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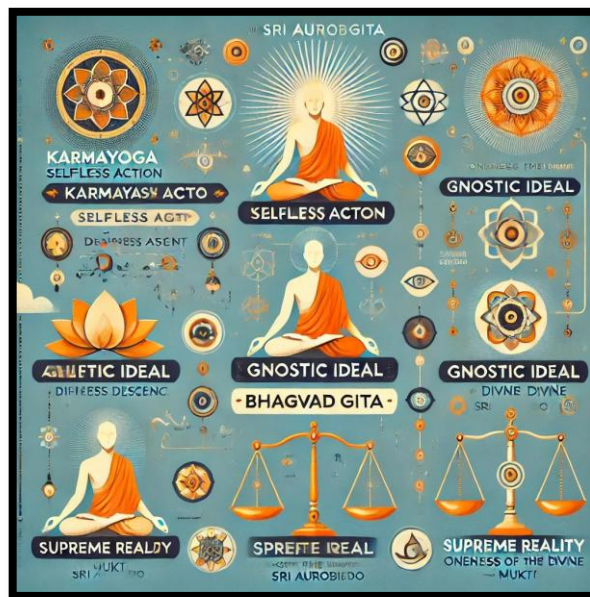
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## Sri Aurobindo's Vision of the Bhagavad Gita: A Path to Spiritual Evolution in context Modern world

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### • Abstract

Sri Aurobindo was a renowned Indian philosopher, spiritual leader, poet, and nationalist who contributed in both India's freedom movement and the development of modern spiritual thought. His life's work was dedicated to the realization of a higher consciousness, which he believed could transform individuals and humanity as a whole. This paper explores Sri Aurobindo's views on Bhagavat Gita as a path to spiritual evolution in reference to Modern perceptive.



*A infographic illustrates key teaching of Bhagavad Gita*

### • Introduction

Several oriental and occidental scholars have expressed their views and opinions regarding the Bhagavadgeeta. Some commentators, especially the ancient Indian saints, have interpreted the Bhagavadgeeta in a way that would be suitable to their own theory or doctrine and have found their own system of philosophy reflected in the Geeta. Shri Aurobindo, who is the most distinguished modern interpreter, strongly resents this attitude and remarks:

“The Geeta is not a weapon for dialectical warfare, it is a gate opening on the whole world of spiritual truth and experience and view it gives us embraces all the provinces of that supreme region. It maps out, but it does not cut up or build walls or hedges to confine our vision.” (Sri Aurobindo, Essays on the Geeta, p. 8.) Aurobindo’s own comments and unique views on some prominent topics and concepts in the Geeta are summarized below:

- ***Karmayoga***

According to Aurobindo, the Geeta is not a book of ethics; it is a book of spiritual life. That which the Geeta teaches is not a human but a divine action, not the performance of social duties but the abandonment of all other duty for a selfless performance of the divine will working through our nature—not any social service but the action of the Best, the God-possessed, the Master-men, done impersonally for the sake of the world and as a sacrifice to Him.

The great visionaries and missionaries like God Krishna, King Janaka, Shankaracharya, Swami Vivekananda did their works not for themselves but for the maintenance and guidance of the people. Through such great people, God works for the well-being of men and women in society.



*Conceptual Illustration  
of Karmayoga*

- ***Concept of Avatara***

According to the Geeta (IV.7), an avatara is born for the preservation of right. This, says Aurobindo, is merely an “otiose” function. This task of preservation of right or Dharma could be accomplished by eminent political and religious leaders.

An avatara, according to Aurobindo, is not merely the descent of spirit into matter but also the ascent of matter into spirit. These two form the essential aspects of “Divinisation.” In the words of Aurobindo:

“The Avatara, therefore, is a direct manifestation in humanity by Krishna, the divine soul of that divine condition, of being to which Arjuna—the human soul, the type of a highest human being—is called upon by teacher to arise and to which he can only rise by climbing out of the ignorance and limitation of his ordinary humanity. It is the descent of God into that divine birth of the human being into which we mortal creatures must climb.”

(Sri Aurobindo, Essays on the Geeta, p. 140.)

- ***Gnostic Ideal***

Aurobindo opines that real knowledge is that on which desirelessness, equality, and the power of sacrifice are founded.

“Always in this sense of supreme self-knowledge is this word jnana used in Indian philosophy and yoga; it is the light by which we grow into our true being, not the knowledge by which we increase our information and intellectual riches.”

Aurobindo tells us further that it is not enough that an individual should become a Gnostic, a knower in the philosophical and spiritual sense of the word, but the whole society or community of Gnostics or perfected people should be created. This will lead to the establishment of the kingdom of God upon Earth.

- ***Supreme Reality***

The Godhead, according to Aurobindo, is secret in every human being (Geeta XVIII.61), guiding and inspiring him at every step of spiritual progress. Various gods whom men worship are only personalities and forms of one Divine Existence.

The Supreme Reality is not an entirely relationless Absolute, but He is the Seer, Creator, and Ruler of the worlds. He is the Guide and Friend of all mankind. Since He is the master of our works, we must perform our works as a sacrifice to this God. By doing so, there is a gradual ascent of mortal being into immortal divine spirit.

- ***Mukti (Liberation)***

According to Aurobindo, real immortality and divinization go together. To identify oneself with the supreme God is the sense of liberation and the secret of perfection. As God Krishna has repeatedly advised us to surrender to Him and remember Him, so Shri Aurobindo reiterates:

“For it is by thinking always of Him with a consciousness united with Him in an undeviating yoga of constant practice that one comes to the divine and supreme purusha.”

When a man has lost his separative personality and has dedicated himself to the Supreme God by means of profound bhakti, he becomes one with Him, attaining divine perfection.

- ***Geeta's Relevance to Modern Society***

Sri Aurobindo argued that the teachings of the Geeta were not meant only for ancient times but had deep relevance for modern society. He applied its wisdom to:

**Overcoming Materialism:** Modern society is heavily focused on external achievements, often neglecting inner growth. The Geeta teaches that material progress must be balanced with spiritual wisdom to create a harmonious life.

**Resolving Conflicts and Crisis:** The battlefield setting of the Geeta represents not just physical war but the inner struggles of human nature. Aurobindo believed that its teachings could help individuals and nations rise above ego-driven conflicts and act from a place of divine clarity.

**Transforming Leadership and Society:** Aurobindo saw Krishna as the ideal divine leader—one who leads not for personal power but as an instrument of the divine plan. He believed that the Geeta offers a model for enlightened leadership, where decisions are made with wisdom, compassion, and a vision for collective upliftment.

**Conclusion: The Geeta as a Path to Divine Life**

For Sri Aurobindo, the Bhagavad Gita was not just a religious text but a practical guide for inner transformation. He believed that its teachings, when rightly understood, could:

- Help individuals transcend their limited self and realize their divine nature.
- Guide humanity towards a higher spiritual evolution through Integral Yoga.
- Establish a new consciousness on Earth, where divine harmony replaces chaos and conflict.

He saw the Geeta not as a book of rigid rules but as a living scripture—one that continuously reveals deeper truths to those who seek its wisdom with sincerity and dedication.

- ***Conclusion***

In short, according to Aurobindo, the greatest yoga is to take refuge from all the perplexities and difficulties of our nature with the indwelling God. When we turn to Him with our whole being, with our

dedicated knowledge and will, then that supreme divine Light, Love, and Power of the highest God take hold of us and lead us to the supreme peace and spiritual freedom.

(Sri Aurobindo, *Essays on the Geeta*, p. 112.)

(Sri Aurobindo, *Essays on the Geeta*, p. 261.)

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