

## SPIRIT OF MAN: REFLECTIONS ON SRI AUROBINDO AND TAGORE'S VIEWS\*

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From the days of my inception in the Dept. of Philosophy at the University of North Bengal, the one who bestowed his heartfelt blessings upon me is none other than Prof. Raghunath Ghosh (under whose repeated insistence I feel honored to call him Raghunath *da*). I have no words to express my regards and the depth of my indebtedness to him for his unstinted help and cooperation in any and every matter that I can recall. I have been able to learn, teach and think over Indian philosophy from new dimensions, greatly because of the teachings I received from him in the course of our numerous academic rendezvous. It is believed in Indian tradition that one can never repay one's parents debts. I believe mine is the same for Raghunath *da*, who is no less than a father-figure for me and yet one whom I can admit to be my *friend* in the truest sense of the term. As a mark of that reverence in my heart, I dedicate the present article to Prof. Raghunath Ghosh.

The main contention of the philosophic traditions through ages has undoubtedly been anthropocentric. This is obvious yet significant, since the very idea of philosophising existence in the world is considered to be man's absolute monopoly. Man asserts his existence in the world and to his own self as well, through his 'search'. This search, however, has got a pyramidal structure. At the base level, there is the search for basic necessities in order to sustain one's body. Then as we gradually move higher up the pyramid, we find our search being concentrated towards things which are meta-worldly. In other words, we search for the ideals; we search in order to attain self-actualisation. This constitutes our ultimate pursuit, and hence, it is situated at the apex of the pyramid.

Regarding the above theme, the views of many great thinkers shroud the mind. Of them the theses of two immensely significant thinkers, - Sri Aurobindo and Rabindranath Tagore, require special attention. An analysis of Sri Aurobindo's philosophy gives us a profoundly philosophical account of his idea of man. The central question of Sri Aurobindo's metaphysics is, 'Why does the world exist?' and 'What is the purpose of our existence in the world?' In his endeavour to find responses to such fundamental questions, he experiences that we are in a constant

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process of searching. We all are in pursuit of certain values and we feel that attainment of such values constitute the meaning of our lives. One such ideal is Perfection. We all want to be perfect. The Supreme Consciousness being the perfect, our search for perfection implies the search for the Supreme Being. Again, we want to know the eternal Truth. We are in constant search for Knowledge. No one wants to remain immersed in falsehood forever. Men strive to rise above all sorts of *mithyā* or illusion, and be enlightened by the beam of wisdom and truth. However, this is not all. Men aspire to have pure Bliss or *ānanda*. *Ānanda* is not mere pleasure (*sukha*) or avoidance of pain (*duḥkha parihāra*). It is an eternal state and consists of tranquillity. It is pure and unwavering, and is thus, referred to as bliss. Men are often unaware of such a state within themselves, but Sri Aurobindo claims that it constitutes the real nature of man. It is the divine in man.

Again, men aspire to be free. We all crave for Freedom. We want freedom from bondage of all sorts, from all our limitations, including our physical ones. And most importantly, we want Immortality (*amṛtatva*). Man desires to maintain his existence forever. Such aspiration of human beings has a significant impact. It has led to the immense development of science through ages. In Sri Aurobindo's words, "science itself begins to dream of the physical conquest of death, expresses an insatiable thirst for knowledge, and is working out something like a terrestrial omnipotence for humanity".<sup>1</sup> However, we do find that the various works of art, literature, philosophy and others have made their creators immortal, even after their physical existence ceases to be. Thus, Sri Aurobindo claims that the search for these ideals or these values constitutes the meaning of our lives.

Now, it is interesting and intriguing to note that there is a stark contradiction between the 'given-self' and the 'ideal-self'. The ideal self has never been experienced. Man is imperfect, fallible and we constantly encounter sorrow and pain. No matter how free one might consider himself to be, yet he is at least bound by the natural laws. Moreover, no being has ever been able to be immortal in the literal sense of the term. Thus, all the ideals lie outside our realm of experience. It,

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<sup>1</sup> Sri Aurobindo, *The Life Divine*, Sri Aurobindo Ashram, Pondichery, 1970, p. 14. Henceforth, *The Life Divine*.

therefore, poses a question before us that how is it possible for us to be in constant pursuit of these values? Is there any definite basis of such aspirations? Or, are these simply our mental constructs? Sri Aurobindo says that all these indicate that we are not just the beings that we find ourselves to be in our ordinary life. There is much more within us.

