CHAPTER : V

SRI AUROBINDO’S VIEWS ON INTERNATIONALISM AND MANKIND
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(Part-I)

Internationalism means a community of sovereign and independent states united to each other by ties of friendship and living at peace and harmony with each other. The features of Internationalism are peaceful co-existence of states, mutual cooperation and interdependence of states, non-aggression and non-interference in each other's internal affairs.

Sri Aurobndo envisaged an international society based on the relationship between matter and spirit and Indian heritage and culture.

Development of Modern Science

Modern Science has made tremendous improvement in physical discoveries and the idea of sole existence of matter. It has also studied soul and mind upon physical data. Further it emphasises the knowledge of Psychology, which is as important as physical sciences. "It is not surprising therefore that in history and sociology attention should have been concentrated on the external data, laws, institutions, rites, customs, economic factors and developments, while the deeper psychological elements so important in the activities of a mental, emotional, ideative being like man have been very much neglected." 1
Mind and Matter

Now-a-days, the self-sufficiency of matter to explain mind and soul has been subjected to doubt and in its place "a movement of emancipation from the obsession of physical science has set in ..."\(^2\)

Emphasis has shifted to psychology and soul factors. When man begins to be predominantly intellectual and skeptical, he prepares an individualist society and leaves the symbols behind. Symbol expresses what he knows and presumes the mystic experiences that are behind his life. The Hymns of the Rig Veda are supposed to represent different aspects of man's life. "To us poetry is a revel of intellect and fancy, imagination a plaything and caterer for our amusement, our entertainer, the nautch-girl of the mind."\(^3\)

Manifestation of Cosmic Purusha

Human society was nothing but an attempt to express in life the cosmic purusha which has manifested himself in the material and supraphysical universe. Man and cosmos are expressions of the same hidden Reality. It expresses the four varnas and their honour, taking into consideration their functions. Then developed the caste system with four functions viz - birth, economic function, religious and ritual sacraments, family custom etc. Caste was not at first hereditary but based on one's qualities. Later it became hereditary due to the machinations of the Brahmins.

Individualistic stage of human society

Then came an individualistic age of human society. Individualism had its birth in western society. The east entered into it
by contact and influence. The renaissance, reformation and geographical discoveries brought about contact between the east and the west. It was from these sources that the world was gradually enlightened. Matters like marriage, generation and education of the child were determined by rational ideas.

In India it was Lord Buddha who rebelled against the superstitions of the Hindu Society and made an attempt to bring about reforms and remove untouchability. A revolutionary reconstruction of religion, philosophy, science, art and society was possible due to individual mind and reason. Soon the individual came to discover that he could not realize truth without a universal law. Thus proceeded the individual to the universal. Then came art, learning and music.

Vedas

The Vedas were composed by ancient sages and seers and they were handed down from generation to generation. The Vedas were addressed to "personified powers of nature and were replete with a confused mass of half formed myth and crude astronomical allegories yet in the making." Only "in the later hymns we perceive the first appearance of deeper psychological and moral ideas ..." Rig veda is the true and only veda in the estimation of European scholars. It is a body of sacrificial hymns couched in a very ancient language. It presents a number of insoluble difficulties. It is full of ancient forms and words which do not appear in the later period. The Vedas preach universality which is a way to internationalism.
Freedom as a divine idea

For Sri Aurobindo "Freedom of India" was not a mere political ideal but a spiritual necessity without which she would perish and humanity would lose a spiritual guide. India is the spiritual guide of mankind. The freedom of India is necessary for ending all kinds of oppression, slavery and imperialism. India will be ahead of an international society full of peace and bliss.

For Sri Aurobindo freedom was not a political idea but a spiritual idea

India must be reborn because her birth is demanded by the future world; India cannot perish "our race cannot become extinct because among all, all the divisions of mankind, it is India that is destined to spearhead the next phase of human evolution." Sri Aurobindo says that man has come to the end of physical evolution; the next phase is mental evolution. When higher thoughts and ideas will come to him, these thoughts and ideas will knit men of the world together.

Sri Aurobindo wanted to activate the inner spiritual forces of man

Representing the spirit of Indian Culture, Sri Aurobindo stressed the need of activating the inner spiritual forces of man. He laid down his ideas in these terms: "unity for human race by an inner oneness and not only by an external association of interests; the resurgence of man out of the merely animal and economic life, or merely the intellectual and aesthetic, into the glories on spiritual existence; the
pouring of the power of spirit into the physical mould and the mental instrument so that man may develop his manhood which shall exceed our present state as much as this exceeds the animal state from which science tells us that we have issued. These are really one, for man’s unity and man’s self-transcendence can come only by living in the spirit. From these statements it is apparent that Sri Aurobindo not only wanted the emancipation of India but the freedom and emancipation of the colonies as a whole what he preached throughout the world were freedom of man, unity of mankind and the divinity of man. By attaining spiritual perfection he showed how mankind could achieve perfection in future.

**Sri Aurobindo was a founder of divine race for man**

Sri Aurobindo was "the founder and precursor of the divine race of man". Sri Aurobindo had deep insight in to the nature of man. His was an attempt to bring to light "the ultimate unifying principle of life. Its aim is to reconcile the conflicts of our human existence. It wants to meet the challenge of the present age through integration of East and West. It gives new hope to man about the possibilities in the future."

