

Vol II Issue VI March 2013

ISSN No : 2249-894X

*Monthly Multidisciplinary
Research Journal*

*Review Of
Research Journal*

Chief Editors

Ashok Yakkaldevi
A R Burla College, India

Flávio de São Pedro Filho
Federal University of Rondonia, Brazil

Ecaterina Patrascu
Spiru Haret University, Bucharest

Kamani Perera
Regional Centre For Strategic Studies,
Sri Lanka

Welcome to Review Of Research

RNI MAHMUL/2011/38595

ISSN No.2249-894X

Review Of Research Journal is a multidisciplinary research journal, published monthly in English, Hindi & Marathi Language. All research papers submitted to the journal will be double - blind peer reviewed referred by members of the editorial Board readers will include investigator in universities, research institutes government and industry with research interest in the general subjects.

Advisory Board

Flávio de São Pedro Filho Federal University of Rondonia, Brazil	Horia Patrascu Spiru Haret University, Bucharest, Romania	Mabel Miao Center for China and Globalization, China
Kamani Perera Regional Centre For Strategic Studies, Sri Lanka	Delia Serbescu Spiru Haret University, Bucharest, Romania	Ruth Wolf University Walla, Israel
Ecaterina Patrascu Spiru Haret University, Bucharest	Xiaohua Yang University of San Francisco, San Francisco	Jie Hao University of Sydney, Australia
Fabricio Moraes de Almeida Federal University of Rondonia, Brazil	Karina Xavier Massachusetts Institute of Technology (MIT), USA	Pei-Shan Kao Andrea University of Essex, United Kingdom
Catalina Neculai University of Coventry, UK	May Hongmei Gao Kennesaw State University, USA	Osmar Siena Brazil
Anna Maria Constantinovici AL. I. Cuza University, Romania	Marc Fetscherin Rollins College, USA	Loredana Bosca Spiru Haret University, Romania
Romona Mihaila Spiru Haret University, Romania	Liu Chen Beijing Foreign Studies University, China	Ilie Pintea Spiru Haret University, Romania
Mahdi Moharrampour Islamic Azad University buinzahra Branch, Qazvin, Iran	Nimita Khanna Director, Isara Institute of Management, New Delhi	Govind P. Shinde Bharati Vidyapeeth School of Distance Education Center, Navi Mumbai
Titus Pop PhD, Partium Christian University, Oradea, Romania	Salve R. N. Department of Sociology, Shivaji University, Kolhapur	Sonal Singh Vikram University, Ujjain
J. K. VIJAYAKUMAR King Abdullah University of Science & Technology, Saudi Arabia.	P. Malyadri Government Degree College, Tandur, A.P.	Jayashree Patil-Dake MBA Department of Badruka College Commerce and Arts Post Graduate Centre (BCCAPGC), Kachiguda, Hyderabad
George - Calin SERITAN Postdoctoral Researcher Faculty of Philosophy and Socio-Political Sciences Al. I. Cuza University, Iasi	S. D. Sindkhedkar PSGVP Mandal's Arts, Science and Commerce College, Shahada [M.S.]	Maj. Dr. S. Bakhtiar Choudhary Director, Hyderabad AP India.
REZA KAFIPOUR Shiraz University of Medical Sciences Shiraz, Iran	Anurag Misra DBS College, Kanpur	AR. SARAVANAKUMARALAGAPPA UNIVERSITY, KARAIKUDI, TN
Rajendra Shendge Director, B.C.U.D. Solapur University, Solapur	C. D. Balaji Panimalar Engineering College, Chennai	V.MAHALAKSHMI Dean, Panimalar Engineering College
	Bhavana vivek patole PhD, Elphinstone college mumbai-32	S.KANNAN Ph.D , Annamalai University
	Awadhesh Kumar Shirotriya Secretary, Play India Play (Trust), Meerut (U.P.)	Kanwar Dinesh Singh Dept.English, Government Postgraduate College , solan

More.....

