

Sri Aurobindo's ideas on Human Consciousness and the need of the hour to build up Ideal Human Unity

A. Pavani,

Assis. Professor of KL Deemed to be university, Koneru Lakshmaiah Education Foundation,
Green Fields, Vaddeswarram, A.P

Abstract:

India is a special place where a rich cultural history is behind. Moreover, India is very famous for unity in diversity as. It is considered so because there is uniformity among various people who belong 2 various religions. However, the real unity lies in uniformity among various people and nations. Moreover, basically nation's unity among the people is based on its their psychological bonding within themselves which is called consciousness. A nations' uniformity is always static as it depends on persons consciousness, character and enforced from without based on economic or political ideologies. On the other hand, nations are forced to be uniform, hegemony of one over the others will result *sarva manava saubradtruthva* (Welfare of humans). The basic fundamental nature of human being is to be or being spiritual. Hence, only until one can uncover each person's genuine self, can be expected to establish a human harmony. But, if we advocate for international harmony, then we must foster the psychological ties that bind people together on the inside.

Key words: Consciousness, Unity, Human, Universal,

Full Paper:

Sociology which deals with the study of the development, structure, and functioning of human society merely gives us a global perspective on the external environment and historical context in which communities have flourished. History reveals nothing to us. It is a perplexing avalanche of behaviors, characters, or shifting organizational structures. One cannot truly understand how human life has changed during the course of time. Nothing in humanity, whether in the power that moves it or the sense of the goal towards which it turns, is more

mysterious or less detained by its acceptance than its own mutual and communal life. In 21st century, as the majority of human intelligence has been mechanised by material science, it is now conceivable to attempt the upheaval and it is beginning to think mostly or exclusively during mechanical earnings, by political and social changes. Currently, the human race cannot be successfully or permanently united through political or social plans, or at whatever cost. Sri Aurobindo is regarded as a key figure in the 20th century Renaissance. Sri Aurobindo (1872-1950) was a visionary standard fabulousness. His Reasoning can be classified into two primary categories : Otherworldly Logic and Political Reasoning. He was the originator of Otherworldly Patriotism. All his endeavors were coordinated towards bringing concordance and solidarity among mankind on the premise of mysticism. Extreme point of his Otherworldly Reasoning was to bring Divine life on soil though the extreme point of his political Reasoning was the thought of World Union. Show term paper points at disentangling the Political reasoning of Sri Aurobindo in arrange to get it his Perfect of Human Solidarity. He had a very intelligent personality and was well aware of social and human progress. Sri Aurobindo spent his most significant time serving humanity from the inside out. He had a very intelligent personality and was well aware of social and human progress. Sri Aurobindo spent his most significant time serving humanity from the inside out. At every level, harmony appears ethereal, ideal, and so unreachable. According to Sri Aurobindo, national unity should not be promoted through political, cultural, or religious unification. He made it very evident that mere political or cultural unification is insufficient to inspire psychological unification among a people. Future values, especially those of freedom, equality, community, and unity, demand to be extricated from the narrow confines of the idealism of the few and given the beginnings of a real soul of action and physical form in the life of the race. But, strong barriers stand in the way of any such fulfilment, and the biggest one originates from within. Because of the ingrained impulsions and stubborn recalcitrance of humanity's past nature, as well as the nearly total submission of its rational mind to egoistic, vital, and material interests and ambitions, there will be conflict and discord rather than peace. Sri Aurobindo and his psychological unity of theory alludes to the "unity of hearts" or human unity among all of the nation's residents. His thesis of psychological unity refers to the "unity of hearts" among all citizens of the country or human unity. Sri Aurobindo not only envisioned the higher purpose of human life on this planet as a spiritual one, but also

offered practical solutions for achieving it through political unification of humanity. He made it quite clear that a people cannot become psychologically united via simple political or cultural union. Sri Aurobindo was able to refer to them as psychological stages of the human cycle because of their dependence on human psychology. In contrast to Sri Aurobindo, who never saw reason as the master of the human mind, reason is the ultimate objective of human life according to common sense. He saw it as a path towards attaining supra-rationality.

At every level, harmony appears ethereal, ideal, and so unreachable. Philosopher While discussing psychological unity in relation to Sri Aurobindo, we must be careful to avoid using the term "psychological" in the framework of traditional psychology. These are the plausibilities of the practical reason that considers the present. The habits of pretence and fiction that drive people and nations to pursue and advance their own interests under the guise of a specious idealism, a habit made up primarily of a general half-voluntary self-deception rather than the diplomatic hypocrisy of politicians, and, finally, the inrush of blinder unsatisfied forces and crude imperfect idealisms. We must be careful to steer clear of using the term "psychological" in the context of conventional psychology while talking about psychological unity in respect to Political, cultural, or religious unification should not be used to advance national unity, according to Sri Aurobindo.

According to Sri Aurobindo, the individual's true self is not their physical selves, their egos, or their mental faculties. Understanding one's and other people's oneness with the Divine is where one finds one's genuine self. But, in Sri Aurobindo's view, it is impossible for a person to independently realise who they truly are. Here, we must use sermons to.

