ABSTRACT OF THE THESIS
ENTITLED --

THE INDIVIDUAL SELF AND THE SUPREME SELF AS
VIEWED BY THE BHAGAVADGITA AND SRI AUROBINDO

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ABSTRACT

The aim of the present dissertation is to see if there is a possibility of a process of natural development of an individual Self from his socio-physical existence into the Supreme Self, the highest form of spiritual being of a man, in the light of the massages of the Gita and the views of Sri Aurobindo. Our concept of individual Self begins with the ‘man’ of the day-to-day world-order, where he is primarily a social being.

In this dissertation attempt has been made to discuss the different aspects and implication of the approach in five chapters namely:

1. Man as a Social Being
3. The idealist View of Man in Society.

Though we cannot deny the separate identity of each individual man, his social being at the same time must be acknowledged. Otherwise in his normal life the world of success and failure he accomplishes has no meaning at all.

Every man has an objective of his own. And the most obvious objective is his pleasure. But in doing so, what he ultimately realizes is that this self oriented objective needs to be sublimated to achieve something even greater.

This is the first step towards socialization of the individual. When this social being and his status in society etc. need to be more meaningful, a feeling of unity arises in him. With the aid of
intelligence and by widening his worldly consciousness provided by nature man wants to shape this unity, and a more pervading consciousness is born. This may be termed as the idea of Supreme Self. By perfecting his normal activities in life a man can be transformed into the Supreme Self.

The main objective of this dissertation is to provide a rationale as to how man succeeds in doing so. It will be seen that the views of the Bhagavad-Gita and Sri Aurobindo can be profitably discussed in this regard.

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.

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.