These values are strived for due to an inner urge or a revolting attitude we experience in us, when we feel that we are compelled to be under these shortcomings forever. It is through such pursuit that our true self demands manifestation. Again, it might be asked that are these values at all real? Rather, is the constant pursuit of such ideals an impediment to our practical life? According to Sri Aurobindo, such a relation of opposition between the actual and the ideal self essentially helps in our advancement towards our ideals and in our practical life as well. However, we all are aware of our limited self and it is undeniable. We can seldom transcend the barriers of our physicality. We, thus, lead our everyday life with the given self. Yet, we can assertively claim that we do hear certain inner voices, receive certain messages from within which invite us or lead us towards these ideals. Sri Aurobindo claims that it is that inner voice which motivates us in our search, and the root of that inner being lies in the fact that we all have a ‘life divine’. Thus, we find in Sri Aurobindo’s metaphysics, a unique attempt to synthesize eternal immortality with the transient, mortal life.

Further analysis of Sri Aurobindo’s theory furnishes the details of his views on man’s nature in greater depth. Tracing the general course of evolution in Sri Aurobindo’s theory, establishes the fact that evolution takes its final leap into the realm of the pure consciousness.<sup>2</sup> The path depicts the passage from the state of complete inconscience to the grade of the supramental, with matter, life and psyche as the successive intermediary stages. In man, the mental grade is best represented, and in him therefore, resides the highest potency of transition to the supramental level. Sri Aurobindo claims that the man that is known to us, or is at least evident to our experience is not the real man. Rather, our senses cannot capture man in his true perspective, that is, the complete man remains the ideal. This is, however, due to the incomplete, bizarre and inadequate knowledge of our given self. Essentially, there are

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<sup>2</sup> *The Life Divine.*, p. 257

two aspects of man's being - the external and the internal. The external is apparent to us. It is that aspect of our being which constitutes our waking-conscious existence.<sup>3</sup> There may even be a subconscious aspect of our life, where there is no waking consciousness. Though, that does not constitute our inner aspect of being. It is distinct from the inner or subliminal<sup>4</sup> parts of our being consisting of the inner physical, inner vital and inner mental aspects. These are not obscure, but the surface consciousness is not always aware of the subliminal self or the *Caitya Puruṣa*<sup>5</sup> as it remains veiled from it. Now, in the *Caitya Puruṣa* or the inner being of man is revealed the *Central Being*,<sup>6</sup> which *Vedānta* terms as the *ātman*. Sri Aurobindo explicitly states his view of man as, "the being of man is composed of these elements, the psychic behind supporting all, the inner mental, vital and physical, and the outer quite external nature of mind, life and body, which is their instrument of expression. But above all is the central being (*Jīvātmā*) which uses them all for its manifestation, it is a portion of the divine Self..."<sup>7</sup>

Sri Aurobindo again divides the central being of man into two aspects – the *Jīvātmā* and the Psychic Being. These two aspects demand distinction. The *Jīvātmā* is conceived of as the spark of the Divine, as the humanisation of *Paramātmā*.<sup>8</sup> It transcends the individual expressions of life and mind in man; whereas, the Psychic Being appears to be a representative of the *Jīvātmā* expressing itself in individual life and existence, and sustaining it. Thus, Sri Aurobindo admits the Psychic Being to be involved in the evolutionary process, but *Jīvātmā* is beyond such. Sri Aurobindo distinguishes between these two aspects of man in yet another way. Everything being an expression of the Divine, both the Psychic Being and the *Jīvātmā* are also manifestations of the Divine. However, as there can be the relation of identity-in-

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<sup>3</sup> *Ibid.* P.733

<sup>4</sup> *Ibid.* P.86

<sup>5</sup> *Ibid.* P.225

<sup>6</sup> *Ibid.* P.898

<sup>7</sup> *The Integral Yoga, Sri Aurobindo's Teaching and Method of Practice, Selected Letters of Sri Aurobindo*, compiled by Sri Aurobindo Ashram Archives and Research Library, Sri Aurobindo Ashram, Pondicherry, 1<sup>st</sup> edition 1993, 6<sup>th</sup> impression, 2010, p.56. Henceforth, *The Integral Yoga*.