**The upanishadas are the supreme work of Indian mind**

The upanishads contain the essence of the Vedas. Commenting on the Upanishads, Sri Aurobindo writes: "The Upanishads are the supreme work of the Indian mind, and that it should be so, that the highest self-expression of its genius, its sublimest poetry, its greatest creation of the thought and word should not be a literal or poetrical
masterpiece of the ordinary kind, but a large flood of spiritual revelation of this direct and profound character is a significant fact, evidence of a unique mentality and unusual turn of spirit." It aims at finding out the truth. "Here the intuitive mind and intimate psychological experience of the vedic seers passes into a supreme culmination, in which the spirit, as is said in a phrase of Kathopanishad, discloses its very own body, reveals the word of its very self-expression and discovers to the mind the vibration of rhythms which repeating themselves within the spiritual hearing seem to build up the soul and set it satisfied and complete on the lights of self-knowledge." "Tatwamasi" meaning thou art that; "Sarva Dharma Samanaya" meaning the co-ordination of all irrespective of caste and creed and "Sarve Bhabantu Sukhina" meaning all should live in happiness are the key to an international community. These ideas are found in Sri Aurobindo's thought.

**Sri Aurobindo believed in the emergence of a new life**

Sri Aurobindo hoped that by greater knowledge, new pursuits of life and a careful view of the problems facing the people of this age, a new life would emerge in the future. He was firm in his belief that a new life was emerging in the future. He was more concerned about India than the west. He held that if the conservative mind in this country opens itself sufficiently to the necessity of transformation, the resulting culture born of a resurgent India may well bring about a profound modification. He believed that no future could be brought about without eventual integration. On this scheme of evolution
Aurobindo made an attempt “to integrate intellectual and cosmic outlook of the west with the spiritual and individualistic stand point of India”. He tried to integrate both the materialistic philosophy of the west and the spiritualistic philosophy of the east.

**Evolution is a revolution of spirit**

To him evolution is nothing but a revolution of spirit. The spiritual philosophy of evolution rests on the belief that “spirit is the source of creation and evolution and also the final end of realization.” In the words of M.Douneley “Evolution as Sri Aurobindo sees it, is an unfolding of divine potentialities inherent in matter from the most obscure and insentient beginnings to a full-flowering and luminous consummation of spirit.”

**Man has been longing towards perfection**

Sri Aurobindo believes that man has been longing towards perfection and Godhead. “Spiritual evolution for Sri Aurobindo meant a spiritual change leading towards the achievement of total liberation of soul, mind, heart and action.” Thus Sri Aurobindo stood between a materialist denial of spirit and the spiritualist’s denial of world of matter. Aurobindo believed in involution and evolution, i.e. existence and consciousness Force, Bliss and Supermind on the one hand and matter, psyche and mind on the other. As Sri Aurobindo says: “The Divine ascends from pure existence through the play of Consciousness, Force and Bliss and the creative medium of supermind into cosmic being; we ascend from Matter through a developing life, soul and mind and the illuminating medium of supermind towards the
divine being. The knot of the two, the higher and the lower hemispheres is where mind and supermind meet with a veil between them. The rending of the veil is the condition of the divine life in humanity. The divine life is viewed as the culmination of the evolutionary process."16

**Human evolution in both individual and society**

Aurobindo applied the general theory of progressive manifestation of reality and social evolution i.e. human evolution in both individual and society. The mental life thus evolving in man is not, indeed, a common possession. "In actual appearance it would seem as if it were only developed to the fullest in individuals and as if there were great numbers and even the majority in whom it is either a small and ill organized part of their normal nature or not evolved at all or latent and not easily made active."17

**A motive for a new knowledge, vision and consciousness**

"There will be needed a will that shall make this new knowledge, vision, consciousness a motive of action and the sole motive. And it must be the motive not of an action grudging, limited, confined to a few necessary operations of Nature or to the few things that seem helpful to a formal perfection, opposite to a religious turn or to an individual salvation, but rather all action of human life taken up by equal spirit and done for the sake of God and the good of all creatures ..."18
Brahman

Sri Aurobindo was after cosmic consciousness i.e., he wanted to realize the Brahman. In his words: "To realize and unite oneself with the active Brahman is to exchange, perfectly or imperfectly according as the union is partial or complete, the individual for the cosmic consciousness. The ordinary existence of man is not only an individual but an egoistic consciousness, it is, that is to say, the individual soul or Jivatman identifying himself with the nodus of his mental, vital, physical experiences in the movement of universal Nature, that is to say, with his mind-created ego, and, less intimately, with the mind, life, body which receive the experiences".19

Our aim is to achieve a divine perfection

Our aim is to achieve a divine perfection in our being, what does it mean? "It is sometimes conceived of as something outward, social, a thing of action, a more rational dealing with our fellow-men and our environment, a better and more efficient citizenship and discharge of duties, a better, richer, kindlier and happier way of living, with a more just and more harmonious associated enjoyment of opportunities of existence. This is to establish a new order of society. It aims at a nobler and more ethical, a more aesthetic, finer, a much healthier and better governed vital and physical being."20 A harmonious relationship is to be established between the outer and inner aspect of life. It will then bring about a more perfection of human life.
The object of Yoga should be more integral and comprehensive

Yoga means the union of the soul with the divine. The object of Yoga must be more integral and comprehensive. It will bring out a more perfect human life. There must be a harmonious relationship between body, life, mind and soul. In order to do it successfully, it must find out a "truth which is wider than "the ordinary religious and higher than the mundane principle."21 All life is a secret Yoga. Its aim is to find out the divinity in all minds; life, body and all the forms of our nature are the means of this growth. But they find out the last perfection by opening out to something beyond them.

