INTRODUCTION

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.

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.
The chief tenets of Indian philosophical researches may be said to have engaged themselves in finding a relationship between the Individual Self or Jivatma and the Supreme Self or Paramatma such that the former can be known to be only an apparent identity of the latter. This way or that way, and however differently addressed, their aim was to establish the Supreme Self as the ultimate reality in sublimation of the demands of the worldly self, the Jivatma. In other words the individual’s worldly self has been referred to only as a apparent or transient state and has to make way for the manifestation of the Supreme Reality, the Supreme Self.

But this is where a deeper look into the massages of the Gita and the writings of Sri Aurobindo would ask for a different approach to the whole matter. Indeed, what is required for the realization of the Supreme Self as the only reality is not to reject or to leave behind the worldly self, but to realize the former through a process of constant transformation and upliftment of the latter, that too by way of a natural process. What one has to do is only to facilitate the process to work unabatedly.

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.