Address:-Ashok Yakkaldevi 258/34, Raviwar Peth, Solapur - 413 005 Maharashtra, India
Cell : 9595 359 435, Ph No: 02172372010 Email: ayisrj@yahoo.in Website: www.isrj.net



A CRITIQUE OF NASCENT SUBJECTIVE AGE IN SRI AUROBINDO'S THE HUMAN CYCLE

DADASAHEB SAHEBRAO SALUNKE

Assistant Professor of English,
Vinayakrao Patil College, Vaijapur, Dist: Aurangabad

Abstract:

This paper critically examines the idea of nascent subjective age that Sri Aurobindo floats in his social treatise the Human Cycle. He terms this brief period which we are passing through today as a preface to the actual subjective age which is coming upon us. He defines as an age wherein man will live by the inner divine law of his true inner being. The paper illustrates the concept of cyclical progression of human society and then terms the present age as a transitory phase between the age of reason and the upcoming subjective age. Since Sri Aurobindo's primary aim and concern in all his philosophical writing is to unearth the psychological and spiritual dimension of all things and phenomena, the paper analyzes features and impact of the nascent subjective age on human society and its institutions and finally draws conclusions.

KEYWORDS:

Sri Aurobindo, Human Cycle, society, transitory, nascent, subjective, psychological, spiritual.

INTRODUCTION

THE PROBLEM:

Sociologists designate man as a social animal. Sri Aurobindo believes that there is universal consciousness of which the individual human consciousness is a cell in an organism. This consciousness evolves in the world carving God out of man. Consequently, the social institutions and human behavior is governed by his psychological and environmental factors. Philosophers and social scientists argue that society is a dynamic entity in that it continuously progresses. Sri Aurobindo adds that it is the evolution of consciousness that is responsible for both of its instruments: the individual and the collective. According to Sri Aurobindo, society progresses in a cyclical fashion. So far human society has passed through the symbolic, typical and conventional age. The present is the age of individualism and reason and is all set to usher into the subjective age. This transition is a matter of concern and investigation.

SIGNIFICANCE:

Aristotle points out that there is a reign of ideas in the universe and the outward physical world is an instrument. Psychologists, philosophers, social scientists help humanity by interpreting the progression of human society, its tendencies and inner laws that help us live in the world peacefully. Sri Aurobindo wrote the articles on social psychology which later on formed the human Cycle during the period of the First World War. He asserts that the present age is transitory and the subjective age is coming upon us. To know the nature of transition, its impact on the world affairs is a matter of great curiosity and criticism. The

Title: A CRITIQUE OF NASCENT SUBJECTIVE AGE IN SRI AUROBINDO'S THE HUMAN CYCLE
Source: Review of Research [2249-894X] DADASAHEB SAHEBRAO SALUNKE yr:2013 vol:2 iss:6

present paper illustrates this shift and the impact of the deepening subjectivism on some human institutions. Sri Aurobindo has been regarded as a philosopher and great sage and spiritual master by the people at large. Consequently, it has taken its toll on the deep psychological insight that he has contained in his works. When he says consciousness is evolving in the terrestrial nature, we must take into account the psychological implications of his statement. What makes the Human Cycle a memorable work of literature is its psychological orientation. The whole gamut of cyclical progression has to be analyzed in the light of his unique psychological wealth.

SCOPE AND LIMITATIONS:

The paper encompasses a wide range of issues concerning the cyclical progression of human society due to the pressure of the evolution of consciousness. It explains the progression and its impact on art, literature, music, painting, religion, education, wars etc.

METHODOLOGY USED:

The paper is a theoretical critique of the nascent subjective age that is coming upon us. Its approach to the concept of subjectivism is thematic. It looks at the human cycle from

MAIN BODY:

Sri Aurobindo wrote the twenty four articles on social psychology for the monthly 'Arya' published during 1916 and 1918, the most eventful years of the World War I. It was the time of great social unrest and adjustment. Questions were raised about the very significance of humanity in the world and the progression of human society towards an uncertain future. Amidst this chaos and uncertainty, Sri Aurobindo produced this document of social psychology.

