whole perspective.



THREE TYPES OF BEING

The outer Being- it includes the physical, vital, and spiritual levels of Being, which characterize our consciousness and our everyday experiences. This includes several levels of the subconscious: a mental subconscious, an important subconscious and a material subconscious, up to the physical unconscious. Integrative yoga involves going beyond this superficial awareness to the broader life of the Inner, more open to spiritual awareness.

The Inner Being- “It is also transitional between the surface or Outer Being and the Psychic or Inmost Being. By doing yoga practice sadhana the inner consciousness is being opened, and life turns away from the outward to the inward. The inner consciousness becomes more real than the outer consciousness, and becomes a peace, happiness and closeness to the Divine”.

The Psychic Being- This transformation of the outer being or ego by the Psychic is called Psychicisation; it is one of the three necessary stages in the realisation of the Supramental consciousness. This Psychic transformation is the decisive movement that enables a never-ending progress in life, through the power of connecting to one's inner spirit or Divine Essence. The Psychic begins its evolution completely veiled and hidden, but grows through successive lifetimes, and gradually exerts a greater influence, taking on the role of spiritual Guide.

THE CENTRAL AIM AND DISCIPLINE OF YOGA

Seeking the Divine is indeed the primary reason for seeking Spiritual Truth and the spiritual life; it is the only indispensable thing and all the rest is nothing without it. Divine once found, in order to manifest, one must first transform one's own limited consciousness into Divine consciousness, in order to live in peace, light, love, strength, endless happiness and become essential nature of a person. We must find the Self, the Divine, only then will we know what the work, the ego or the Divine asks us to do. “Its goal is not to distract from this world and life to heaven or nirvana, but to transform life and being as a definite central object, not as a subsidiary or ancillary. The purpose sought is not attainment of divine enlightenment for the individual, but for the consciousness of the planet”. Discipline must be followed in order to transform the quest of the mind into a living spiritual experience. The first thing we need is the practice of focusing our attention within ourselves. Sri Aurobindo was also very conscious of it. There, you can become aware of your true self and the greater, deeper truth of nature, self-aware, liberation and transformation of nature.

The central process of Yoga

If one wants God, then God Himself will take care of the purification of the soul and will develop Sadhana and give the necessary experiences; it can and will happen if one believes in God and is willing to surrender. For such care implies placing oneself in the hands of God rather than relying on one's own efforts and it implies placing one's trust in God and a gradual surrender. “Sri Aurobindo says that surrender means the inner surrender of mind and survival. The heart of inner surrender is faith and trust in God. Whichever path you take, the only thing to do is to be faithful.”

Yoga and Humanity

Besides establishing a deep connection with the supernatural world, integral yoga also plays an important role in union with divine power. In addition to physical and mental evolutions, yoga is an intense and rapid intellectual transformation. Those who have undergone the process of cognition are now able to withdraw from the world's disturbances. They want to live a quiet and peaceful life where they can have divine visions. Those who do not have any kind of mystical experience; suddenly they have to face the stupidity, the strangeness of this material world. Sadhakas must have been delighted to be freed from this bewildering stage. The supreme power can only be perceived once the spiritual world is conquered. At times, we lose the sense of true power because of the division between the spiritual and physical realms. We have fragmented consciousness, so we have to forget the Divine at first. However, we learn to remember the Divine with constant focus and our chance of forgetting it decreases drastically. We always have the feeling of being helped and blessed by God. If you start feeling the power that belongs to you, chances are you will feel the same power everywhere. The goal of yoga is to attain supreme perfection and fulfilment. But this is not possible without Divine support.

Yoga and Art

“There are certain states of yogic consciousness in which everything is beautiful to the eye simply because it is spiritual - they are reflected in a straight line and govern existence, consciousness and the world as it forms the quality and power of the Ananda. It may not be so to the outer senses, and although it may not often be beautiful to normal aesthetic vision, the yogi sees in it more than the outer eye sees”. He also sees lines, tones, harmonies and expressions that are seemingly invisible and untouchable. Just as an artist does similar things in different ways, he can say that he brings something that is in an object, an object transforms it, adds his own essence to it. But what the yogi sees, what the artist sees, is not necessarily a transformational vision, as it is a vision that becomes manifest. Behind what the object looks like, he discovers that it is something more.

The Spiritual, The Religious and the ordinary human life

Spiritual life (adhyatma jivan), religious life (dharmik jivan) and normal human life of which morality is a part of these three things, and one knows what one wants and do not confuse. Ordinary life is the conscious life of the average human being, separated from its own true self and God, and guided by the laws of ignorance, the common habits of mind, life and body. The religious is the movement of the same ignorant human consciousness, trying to move away from the earth or turn to God. Religious life may be the first approach to the spiritual, but very often it is just a ceremonial, ‘ritual, practice, or just spinning a wheel of fixed ideas and forms without difficulty. Life is straight through a change of consciousness, that is, a shift from ordinary consciousness, ignorant and detached from the true self and God, to a greater consciousness that finds one's true essence and enters first and foremost into consciousness and walk to the living contact and union with God. For spiritual seekers, this shift in consciousness is all they are looking for and nothing else.

