

A STUDY OF 'MAN' IN THE LIGHT OF TRANSPERSONAL PSYCHOLOGY: AN ANALYSIS OF THE 'IDEAL MAN' OF AUROBINDO AND JUNG

¹Vishnupriya R Nair

Research Scholar
Department of English and Humanities
Amrita School of Arts and Sciences, Kollam
Amrita Vishwa Vidyapeetham
Kerala, India

Abstract: Humankind is going through a period of rootlessness, uncertainty, strife, struggle, existential angst, 'wasteland' subsistence and 'waiting for godot' existence. Such times call for a renewed thinking on spiritual and transcendental levels. This paper aims at making a thorough study and deep analysis Aurobindo's 'divinised man' and Jung's 'modern man' through the paradigm of Transpersonal Psychology. The theory of Transpersonal Psychology focuses on the spiritual aspect of man for attaining self-actualisation and self-fulfilment, a development from pre-personal to personal to transpersonal level, integrating the spiritual and transcendent aspects of experience. This realisation is central to the modern world which is filled with chaos and confusions - both within and outside the human mind. The study aims at furthering research carried out on the grounds of Transpersonal Psychology and gives a deep reading into the existential problems faced by the modern man and delivers the concept of an ideal man as envisioned by Aurobindo in his *Essays Divine and Human* and Carl Jung in *The Modern Man and his Modern Problems*. The study will contribute towards arriving at an answer to the present day existential crisis and crisis of basic human and spiritual values leading to a state of chaos, restlessness and fear of man in man. As Alexander Pope has rightly said, "The proper study of man is man".

Index Terms - Transpersonal Psychology, modern man, spiritual values, human values, ideal man

The most fundamental problem of mankind is neither physical nor intellectual but spiritual. Ever since the beginning of life on earth, man has been in constant quest in order to realise a higher meaning for life but all the quest in that direction is primarily leading him towards material achievements that inversely lead to a spiritually weak life. The historical events ranging from colonisation, the two major world wars, and the modern globalisation, have all eventually thrown man into a wasteland where the "ceremony of innocence is drowned" (Second Coming, Line 4) and man has detached himself from the Supreme and all that is left with him is utter chaos and crisis, both internal and external. The barren land has lost control over its human inhabitants and disorder and distress have won over peace and humanitarian values.

When the whole planet is struggling hard to find a higher meaning for life, literature also inevitably portrays the same. The works of each period show the traumatic condition and hardships faced by individuals both internally (due to psychological reasons) and externally (due to the historical happenings of the era). These developments and negative influences affected the mental stability of humankind. Technological developments have been instrumental in bringing luxury and ease in human life but life cannot always sustain and thrive around materialistic gains and sensuous pleasures. It can only bring momentary happiness. But the facticity of human life and our inseparability from the material world in the various aspects indicate our inability to live as a free being. As social creatures, we have invested all our faith on a collapsing system and society, thus the meaning that we give to the worldly life and our sense of identity is socially constructed in public transaction.

Humanistic and existential psychology holds well on the premise that the human being has an inner tendency and potential for healing and this is possible only by thinking beyond the personal level. This quest brings us to the unique psychological analysis based on the tenets of Transpersonal Psychology.

Transpersonal dealing of post-traumatic stress helps the individual find the real Him amongst the corrupt fellow beings. It is a journey beyond the boundaries of ego and materialistic pleasure.

In the mid nineteenth century significant transitions were effected in Europe's social climate. The maturation of industrial capitalism brought many changes in the older social patterns by putting up unparalleled emphasis on private competition for wealth. Under the pressure of this expanding and developing bourgeois culture, traditional definition of class, family and humanistic values paved way to impersonal measure of hard currency. The rising role of money as a social determinant and a new definition of human identity were causing major transference towards material identity in Europe and this could easily swipe away all traditional socio-religious assumptions.

Fyodor Dostoevsky wrote the novel *The Idiot* during this transition. The novel strongly attempts to criticise the economic system which forced competition among the individuals denying the spiritual identity of man. Many critics have pointed out that, the novel represents a world completely devoted to money and its power. And this very greed and constant pursuit for materialistic wealth brings the destruction of each character in the novel. When the novel begins, we see Epanchin, the aristocratic General, mastering the intricacies of investment banking. He uses his power and wealth to establish his social position and he is ever ready to do anything for his personal advantage.