Sri Aurobindo puts forward the theory of human cycle. His primary interest is in the evolution of consciousness. Society is made up of the individuals who are first psychic and then social creatures. The primitive human society was symbolic because its individuals had symbolic mentality. Today we fail to understand the symbolic significance of the Vedic age, its Gods and scriptures due to our quite changed attitude. Instead, we can easily criticize certain practices of that age because we live in an individualistic age of reason. The typical stage created great social ideas as the Brahmins now represents purity, pity, high reverence, learning etc. But in the course of time these ideals became conventions giving birth to the conventional age until the age of individualism and reason challenged it. Thus the corruption of the previous age and the revolt of the new age facilitate evolution of human society. We have so far passed through the first three stages; the present stage is intermediary.

According to Sri Aurobindo, human society is ushering into the subjective age. What we experience today, both in the individual and collective life, is the nascent subjectivism. This nascent subjectivism is the taking birth from the individualism and its chief instrument reason. Man, in the individualistic age felt himself alone in the vast universe because his reason explicated everything from the whole. Consequently, this destructive tendency of reason cut man off his spiritual and metaphysical connections. Fed up with this objective and critical view of life the emergence of subjective age was but a natural course of action. The individualistic age of reason has been very critical of both humanity and its institutions. In every age of human progression the inherent aim is one and the same i. e. to fathom the deeper secret of his being. What differs is the way of achieving the aim. The individualistic age of reason has been doing that but still something is missing. "For in his study of himself and the world he cannot but come face to face with the real soul in himself and the soul in the world and find it to be an entity so profound, so complex, so full of hidden secrets and powers that his intellectual reason betrays itself as an insufficient light and a fumbling seeker..." (29) This age has the tendency to analyze everything in the light of reason. It is an age of radical shift and adjustment. It was due to the pressure of individualism and the dominance of reason that wars were carried out causing immense devastation. The militant reason revolted against the oppressive powers and demanded restoration of fundamental human rights. Its impact is clearly visible in literature and criticism particularly. In criticism, most of the modern theories challenge, subvert and even dismantle the text and reject the authorship. This age of reason enjoyed its heyday and its influence is subsiding; it is giving way to the subjective age.

No society steps into a new age overnight; rather a smooth passage takes pretty long time. "This he may attempt to do for a time by the power of the critical and analytic reason which has already carried him so far; but not very long." (29) Since the times of the Buddha, a radical and dramatic change has been taking place that has its inevitable impact on the human cycle. This is because it was Buddha who for the first time

changed the whole definition of man and his society by interpreting him from a novel psychological point of view. Thus the forces conducive to the subjective age were at work secretly from the time of the Buddha. As a result humanity has begun to understand gradually that there is a need to become self-conscious rather than merely self-critical. Resultantly, humanity today seeks to acquire intuitional knowledge, deeper self-awareness and self-realization.

The age of materialism which had its sway in the 19th century has been replaced by a brief period of profound vitalism. Its impact is visible in the philosophy of Nietzsche who interprets the human being in terms of force and action rather than light and knowledge. This kind of philosophy is pluralistic and pragmatic. Thus this brief period create a fertile ground for the subjective age to thrive. "They were an attempt to read profoundly and live by the Life-Soul of the universe and tended to be deeply psychological and subjective in their method." (30)

These tendencies are crude, initial and ill developed and are "growing from day to day with a significant rapidity. (29) Art, music and literature, the sure index of human development, are also undergoing a drastic change due to this ever-deepening subjectivism. People in the past had great interest in the objective art; now they are more interested in the subjective art. "The objective view of a society, community or country is essentially emotional; the truth is that even the physical being of a society is a subjective power." (Reddy: 6) The emergence of Surrealism in the 1920s is the outcome of this nascent subjectivism.