Mind is a greater knowledge

Man's mind when perfect acquires a greater knowledge. Mind is filled by a greater knowledge of which it is only a half light. Life discovers its meaning in a greater power and will of which it is the outward expression. Body finds its last use as an instrument of a power of being of which it is a physical support and material starting point. They have all themselves first to be developed; and then we can find out the ordinary possibilities. All our normal life is an opportunity for this preparatory and tentative self-training. But life cannot find its perfect self-fulfilment till it opens to that greater reality of being. Then by a development of a richer power and a more sensitive use and capacity, it becomes a well prepared field of working.
There must be harmony and light

It is possible to have harmony and light in our life by following yoga. S.P. Banerjee says, "we can get a luminous shadow of that perfect harmony and light. But this belongs to another part of our subject; it is the knowledge on which we must found our Yoga of self-perfection." Yoga makes the mind calm and still.

Events of 1942

Here we may give an example, the example of the events of 1942. In 1942 a new thing started. Let us say K who was a devotee of Aurobindo made a remark to T. All that T knew was that Sri Aurobindo had been a political leader of Bengal Revolutionary movement and wanted to throw the British out of India. K used to come to Pondicherry Ashram for the 15th August Darshan. T was an engineer in a electrical defence factory. At this time, i.e., 1942 T met K who was also an engineer. It was the height of the second world war and K was sent to T to assist him. In the havoc of the second world war T was in a state of confusion. K suggested T that he should try "to quiten his mind which should give him peace". This was not something new to T because he was born in a Brahmin family, had his Upanayan and was doing Trisandhya and reciting Gayatri mantra. But T was surprised when he found that by the prayer and meditation of Sri Aurobindo the Axis powers were defeated.

Life divine was a formidable encounter and yoga

Being thus advised and having come to know of Sri Aurobindo and his yoga, T brought by post some Ashrama publications and
started reading them. The Life, Divine, which needless to say, was very difficult to digest and which was a synthesis of Yoga and abstract thoughts. However, he could somehow understand it. "That was the time, when compilations like Bases of Yoga and Light on Yogas were being published and these were the works that inspired T since he could understand them."^24

T had the August 15 Darshan of Sri Aurobindo but was not much impressed. During this time a large number of devotees gathered at the Ashram and held sessions of meditation and listened to Sri Aurobindo’s Yoga. Gradually T was deeply impressed with the Ashram and wanted to follow the lighted path. He wrote to the mother offerings his services and praying to be admitted to the Ashram. His request was promptly accepted. In 1956 T came and settled in the Ashram resigning from his senior post. This is how many sadhakas were attracted to the Ashram. Sri Aurobindo had already brought the supramental consciousness. Sri Aurobindo stressed that on the path of spiritual progress human soul was never satisfied unless the entire life on earth was transformed. "In his famous epic Savitri, Sri Aurobindo described soul’s evolution through Savitri. The human in Savitri seeks the divine."^25

Sri Aurobindo believed in the assertion of one reality and the eternal unity

In this conception of spiritual evolution Sri Aurobindo at one stage posed a problem himself and himself suggested a solution to it. "The problem was based on his assertion of one reality or the Eternal
Unity. But it meant that everything else that is, the life, body and existence on earth must be false. In other words Sri Aurobindo's assertion of one reality meant his belief in two opposite things - Sachchidananda on the one hand and the consciousness of mind, life and body on the other. But if logic is carried further, it meant impossibility of divine life here on earth. Sri Aurobindo suggested a solution. There was an intermediate link between the entities which could make us realize the One Existence through a relation between them. Such a link was the Supermind, according to him.26

A comparison between supermind and limited consciousness of human beings

Aurobindo made a comparison between the supermind and the limited consciousness of human beings. Human beings are one type of consciousness, subjected to time, space and experience. But the Supermind is not subject to such conditions. It has “three statuses: that which is found in the inalienable unity of things; that which modifies the unity so as to support the manifestation of the Many in One and One in Many; and that which further modifies is the unity so as to support the evolution of a diversified individuality which becomes the illusion of the separate ego due to our ignorance.”27

Three chief categories of seekers are there, according to Sri Aurobindo: “Those who wish to obtain a greater life-mastery and self-mastery; those who, while pursuing the common goals of life, also aim at something beyond the ordinary life and seek to grow towards a
higher or spiritual state of being; those for whom spiritual growth is the primary purpose and pre-occupation of life.\textsuperscript{28}

**Difference between an animal and a man**

Aurobindo distinguishes between the animal and human being. He says 'that "the animal cannot get for one moment away from its origins ... and become something greater than its present self, a more free, magnificent and noble being whereas the human being has the potential ability to exceed and even transform the basic instinctive nature which he shares with the animal."\textsuperscript{29} That is why while an animal can remain an animal, the human being will grow towards perfection, consciousness of human being has developed the power of detachment. Human consciousness can detach itself and stand back not only from what lies outside the environment but also from internal thoughts and feelings. Human psychology is much developed. The psychology of Yoga throws much light on the nature of attitudes. Broadly speaking, there are two divisions in the human being – the outer being which constitutes the personality and the inner being, the true Being or the person who uses the outer mask of the personality.

**Divine is present in all things**

It is said that divine is present in all things. Then the question arises why does not things change? It is because Divine does not get a response, everything does not respond to the Divine. One must search the depths of consciousness to see this. What does one want to do to serve humanity? The Divine knows better what humanity is. "If you want to help humanity, the world or the universe, the only
thing to do is to give that little bit entirely to the Divine. Why is the world not Divine? It is evident that the world is not in order.\textsuperscript{30} There is a spark of divine and if we give that little bit wholly to the Divine, everything will be in order and instead of chaos there will be cosmos.

