CHAPTER : VI

SRI AUROBINDO'S VISION OF A NEW WORLD ORDER AND HUMAN UNITY
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Sri Aurobindo has given a picture of a new world order and human unity which have exercised the minds of thinking men all over the world. They have been thinking in terms of the perfection of human life. To-day science has made unprecedented progress in different fields. It has also produced weapons of mass destruction which pose a threat the very survival of mankind. On the other hand, there is limited advance in man's moral and spiritual capacity. In this disparity, between science and spiritualism, man has been in urgent need of the creation of a human world which will produce "a life-unity, a mental-unity or a spiritual oneness".

Material knowledge has failed to bring human unity

Neither Sociology which has spoken of a communal and collective life from the past to the present, nor History which gives a Kaleidoscopic view of personalities and changing institutions can solve the mystery of the universe and the survival of mankind and the creation of human oneness. Sri Aurobindo has given us a clue as to how to solve this tangle. He says that "the material world is truly charged with the spirit, and that the process of evolution must bring about an ever-increasing unification and spiritualization of our life. The ultimate goal can only be the integration of our current imperfect motivations and movements into a supreme creative harmony realizable here on earth." Sri Aurobindo is of the opinion that
brotherhood exists in the soul. It is not a matter of kinship or intellectual agreement.

**Political Advance cannot result in human brotherhood and unity**

Speaking of the various political terms Sri Aurobindo says: “we talk of democracy, aristocracy and autocracy, collectivism and individualism and nationalism, the state and the commune, capitalism and labour; we advance hasty generalizations and make absolute systems which are positively announced to-day only to be abandoned perforce to-morrow ... the moral is not the vanity of human life, of its ardours and enthusiasms and of the ideals it pursues, but the necessity of a wiser, larger, more patient search after its true law and aim.” To-day we are much more concerned with the ideal of human unity than before. We are concerned with human brotherhood and harmony because that alone can save the world from conflicts and disasters.

**A Global view of Humanity**

A global view of humanity has become imperative in today’s circumstances. There are two poles of life, the individual and the collective. These two need integration and harmony. “The unification of humanity is the compelling urge of Nature. A world union of free nations seems to be the goal towards which humanity is moving.” It may be difficult to achieve but one should know what the ideal is. Therefore, it is necessary that nationalism should be subordinate to cosmopolitanism and then the barriers of religion, race and culture will gradually disappear. “A perfect order always comes from within.”
All philosophers, statesmen and politicians should strive to organize human life towards this end. Otherwise there will be the total annihilation of mankind from the earth. As V. Madhusudan Reddy observes: "The various modes of consciousness developed by man, namely the occultism of Egypt, the moral fervour of the Hebraic genius, the sweetness and light of the Hellenic mind, the Roman genius for law and government and organizations, the aesthetic sensitivity of the Japanese and the spirituality of India and such other elements must integrally combine their forces to build up this great godhead of humanity." Human being must realise this and move towards that goal. The nations may form a world union but at the same time maintain their unique qualities.

The twentieth century has witnessed two world wars with devastating consequences. If this state of affairs continues at periodic intervals, Humanity will be at stake. Persons like Hitler and Mussoline may appear in future and bring the much vaunted human civilization to a nought. As Sri Aurobindo says: "until new spiritual values are discovered no great enduring creation is possible." All men should realise a secret spirit, a divine Reality in which all are one. According to Sri Aurobindo, there is the Brahma, the Absolute one without a second that governs the world. When men realise this, they will live a life of oneness, forgetting all their differences of religion, race, sex, caste and culture. Then there will be ushered in the world a new world order. Sri Aurobindo brought into the earth the
'supramental consciousness'. If all men of the world prepare themselves and hold this power unity of mankind can be possible.

The war among nations arises due to ignorance and falsehood. There is a decline of our morality and culture. This can be overcome by subordinating our ego to the higher power and by seeing the all in the universal and the universal in all. We are living at a time when our souls should think boldly and make concerted effort. "We must take the initiative to choose the world we need to live in, and be ready to pay the price to have it. Our personal lives, our national directions and international relations have reached a pivotal omega point of urgency as well as unprecedented opportunity. This is the time when certain conscious changes in personal perspectives can create preferred futures for humankind. It is the time now, most opportune and mature, for a passage from fragmentation to planetization. Let us then take a leap into the Future, for truly, the sea itself is the way and the Divine himself is the captain of our sailing. If the infinite is the ideal, verily the path too must be infinite." 7

Crisis-ridden situation in the world

We are passing through a crisis-ridden situation. This is the crisis of consciousness. We find violence, bloodshed, hatred and confusion all around us. We may call it the darkest age of human history but we should not be pessimistic, we may look forward to a future in which instead of hatred, violence and bloodshed, there may be a kingdom of 'truth, beauty, goodwill and harmony'. Hence all of us may think and work for the good of humanity. We should sacrifice
each our individual ego which is the greatest impediment to an ideal world order, "Let us now aspire and pray and strive for a new world-order of consciousness and culture for our global future. A new educational curriculum will go a long way in the ushering of a golden future." The factors which will help in bringing about the new world are discussed below:

