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Relevance of Rishi Aurobindo's philosophy of life in today's society

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Abstract

Rishi Aurobindo was a greatest worshiper of humanity, poet, philosopher and political leaders of 19th century, was a fiery icon of Indian spirituality, extremist political ideology and revolutionary struggle. The common people considered this self-sacrificing revolutionary as one of the pioneers of the nationalist culture. He had three noble purposes in his life, they are service of humanity, breaking the shackles of Mother India and seeing God. Many historians believe that Rishi Aurobindo is considered to be one of the leaders who established the link between religion and politics. In today's consumerist and unbelieving age, the great sage Aurobindo embodied the truth of pursuit in his own life through severe austerities. The science of Yoga in India, which had disappeared in the darkness of indolence, gave it the dignity of true divine life by his extraordinary human pursuits. Rishi Aurobindo's life lesson, his writings, ideals, his rational thinking, his pursuit of God became the bearer of the next generation of India as a whole.

Keywords: Rishi Aurobindo, poet, philosopher, humanity, life lesson, spirituality

Introduction

“Devatar dipo haste je asilo bhabe seii rudra dute, balo, kon raja kobe pare shasti dite, bandhan shrinkhol tar charon bandana kori kore abhyarthana.”- For whom the great poet Rabindranath wrote this with, he is the great sage-poet, the hero of the Agni yuga and the Siddha yogi Sri Aurobindo. Here the literal meaning of Aurobindo is lotus. He left a great contribution to Indian culture, religion, meditation, philosophy and independence movement through his life. The essence of Sri Aurobindo's ideology is “It is only through Sadhana or meditation that one can rise from the earthly life to the divine life.” He was born on 15th August in the year of 1872 into a traditional Hindu family in Hooghly district of West Bengal. The novel Ananda Math of Bankim Chandra Chattopadhyaya and Indian spirituality was the main source of Aurobindo's political inspiration. He was a full supporter of nationalism. However, he did not mean only political and economic liberation by the term nationalism. And through the word nationalism, he understood the perfection of national life, the revival of the ancient Indian Satya Yuga, India's position or pre-eminence in the court of the world as in the distant past, and the self-liberation of the people for the fulfilment of Vedantic ideals in the political sphere. Revolutionary Aurobindo gave up his political life and transformed into 'Rishi' Aurobindo in 1910. He wrote many books on religion, philosophy, Indian culture while living in French occupied Pondicherry. At the age of 78, the great sage, Rishi Aurobindo left his last breath on 5th December, 1950 in Puducherry.

Discussion

Sri Aurobindo was one of the revolutionary men who emerged in India's fortunes in the 19th century. Sri Aurobindo appeared among us with unique sage vision. At the beginning of youth, when man goes through life disoriented, he discovers himself that he is not one of individuals. By the time he was in his thirties, he was sure of three great purposes in life. These three objectives are human service, breaking the shackles of Mother India and seeing God. These were the three pursuits of his life and he was also certain that he would win in these pursuits. We have noticed that as Sri Aurobindo progressed on the path of attainment, these three goals became unified into a single object of worship. Service is the best religion of man. Aurobindo believed that true service was to bind men and women of all

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the society into a common way of life through love and affection. The service we hear in Swami Vivekananda's voice is echoed in Sri Aurobindo's eloquent declaration that 'service is the essence of Bhāratātmā'. Sacrifice others for self is animal religion. Sacrificing oneself for the welfare of India for others is Dadichi's task. Sri Aurobindo understood that the liberation of India as all-round liberation. This type of liberation is never possible by blind imitation of Europe. India's true liberation will come through only Indian penance. All citizens of India know their true power. Shakti in Indian thought does not necessarily mean only arm strength. Shakti is the great power by which the infinite universe is manifested. And asceticism does not mean Western discipline. Tapasya or meditation means to embody that great power into life. Implementation in daily workplace. In Indian thought 'Jnana' or knowledge means only scholar. Not being, 'knowledge' means vision of encountering truth. Only when one is united with the truth is the inner feeling of the truth is available. In a word, truth is the vision of God. Thus, in Sri Aurobindo's meditation, service to humanity, India's liberation and God-vision are an integral eternal concept, a life-goal or fulfilment. To achieve this goal, Sri Aurobindo heard Krishna's call to 'act according to the will of the soul.' Know thyself, be pure'. He not only heard the call, but also responded. Devoted his entire life to raise the entire human race from the land of love to the level of science.