In order to preach Sri Aurobindo's doctrine of national unity—in the sense of human unity—through five distinct social stages. The psychology of an individual mind is represented by these five social stages. We must comprehend these five social stages in order to comprehend the development of human reason. The voice of the super-ego or viveka is not heard when a person is only subject to their reasoning power. Western science ends at the realm of reason, whereas Sri Aurobindo's originality is that it goes beyond the world of reason in search of a superior realm. The subjective secret or genuine identity of one's own being and of the entire world must be sought after. Then he will realise that his reasoning ability has a fundamental constraint that he must overcome in order to come to terms with. Because of this, Sri Aurobindo never gave up

describing the five social stages of human civilization while still remaining within the bounds of reason. His national unification idea actually goes beyond the requirements of His idea of national unity truly goes beyond nationalism's bounds and embraces internationalism. The most amazing aspect of his thinking is that he never became mired in this idea of internationalism, despite the fact that an inter-nationalistic approach can also give rise to false subjective attitudes in addition to real ones. The pinnacle of internationalism is reached in His Life Divine, where mankind must coexist without any preconceived notions of sect, class, group, custom, religion, or national distinction.

How can we achieve this human unity? We must begin with the idea of freedom in our response. Every person has an innate desire for independence. Every human being has two fundamental needs: freedom and oneness. The path to reaching unity with others who belong to the same group, society, country, or even universe is through individual freedom. Without enough freedom, we cannot achieve human togetherness. An individual must live among the other members of a society.

Man cannot exist independently of his social group, such as his family, clan, community, or country. Although individual freedom is important, it is not acceptable for one person's freedom to restrict the freedom of another person who resides in the same society. The recommendation made by Sri Aurobindo was to consider collective freedom. So, obtaining individual freedom would open the door to achieving the collective freedom of the community, the country, and the entire world.

When we delve deeper into Sri Aurobindo's philosophy of nationalism, we find that while having Bankim and Vivekananda as influences, Sri Aurobindo never embraced nationalism in the sense of Hindu revivalism. Several historians, like as Amalesh Tripathi, believed that Sri Aurobindo's conception of religion as a vehicle for achieving nationalism. Nevertheless, the reality is exactly the reverse. Hindu revivalism depends on religion for its foundation. Sri Aurobindo's nationalism clearly has a spiritual overtone yet to him spirituality is never close to religion. For him, spirituality represented authentic religion, which holds a place considerably superior to that of religion. He views religion as the foundation of spirituality, never as its equal. When talking about sanatana dharma, Sri Aurobindo made it plain that to him, nationalism represents this eternal religion and that Hinduism is not it. Hinduism is the model for an eternal

religion because, unlike Islam, it is free from religious bias and prejudice and without a church-like regulating authority. But he made it plain that Hinduism is merely an example of an everlasting religion, not a substitute for it. He views Hinduism in its broadest sense, which may include all that is good in Islam, Judaism, and Buddhism, as a universal religion.

He asserts that India is actually far more spiritually developed than the West. So, what he advocates as the discovery of Indian spiritual perfection is essentially its rediscovery.

According to Peter Heehs, the ideology of Aurobindian nationalism is also known as religious nationalism. Yet, it is still unclear whether or not such a description would be accurate. It felt quite appropriate to refer to his brand of nationalism as spiritual nationalism in light of current discussions.

He did refer to the nationalism Sri Aurobindo advocated as a creed or dharma, but this dharma is entirely distinct from religion. The nationalism advocated by Sri Aurobindo is known as sanatana dharma, which is not constrained by any particular religion's rigid boundaries. It would not be inappropriate to refer to his nationalism as spiritual nationalism given the spiritual purpose that was concealed underneath his social-political ideology. Thus, I am unable to rule out the idea of viewing Sri Aurobindo's social-political philosophy from a spiritual standpoint. Aurobindo then we will see that religion, in his view, has two forms - religionism and spiritualism, of the two, the latter was conceived as 'real religion' by him. According to him, spirituality deals with the ultimate merger of the Jivatman and Paramatman by calling forth our inner or psychic existence (Chaitya Purusha). According to Sri Aurobindo, religionism is the path to spiritualism. His ultimate objective is to reach the Divine Life or the Kingdom of Heaven, which is what all other religions fall short of. Hence, calling Aurobindian nationalism spiritual nationalism rather than religious nationalism is not improper. The social-political philosophy of Sri Aurobindo contains a subtextual spiritual undertone. The process by which Supermind will descend to Earth or how we may summon him up will forever be a topic of discussion among rationalist thinkers. Since there hasn't been a convincing instance of this happening in the real world yet, people are free to ask about its likelihood or duration. Although though Sri Aurobindo was derided as a daydreamer, I can affirm that his social-political philosophy, which concealed spirituality inside it, greatly aids in raising our spiritual consciousness. Our inner search is the only thing

that can help us figure out how to accomplish this and how to make our lives the ideal illustration of Divine Life.

There is a fundamental unity that not only permits but also encourages the diversity and individuality of the various elements in nature. In this universe, man is meant to unite for a common advancement and triumph for enduring peace and the preservation of civilization, but he never quite manages it. Sri Aurobindo believed that the spiritual path was the only way to lead humanity towards its desired destination. Without regard to any distinctions of race, creed, colour, nationality, status, or political or social achievement, man must be sacred to man. Rather from being the final step of evolution, man is a transitional form between the animal and the divine.

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