<sup>8</sup> *The Psychic Being, Soul: Its Nature, Mission and Evolution, Selections from the Works of Sri Aurobindo and The Mother*, compiled by A.S. Dalal, Sri Aurobindo Ashram, Pondicherry, 1<sup>st</sup> edition 1989, 2<sup>nd</sup> edition 2008, 2<sup>nd</sup> impression, 2012, p. 15. Henceforth, *The Psychic Being*.

difference between the Psychic Being and the Divine, the *Jīvātmā* can merge itself *in identity* with the Divine. This brings forth a highly illuminating and novel interpretation of the Vedāntic utterance - ‘*Tat tvam asi*’ or ‘Thou art That’.

Now, from the above, we can claim that there are three aspects of man according to Sri Aurobindo - the surface or the outer soul, the inner soul or the *Caitya Puruṣa* and the Divine soul or the *Jīvātmā*. The first is related to our physical being, while the second and the third talk of our spiritual existence. The second one refers to that kind of spirituality which gets evolved and transformed; whereas, the third indicates the potential to exist as the Divine. It is, thus, evident that the question of birth and decay can only be raised in the arena of the outer self. The *Caitya Puruṣa* is the subtle soul and, hence, beyond birth or perish. Its function is to lead man to spiritual heights by awakening what is already there in him. It is beyond destruction, endures through births and is ever active in expediting the divine transformation.<sup>9</sup>

Further, it is interesting to note that both Sri Aurobindo and Tagore talk of such an inner self or pure consciousness which has to be attained and realised through our bodily or worldly self. In this context, Sri Aurobindo brings forth a unique procedure which explains not only the world and its creation, but also maps the uplift of man towards divinity. He claims the occurrence of two contrary processes, namely, evolution and involution.<sup>10</sup> Through involution the *Brahman* or *Saccidānanda* eventually transforms into matter. The first product of *Brahman* is the Supermind which retains its unity with the Divine. The Supermind then fragments itself into many and thus, the mental world comes into being which involves only man. This is the level of *individual consciousness*. The subsequent level is that of the vital consisting of all kinds of life forms and is called the *subconscious* level. Finally, the level of *Inconscience* is reached, and there is existence of matter. This entire journey from the level of pure consciousness, that is, *Brahman* to Absolute *Inconscience*, that is, matter is due to its gradual veiling by *māyā* or ignorance. According to Sri Aurobindo, the state of ignorance, that is, the material level is not at state of no-knowledge. Rather the consciousness, here, is in such a concentrated state that it

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<sup>9</sup> *Ibid.*, p. 14

<sup>10</sup> *The Life Divine*, p. 139

appears to be oblivious of all that is around it. The consciousness is there but it is without any manifestation.<sup>11</sup>

Now, evolution represents just the reverse process. As we go higher up the order, starting from the inactive material state, we reach the level of vitality characterized by feelings and emotions like, affinity, anger, fear etc. This level includes both human and other living beings. Next is the mental level which is distinguished by the individual self-awareness or self-consciousness in man. Men, essentially evolving from matter, remain bound to some extent, that is, at least by the physical principles. However, the self-awareness in man which gets gradually expressed by the removal of the veil of Ignorance inspires him to transcend the limitations. He then completely frees himself from the enwrapping of Ignorance and reaches the level of Supermind. There the revelation dawns upon him that there is unity between him and the Divine - *Saccidānanda*. Once this state is attained, the individual consciousness gradually merges with the ultimate pure consciousness, - the *Brahman*. Thus, it may be characterized as the home-coming of Consciousness. Hence, the entire structure of transformation and development of the consciousness depicts that through this upward and downward movement of evolution and involution, that is, through this dual journey man attains his true actualization by being existent (*sat*) as pure consciousness (*cit*) in the state of absolute bliss (*ānanda*).

The journey towards self-actualization of man grasps the central theme of Tagore's philosophy as well. There it acquires a linear form and it is inward directed. It involves the same pursuit for ideals but within one's own self. It is the journey from the worldly or the finite self to the Divine or the Infinite Self. Thus, on one hand, as if we find an upward movement towards divinity transcending our bodily limitations, while on the other, we find an inward motion towards own self to find divinity within. However, the striking harmony that runs through the thinking of the two great philosophers is that, - plurality is real yet Reality is one. In this voyage from the real to the Reality, maintaining one's individuality yet unifying in love (*amṛta*), and admitting plurality yet aiming to arrive at the One reflect the deepest stratum of philosophical insight ever.