Dostoevsky's protagonist Prince Lev Nikolayevich Myshkin lives among a corrupt crowd that give little importance to humanistic values. He appears to be a recluse and acts ignorant of the social conventions of the aristocratic Russian society. He does not believe in the conventional rules that society throws upon him and is not afraid of the reactions of people. He is not afraid of being laughed at and he even joins them when they laugh. He charms everyone he meets, even as he stands out as an absurd figure. He exemplifies the dilemma between everyday reality and the spiritual world, between the anti-rational realm of Russian society and the alien ideologies of modern civilisation.

Myshkin parallels a Christly figure who has got all innate qualities of goodness but what happens when an ideal human being enters a corrupt world? He does not spread good into this corrupt world, on the contrary, his goodness is construed and reversed by the society, leading to the destruction of himself and the ideal that he represents. Myshkin's journey to Petersburg after spending long years in the darkness of the Swiss clinic can be considered as an existential journey in search of his own homeland, native and his very roots. The Russian aristocratic society welcomed him into a world of bait and mistrust where he had to struggle hard to withstand his goodness. Myshkin recovers from all his mental distress but is still not confident and the anarchy and turmoil around him result in his return to a completely devastating mental and physical collapse, a sobbing idiot, back in the Swiss clinic. Dr Rashmi Doraiswami, a National award winning film critic, in her article on idiocy and civilisation in *The Idiot* said that,

Dostoevsky's quest for the central character was to rest on the image of Christ, a figure to which he was increasingly drawn since his exile. With the image of compassion, of the healing, assuaging touch, the character was to have other traits: that of belonging to the nobility and yet being part of the folk. The resolution lay in the notion of religious literary traditions which have had a long history of the fool who divines, who penetrates the jungle of codes to arrive at another meaning. In Myshkin, three notions congealed: the last in the line of nobility, he is holy, in pronouncing no judgements of this world, but believing in a higher, divine compassion; and a fool in being inexperienced in social codes of behaviour. The figure results from an aesthetic project to create an 'above ground' character, an ideal who would hold his own against members of the highly differentiated social strata (133)

Unable to settle anywhere, the only place which welcomed him with love and compassion was Mother Nature - a summer house in the vicinity of Petersburg. His disastrous isolation from the foreign land adds to his internal dilemma which contributes to the terrific happenings ultimately leading to the tragic destinies that mark the lives of Aglaya Yepanchina and Nastasya Filippovna. All the characters in this Dostoevskian novel are tormented souls in search of a higher reality in their life as the outside reality slays them to bits. Transpersonal study of man attempts to address the very same internal trauma within the human soul. The British

Psychological society acknowledges the central focus on spirituality in transpersonal psychology as,

Transpersonal Psychology might loosely be called the psychology of spirituality and of those areas of the human mind which search for higher meanings in life, and which move beyond the limited boundaries of the ego to access an enhanced capacity for wisdom, creativity, unconditional love and compassion. It honours the existence of transpersonal experiences, and is concerned with their meaning for the individual and with their effect upon behaviour. (*Beyond Ego*, 25)

Epileptic Myshkin and the so called mentally stable characters, both experience the same mental trauma that the world has cursed upon them. Mamma says to Aglaya, the heart is the greatest thing and sense is secondary and she calls themselves fools in the trap of aristocracy and even though they seem outwardly happy, the internal soul struggles within. She says,

Well, what, my dear girl? As if you can possibly like it yourself? The heart is the greatest thing, and the rest is all rubbish—though one must have sense as well. Perhaps sense is really the great thing. Don't smile like that, Aglaya, I don't contradict myself. A fool with a heart and no brains is just as unhappy as a fool with brains and no heart. I am one and you are the other, and therefore both of us suffer, both of us are unhappy. (*The Idiot*, 88)

Myshkin's failure in instilling love and compassion in his fellow beings can be read as the Failure of Christ on Earth. The world cannot fail, only the individual can fail in the attempts to make the world inhabitable. The resistance of the world can make even the Christly figure stranded on the shore and here as the novel closes, Myshkin loses his consciousness, which is equivalent to death. Myshkin realises that the Centre has lost its control and the world is into ultimate anarchy and he recedes saying thus, "There's more wealth, but there's less strength; the binding idea doesn't exist anymore; everything has turned soft, everything is rotten, and people are rotten."

(*The Idiot*, 397)

Aurobindo, the seer poet philosopher, observed and expressed the detachment of man from the centre, from culture, tradition and from man himself. The shadow of the imperialists resulted in building a bridge between the self and the culture and colonised people started to question their own existence and the existence of the Higher force in the universe.