Aurobindo's Philosophy of life

When we commemorate Sri Aurobindo 131 years after his death, naturally the question arises in our mind that - where is the relevance of Sri Aurobindo's philosophy in the lives of Bengalis and the whole of India at this moment? Has he really not been able to make a mark in the minds of the common people of India, he has remained elusive to us? We know him as a yogi, sage, revolutionary and post-modern man. According to many, his real life is in the cave. Although some news of this life and its consequences have been published outside, its real secret is still unknown to the general public. Everyone knows Sri Aurobindo's wonderful mind, amazing Karma-Shakti. The calmness of such a powerful man is truly a matter of wonder in the public mind. There is a characteristic of traditional Indian thought. Yajnavalkya to Bodhisattva, Bodhisattva to Shankara-Ramanuj, Ramanuja to Sri Chaitanya-Sri Ramakrishna, Sri Ramakrishna to Sri Aurobindo - all have their eyes on the absolute, eternal truth. At the root of life is the one who is calm, non-dual - that is the focus of the Hindu religion. Realizing this eternal truth, man gets his all in the vastness of life. Sri Aurobindo's sadhana has two paces. Firstly, to establish the sense of Brahmana within oneself and second one is to establish love and fear of the world by shining the heart with the glory of Brahmana, to complete the inner power of knowledge of Brahmana. In short, Sri Aurobindo's yoga awakens the spiritual soul that lies in the innermost region of the heart. This is the result of Sri Aurobindo's sadhana that divine power is the supreme power of life.

Today, standing at the threshold of the twenty-first century, we would like to point out the relevance of Sri Aurobindo's philosophy of life. Because at the moment there is a total degeneracy going on all around. Politics, social policy, economy, education policy are all suffering from an extreme lack of policy. In today's wealth-centred life, everyone is rushing to acquire wealth and virtue in three ways. There is

deep doubt whether this honour of finance ever existed. All systems, even democracy, no longer have the trust of ordinary people. So where do we stand in this world of poaching? In this context, I am reminded of the line of Premendra Mitra's poem, ' Kono path Jekhanete Neii | Sekhanei Mele Ek Khei' (There is no path to where. There is a match.) The place to stand is only in our hearts. The most favourable moment is when the outermost part of the body rotates inside. It is surprising to think that there are countless people around us today, who do not know where Sri Aurobindo's place is in the history of Bengal and the history of human civilization? Sri Aurobindo is considered by most people to be the most mysterious pro-pounder of a mysterious theory called Ati-Manas or super mind. An unprecedented leader of the revolution-movement, who is deviating from action Sangopan became a disciple-vassal in Sangopan Sannyas and lived the life of an Ashramaguru in an ashram in distant Pondicherry. Again, as a student of Western psychology, some learned person thinks that in today's busy era, this secret ascetic life of Sri Aurobindo is a kind of escape mentality, that is, what the common people of our country call escape. Some, without going into so much judgment, know him out of simple reverence of the heart as a Mahayogi, who attempted a synthesis of Western thought with ancient thought. There are others who consider Dakshineswar (Kolkata) and Pondicherry to be rival institutions, and among them there are some who want to keep the traditional dispute over which deity is greater. After all, there are people in our country who do not even feel ashamed to openly say very derogatory things about Sri Aurobindo. During the lifetime of Tagore, Sri Ramakrishna, a class of people in this country contemptuously called him a madman. Amidst this situation Sri Aurobindo immediately defended himself in such a way that the general public's sense of mystery about him increased. He was eternally generous. He was able to generously distribute the fruits of his achievements and his glory. He wanted to bring the Supreme Being down to earth among human beings, by whose mere grace or influence every human soul could taste liberation.

So, I think today with a painful heart, will the history of human civilization continue forever repeating the same mistakes over and over again? In spite of all his education and science, will God's sent man come back to people again and again with people's neglect and disrespect? How many elders, how many Jesus, how many Shankaras, how much Chaitanyas, how much Ramakrishna, how much Vivekananda, how much Sri Aurobindo is needed to understand people just a simple fact? Why should Sri Aurobindo be unknown to the people of the country where the footprints of Sri Ramakrishna and Swami Vivekananda still lie on the soil? The pain in which Swami Vivekananda had to euthanize, the pain in which Mahatma Gandhi had to call for conscious death. This call to today's youth, if you do not understand today, then who will understand?

Self-Oblivion- The Main Problem!