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<sup>11</sup> *The Integral Yoga*, p. 45

Rabindranath Tagore starts from our conspicuous worldly existence and states that man and nature can never be in complete unison. They can never move together in perfect harmony. Due to this, wherever man is present, even if he avoids even the slightest movement, or does not make the slightest noise, yet his very existence is conspicuous. Man considers this distinct individuality from nature to be very important. He adheres to and maintains this individuality or distinctness from nature. However, there is a discomfort in man. According to Tagore, such discomfort or the incoherence between man and the rest of nature is due to the incorporation of ego or *aham* in man. The *aham* ascribes individuality to each one of us. However, the individual coherence always awaits a universal coherence or equilibrium. Thus, none of us are satisfied with our mundane life. We all strongly desire harmony. One way of realizing such aspiration is through cultivation of the creative power in us. We create art, literature, music. Monuments are built and societies are formed. We also develop political and religious outlook and several others. The sole aim of these entire endeavours is to produce unison, a harmony among nature, man and his fellow beings by perfectly arranging the various egos of separate individuals.

One, who is segregated, always craves to transcend the distance in between. Tagore claims that this is because we yearn for unity, and in unity alone, we find love. Without love our existence appears futile. This love refers to the divine union with God (*amṛta*).<sup>12</sup> It, however, presupposes prior detachment or distancing. This is because union cannot be meaningful while remaining in union. Here, it might be explored that in order to attain *amṛta*, do we need to give up our *aham* completely? And if it is, then is man really craving for such self-eradication? Tagore asserts that it is never so. Had it been so, man would always have been delighted by any sort of elimination or eradication. On the contrary, men despise eradication and losses. It is most natural to man that he tends to cling to whatever is there with him. So, we might claim that man neither wants incoherence nor wants loss; he wants nothing but love. When equilibrium is attained between detachment and union, man attains love. Tagore, however, emphasises that if the detachment destroys the union or the union

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<sup>12</sup> Tagore, Rabindranath, *Personality, Lectures delivered in America*, The Macmillan company of India Limited, New Delhi, 1<sup>st</sup> edition 1917, Macmillan Pocket Tagore Edition, 1980, p. 106. Henceforth, *Personality*.

overpowers the detachment that is not the true sense of love. It is only when both exist and exist in harmony, complementing one another, love is realised.<sup>13</sup> We want to achieve coherence between separation and union, - we desire both simultaneously. This is indicated in all our efforts. Our creations are nothing but endeavours to achieve unity, retaining the individuality.

Now, Tagore sheds light on another important aspect of the *aham* or ego. He holds that the ultimate aim of our life is to realise the true nature of our soul, and the nature of the soul is identical to that of *Paramātmā*. *Paramātmā* is never the receiver, he is always the giver. He is the Creator and he only creates. Creation, however, means giving away. He gives away unconditionally. It is the very essence of joy to always give away. We all experience that, and thus, we are forever ready to devote ourselves completely in the delight of love.<sup>14</sup>

The soul of man, being essentially similar to that of *Paramātmā*, attains bliss only by giving or donating, and not by taking things for one's self. However, man often fails to realise that the tendency to only acquire and never give away leaves us with pain and sufferings. So, one must realise that our joy resides in being able to give away. Thus we must cultivate the blissful essence of our soul. Now, this requires us to curb the uncontrolled desires of our ego. The *aham* always wants to acquire things for its own self. It never gives away. Rather it always tries to grasp more and more. So we must try to detach ourselves from the ego and develop the feeling that the ego is not 'our self', it is something foreign or external to us. Again, the nature of *aham* is to attract things towards itself, whereas, the nature of the soul is to give away. If we are caught in between, we face great difficulties. Tagore says that in order to prevent such situations we must never identify ourselves with the *aham*, rather remain separated from it. It is our duty to perform actions responsibly, but never hanker after the results (*phala*) brought to us by our ego.