Aurobindo foresaw that,

At present mankind is undergoing an evolutionary crisis in which is concealed a choice of its destiny... Man has created a system of civilisation which has become too big for his limited mental capacity and understanding and his still more limited spiritual and moral capacity to utilise and manage, a too dangerous servant of his blundering ego and its appetites. (*Essays...*, 62)

The natives were influenced to such an extent by the colonial power that imposed their language and culture upon the colonised that the natives lost faith in their own culture and tradition. People blinded themselves to the real spirit which lies within them and wandered about in search of an external driving force. The veil of ignorance and ego conquered the minds of the people, making them unable to think. The limited mental and spiritual capacity of mankind could not hold on to the traditional moral system and the powerful civilisation of the past.

Society became more complex with the growth of civilisation and became more reliant on the tools provided by modern technological developments but never realised serious dislocations creeping into their personal lives. Aurobindo wrote in his book *The Divine Life*,

An accommodation of the egocentric human individuality, separative even in association, to a system of living which demands unity, perfect mutuality, harmony, is imperative. But because the burden which is being laid on mankind is too great for the present littleness of the human personality and its petty mind and

small life-instincts, because it cannot operate the needed change, because it is using this new apparatus and organisation to serve the old infraspirtual and infrarational life-self of humanity, the destiny of the race seems to be heading dangerously, as if impatiently and in spite of itself, under the drive of the vital ego seized by colossal forces which are on the same scale as the huge mechanical organisation of life and scientific knowledge which it has evolved, a scale too large for its reason and will to handle, into a prolonged confusion and perilous crisis and darkness of violent shifting incertitude. (1055)

The modern confusion has made man a hybrid identity in search of a higher reality, that is, the Supreme. The shackles tying down mankind are so heavy that it has become difficult for this earthly being to shed them and come out. The scientific and technological developments have added to his luxury and have blinded his skin and soul with superfluous faith as against spiritual attainment. Every being tussles between existence and consciousness. Existence itself is the first riddle and existential crisis is the major problem in the modern world. Everything is temporal and the very existence of human soul on this planet is temporal and Aurobindo in the essay *Divine Life*,

Existence itself is the first riddle. What it is we do not know, we are ignorant how it came to be at all, we cannot say whether it is an eternal fact or a temporary phenomenon. It may be only an appearance or it may be real, not in itself but as a manifestation of some hidden Reality; but then of what is it the manifestation and how came it into being or why had it to be? (6)

Things might exist but only as useless encumbrances and the luxuries and easy life offered by modern development have veiled the reality from the eyes of man and only the realization of the self and the culturally rich past can save him from further destruction. Swiss psychologist Dr. Carl Gustav Jung defines modern man in his book, *Modern Man in Search of a Soul* as,

Man living in the immediate present, stands on a peak, or on the edge of the world, above him heaven and below him the whole humanity with its history lost in primordial mists, before him the abyss of all the future....It must be understood that it is not the man merely living in the present who is modern, it is the term which applies to the man most completely conscious of the present. (13)

Spiritual problem of modern man is hidden under the feathers of modernity. Jung observed that people are affected by unbearable feelings of insignificance, inadequacy, and hopelessness and this in turn has resulted in an unstable society. The declining faith in religious values has given rise to doubt and spiritual dilemma, resulting in internal existential dilemma in the modern life. In the essay "The Spiritual problems of Modern Man", Jung says,

How totally different did the world appear to medieval man! For him the earth was eternally fixed and at rest in the centre of the universe...Men were all children of God under the loving care of the Most High, who prepared them for eternal blessedness; and all knew exactly what they should do and how they should conduct themselves in order to rise from a corruptible world to an incorruptible and joyous existence. Such a life no longer seems real to us, even in our dreams. (222)

The emergence of modernity played a significant part in the rise of the spiritual dilemma in man. Jung states,

Modern society came into existence during the industrial revolution, when large portions of the population were driven from small towns into big cities in search of work and opportunity – instigating the birth of a mass society. While the development of a mass society generated benefits through the intensification of the division of labor, it also brought perilous problems.