**Individual consciousness guides human life**

Generally the consciousness with which man leads his life is an individual one. It centres around his personal interests. Even when it is connected with the interests of others, it is mostly concerned with those who are someway or other connected with him. "They are a kind of extension of his life. Generally this consciousness is organized around his ego - self and hence does not constitute his true consciousness, the awareness of his inner being, the soul."\textsuperscript{31} In order to realise universal life, it is necessary to give up ego. Then and then only Divine life will unfold itself.

**Cosmic consciousness**

The cosmic consciousness is a power that can be opened to any level of our being. "It expresses itself in terms of the principles of different gradations of existence ... Sri Aurobindo points out that the cosmic consciousness is not a power of the overmind but the overmind is a power of the cosmic consciousness. To dwell and operate in the overmind, it is indispensable to realize the cosmic consciousness. It is at the level of the overmind that the cosmic consciousness yields the knowledge of the cosmic working. The source of this working, however, is to be found only in the supermind. The full knowledge
and control are there; the organisation of the universe is initiated there."32

All prophesies do not come true; some of them do

All prophesies do not come true. But a few of them do, "men like Nostradamus and Cheiro have their believers though not all their predictions have fructified. Then we have to find out why certain prophesies come true and certain prophecies do not. Situations in human matters are the result of a number of factors. A number of forces released by the Karma of the person and also the Karmic legacy of the environment go to build up a likely result. Again when we want to go beyond reason to a higher consciousness, it is taken to mean that we must discard reason. Reason cannot help us to understand all the riddles of the universe. There are certain things which are unknowable. However, if man attains supramental consciousness, he can give up lust, attachment, anger and hatred and build up a society of love, fellow feeling and co-operation.
Balance and harmony between two poles of human life

The whole process of nature depends upon a balancing and harmony between the two poles of life, the individual whom the aggregate nourishes and aggregate whom the individual helps to constitute. Human life forms no exception to this rule. Therefore the perfection of human life must involve an elaboration and harmony between the two poles of our existence, the individual and social existence.

There is a complication in the process of human nature

The gradual process of Nature introduces a complication which prevents the individual from standing in a pure and direct relation to the totality of mankind, "The family, the commune, the clan or tribe, the class, the city state, the congeries of tribes the nation, the empire are so many stages in this progress and constant enlargement." Therefore at every stage humanity is confronted with certain problems. "History has in the last two thousand years of human life have overcome the centrifugal tendency of an extraordinary number and variety of disparate elements, the family, the commune, the clan, the caste, the small religious state or people, the large linguistic unit, the religious community, the nation within the nation." We have seen conflict between the Arabs and Jews, the Celtic races, English people and Ireland Greece and the development of Roman Italy.
Domination of many over a few or of a few over many is not the true aim of human life

This phenomenon of domination of many over a few or of a few over many is not the true aim of human life. Human life cannot be exploitation of the many by a few or of the few by many. Nature is progressing. There is perfect social and cultural machinery but the individual still remains. A time would come when the social aggregation may perish or the individual himself may perish. The two elements of nature, the individual and society may perish.

Conflict between individual life and aggregate

In the relationship between the individual and the group, Nature appears as the strife between two equally deep rooted human tendencies, individualism and collectivism. If we look to history and sociology, we find that our race began with the all-engrossing group to which the individual was entirely subordinate. But there is an ancient tradition of humanity, which it is not safe to ignore. According to modern scientific ideas, if such a state ever existed, it must have been not merely unsocial but anti-social. From this it is evident that our progress is not merely lineal but cyclical. Hence there is perfect oneness among the human beings. In modern times the state has reasserted itself and dominated the thought and action of man.

Claim of the state to control all human activities is pre-matured

But the claim of the state to control all human activities is premature and, if satisfied it will surely end in a check to human
progress, thus resulting in a stagnancy such as overtook the Graeco-Roman world after the establishment of the Roman empire. The call of the state to the individual is to immolate himself at its altar, thereby giving up his free activities in favour of collective activities is different from our highest ideas. It calls for giving up individual egoism into another, i.e. a collective form of egoism.

**The business of the state is to sustain human life**

The business of the state, as it exists at present, is to sustain human life and growth and provide for all facilities of co-operative action. Even co-operative activities are harmful if it merges individual egoism with collective egoism. At present there is conflict between castes, clans and groups. In such a scenario it is impossible to bring about a unity of mankind and the world.

**Sri Aurobindo admired the spiritual concepts of Sri Vivekananda**

Sri Aurobindo admired the spiritual ideas of Swami Vivekananda. Swami Vivekananda condemned the materialistic civilization of the west. Western civilization aims at serving the greatest good of the greatest number in all fields of life. Eastern civilization is based on the principle 'Tatwamasi' which means thou are that. It stands for Brahman or God-realisation. According to it the soul is embodied in nature and man must realize his true spiritual character through gradual self perfection. In India religion, art, philosophy were considered as the instruments of service to mankind.
According to Sri Aurobindo, the most vital issue of the age was whether the future progress of mankind is to be governed by the economic and materialistic civilization of the west or by the spiritualistic philosophy of the east. He said: "The east, though it has allowed its spirituality to slumber too much in dead forms, has always been open to profound awakenings and preserves its spiritual capacity intact, even when it has been actually inert and uncreative. Therefore the hope of the west lies in the rearousing in the east of the old spiritual practicability and large profound vision."33

**East and west must co-operate**

In the west science has discovered evolution as the essence of life. It has laid more emphasis on the growth of form and species than the growth or consciousness. In the east it is just the opposite, stress on the growth of soul consciousness. Both the East and West must co-operate for the realization of a common hope and common destiny. Instead of thinking about division of mankind we should think in terms of unity and oneness of mankind.