The Object of Knowledge

The central goal of knowledge is the recovery of the self, our true self-being. moves towards someone or something absolute, or behind them, or their source or their creator, which means that we touch or enter into this eternal, infinite, absolute identity aiming at a consciousness different from the ordinary awareness of states, ideas, forms and things of knowledge that can be known as permanent, infinite. The means of knowing that we must achieve, other than this temporary Consciousness is nirvana, annihilation of the ego, cessation of all activity, mental, vital and physical, supreme enlightened rest, pure bliss.

The Purified understanding

The first need for preparation is the cleansing of all members of our being especially the path of knowledge, the purification of the mind, the key that opens the door of truth. An uncleansed mind, an uncleansed mind, an uncleansed life confuses the mind, disturbs data, distorts conclusions, obscures vision, and misapplies knowledge. An un purified physical system chokes or stifles its activity. There must be absolute purity. For example, love is the purifier of the mind, and by reducing all our emotions to Divine Love, the mind is completed and filled.

Concentration & Renunciation

Sri Aurobindo says that along with purity there is concentration as an aid in achieving it. Indeed, purity and concentration are two aspects of the same state of being. Purity is the state of being fully focused, appropriately effective, and omnipotent. Purity works through concentration, without which it leads to a state of peaceful tranquility and eternal tranquility. Without purity and concentration, there is no safe state of right thought, right will, right emotion, or spiritual experience. It is impossible to focus completely, fairly, and flexibly. If discipline follows concentration and purification is regarded as the right arm of the yogic body, renunciation is its left arm; for the true Sadhaka of Integral Yoga.

Release from Body, Heart and yoga

On this path of enlightenment, once we have confirmed with our intellect that what appears is the truth and that the self is not the body, life or mind, but these are mere forms, we must correct our minds. It connects life with the body and builds a right relationship with the self. In the world of yoga, the ego is defined as the thoughts, desires, and personality shaped by an individual's sense of who they are. Their mind sometimes is shown only by your own worldview. It means attachment to what the ego wants. It prevents samadhi, the state of bliss and liberation with God.

The Realization of Sachchidananda

“Sachchidananda is the manifestation of higher Purusha. Its infinite presence, consciousness, power and blissful qualities are its higher qualities. Mind, body and life are lower qualities. Due to ignorance, the life of the mind and body is in a state of death because they do not realize Sachchidananda. Realize satchidananda, transform vijnana into the nature of truth, vijñana into the nature of chaitanya, life into the nature of chaitanya, body into the nature of sat, that is, pure essence. The Sadhaka of Integral Yoga must harmonize all to become the perfect and equal unity of the full realisation of the Sachchidananda.”

The Principle of Integral Yoga

All human powers are combined and incorporated into transformative instruments in synthetic yoga, which aims to reach the Divine Essence in all of our powers. In Hatha Yoga, the instruments are the body and life. Through Asana and other physical processes, the body's energies are calmed, gathered, purified, strengthened, and focused to maximum limits. The life force is likewise purified and focused by Asana and pranayama. The tool of choice in Raja Yoga is the mind. Yoga is to control the body and mind with a focus on meditation and energy. Our ordinary mind is first trained, purified and brought into harmony with the Divine Presence. We then summarize the physical forces of existence through the summarization process of Asana and pranayama.

The Supramental Sense

This conception of all supreme consciousness is at odds with our usual theories of senses, mind, and Brahman and these sense organs have evolved separately. The senses are not primary, but merely secondary comforts and temporary bodily functions of the embodied mind. The supermind is capable of acting on its own, independent of the body and physical life and the outer mind, and above the inner mind and its experiences. He can be conscious of anything in any world, any level, any form of cosmic consciousness. Even in the trance state of Samadhi, one can become aware of things in the physical universe.

CONCLUSION

So, this is the way, Sri Aurobindo has touched the different aspects of Yoga for almost every generation. In his works, Aurobindo has discussed the importance of yoga and how it divert human mind into the layers of supreme consciousness. As a result, the primary and forecast weapon to remove all the negative approaches in to order to get the clear vision is Yoga which can be seen in his works like Synthesis of Yoga, The Life Divine, and Letters of Sri Aurobindo etc. He has thrived the art of Yoga in the mind and hearts of reader and spectators. His experience and vision encouraged him to write about Yoga by making references with art and humanity which could be a rare combination in literature.

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