(*Modern Man in Search of a Soul*, 123)

This modern development resulted in the decline of individuals into unstable, insecure, and suggestible entities. The rational and scientific mind set created insecurity in the individuals within a larger crowd. Science tried to reshape individual psyche but along with it, ensued fear and a feeling of nothingness in them. In the past, people looked upon the Almighty during times of desperation and distress but in the present era, man has blissfully distanced himself from the Supreme. According to Jung, modern man, for whom God is no more, must ultimately look within his own soul to realise the value of self and to answer the spiritual problems. Man has forgotten the significance of

introspection and the fact that the power lies within, God Himself lies within, yet man is in constant quest to attain higher reality and find solace during difficult periods of confusion and distress. The lack of meaning in life and mere disorder has made Earth a wasteland where one can experience only nothingness. "In a world without God, everything is non-sense. If God does not exist, then there is no difference between good and evil," (*The spiritual Problem of Modern Man*, 15) says Dostoevsky in *The Idiot* and modern man has lost faith in self and the values on the ground that they cannot be proven scientifically. Hence his life has become merely dependent on scientific and technological development but is much distanced and defeated in relation to his own self.

Dostoevsky, Aurobindo and Jung envisioned the same psychological dilemma in man - struggling between good and evil, unable to realise that he is moving blindly towards his own ultimate destruction. Here arises the need for the rise of an ideal man who can make the world a better place with the revival of values, culture, love and compassion.

Modern world shows the need for the rise of the ideal man who can not only stay away from the agonising and tormented life that society throws upon them but can also transform the world into a better place filled with love and compassion for the fellow beings. Even though Fyodor Dostoevsky, Sri Aurobindo and Carl Gustav Jung lived and wrote during different periods, they foresaw the same internal dilemma within mankind. Hence they propounded the same solution, which is the need for the revival of the glorious past which was shining bright with its rich cultural diversity and tradition.

The concept of 'ideal man' propounded by Dostoevsky, Aurobindo and Jung were 'types' and a proper study of them shows that values and virtues struggled hard to stay and the savage took over civilization and people attracted by wealth and pleasure chose the path of violence and brutality and that made all the difference. They believed that values became meaningless and nothing in the world can help them achieve the truth. World has stooped to such a level that only the rebirth of values, virtues along with compassion and love for other beings can save the universe from the verge of utter destruction.

Myshkin is the quintessence of all the virtues Dostoevsky considers as the characteristics of a positively beautiful man. Myshkin, a frank and open person who does not hide his emotions under a mask of hypocritical friendliness had to struggle hard to live in Petersburg among highly corrupted fellow human beings. Prince Myshkin always expressed his opinions and decision and never bothered about the situation or the occasion he was in. In contrast to the other characters in the novel, like

Ganya and Aglaya, who only cared for their social reputation and status in the society, Myshkin loved himself as well as others and attempted to transform the Russian aristocratic society into a better world.

He raises no protest against the social limitations and barriers which his idiocy sets up: he frankly admits and accepts his own frailties in the eyes of others; yet there is no inclination toward self-pity on these grounds. This burden he humbly accepts as natural and just.

He even seeks further suffering that he may be both able to give

To others compassion and love and thus in some measure relieve them of their hurt. Seeing the passionate Rogozhin ablaze 'with the desire to do evil, to murder....Myshkin is over-whelmed by loving sympathy for him. He wishes that he too might sin, might take the other's burden upon himself and thus lead Rogozhin back to God in the spirit of true repentance; so that at last Rogozhin, too, may walk in the light. (*The Idiot*, 254)

But in contrast the malice in the world tried to invert his goodness and manipulated his virtues making him epileptic once again in his life. Dostoevsky characterised the naïve Myshkin with Christly qualities in order to show the failure of good and virtues on earth and in a way he also advocates the very need of a second coming to transform the wasteland into a virtuous land making the world a safer place to dwell. These outwardly perfect attributes of man come into direct conflict with the dishonest world. Myshkin's mind and soul was filled with hope and love for all. Even amidst the burden of torments and anxiety, he stood hopeful. In chapter 7 of the *The Idiot*, Dostoevsky says:

His mind and heart were flooded with extraordinary light; all torment, all doubt, all anxieties were relieved at once, resolved in a kind of lofty calm, full of serene, harmonious joy and hope, full of understanding and the knowledge of the ultimate cause of things.(47)