**Through greater knowledge a new and better life will be possible in future:**

Sri Aurobindo was hopeful that through greater knowledge a new and better life for man would be possible in the future. He did not believe that history repeats itself and instructed people to be hopeful of progress towards perfection. The impulse towards perfection, towards Godhead has been the longing of man from early times. He said that the perfection of man's manhood consisted in fulfilment of
Godhood in life. Aurobindo believed that spiritual evolution meant a spiritual change for the total liberation of soul, mind, heart and action. Thus Sri Aurobindo emphasised the affirmative character of Indian spirituality.

**Aurobindo’s aim of philosophy**

In his message on the day India achieved independence, Sri Aurobindo mentioned the aims for which he was working. Those were achievement of (1) India’s freedom and her unity; (2) the liberation of Asian colonies; (3) the rise of a new, a greater, brighter and nobler role for mankind; (4) the gift by India of her spiritual knowledge and her means for the spiritualization of life to the whole race and (5) a new step in the evolution to solve the many problems of existence. M.P. Pandit calls these as Sri Aurobindo’s ‘five dreams’.

**An Internationalist**

Aurobindo, besides being a nationalist was an internationalist due to his spiritual approach as the indisputable leader of a new world order. According to him, there must be brotherhood among men in the whole world. So he envisaged a humanitarian international society of world-union unlike other internationalists, Sri Aurobindo did not speak of a superficial internationalism. “He completely discarded the present internationalism grounded on political diplomacy, economic sanctions and threat of war.”

He had no place for colonialism and imperialism in his scheme of ideas. His international society would be a society of equals based on brotherhood. He founded his internationalism on the foundation of “spiritual man with a perfect
society. Although he was a nationalist, he was to remain so for a temporary period. He believed that after a nation was independent and strengthened, its duty would be to work for the good of the entire humanity. Nationalism, according to Sri Aurobindo, is a stepping stone to internationalism, one cannot conceive of internationalism without nationalism. Because his nationalism was spiritual nationalism, it would lead to the unity of mankind.

**Unity and Diversity**

Sri Aurobindo believed in unity in diversity. He believed in a "world union". His internationalism was not based on coercion or force. It does not believe in a world state in which nations will lose their identities. In such a world union there should not be any subjugation, inequality or subordination. All should believe that they are a part of God and hence related to each other. He realized that a world organisation like the U.N.O. is ephemeral because it is based on technique like diplomacy and coercion. But world union is different because it is based on spiritual unification of mankind. He believed that for the peace and progress of the world, an enlightened method of education and moral training is necessary. His education is integral education which will combine the body, mind and soul. It will also be based on Yoga.

**Opposition to aggressive nationalism and colonialism**

He was against aggressive nationalism and colonialism. He did not like the nationalism which was practised by Hitler and Mussolini. He believed in equality of mankind. Hence during the second world
war he condemned the axis powers like Germany, Italy and Japan. These powers, he believed, were out to destroy the world and peace and prosperity of mankind. By his yogic power he realized that nationalism is a temporary phenomenon. Soon it will give rise to internationalism. Nationalism was a temporary phase to liberate and strengthen a nation. But in its later stage it will give rise to the unity of mankind. Real nationalism can be established, if every nation subordinates its racial and national interest to the common interest of mankind. He firmly believed that such concepts as colonialism, imperialism, racialism and militarism must come to an end. In such a union of world there shall be no master-slave relationship. On the contrary there should be perfect equality among the nations.

**Belief in dawn of supramental consciousness**

Sri Aurobindo believed in the dawn of supramental consciousness. To hold it persons equipped in Yoga is necessary. Aurobindo by his Yoga and prayers prepared himself to uphold the supramental consciousness. The day of Siddhi, i.e. 24th November 1926 was a great event because it was Sri Aurobindo, who upheld the supramental consciousness. There was silence everywhere as everyone present in the ashram witnessed the celestial event. Sri Aurobindo believed that there is no possibility of growth of man on the physical plane; but man will evolve on the mental plane. Many good souls are returning because of the absence of a suitable womb.

In his conception of spiritual evolution, Sri Aurobindo posed a problem and gave a suitable solution to it. His philosophy was to find
out the ultimate unifying principle of life. "Its aim is to reconcile the conflict of our human existence. It wants to meet the challenge of the present age through integration of east and west. It gives new hope to man about the possibilities in the future."\textsuperscript{37}

**Sri Aurobindo believed in a midway between materialistic and spiritualistic conception**

"Sri Aurobindo repudiated the view that the west was purely materialistic and the East exclusively spiritualistic. Both had materialism as well as spiritualism. In the past they met closely and influenced each other powerfully."\textsuperscript{38} Sri Aurobindo hoped that in future the east and the west should meet together. Then humanity will have a common culture for the world. There is a saying that "the east is east and the west is west and never the train shall meet". But in Sri Aurobindo's idea both can meet. In the words of Karan Singh, "He firmly held the view that it is India that is destined to spearhead the next phase of human evolution."\textsuperscript{39} Sri Aurobindo was the precursor of the new race of man.

