



Sri Aurobindo's Concept of Humanity in 'The Ideal of Human Unity' and 'The Human Cycle'

• Abstract

India is a one unique place of this world with a long cultural heritage. Sri Aurobindo considered as 20th century renaissance entity. Born in Kolkata, India, his father had made him to take education at Cambridge University. He was highly intellectual personality who sharply observed human and social evolution. Sri Aurobindo had devoted his most important part of entire humanity from their internal part. The title of the present research paper gives approach about the subject. The content of the paper suggest that the surfaces of life are simple to know; their needs, feature movements, realistic utilities are set to our hand, and makes us to grab on them and turn them to explanation with enough ability and speed. On the other side, the information of life's profundities, its strong secrets, and its immense, concealed, all formative laws is exceptionally hard to us. They seem to us unclear, undefined association, a deep darkness from which the mind recoils eagerly to play with the 'fret and foam' and simplistic radiances of the outside. Yet it is these depths and their unseen forces that one has to identify if one would appreciate survival. On the outside person gets only Nature's inferior rules which assist us to tide over the problems of the instant and to organize empirically without considerate them her frequent transitions. A journey of man is already decided, the only thing that he should just get acknowledgement of it, and the present issue is so widely discussed by Sri Aurobindo in his 'The Ideal of Human Unity'.

• Concept of Humanity

In humanity, there is nothing is obscure or less detained by its accepting, whether in the authority that turns it or the sense of the plan towards which it turns, than its own mutual and communal existence. Sociology does not facilitate us, it only provide us the universal account of the history and the outside situation beneath which communities have survived. History gives us nothing. It is a puzzled flood of actions and personalities or altering organization. One cannot grab the genuine sense of all this transform of human life in the channels of time.

What one should have to do to grab are present phenomena, simplistic generalizations, limited ideas. People talk of democratic system, nobility and dictatorship, socialism and individuality, imperialism and nationalism, the State and the commune, capitalism and labour.

"System advanced and quickly generalization by us which is rightly explained today as a deserted perforce of tomorrow; we adopt reasons and fervent enthusiasms, and with the passing of time its victory transformed in to great disenchantment after this it abandon them for others, may be for those about which we have try so many difficulties to ruin."

Mankind struggles after freedom and earns it with a harsh cost of labor, tears and blood for many years. The century enjoys, having no fought for it turns absent as of a childish fantasy and is prepared to give up the depreciated gain as the cost of some new good quality. And all this happens because of person's entire notion and action with consider to that person's collective life is thin and experiential; it does not look for , it does not bottom itself on a rigid, thoughtful and whole knowledge.

"The pride of human life is not about the moral, ardours, enthusiasms and ideal of it pursues, and the requirement of intelligence, bigger and much cool to find after its real ruling and plan."

Now a day, the ideal of human unity is more or less unclearly creates its method to the front of awareness. The ideal of an emergence of human in thought is forever the symbol of a meaning in natural world. This is not constantly of an objective to achieve; occasionally it indicates only an effort which is predetermined to provisional breakdown. It is slow and enduring in process for natural world. It takes up thoughts and partially carries them out. It tempts civilization, and thoughts instrumental, and tests how far it is prepared for the agreement it has imagined; and allows and incites man to effort and fall short, because of this, he may study and succeed improved one more time. Continuously the perfect, having once made its method to the front of consideration, must surely be attempted, and this fact of 'idyllic of human unity' is likely to shape mainly amongst the formative forces of the prospect;

"It was forced and suppressed for rational and material conditions of the era to prepare, and especially in the manner of advanced technological world of today which makes this world very small that huge realms seem single country."

But this service about the failure of the ideal of the objects situation may bring, and matter conditions prefer a huge transform. But the heart and mind of the contest are not properly set particularly the heart crash may be predicted, unless men attend wisdom in time and believe the internal transform along with the outside adjustment.

The human intelligence has been largely mechanized by material Science in the present that it is possible to try the upheaval, and it is start to imagine mainly or solely in the course of mechanical earnings, by political and social adjustments. Now it is not through political and social plans, or not at any charge, that the unity of the human race can be permanently or successfully consummate.