Now, Tagore mentions a positive aspect of this acquiring tendency of *aham*. When we gather something, the ego produces a sense or a feeling in us that the object

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<sup>13</sup>. *Ibid.*, p. 97-98

<sup>14</sup> Tagore, Rabindranath, *The Religion of Man, Introduction* by Andrew Robinson, First published by George Allen & Unwin Ltd., Great Britain, 1931, First published in this edition, 1961, Published by Indus, An imprint of Harper Collins Publishers India Pvt. Ltd., New Delhi, 1993, 2nd impression, 1994, p. 30. Henceforth, *The Religion of Man*.

belongs to us. One can give away only that which he possesses. So the ego produces in us the sense of being a possessor, which entails the sense of being a giver. When we know something as our own, then only we can give it away. This hints at a much deeper realization. It says that we have to gather, but our purpose of gathering is for giving away. Hence, if we realize the divine purpose of *aham* being there in us, then we can make proper implementation of it. In other words, *aham* constitutes the basis of our being a giver. Thus, the ego has positive effects on us too, but only if we use it appropriately.

Next, Tagore points out certain characteristics in man which gives him the place he acquires today in this world. The erect body structure of man is the gaudiest proclamation of his freedom from the established rule of nature and also marks his attitude of insubordination<sup>15</sup> to any conventionality. This upright posture gave him a certain freedom of movement. It made easy for us to turn on all sides and realize ourselves at the centre of things. Physically, it symbolizes the fact that while animals have for their own progress the prolongation of a narrow line,<sup>16</sup> man has the wide circumference of a circle at the epicentre of which he finds himself. One freedom brings about another freedom, and in this way, man's eyesight acquires greater power.<sup>17</sup> This, however, does not mean enhancement of the physical power of his eyesight; rather, from the apical position of a "watchtower"-like body<sup>18</sup> man attains a panoramic perspective which is not merely information about the location of things, but their interrelation and their unity as well. However, the best expression of man's physical freedom is through his hands.<sup>19</sup> In our entire body, it is through the hands that we perform our most creative and most useful works. Thus, the greatest respect for skill, grace and purposefulness is rightfully due to our hands. Now the freedom of view and that of action have been perfectly complemented by the mental freedom in man through his imagination.<sup>20</sup> Thinking or imagination is the most distinctly human of all our faculties. Such freedom is so natural to man that even those who are denied

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<sup>15</sup> *Ibid.*, p. 31

<sup>16</sup> *Ibid.*, p. 32

<sup>17</sup> *Ibid.*, p. 32

<sup>18</sup> *Ibid.*, p. 32

<sup>19</sup> *Ibid.*, p. 32

<sup>20</sup> *Ibid.*, p. 33

of any institutionalized education, or have never been tutored or disciplined in any form, are blessed with such divine gift.

Tagore refers to these as the surplus in man<sup>21</sup> which give him the extra edge over other beings in the world. He highlights another significant aspect of man in this context and provides us with a novel interpretation. He says that man has endless cravings from nature, but that does not diminish his image. Rather it reflects his capacity to take in more and give out proportionately. Moreover, the extra capacities that man has been bestowed with indicate his greater responsibilities.

Further, Tagore discusses certain dualisms in man's nature which are characteristic to man. One such dualism is observed in his physical life. Man's needs are greater in number, and hence, require larger field for search. They also require deeper knowledge of things. This enlightens him with a greater consciousness of himself. The mind also has its positive and negative aspects of separateness and unity. On one hand, it separates the objects of knowledge from the knower and then again unites them through the relationship of knowledge. Thus, to the vital relation of the world of food and sex is added another relation of prime significance, - which is mental, that is in the epistemic or cognitive sense of the term. We then make the world doubly our own by inhabiting it and by knowing it.<sup>22</sup>

There is, however, another dualism in man which does not involve his physical aspect. Rather it is a dualism in his consciousness which concerns *what is* and *what ought to be*. Such conflict is absent in case of animals because their concern involves *what is* and *what is desired*. In man the tussle is deeper. It is between *what is desired* and *what should be desired*.<sup>23</sup> *What is desired* dwells in the heart of the natural life which we share with animals; but *what should be desired* belongs to a life which lies far beyond it. So, man takes a second birth. Though he retains certain habits and instincts of his animal life, yet his true life lies in the region of *what ought to be*. The necessity of the incessant fight with own self has built in man what we call 'character'.<sup>24</sup> From the life of desire it leads man to the life of purpose. This life is in the realm of morals. This moral world essentially signifies the world of humanity.