But the unscrupulous and manipulative nature of the beings around could only push him into the agony and trauma of epilepsy again. In Part II, Chapter 5, Myshkin, thrown into the darkness of aristocratic society says that, epileptic life is better than the outside reality as it is the only period in which he can sense the presence of the Divine in the universe. The horrors of the world around drastically helped him in the production of an anguished soul within him. Hence the very harmony and connectedness that he experiences during the painful period in the Swiss clinic gives him more pleasure and happiness. Dostoevsky describes Myshkin's fits of Epilepsy

as,

He says that in the instant just before a fit, his conscience is plunged into darkness and he enjoys a momentary feeling of supreme and understanding of life. At that point, he is able to sense all the harmony and beauty of life. In this sense, epilepsy places Prince Myshkin into a higher state of being, even if only for a brief while. The prince's particular ailment not only distinguishes him from others, but it also represents his higher sensibilities of the world and its most important values. In addition, it suggests that he has grasped a far more profound understanding of life and its meaning—joy and brotherly love, for instance—than any other characters in the novel. (139)

Michael Bakhtin designated Myshkin as the carrier of penetrative words, that is, a word that has the power to change the lives of others. This ideal human being has the power to penetrate into the dull and confined lives of the corrupt souls and to bring about a positive change but Myshkin was a failure in transforming the world as the world had stooped to such an extent and rising up into the past glory required a colossal effort. In his journey he unravels the terrible reality of the outside world and this triggers him to become more and more compassionate to the people around, irrespective of their immoral and unethical nature.

Myshkin was the real hero of the society as he was the embodiment of truth, love, and sacrifice. Even though his experience in Russian society brought him mental distress and dishonour, he still hovered high as an ideal individual with a passionate heart and too weak a mind to withstand the chaos outside. He ultimately became a martyr of innocence in the world of betrayal and murder. Thus Dostoevsky advocates the need for the rise of this ideal human being who can save the world from ultimate destruction.

Aurobindo says that the ideal man is the 'divinised man' who lives in union with nature and the binding force which guides the universe, that is, the Supreme. The wisest way to escape from the harrowing condition of the modern world is to realise the God who rests within the human soul and in the essay "Divine and Human",

Aurobindo says that,

It is to live in the Infinite and possess the finite. It is to live in God and be one with him in his being. To become thyself is to be this and all that flows from it. (151)

Aurobindo says the divinised man is not merely the animal-man, he is more than an intellectual, an artist, a seer, an architect and the master of his own creation. The divinised man has more to him than an ordinary human. He is not merely in quest of beauty but shall appreciate the true beauty and delight in the universe. The ideal man is a superman because he elevates himself from his ordinary existence to become a super minded man who is away from all the desires and materialistic pleasures that drive the modern world. It is to discover God in oneself and in the surrounding so that he can experience the divine pleasure and thus can stay away from storm outside. Meditation and introspection are two ways to achieve the ultimate realisation. Before knowing the world outside, one must know himself, the distress, trauma and existential crisis within himself. Solution to every problem lies within, that is the higher Self. The ideal man can see God within him, Aurobindo in the same essay

“Divine and Human” says,

It is to discover the God in thyself and reveal him to thyself in all things. Live in this being, shine with this light, act with this power, and rejoice with this bliss. Be that Fire and the Sun and the Ocean. Be that Joy and the Greatness and the Beauty. (33)

Man is a transitional being, for in him lies the superhuman being who has the ability to transform the human soul, providing freshness and happiness. The primary distinction between man and the superman is the difference between mind and the consciousness. Man is a mind imprisoned in imperfect living and in order to come out of this, he has to embark on a perilous journey.

For Aurobindo, the only answer to the existential dilemma faced by man is the enlightened awareness of the Supreme Being. Only the spiritual unity in the world can help the individual in achieving highest possible perfection and happiness. This does not aim at producing a rational society, but an enlightened spiritualised community where man has the basic concern and compassion towards others. In Sri Aurobindo’s opinion, “society is only an enlargement of individual”. (182) Thus Aurobindo emphasised on the need for attaining self-actualization in order to overcome all the awaiting storms in the modern world and only a renaissance of the ideals and the morals of the past can help the individual to survive in the future.