**The world of matter is not an illusion**

With his pure and unorthodox mind Sri Aurobindo refused to believe that the world of matter is an illusion, a dream and a maya. On the other hand, he emphasized that "it is the scene of evolutionary unfolding of the being which moves towards the revelation of a supreme spiritual light and power and joy and oneness, but includes in it also the manifold diversity of the self-achieving spirit. There is an all seeing purpose in the terrestrial creation."\textsuperscript{40}
Aurobindo had a great faith in the youth of India to build a new humanity. In his words: "It is the young who must be the builders of new world – not those who accept the competitive individualism, the capitalisation or the materialistic communism of the west as India's future ideal, nor those who are enslaved to old religious formulas and cannot believe in the acceptance and transformation of life by the spirit but all who are free in mind and heart to accept a completer truth and labour for a greater idea."41

**Yoga was for the welfare of humanity**

Sri Aurobindo was of opinion was that Yoga was not only for divinity. It was also for the welfare of humanity. We are here to work out the Divine whether humanity as a whole will be benefited directly or in an indirect way will depend upon the condition of humanity itself. "If one is to judge from the present conditions, there is not much hope. What is the attitude to-day of the average mass – the representative humanity? Does he not rise in anger and revolt directly, he meets something that partakes of the genuinely divine? Does he not feel that the Divine means the destruction of his cherished possessions? Is he not continually ailing out the most categorical negative to everything that the Divine intends or wills? Humanity will have to change much before it can hope to gain anything by the advent of the Divine."42

**Every relation should work towards world union**

According to Sri Aurobindo Ghosh, in his scheme of world union, every man should work for world unity, retaining his identity. He did
not believe in abolition of national barriers and surrender of national independence. Every nation must have a right of self-determination. Sri Aurobindo passionately believed that the nations should group themselves according to their affinity. "Unity would be the largest principle of life but freedom would be its foundation stone."

**The world is ridden with political, social and economical complexities**

Sri Aurobindo believed that the world is ridden with political, social and economic complexities. In such a situation, it is difficult to have free assimilation. But this difficulty should not be solved by coercion but by arbitration. He believed that "some kind of confederation of the people for common human ends, for the removal of all causes of strife and differences, for interrelation and the recognition of mutual aid and interchange, yet leaving to each unit a full internal freedom and power of self-determination, would be the right principle of unity." According to Sri Aurobindo, all nations should retain their own culture, religion and identity but they should try to maintain a sense of oneness. The world union would be based on freedom and equality. It will place man face to face with common human sympathy and common aims.

**Ideal of oneness of mankind**

According to Sri Aurobindo, there must be the ideal of oneness of mankind. Since every individual is a part of divinity, his aim of life should be to attain spiritual freedom. If this is achieved man moves from mind to supermind. He keeps himself free from ego, i.e., any
superior political and economic power. The individuals get identified with themselves and create the edifice of human oneness. They will help create intellectual, psychological and cultural unity among the nations, every one would contribute his best for mankind. Another remarkable thing is that Sri Aurobindo suggested dual citizenship to people belonging to different nations so that, they can have proper interaction. It is trough his ideal of oneness of mankind that the mission of internationalism can be easily established.

Universal brotherhood

Then comes another dimension of Sri Aurobindo's internationalism. Through the realization of universal brotherhood, there must be liberty, equality and fraternity among the different nations. Liberty and equality should not be mechanical and superficial. They should be real and combined with fraternity. Fraternity is impracticable so long as the individual has his own ego. It is therefore through brotherhood alone that, this problem can be removed. For this spirituality is required. The soul of an individual should be guided by spirituality. So the primary aim is to attain spirituality. Then only perfection can be achieved. Perfection of individuals should be the ultimate aim of life. How can perfection be possible? It will be through spirituality. Such spiritual oneness will create psychological oneness. Spiritual oneness will make individual interest subordinate to social interest. If this happens society will give full opportunity to the individual for his spiritual growth.
His vision of World Government

Being a visionary, Sri Aurobindo had the vision of a world government. Though he was aware of the disparaging features and dangerous possibilities existing in the world, viz, ideological divisions and the cold war, the arms race and nuclear rivalry, yet he thought that some type of world government was inevitable. He attributed this to "drive of nature, the compulsion of circumstances and the present and future needs of mankind."44

He was skeptical of capitalism and socialism

He was skeptical of modern capitalism. Like Debabhai Naoroji, he believed in drain of Indian financial resources to Britain. He reacted vehemently towards centralization, concentration and trust in modern capitalism.

He was also critical of socialism because it led to the establishment of an authoritarian state. In a socialist state bureaucracy becomes powerful and endangers the liberty of the individual. Yet Aurobindo accepted the socialist ideas as a starting point. He realized that the socialists ideas of equal opportunities for all and the guarantee of a social and economic minimum to all was a laudable goal for organized social life.

According to Sri Aurobindo man cannot imagine future evolution

Aurobindo believed that man in his association with the present and past cannot imagine his future evolution. "Present man cannot imagine the possible perfection into divine life because in respect to
the possible higher evolution man is much in the position of the original Ape of the Darwinian theory." That is why Sri Aurobindo said that man should make an ascent to the higher divine life. It does not mean "running away from the world." Moreover, Sri Aurobindo also made it clear that "in the course of evolution and progressive transformation, the lower stages are never destroyed because matter is spirit unrevealed." Regarding the fate of man Sri Aurobindo said that man must rise over his lower nature in order to attain perfection. **Aurobindo’s idea of evolution of man to attain perfection** envisages the salvation of the entire humanity

Sri Aurobindo’s concept of evolution of man to attain perfection envisages the salvation of the entire humanity. It appeals to those who think in terms of world commonwealth or world peace. Spiritual evolution of Sri Aurobindo meant salvation of the individual and rebirth into the divine life. This is the destiny which Sri Aurobindo set before man who is to become a superman. It has to undergo development in body, life and mind. His superman is very different from Nietzsche’s conception of superman. He is not a demolisher of values and a ruthless dictator but a highly cultured spiritual being. He is there to lend a helping hand to every faltering man. All this shows that the integral philosophy of Sri Aurobindo developed on the basis of humanism.

