CONCLUDING REMARKS

Thus, in our deliberation through the 1st to the 5th chapter mentioned above, what we have tried to drive at is that firstly, man unlike other bio-species basically is born with a special faculty, though again a gift of nature, Which drives him towards entering social bond with a view primarily to sustain his existence in a more secured way. This faculty we may call the conscious urge supported by natural ability to improve upon his present state of living. Besides looking for food, Shelter, etc. for mere immediate survival, the very nature of the urge is such that it works for a more secured and sustained survival which cannot be for a temporary period. Infact this urge naturally entails a ceaseless process working in him. And it is this process that drives him to a social bond for better accomplishment of his needs thus arising.

So our first contention has been to show that was, who is born as an individual, grows as a social being for the sake of securing an elevated state of his individuality itself.

Secondly, with reference to history of evolution and scientific searches we have shown that this urge for improvement born with him also demands that he transcends the limits of the fruits of his social being. This urge to ‘transcend’ drives him to work for a still better state of life that addresses
the feeling of inadequacy born with any kind of material success whatsoever.

This takes him to a process of spiritual upliftment, a process of his intellectual grasp culminating into spiritual realization. This may appear to be a long and rather specialized journey, not within the reach of a common man. But we have tried to show that this is the most obvious and natural journey.

In the present treatise “The Individual Self and The Supreme Self as viewed by the Bhagavad-Gita and Sri Aurobindo” an effort is made for establishing this relationship between the individual Self and the Supreme Self in view of the obvious social and natural evolution.

The Bhagavad-Gita suggested the ways how an individual can find out the routs to the ultimate goal through knowledge and action. True knowledge is the proper way of knowing one’s duties, which can lead an individual to that state of mind from where every action can be done not for personal desire but for the betterment of the others (Jagaddhitayo).

And this effort to maximize this consciousness of ‘bhumāiva sukam’ leaves behind his ego-centric consciousness and takes him to a state what Sri Aurobindo calls the manifestation of God.

Thus, this dissertation is a venture to find out a new relation between the two entities namely, the individual self and the Supreme Self following a sociological exposition. Everyone
desires to live his daily life better than the past days. Nobody is ready to tolerate any deterioration in his routine life and thus he always keeps him engaged in enriching his abilities so that it can be possible for him to cope with the changing order. Such a continuous process of uplifting oneself takes place in every individual and in all respects of life. It is gradually realized by every human being that the religious practices or the spiritual observances are not any special kind of act. The daily routine may include those works, which are at the same time beneficial for as many people as it can. But by this way of responding to his inner urge as stated one can make his progress to the Supreme Self.

It is believed that these deliberations shall provide a new plane to view the intimate relationship of natural passage between two apparently distinct states of the world process, namely, that of the individual Self and of the Supreme Self.