"To ensure the unhampered operation of the "deep mind," which they regarded as the only source of valid knowledge as well as art, surrealists turned to automatic writing (writing delivered over to the promptings of the unconscious mind), and to exploiting the material of dreams, of states of mind between sleep and waking, and of natural or artificially induced hallucinations." (Abrams:310)

Sri Aurobindo terms it as 'increasing psychological vitalism' (30) because it only shows the superficial emotions, aesthetics and vitalistic cravings and lack 'any real insight into the law of man's being'. (30) This is not yet the true subjectivism. The literature of this epoch seeks to describe the dark side of social life rather than "the dynamis of self-expression and self possession". (30) Sigmund Freud interpreted man as essentially a product of psychic energy and concluded that he is a bunch of few sexual drives. James Joyce employed stream-of-consciousness narrative in *Ulysses*. Both of them interpreted man from the superficial point of view. This happened because of the pressure of the nascent subjectivism. In a truly subjective age, psychologist will project man from the divine point view an architect of divine age on the earth. A ray of hope is visible in Russia where this nascent subjective deepened into "a true psychological art, music and literature; a complete departure from the superficial and objective approach of the past. This shift is not as smooth as we assume. The recent collision of the nations in Europe was the result of the friction between the old intellectual and materialistic and the new superficial subjective impulses of the West. It was the result of 'falsely enlightened vitalistic motive-power' aided by reason and intelligence that reduce man to gene and underestimate his divine origin.

This deepening subjectivism is revolutionizing the concept of education. The aim of education has changed. We no more look at the child as an entity to be taught, fed and manipulated; rather it is treated as an independent being. But Sri Aurobindo criticizes that this too is the result of the nascent subjectivism or the vitalism of the nascent subjectivism. In the true subjective age a child will be treated as a divine spark and the aim of education will be to seek the intuitional knowledge leading to self-realization.

CONCLUSIONS:

Sri Aurobindo's philosophy has a deep psychological and social orientation. He anticipates a divine life on the earth. He advocates the theory of cyclical progression of human society. At present humanity is progressing through the age of individualism and reason. As a result we see human beings rather critical of all that they see and do. However, this is also an age of transition from the age of reason to the subjective age. Sri Aurobindo's real interest in and hopes rests upon this upcoming age. But right now it is in its nascent stage. Psychology has emerged as one of the important sciences in the 21st century. This nascent subjectivism is deepening day by day and soon a comprehensive subjectivism will make a full appearance.

REFERENCES:

1. Abrams, M. H. *A Glossary of Literary Terms*. U. K.: Heinle & Henlie, 1999. Print.
2. Reddy, Madhusudan V. *Meta-History*. Hyderabad: Aurodarshan Trust, 1984. Print.
3. References indicated in brackets refer to Sri Aurobindo's *the Huamn Cycle* published by Sri Aurobindo Ashram Pondicherry.

Publish Research Article International Level Multidisciplinary Research Journal For All Subjects

Dear Sir/Mam,

We invite unpublished research paper.Summary of Research Project,Theses,Books and Books Review of publication,you will be pleased to know that our journals are

Associated and Indexed,India

- * International Scientific Journal Consortium Scientific
- * OPEN J-GATE

Associated and Indexed,USA

- DOAJ
- EBSCO
- Crossref DOI
- Index Copernicus
- Publication Index
- Academic Journal Database
- Contemporary Research Index
- Academic Paper Databse
- Digital Journals Database
- Current Index to Scholarly Journals
- Elite Scientific Journal Archive
- Directory Of Academic Resources
- Scholar Journal Index
- Recent Science Index
- Scientific Resources Database

Review Of Research Journal
258/34 Raviwar Peth Solapur-413005,Maharashtra
Contact-9595359435
E-Mail-ayisrj@yahoo.in/ayisrj2011@gmail.com
Website : www.isrj.net