In his theory of evolution, Sri Aurobindo tried to reconcile matter and spirit. According to him matter was not different from spirit; they point to different levels of evolution. Matter evolves in pure
spirit. Sri Aurobindo considered that man is the key of the evolutionary spirit because it is he who could realize Reality. He said: "Spiritual aspiration is innate in man; for he is, unlike the animal, aware of imperfections and limitations and feels that there is something to be attained beyond what he now is: this urge towards self exceeding is not likely even to die." Evolution helps the individual to transform him from a physical being to a divine being. All this shows that there is a spiritual purpose in evolution, that transforms the life of human beings.

**Spiritualism can arrive at the truth, not science and not reason**

For the reformation of human life on spiritual lines, Sri Aurobindo found out that science and reason could be of no help. Although science has made great progress, yet it has encouraged the barbarianism of the industrial, the commercial and economic age. The scientist tries to master the forces of nature by knowing more and more among them. Reason cannot arrive at any final truth. It deals with the finite, the limited and the separate spiritualism aims at arriving at Truth. Speaking about the aim for which he evolved his integral approach to the problems of life and the establishment of the international university at Pondicherry, Sri Aurobindo said, "our aim is not to found a religion or a school of philosophy or a school of Yoga but to create a ground of spiritual growth."
Aurobindo was a political lieutenant of Tilak and as such the early architects of Indian nation. He was not only a patriot but a lover of humanity. He not only championed the independence of India but stood for world unity through a world confederation. In the words of Haridas Chaudhary: "Aurobindo was an amazing creative personality with a deep insight into the past – a firm hold upon the present and prophetic vision of the future."

He wanted to provide spiritual light to the west. Dr. Verma has rightly remarked; "... for the empirical political scientist he provided at least a framework for harmonizing the spiritual insights of the east with the theoretical generalization of the west and hence at the present hour, when thinking men both in the west and the east are visualizing a greater harmony and reconciliation of the intellectual traditions of the two worlds, Aurobindo stands as a great intellectual and spiritual force." Dr. Radhakrishnan described Aurobindo "as the most accomplished of modern India thinkers; Tagore pointed him as the messiah of Indian Culture and Civilization." An analysis of his views leads us to the conclusion that he is to be ranked among the greatest luminaries of Indian thinkers.

(1) Comparison between Sri Aurobindo and Vivekananda regarding internationalism and oneness of mankind

Aurobindo borrowed the term superman from Nietzsche. He gave it a vedantic and spiritual character. This yogic superman will be
governed by the principles of higher than hedonism, conventionalism, historicism and pragmatism. He believed that conflicts among human beings and nations can be avoided by the growth of identity consciousness in the spirit with mutuality, harmony and unity. Then comes the problem of adjustment between collectivity and ego. This will be solved by the dawn of a consciousness which will show that, the transcendental, the cosmic and the individual aspects are equal poises of divine consciousness. "Aurobindo thus championed the transcendental, spiritual worth of human being." Due to his western influence, he conceived of the collectivity also as a formation of universal reality and like Hegel spoke of the soul of the nation. He believed in universal brotherhood which will lead to universal unity and internationalism.

Vivekananda was a great prophet, spiritualist and inspired worker for the moral and social amelioration of India. "If Ram Mohan Roy, Keshab Chandra Sen and Gokhale believed in England's mission to India, Vivekananda, like Dayananda and Gandhi believed in India's message to the west ... Through out his life Vivekananda believed in the upliftment of the "fallen, the sinner, the suppressed and the poverty-stricken."50

Vivekananda was a metaphysician of the vedantic school. He was one of the great interpreters of the Vedantic philosophy in modern times. He was a great patriot and he believed in the unity of mankind. "Although primarily he taught the concept of spiritual freedom, this gospel was bound to result in popularization of the other aspects of
freedom including the political as well." Some of the terrorists and nationalists of Bengal learnt the value and sanctity of freedom from his famous poem "Song of the Sanyasin" Vivekananda wanted social harmony and social change. He believed that "we must grow according to our own nature." He believed in Abhayam or fearlessness. He gave a call to the Indians:

"Thou brave one, be bold, take courage, be proud that thou art an Indian and proudly proclaim, 'I am an Indian, every Indian is my brother.' Say "the ignorant Indian, the poor and destitute Indian, the Brahman Indian, the Pariah Indian, is my brother." Thou too clad with but a rag round thy loins proudly proclaim at the top of thy voice, "The Indian is my brother, the Indian is my life, India's gods and goddesses are my God, India's society is the cradle of my infancy, the pleasure-garden of my youth, the sacred heaven, the Varanasi of my old age.' Say brother, 'The soil of India is my highest heaven, the good of India is my good', and repeat and pray day and night, 'O Thou Lord of Gouri, O Thou Mother of Universe, vouchsafe manliness unto me! O Thou Mother of Strength, take away my weakness, take away my unmanliness and — Make me a man."