Carl Jung, who observed the unscrupulous transitions in the individual, said that nothing in the world can save man from the cruelty and brutality and the solution to his existential trauma lies within himself, that is, the spiritual soul. Modern man has just arisen and the solutions to his problems still lay in the future. He is the man of the immediate present, who is conscious to a superlative degree. Jung, through the essay, asks the readers to listen to the inner voice. This may lead to the detachment of self from the outer realities and chaos but one can achieve a personality which is free from desires and this is the path towards the transpersonal state which is beyond personal ego and hatred. As James Hollis says,

The act of consciousness is central; otherwise we are overrun by the complexes. The hero in each of us is required to answer the call of individuation. We must turn away from the cacophony of the outer world to hear the inner voice. When we can dare to live its promptings, then we achieve personhood. We may become strangers to those who thought they knew us, but at least we are no longer strangers to ourselves. (59)

Jung observed that the world embrace consciousness while largely ignoring the unconscious side. The denial of the past can be considered as unhistorical but it does not make him a truly modern and ideal man. The truly modern man is oldfashioned and he stresses on the glorious past, so that he can justify his divulgence from tradition and avoid the guilt.

Ideal man does believe that he is the ultimate product of countless centuries and he realises that he is the “the disappointment of the hopes and expectations of the ages. He has seen how beneficent are science, technology and organization but also how catastrophic they can be.”(Modern Man in Search of a Soul) He has known and seen the failure of the governments that try to accomplish peace through wars, the failure of Christian ideologies of brotherhood of man, the liberal ideal of international social democracy and the socialist solidarity of the working class. Therefore the ideal man is profoundly “sceptical” and “uncertain”. The ideal man believes that the darkest forces of the traumatic world can never corrupt them and it “can never be fitted in with rational world order” (“Spiritual Problems of Modern Man”, 223)

Dostoevski’s positively beautiful man, the divinised man of Aurobindo and the Modern man of Jung were men who lived in opposition to the contemporary social and psychological struggles. They observed the age and journey of people into utter destruction. They prophesied the very future of the universe and the world is experiencing the very same trauma now. Man is the cause for all negative changes on the surface of the beautiful earth and within him lay the solution which he fails to realise. Within him lay the happiness, peace and God Himself, but he wanders

in search of bliss amidst chaos. Man's root lies in the Supreme. Even though he detached himself from Mother Nature and its creator, ultimately he is destined to reach Him.

CONCLUSION

Turning and turning in the widening gyre
 The falcon cannot hear the falconer;
 Things fall apart; the centre cannot hold;
 Mere anarchy is loosed upon the world,
 The blood-dimmed tide is loosed, and everywhere
 The ceremony of innocence is drowned;
 The best lack all conviction, while the worst
 Are full of passionate intensity ("Second Coming")

These lines of W B Yeats very appropriately describe the present day world of delusion, dilemma, division, diversion and desperation. In the modern world of cutthroat competition where human being is ready to go to any extent, a re-reading of visionaries like Dostoevsky, Aurobindo and Jung is highly significant not only in spiritual developments of the reader's psyche but also in bringing forth a renaissance in the society. They facilitate awareness and realisation by removing the cataract of delusion.

In the vast expanse of the universe, the human race has been eternally seeking the truth that has been omnipresent – yet not seen, omnipotent- yet not felt; and in their endeavour to attain the omniscient, the seekers have left behind a huge repository of their sublime thoughts for posterity.

Man has been under constant threat of moral degeneration over the years of his evolution, particularly more in the present times. The imperial rule destroyed the unity among the native populace. The virtues and values which existed till then in human souls started to decline and man started turning more towards attaining materialistic pleasures and desires. This marked the very beginning of destruction of mankind. Evil took over the civilisation and the universe was characterized by meaninglessness and nothingness which made the lives of the people purposeless and developed a sense of rootlessness. The very existence and roots of human beings were questioned. The rise of modernism as a movement made life luxurious but brought with it hatred, ego, cut-throat competition and corruption for the sake of materialistic gains and pleasures and an unquenchable greed in mankind.

The rebellions and anarchy in the world paved way for an existential trauma as people were thrown between the glorious past and the pitiful present which resulted in a hybrid identity filled with doubts. Dostoevsky, Aurobindo and Jung observed the transformation and growth of people in the nihilistic world where man alienated himself from the existing culture and tradition and started questioning the very existence of God. People were trapped in a pervasive society which lacked any central righteous authority. The individual lacked basic concern and compassion towards the fellow beings and everyone was so much confined to his own selfish self but still failed to realise the higher Self within his individual self. Man wandered lonely in the wasteland, amidst the chaos, in search of peace, solace and happiness.

