

ACHIEVING REALISTIC PROGRESSION ON SOCIETY WITH LEAST CONFLICTS AND CHAOS: A RATIONAL ANALYSIS OF PARAMAHANSA YOGANANDA VIEW

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ABSTRACT

Conflict management minimizes the negative outcomes of conflict and promotes the positive outcomes of conflict with the goal of improving learning in an organization or any situation of life. Conflict arises from differences. It occurs whenever people disagree over their values, motivations, perceptions, ideas, or desires. India is one of ancient countries with a very long religious, philosophical and literary history where changes are occurred to move on the path of growth, both intellectual as well as material.. The present paper looks into the insight of Paramahansa Yogananda View with a purpose to make a rational analysis for Yoagnnada's philosophy in the context of resolving conflicts and chaos in the present society. The paper also explores the desirable ways and approaches of our life as manifesting the divine qualities inherent in the five stages of the soul .The paper is based on the a comprehensive analysis of the literature available on Swami Yogananda's philosophy of life and societal progress.

KEYWORDS

Realistic Progression, Conflicts, Chaos Paramahansa Yogananda

INTRODUCTION

Conflict arises from differences. It occurs whenever people disagree over their values, motivations, perceptions, ideas, or desires. Sometimes these differences look trivial, but when a conflict triggers strong feelings, a deep personal and relational need is at the core of the problem—a need to feel safe and secure, a need to feel respected and valued, or a need for greater closeness and intimacy. If someone is out of touch with one's feelings or so stressed that he/she can only pay attention to a limited number of emotions, he/she won 'be able to understand one's own needs. If one doesn't understand hisdeepseated needs,one willhave a hard time communicating with others and staying in touch with what is really troubling one. For example, couples often argue about petty differences—the way she hangs the towels, the way he parts his hair—rather than what is really bothering them. In personal relationships, a lack of understanding about differing needs can result in distance, arguments, and break-ups. In workplace conflicts, differing needs are often at the heart of bitter disputes. When one can recognize the legitimacy of conflicting needs and become willing to examine them in an environment of compassionate understanding, it opens pathways to creative problem solving, team building, and improved relationships. When one resolve conflict and disagreement quickly and painlessly, mutual trust will flourish.

One of the four feet animals made effort to walk on his feet and became better than wild animals. But the process of development took a long time and brought out a modern man that shows significant changes in physical, mental, emotional

and social and all other aspects. For the purpose of study and to bring out more clearly the force, trends and institutions that have shaped the human development at any given time, the entire developmental period has been divided into Ancient (Earliest time to mid 8th century), Medieval (6th-7th century) and Modern periods (18th century). There was never a complete break from the earlier period but certain old institutions ceased to exist while others started acquiring new shapes. For example, the republican form of political organization went out of existence in Gupta period, which began in fourth century A.D. which was prevalent in many part of Northern India. During this period, the economic system saw the emergence of new types of agrarian relations. The caste system, which had started emerging in the later Vedic period, took new shapes in post Vedic period. Further, elements of regional cultures, like regional languages, started crystallization in the post-Gupta period. All these changes indicate the gradual development of Indian society.

This creation of five fundamental factors is the crudest manifestation of Microcosmic citta or Cosmic Mental Stuff. During the introversial phase of the Cosmic Mind or pratisaincara, the quintuple mental factors came in touch with the divine powers of Purusottama, the Supreme Knowing Entity, and developed the vibrations of life. The more this vital energy received the brilliance of Brahma or Supreme Consciousness, the more enlightened it grew, and this glow led it forward on the path of self-realization. The highest of the thinking creatures have been able to accelerate the speed of their consciousness ahead of the speed of attraction, or the introversial phase of Brahma. The highest living being was called a human being or manusa, which means an intellectual being.

The development of intellect is not uniform in humanity. No two individuals are identical. In the perspective of time, the people of the ancient past had a less developed intellect than the people of present day. Millions of years ago, when according to Brahmachakra, or the cycle of creation, the first human baby was born; this earth was not as safe as it is today. The human beings of that era were completely surrounded by dense forests which were completely surrounded by dense forests and infested with furious animals and reptiles- by huge carnivorous creatures with fierce protruding teeth in search of prey. They did not have a home to protect themselves from thunder, storms, hurricanes and meteors. The scolding heat of the mid day sun tried to destroy the very life of the first human babe. This was the kind of environment in which human beings found themselves in those days.

Such circumstances were not conducive for human beings to develop their intellect or tread the path of self-introspection. In those days people employed all their energy just for their self-preservation against ruthless nature and during that age of bitter struggle the most important thing was physical strength. In that distant age people realized the value of one thing – that might is right. As all forces were hostile to their existence, they did not feel safe living a scattered,

isolated existence. So they came close to each other and formed many societies or communities with the sole purpose of self-preservation through collective struggle.

“People living together are said to live in a society or a community.”