"Which must be memorized that a superior social and political combo is not natural a bonus in itself; it gives a reason for frame through which a richer, better and happiest and puissant entity and communal life because of it appeal chasing. But the difference thing is that human and its experience has not favored the vision that massive personally combined aggressions and firmly prepared are favorable to a higher and puissant mankind. And then it the collective life is far more ease with itself, better, different and utilitarian when it can contemplate itself in very smaller gap and simpler organism."

The past of humanity is suppose to consider as the appealing periods of human existence, the picture in which it has been nearly all handsomely lived and has left behind it the most valuable history, and exactly that time and countries in which humankind was able to organize itself in small independent centers drama closely upon each other but not compound into a particular agreement. Its most wonderful, vigorous and enduring work, which makes a choice that should keep the sacrifice of all else, belonged to that age, the next top came afterwards in superior, but still reasonably little, nations and kingdoms like of those of the Pallavas, Chalukyas, Pandyas, Cholas and Cheras. In contrast, it received small from the larger empires that grew and destroy within its limits, and the Moghul, the Gupta or the Maurya tiny indeed apart from political and managerial organization. Their desire was quite towards understand organization than creative, inspiring and imaginative.

"two of thirds part of modern Europe be obligated of its civilization for supreme moments of history of man, the spiritual life of congeries of tribes known as a Israel and subsequently of the little state of the Jews, different sided life of Greek civilization, similar more prohibited, artistic and rational life of medieval Italy. There is no age in Asia in which one can found richness in energy, well life hood, as foundation and creative of good and most durable fruitful like India when she was separated and divide in small different realms, and most of them no longer than a present region."

Nevertheless, in this rule of the small city state or of regional cultures, there was always a defect which compelled a tendency towards large organizations.

Here the smaller group of nations which have had the most intense life and not the huge state and massive empires. Collective existence spreading itself in very huge places seems to lose strength and utility. There is find a similar phenomenon in the social and political field in all over the Europe and the intense life and action of Europe in its many nations acting opulently upon each other, quickly moving ahead by speedy imaginative steps. On the other hand, the facts that this organization of nations and kingdoms those which have had the nearly all energetic time have received from sort of artificial attention of the vitality into some top places such as London, Paris, Rome. By this device Nature, while acquiring the profit of a better organization and more ideal harmony, conserve to some amount that similarly valuable power of productive attention in a small gap.

The Roman Empire is the momentous case of harmony which transcended the restrictions of the country, and typified its advantages and disadvantages perfectly. The compensation is marvelous organization, peace, extensive safety, order and matter well being; the drawback is that the person, the town, the district give up their free life and become automatic parts of a machine:

“Life loses its color, richness, variety, freedom and victorious impulse towards creation. The organization is great and admirable, but the individual dwindles and is overpowered and overshadowed; and eventually by the smallness and feebleness of the individual the huge organism inevitably and slowly loses even its great conservative vitality and dies of an increasing stagnation. Even while outwardly whole and untouched, the structure has become rotten and begins to crack and dissolve at the first shock from outside.”

Such organizations are enormously helpful for conservation. The Roman Empire served to combine the gains of the wealthy centuries which preceded it. But they hold existence and development. A wonderful organization would be desirable in which both person and local existence, that would be compressed, dwarfed, depressed to their essential liberty, like a plant have no rain and wind and sunlight, and this would be same for humankind, after may be one first explosion of contented and happy action.

• Conclusion

Beneath the diversity and uniqueness of the different elements in Nature, there is an essential unity, that not only for allows for this diversity but even supports it. In this world man is intended to connect for a collective development and triumph for eternal peace and preservation of civilization, which always eludes him. According to Sri Aurobindo, the course of spiritualism is the only path that can guide mankind in the direction of the aim. Man must be sacred to man regardless of all distinctions of race, creed, color, nationality, status, and political or social advancement. Man is not the end product of evolution but an intermediate stage between the animal and the divine. He is endowed with consciousness that enables him to cooperate with the forces of evolution. The ultimate goal is the divination of matter itself.

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