The self-oblivion of India in the history of human civilization in the 19th century is the extreme crisis of civilization of the present era and the extreme degradation of the history of India. The subjugation of India to the British from outside was only a symptom of that great crisis. Sri Ramakrishna was born in the heart of this great crisis ... the symbol of the imperishable soul of India. However, we

did not realize the full significance of Sri Ramakrishna's arrival that day, we only accepted him as a religious saint who is traditional in the history of India. But as the inherent weakness of Western scientific civilization becomes more apparent today, we realize that Sri Ramakrishna came to solve some of the most pressing problems of human civilization. Sri Aurobindo therefore said on that day, the great sadhana which had begun at Dakshineswar, was not yet complete, and the great sadhana which Sri Ramakrishna had begun at Dakshineswar on that day, taking the hand of Vivekananda, Aurobindo manifested its full potential. The clear promise of the highest expression of humanity in Indian history lies in the unbroken continuity of the lives of these three great men completed in full. It was our great fortune to see before our eyes, the complete establishment of that immortal India in the life of Sri Aurobindo. In Sri Aurobindo's sermon, I heard the invitation of the world to the Bharat Yajna. The Vedas and Upanishads were the fulfilment of the promise of the immortality of sage Bharata that I received in the divine life of Sri Aurobindo.

Savitri

Sri Aurobindo has written the inner history of present world civilization. His immortal books will be the vision of human civilization for future historians. In books like 'The Ideal of Human Unity', 'Human Cycle', 'The Riddle of the World', 'Ideal and Progress' etc. he has shown us that a demonic power incapable of self-control has prevailed in the entire world today. The force that iron-chains the diversity of the whole world wants to bring the unity of the crushed dust. On the other hand, an inner divine power is slowly awakening in the inner world of man - will unite people not in death, but in immortality. This is not just a poet's imagination, not a historian's conjecture, but a direct sense of attainable truth and the saint who is Sri Aurobindo himself - who embodied that divine power directly in his life in today's consumerist and unbelieving age. The invisible power of science was captured in his own life by austere penance, and he directly applied it in world work. Sri Aurobindo, who had lost the Indian Yoga in the darkness of indolence, gave it the status of a divine life in a wonderful human endeavour. He passed through penance to the inevitable next level of human evolution - the super-mental world above the mind and in the light of that super-mental world wrote the epic poem of the human mind - 'Savitri' - which is a wonder in the court of world literature.

In every letter of 'Savitri' there is an emanating light of that transcendental radiance- divine truth. This beautiful epic written under the direction of the light of the mind is the only boy Nachiketa who returned from the threshold of the world-mysteries in ancient times. He could not complete the composition of this epic poem, only one paradise was left to write - he only named it, 'Mrityu Sarga'. I don't know, what is the connection of his great death with that unwritten heaven. Those who have read Savitri know that behind this myth Sri Aurobindo has embodied the truth of his Sadhana, his mental penance. The translation of the wonderful language in which he analyzed the mystery of death in this book 'Book of Fate' is almost impossible for ordinary people like us. Because like a secret mantra that language came from the upper light of his mind. There he said, 'Men die that man may live and God be born. He too must carry the yoke he came to unloose. He carries the suffering world in his own breast' The man who has come as God's messenger,

the man who has come to free people from the bonds of death and pain, that world-man has to bear the burden of Nikhil's pain in his mind]. Sri Aurobindo announced the birth of that great world in his great death. 'Savitri' is that salutations to the unborn.

Conclusion

All the wise men of India and the West who experienced the presence of Sri Aurobindo, realized the novelty of Sri Aurobindo's practice. Rabindranath, the poet, is particularly notable among them. Sri Aurobindo was a great activist in his early life, then he became an ascetic. It is not a particular change in his life, but a full culmination. When man works hard, the forces of nature drive him. And when calm is buried, man is nature's god. And who can achieve harmony between these two, he is the possessor of immortality. Thinking of him when he was meditating in Pondicherry reminds me of the Gītā verse:

Yā niśā sarvobhūtānāṅ tasyāṅ jāgati sangyamī.
Yasyāṅ jāgrati bhūtāni sā niśā paśyato muneh. (2/61)

From the extraordinary life of Sri Aurobindo, we clearly understand that through education, action and yoga every individual can advance his great endeavours. Initially, the main obstacle to integration with Sri Aurobindo's psyche was the lack of yoga practice. Every person needs to activate his state of mind through yoga. Only then Sri Aurobindo and his lessons of life will become intimate acquaintance to us. And we will find the main purpose of our life.

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