Vivekananda has stood for universalism. Though he regarded patriotism as a pure and sacred concept, yet he also taught the divinity of man. "That is the secret of the great appeal of his message. He stated that behind all differences of creed, colour and sex, there lay the real man." "A deep and intimate vision of universal man was
essential for the realization universal brotherhood", there lies his internationalism.

(2) **Comparison between Sri Aurobindo and Gandhi regarding universal brotherhood and internationalism**

Aurobindo was a nationalist from his early childhood. Though he read in England and though his father did not allow him and his brothers to mix with Indians, lest they might come into contact with the revolutionaries, Aurobindo joined a secret society, Lotus and Daggers and contributed patriotic articles to them. When he returned to India he served under the Gaekward of Baroda in several capacities. When he came to Bengal, Bengal was in a political turmoil. He was accused in the Alipore conspiracy case and imprisoned. Due to the pleadings of Chittarajan Das he was released after serving a prison term of one year. During his prison term he thought of going to Pondichery which was in French possession. He started his Yoga and attained Siddhi on 24th November 1926.

Though a nationalist, Aurobindo was an internationalist too. He dreamt of a world union and universal brotherhood. He thought that in a world union every nation must retain its identity and yet contribute to internationalism. He believed both in violent and non-violent means. He believed in Swadeshi, Swaraj and Boycott like Gandhi. He had contempt for the congress ideas which believed in prayers and petitions to attain its end.

Gandhi was a nationalist as well as an internationalist. He sacrificed his interests for the cause of the country. To him,
nationalism was a way of life. He felt that one should identify oneself with one's village, community and the nation. He had great admiration for ancient Indian village republics. He realized that if he wished the freedom of his country, he had to respect the equal rights of every other race, weak or strong to the same freedom.

He wished the entire world to be one nation. He was a pacifist and wanted that international disputes should be settled peacefully. Explaining the role of non-violence in international relations, Gandhi laid emphasis on five principles: "Self purification of a non-violent worker; ability to stand the challenge; realization that non-violence is superior to violence; that in non-violence there is no defeat and faith in ultimate victory in non-violent struggle."

Gandhi believed in Charakha and Khadi, Bread Labour, Swadeshi Trusteeship, Planning, Varnashrama Dharma, removal of untouchability etc. If these principles were put into practice, then internationalism would be possible. From this we find that there are points of similarity and dissimilarity between the thought of Sri Aurobindo and that of Gandhi.

Comparison between Sri Aurobindo and Jawaharlal Nehru with regard to internationalism

Sri Aurobindo wanted that each nation should maintain its identity and at the same time contribute to the formation of a world federation. He believed in universal brotherhood of man.

Nehru believed in industrialization of the country. He not only aimed at economic upliftment of the people, he also believed in
cultural and spiritual values of life. Here Gandhi’s views seem to have an influence over Nehru’s thinking. A welfare state should aim at economic and cultural upliftment of the people. Nehru himself was a cultural ambassador of spiritual East to the materialial west. Nehru along with chou-en-lai formed the Panchasheela principles which stood for mutual respect for each other’s sovereignty and territorial integrity, co-operation in social, cultural and economic spheres, economic and mutual benefit, non-interference in each others internal affairs and non-aggression.

Nehru stood for world peace. He did not join any of the power blocks. Rather he along with Nasser and Tito formed a new doctrine – that of non-alignment. He did not join any of the power blocks but at the same time tried to get help from each. His nationalism was a humanist internationalism. He stated in the Discovery of India that Tagore was the greatest humanist of India.

"Nehru was aware of the racial chauvinism". He hated narrow, egoistic and expansionist nationalism. Though a nationalist, he was an internationalist par excellence.

**Comparison between Sri Aurobindo and Rabindra Nath Tagore with regard to internationalism**

"Poet, philosopher, educationist, patriot, humanist and internationalist, Rabindranath Tagore (1861-1941) was one of the spokesmen of the soul of India."

Rabindranath was the poet of Indian renaissance and freedom. He believed in Satyam, Shivam and advaitam of the Mandukya
Upanishad. He was a monotheist which he imbibed from his father and the Brahmo Samaj. "In his later writings he regarded the absolute as the suprememan and intensely believed in the conception of the supreme person." According to Rabindranath the cosmic process was permeated with a divine being. The universe is the sport or play of God. Tagore was a prophet of divine love on earth. He believed that a false egoism based on antithesis of the individual to the world soul is the cause of good and evil. His philosophy was based on love. He got Nobel Prize in literature for his magnum opus "Gitanjali". He was a poet of universal harmony. He firmly stated that the belief that the universe had a soul was the contribution of the east to the western culture.

He was not a front ranking leader like Gandhi, Nehru and Subash. According to him: "The basis of Hindu civilization is society, the basis of European civilization is the state. But if we ever think that to build up the Nation after European pattern is the only way open and the only aim of humanity, we shall be wrong." Tagore was also an internationalist. He believed that national freedom cannot be achieved by a spirit of internationalism. He was against racialism and imperialism. He was, on the other hand, a humanist embracing the essence of all the nations of the world.

Sri Aurobindo was also a nationalist and internationalist. He believed in the integration of body, mind and soul. He brought the supramental consciousness to earth whereby man will become a superman. He was also a humanist.
Conclusion:

Thus we find that Sri Aurobindo was a patriot and internationalist. His internationalism transcended the narrow boundaries of nationalism, racialism and imperialism. He believed in the concept of wide nationalism which was different from that of Hitler and Mussolini. At the same time, he believed in the liberation of colonies and realisation of universal brotherhood.
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