

Sandhyavad: A Neo-Humanistic Global Philosophy: - A Critical Exploration of Political, Social, Economic, And Spiritual Integration

Dr. Santosh Kumar Rout, Assistant Professor in Political Science, Fakir Mohan College, Balasore, Odisha, India

Abstract

In the contemporary global order, marked by moral disorientation, socio-political fragmentation, ecological crises, and psychological alienation, the need for an integrative philosophical paradigm has become imperative. Sandhyavad, conceptualized as a neo-humanistic global philosophy, offers a holistic framework that bridges the dichotomy between materialism and spirituality. Rooted in the symbolic essence of twilight (Sandhya), it advocates equilibrium between individual introspection and collective responsibility.

This paper critically examines Sandhyavad through political, social, economic, and spiritual dimensions, situating it within global intellectual traditions including the works of Sri Aurobindo, Swami Vivekananda, and Mahatma Gandhi. Employing a qualitative and interpretative methodology, the study highlights its relevance in addressing 21st-century challenges such as "Modern Nihilism" and the "Crisis of Consciousness." The findings suggest that Sandhyavad provides a viable ethical model for fostering sustainable development, inclusive governance, and inner transformation, ultimately envisioning a Viksit Vishwa, Evolved World.

Keywords: Sandhyavad, Neo-Humanism, Global Philosophy, Political Ethics, Spiritual Integration, Sustainable Development, Sri Aurobindo, Practical Vedanta.

1. Introduction: The Crisis of the 21st Century

The 21st century is defined by a paradox: a zenith of technological mastery coexisting with a nadir of existential peace. As humanity masters the external world through Artificial Intelligence and space exploration, the internal world—the "inner landscape"—remains fractured. Sri Aurobindo, in *The Life Divine* (1939), predicted a "Crisis of Consciousness" where mental development outpaces spiritual evolution. This imbalance has birthed a global society characterized by hyper-individualism, ethical relativism, and a profound sense of "spiritual void," famously articulated by T.S. Eliot in *The Waste Land* (1922).

Sandhyavad emerges not merely as a reaction to these crises, but as a proactive "Middle Path Philosophy." It takes its name and essence from Sandhya—the Indian concept of twilight. Twilight is the "Great Transition," the Sandhi-Kshana (moment of junction) where the activity of the day meets the silence of the night. Sandhyavad posits that the survival of global civilization depends on achieving an "Integrated Equilibrium"—a state where material progress is balanced by spiritual introspection, and political power is tempered by moral auditing.

2. Literature Review and Philosophical Foundations

2.1 The Indian Renaissance and Integral Yoga

The primary foundation of Sandhyavad lies in the Practical Vedanta of Swami Vivekananda. Vivekananda argued that spirituality is useless if it does not address the "crying evils" of society (Vivekananda, 1896).

Sandhyavad adopts this vigor, insisting that the "twilight reflection" must lead to "dawn-time action."

Furthermore, the Integral Yoga of Sri Aurobindo provides the metaphysical backbone. Aurobindo's vision of the "Supermind" suggests that human evolution is incomplete; Sandhyavad acts as the daily psychological protocol for this evolution, encouraging the descent of higher consciousness into mundane activities.

2.2 Gandhian Ethics and Universal Humanism

Mahatma Gandhi's Satyagraha and Sarvodaya (1927) represent the political application of Sandhyavad. Gandhi's daily evening prayer meetings were a literal practice of Sandhyavad—using the twilight hour to harmonize the community and audit the soul's commitment to truth. Rabindranath Tagore's *Religion of Man* (1931) further informs the philosophy by emphasizing a humanism that is not restricted by national borders but is "universal and cosmic."

2.3 Global Mysticism and Western Existentialism

The philosophy bridges the gap with Western thought by addressing the existentialist dread of Sartre and Nietzsche. Where Nietzsche declared the "death of God," Sandhyavad proposes the "birth of the Inner Self" through the ritual of reflection. It aligns with Socrates' dictum that "the unexamined life is not worth living," positioning the evening hour as the time for this critical examination.

3. Research Methodology

3.1 Research Design

This study employs a Qualitative Interpretative Framework. It utilizes a "Hermeneutic Approach" to interpret ancient symbols (like twilight) and apply them to modern socio-political structures.

3.2 Analytical approach

Thematic Synthesis: Integrating the concepts of Practical Vedanta, Integral Yoga, and Neo-Humanism into a single functional model.

Comparative Normative Analysis: Comparing Sandhyavad with existing political ideologies (Capitalism, Socialism, Secular Humanism) to identify its unique value proposition.

Philosophical Auditing: Evaluating the five dimensions of Sandhyavad against the UN Sustainable Development Goals (SDGs) to assess practical viability.

4. The Five Dimensions of Sandhyavad

4.1 Political Sandhyavad: Governance as Sadhana

Political Sandhyavad rejects the Machiavellian view of power. Drawing from Sri Aurobindo's Spiritual Nationalism, it redefines the state as a "living soul" rather than a mere administrative machine. In this model, leadership is a form of Sadhana (disciplined practice).