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<sup>21</sup> *Ibid.*, p. 31

<sup>22</sup> *Personality*, p. 79

<sup>23</sup> *Ibid.*, p. 80.

<sup>24</sup> *Ibid.*, p. 80

Thus, from the world of nature we enter into the world of man where we participate in the life of the *Universal Man*.<sup>25</sup> In Tagorean terms, we lead the life of *Viśvamānava* or *Jivanadevatā*.<sup>26</sup> Tagore refers to this moral world as the world of the *Infinite One*. When we internalize our existence with the *Infinite One* we attain the feelings of joy and perfection. We then realise that the good-ness that is there in us leads us to perfection, and thus, the self attains its actualization. At that time, we also experience the feeling of love (*amṛta*) that constitutes the ultimate essence of the Divine.

Finally, Tagore emphasises on such features of man which signify his greater self. He asserts that from the time man became really conscious of his own self, he also became aware of an inexplicable spirit of unity which gets manifested in the society through him. It is a fine medium of relationship between individuals which does not involve any utilitarian end but for its own ultimate truth. Man realizes that the all-embracing spirit of unity has a divine character, and in it only one can find the highest meaning of life transcending his limited self. Again, with such expansion in the consciousness of human unity, man's God gets revealed to him as *one* and *universal*. Thus, it establishes that the truth of human unity is the truth of man's God.<sup>27</sup> Tagore here again brings in the vision of the *Supreme Man*<sup>28</sup> or *Viśvamānava* to stress on the idea that it is not just a fiction or a mental construct; rather it is more real than individual man. His transcendental personality permeates all.<sup>29</sup> We attain our true religion when we consciously participate in His life form, and then do we find our unbound Joy through suffering and sacrifice. Our love for Him makes us aware of the great love that radiates from His being, - the *Mahātmā* or the *Supreme Spirit*.<sup>30</sup> However, the most significant aspects of our life continue to be those which represent eternal humanity. This is manifested through knowledge, sympathy, deeds, character and creative works. All these are aimed at actualizing the immortal in us, so that even when our mortal existence ceases, man does not perish.

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<sup>25</sup> *The Religion of Man*, p. 94

<sup>26</sup> *Ibid.*, p. 60

<sup>27</sup> *Ibid.*, p. 89

<sup>28</sup> *Ibid.*, p. 90

<sup>29</sup> *Ibid.*, p. 90

<sup>30</sup> *Ibid.*, p. 90

From the entire discussion above, it is thus evident that the very idea of man makes us aware of a being with a body and the power of thinking, that is, consciousness as its essential attributes. However, we know that the general trend in Indian philosophy has always been to create a hierarchical discrimination between consciousness or the self and the body, where the self has got greater significance than the body, and the body supposedly being the seat of all our worldly desires is to be looked down upon as something not integral to us and to be renounced eventually. Thus, all tasks of philosophical importance are solely centred on consciousness. This, however, presents a partial view of man only. If ‘man’ is to be understood in the actual sense of the term, neither the true self in man nor humanity can be cognized completely leaving aside the body. So the concept of body in man should acquire immense significance in understanding man and humanity.

We have seen in our above discussion that this idea attained great significance in the philosophies of Sri Aurobindo and Rabindranath Tagore, beside other noted philosophers, and thus, we find a deep analysis of the necessity of man’s body which eventually paves the way for realising the consciousness or the true self in man. The ideals or the ultimate values which man tries to attain, as mentioned by Sri Aurobindo, all lie in the meta-worldly sphere. However, the interesting position is that man being bound in this material world, and also being in the limits of material body, tries to attain the meta-worldly ideals like, perfection, freedom, immortality which one never experiences in this world. This indicates an immensely significant aspect of man; it shows that the body apparently binds or delimits him but that binding actually propels him to transcend it. Moreover, it is through this body that he strives to attain the Infinite. Sri Aurobindo, in fact, emphasises that it is through such dualisms that man truly realises his manhood. It is through both body and thinking that man retains his individuality, yet becomes one with *Brahman*. Tagore also makes a similar claim, as we have found, but from another perspective. He says that it is through our body and the proper usage of each of its parts, we can create our own place in the world. Our body structure gives us advantages over other animals. Thus, man emerges as superpower in the world and combined with that our consciousness expands our existence. We then no longer reside as limited beings, we participate into the life of the Infinite and realise the true self- the greater self in us.