Thus the three authors felt the need for a rebirth of the lost values and love. There is an inevitable need for integrating the spiritual and transcendent aspect of human experience with the modern reality. The individual must rise from mere personal level to the transpersonal level to attain ultimate realisation beyond sheer personal ego-bound existence. Though the three authors wrote during different eras, and belonged to drastically different social milieus,

their ideas coincide as they witnessed the same decay and degeneration and the very same psychological destruction in mankind. They also suggested very similar reasons for the need of an ideal in this world of reality.

The human beings deteriorated from the path of the Supreme into a world of alienation, entrapment and disorientation and gradually started questioning the existence of God. Here God died and religion took birth. The result of this disintegration was the kind of anarchy bringing along with it bloodshed and cruelty. Man became slave to the modern carefree life and the impending lack of love, harmony and affection disturbed the peace in the world.

In his essay “The Spiritual Problem of the Modern Man”, Carl Jung says,

To me the crux of the spiritual problem today is to be found in the fascination which the psyche holds for modern man....if we are optimistically inclined, we shall see in it the promise of a far- reaching spiritual change in the world.

At all events it is a significant phenomenon ...important as it touches those irrational and – as history shows- incalculable psychic forces which transform the life of people and civilisation in ways that are unforeseen and unforeseeable. These are the forces, still invisible to many person today, which are at the bottom of the present “psychological” interest. (15)

Here Jung explains that the solution to the modern problems of the modern man lay in the future. He is torn between the existence and unity of the past and the trauma and displeasure of the present and hence his future is bleak. He fails to realise his own self and wanders helplessly in the outer world, in search of the Supreme who lies within.

In the present world of social inequalities where there is no assurance of permanence and peace, unfortunately modern man deluded by his malady, has fallen prey to the world of illusion and seems to have forgotten the umbilical cord connecting him to the creator, thus moving into oblivion, far away from his true self. Dostoevsky, Aurobindo and Jung extend their hands for every true seeker to hold and walk on the path of spirituality even while remaining a part of this materialistic world.

Thus through the positively beautiful man of Dostoevsky, the divinised man of Aurobindo and the Modern man of Jung, this paper attempts to highlight the fact that the solutions to the multifarious problems of the modern man ultimately lay within himself. He must look within, rather than wander outside in search of the Supreme Soul. Introspection and meditation will pave the way towards a better benevolent future laid on a foundation of righteous actions. As Newton’s law also justifies, “Every action has an equal and opposite reaction.”

REFERENCES

- Aurobindo, Sri. *The Supramental Manifestation & Other Writings*. Twin Lakes, Wisconsin: Lotus Press.1996. Print.
- Aurobindo, Sri. *The Divine Life*. Pondicherry, Sri Aurobindo Ashram. 1960. Print.
- Doraiswamy, Rashmi. “Idiocy and Civilisation: A Study of the Idiot by Dostoevsky.” *India International Centre Quarterly*, vol. 21, no. 2/3, 1994, pp. 131–150.
JSTOR, www.jstor.org/stable/23003641.
- Dostoevsky, Fyodor. *The Idiot*. UK. Penguin Classics: 1868. ISBN 0-140-44792. Print.
- Ghose, Aurobindo. *Essays on Gita*. Pondicherry, Sri Aurobindo Ashram: 1996. Print.
- ..., *Essays Divine and Human*. Pondicherry, Sri Aurobindo Ashram: 1994: ISBN 81-7058-364-0 Print.
- Hammond, Guyton B. “International Journal for Philosophy of Religion.” *International Journal for Philosophy of Religion*, vol. 6, no. 4, 1975, pp. 258–

259.JSTOR, www.jstor.org/stable/40021022

Parthasarathy, R. *Ten Twentieth Century Indian Poets*. New Delhi: Oxford University Press, 1976. Print.

Ranganathan, R. "Sri Aurobindo as an Art Critic." *Indian Literature*, vol. 15, no. 2, 1972, pp. 40–44. JSTOR, www.jstor.org/stable/23333772.

Sarah J. Young. "Dostoevski's 'Idiot' and the Epistle of James." *The Slavonic and East European Review*, vol. 81, no. 3, 2003, pp. 401–420. JSTOR, JSTOR, www.jstor.org/stable/4213743.

Sivaramakrishna, M Atmaramananda (compiled and edited). *Art Culture and Spirituality: A Prabhudha Bharata Centenary Perspective*. Calcutta: Advaita Ashram Publication Department: 1869-1996. Print.

Wilber, K. *Integral psychology: Consciousness, spirit, psychology, and therapy*. Boston, MA: Shambhala. 2000. Print.