The world moved on and could not maintain its original structure. India is one of ancient countries with a very long religious, philosophical and literary history where changes are occurred to move on the path of growth, both intellectual as well as material. The Vedas, which contain truth of both religion and science, are the oldest written records of Indian thought. The history of human civilization from ancient times till today shows that there is remarkable change in society, distinguished from each other on the basis of language, religion, race, caste, tribe, geographical location etc.; while on the other hand, one also finds distinct economic conditions. The process of secularization, acculturation, industrialization and urbanization has led to remarkable changes everywhere. The impact of West is evident everywhere enough, but it is accompanied by frantic attempt to rejuvenate ancient Indian values. The disorganizing of values is manifested through such undesirable activities such as indiscipline, juvenile delinquency, pessimism, destructive and murderous tendencies etc. We are living in a period of disintegration of faith and growing disillusionment about traditional values which have come down to us. People nurtured in the spirit of science and ethical humanism is unwilling to accept anything on authority. So in many parts of the world, people are giving up their traditional faith. In this situation, the values for which India has stood may be of some relevance. The Indian tradition asks us to accept nothing on trust or authority, but to test everything by experience. It is anubhava or samsarsa of the Divine. This is state of awakening, according to the Buddhists or change of consciousness according to the Christians.

MANIFESTING THE DIVINE QUALITIES INHERENT IN THE FIVE STAGES OF THE SOUL

The soul of man has to ascend through the five states, or stages of evolution, previously described, before he gets back to God: mineral, plant, animal, man and superman.

- He must be transparent like the gems, without spots of defective perception. He has to develop their crystalline character, by removing the mental blemishes in his otherwise sparkling mentality gem like clarity that will undistorted reflect the Divine Mind. This means his sensations must be pure .one then develops spiritual sensitivity.
- The spiritually progressive man is consciously sensitive to life and his surroundings, like the sensitive response of plants to their environment. But as the sensitivity of plants abhors harshness, the spiritually sensitive

being shuns the coarseness of material things and finds himself gravitating toward God, as plants turn toward the sun.

- Then comes the vitality of animals. The progressive man must be full of vitality like the animal, but employ the animals' strong will, not for avaricious purposes, but to govern activity with self-control and to have mastery over the life force. The yogi learns how to use vitality and will with wisdom. He is not weak. He is a master of self-control. He knows how to relax and throw the searchlight of vitality within to reveal the presence of Spirit. The reversal of the life force from matter to Spirit is called pranayama. By withdrawing the life current from externals through Kriya Yoga, the consciousness begins inwardly to awaken to its higher nature in God.
- The rational man thereby becomes a thoughtful, discriminative being, ever progressive in his power to think and reason clearly. He develops pure reason, or discrimination, in which his rationality is no longer mixed up with doubt and misconception. He learns to reason with wise men and to understand the truths they express and exemplify. Fools argue, wise men discuss. The masters cling to truth, not theories. But most people are enslaved by emotion and circumscribed by their own opinions. If two people really want to find truth, they can agree very quickly. It is only by developing both pure reason and pure feeling that you can reach God and truth. In the ordinary man, reason is uppermost and feeling is hidden; in the average woman, feeling is uppermost with reason hidden. If you have too much feeling, it becomes emotion and will take you into the meshes of matter, and too much reason becomes rationalization which also takes you into delusive matter. When you balance reason and feeling by meditation, you will come to God and truth-perceptions.
- After developing the balanced reason and feeling of the discriminative stage, the last state of involution is to be attained: the pure intuition and omniscience of the superman. He is intuitively progressive in feeling his soul and Spirit. He must then fully lift his consciousness from the body and materiality to his original omnipresent state. The freed soul is back once more with God. You can hasten this process in your own body by spiritualistic it through meditation and Kriya Yoga.

Everybody is running in the rat race of earning more and more money. Man wants to get more and more money and power by fair and foul means. In this mad race of wealth, fame and power, people have become status conscious and there is a degradation of moral values. Man has become an enemy of man, society, relations and nation is least important for them. The only thing which has become more valuable and important for them is money. He gives priority to his own interests over the interests of others. This situation has caused hazard for the society as well as the nation. This scenario is because of the modern

education system. Needless to say the modern educational system does not impart education which will develop a learner into a complete man. Contemporary education caters to mental dimensions only, with some regard to the physical dimension. The most important part of the human existence, the spiritual dimension, is completely neglected. This has resulted in an individual who has no idea about the ultimate goal of his being on the Earth. He also does not have any regard for human values and has become self-centred. Thus there is need for such an educational system which fulfills the needs and demands of the individual as well as the human society in general for leading a balanced and productive life. It is in this context that the educational philosophy and pedagogical methods of Paramhansa Yogananda come into play. His educational philosophy is both idealistic as well pragmatic with sound educational aims, methods and strategies of education for complete development of man.

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