Moral Auditing: Just as a practitioner of Sandhyavad reviews their day at sunset, a "Sandhyavadi" government subjects its policies to a "Moral Audit"—asking if a policy serves the Supermind or merely the ego of the state.

4.2 Social Sandhyavad: The Radical Equality of Soul

Inspired by Ramakrishna Paramhansa's teaching Jiva Seva is Shiva Seva (Service to the living is worship of the Divine), this dimension seeks to eradicate the hierarchies of caste, class, and race. If the Divine is present in the twilight that covers the whole earth equally, then the social order must reflect that same "Radical Equality."

4.3 Economic Sandhyavad: Beyond Materialism

This dimension aligns with P.R. Sarkar's Neo-Humanism (1955). It critiques both unfettered Capitalism (which ignores the soul) and state-run Communism (which often suppresses the individual). Economic Sandhyavad advocates for:

Ethical Earnings: Wealth creation that does not exploit nature or fellow humans.

Equitable Distribution: Ensuring the "twilight of poverty" leads to the "dawn of opportunity" for all.

4.4 Spiritual Sandhyavad: Rational Mysticism

Sandhyavad transcends "Religious Dogma" in favor of "Rational Spirituality." It incorporates the mindfulness of Thich Nhat Hanh and the compassion of the Dalai Lama. It posits that spirituality is a psychological science, a tool for maintaining "Integrated Equilibrium" in a chaotic world.

4.5 Cultural Sandhyavad: The Global Nest

Culture is seen as a fluid transition. It encourages Tagore's vision where the world meets in "one single nest." It protects indigenous traditions while embracing global technological progress, ensuring that modernity does not result in "Cultural Amnesia."

5. Critical Analysis: Sandhyavad vs. Contemporary Isms

The philosophy of Sandhyavad serves as a sophisticated integrative framework that addresses the core limitations of dominant global ideologies by infusing them with ethical and spiritual depth.

Refining Capitalism and Socialism: While Capitalism prioritizes material growth, it often suffers from an ethical void and systemic inequality; Sandhyavad mitigates this by "infusing ethics into earnings," ensuring wealth creation serves a higher purpose.

Conversely, where Socialism seeks material equality but can lead to the "suppression of the human spirit," Sandhyavad shifts the focus toward an "Equality of the Heart," fostering a deeper, soul-centric unity.

Expanding Humanism and Spirituality: In response to Secular Humanism, which relies on human reason but often carries an anthropocentric bias, Sandhyavad expands the worldview to include "Ecological Gratitude," recognizing our sacred bond with all living beings.

Finally, it offers a peaceful alternative to Religious Fundamentalism; by replacing exclusionary dogma and violence with "Universal Spirituality," it creates a space for global harmony that transcends sectarian boundaries.

6. Findings: Therapeutic and Global Potential

Resolution of the "Dualism Crisis": Sandhyavad successfully collapses the wall between the "Sacred" and the "Secular."

Psychological Resilience: By mandating 10 minutes of self-reflection (The Sandhyavad Protocol), the philosophy acts as a preventive measure against the global anxiety epidemic (IPCC, 2023; WHO).

Governance Innovation: The concept of "Moral Accountability" provides a new metric for assessing political health beyond GDP.

Ecological Reclamation: By viewing twilight as a "Sacred Union" with nature, it shifts environmentalism from a "duty" to a "devotion."

7. Policy Recommendations for a "Viksit Vishwa" (Evolved World)

7.1 The "10-Minute Reflection" Initiative

Governments and corporate bodies should implement a "Reflective Pause" at the end of the workday—not as a religious mandate, but as a mental health and ethical auditing tool.

7.2 Educational Reform: The Neo-Humanistic Curriculum

Integrate "Value-Based Thinking" into STEM (Science, Technology, Engineering, Math) education. Following the Vivekananda model, education should be the "manifestation of perfection already in man."

7.3 The Global Peace Council

Establish a platform for "Sandhyavadi Dialogue", a space where geopolitical conflicts are addressed through the lens of "Universal Brotherhood" and "Equilibrium" rather than zero-sum games.

8. The Sandhyavad Manifesto: A Call to Action

The philosophy culminates in a seven-point protocol for the global citizen:

Self-Reflection: I will audit my conscience daily at sunset.

Equilibrium: I will balance my material ambitions with my spiritual peace.

Universal Brotherhood: I will recognize the Divine Spark in every human being.

Ethical Integrity: I will prioritize 'Service' over 'Power' in my professional life.

Ecological Gratitude: I will protect the Earth as my own body.

Devotion & Service: I will sacrifice my ego for the collective welfare.

Seeker of Peace: I will choose dialogue over conflict, every single day.

9. Conclusion

Sandhyavad represents a transformative philosophical paradigm addressing the multidimensional crises of modern civilization. It is the "Sun of the Night", a light that shines when the day's work is done, guiding us through the darkness of uncertainty. By integrating the "Integral Yoga" of Aurobindo, the "Practical Vedanta" of Vivekananda, and the "Soul Force" of Gandhi, it provides a roadmap for the 21st century.

It envisions not only a Viksit Bharat @2047 but a Viksit Vishwa, a world where humanity has finally bridged the gap between the hand that builds and the heart that prays.

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