**The role of education**

Three things are needed for a true and living education: the man, the nation and universal humanity. It will enable the individual to realise the full purpose and scope of human life and enter into proper relation with the life, mind and soul of the people to which he belongs and with the great total life, mind and soul of humanity of which he himself is a unit. As V.Madhusudan Reddy writes in his book 'Celebration Future : The Next Milleniums': "It is by considering the whole question in the light of this large and entire principle that we can best arrive at a clear idea of what we would want our education to be and what we shall strive to accomplish by a national education. Most is this largeness of view and foundation needed here and now in India ..." By this the individuals can take their true place in the life of the human race. In the past there was the Gurukula system of education in India. There were also universities like Nalanda, Takshashila, Vikramshila etc. The educational curriculum in those universities were suited to their times. But the present educational curriculum should be in keeping with the Zeitgeist.
"Aurodarshan would be such a world centre which while promoting a philosophy that integrates the outlook of the east and the west would seek to bring the legitimate authority of the spirit over matter fully developed and utilized. Centred in the vision of Sri Aurobindo, it will be an international school of culture and research, a place of peace, concord and harmony where men of goodwill from all over the world, sincere in their aspiration could live freely as members of the larger family of man—Vasudhaiva—Kutumbakam."

The Geeta, Yoga and Sri Aurobindo's Message

It cannot be said that the Geeta gives wholly Sri Aurobindo's message. It is because the Geeta considers the cessation of birth in the world as the ultimate aim or culmination of yoga. It does not give the idea of spiritual evolution or the "idea of the higher planes and the supramental Truth-consciousness and the bringing down of that consciousness as the means of the complete transformation of earthly life." Of course the idea of the Supermind and Truth consciousness can be found in one or two Upanishadas. But in the Upanishadas it is in a rudimentary form. Sri Aurobindo says that in Rig Veda the idea is there but it has not developed much. They do not give any new idea or conception. Though Sri Aurobindo himself had the experience of Vaishnava Bhakti and of Nirvan in the Brahman, he did not accept them. He says that the old yogas may be true in their fields but they were not as wide as his yoga. The old yogas believed in running away from life to the Divine. But the purpose of his yoga (new) was to bring the fulfillment of what is gained into life. For that yoga by works is
indispensable. It may seem mysterious and perplexing to one but it is quite, rational and inevitable. It may appear difficult but it is so in the beginning of all yogas.

Sri Aurobindo says that the new race cannot be created by logic. "But the idea of the creation of a new race cannot be illogical; what Buddha, Shankar and Chaitanya etc. did was to explain the Old Truth in a right way." The Divine is infinite and the unrolling of the Truth is an unrolling process.

"The teaching of Sri Aurobindo starts from that of the ancient sages of India that behind the appearance of the universe there is the Reality of a Being and Consciousness, a self of all things, one and eternal. All beings are united in that one self and spirit but divided by a certain separativity of consciousness, an ignorance of their true self and reality in the mind, life and body. It is possible by a certain psychological discipline to remove this veil of separative consciousness and become aware of the true self, the Divinity within us and all." Sri Aurobindo says that every one should perform his swadharma, i.e. the duty of his station in life.

**The Principle of universality and religion**

Then Sri Aurobindo says that we must find out through the principle of and law of our aesthetic being the universality of a principle and law which is that of all being and which we must hold in view in regard to all human activities. The sages have agreed on this principle but the intellectual thinker may wrangle over it. It is a fact that all active being wants to seek God, which means a hidden Divine.
The truth which we want to see through religion lies behind all life. It is the great secret of life. We must try to discover it through labour. The seeking of God is "our highest, truest, fullest, largest self."14

**Philosophy and its relationship with Religion**

"Philosophy throws light on the nature of our existence, on the principles governing our thoughts, our relations with the world around us and with God, and finally with our destiny."15 The aim of Indian philosophy is to discover this truth. As Sri Aurobindo observes: "Indian philosophy has always understood this double function; it has sought the Truth not only as an intellectual pleasure or the natural dharma of the reason, but in order to know how man may live by the Truth and strive after it, hence its ultimate influence on the religion, the social ideas, the daily life of the people, its immense dynamic power on the mind and the actions of Indian humanity.16 Speaking of the relationship between philosophy and Religion in India, V. Madhusudan Reddy writes: "In India, philosophy and religion have always been complementary as well as supplementary. If philosophy has given light to Religion and saved it from sinking into ignorant superstition. Religion has given Philosophy the necessary spiritual passion and power and salvaged it from becoming abstract and academic and utopian."17

**Nature of Literature & that of the future**

Literature is both flexible and creative: It convey the message of the inner self within us in its various manifestations. In its highest form and expression literature tries to "bring out and raise the soul
and life or the living and ideal mind of a people, an age, a culture, through the genius of some of its greatest or most sensitive representative spirits." Literature gives an insight to the inner being of man, classical literature manifests the 'supra physical and spiritual'. Great literature reflects the inner being of man as well as the outer life around him. It shows truth, beauty and life in their various manifestations. Literature is universal in its appeal. It appeals to the inner sensations and psychological needs of man. As Sri Aurobindo observes: "It is in effect a larger cosmic vision, a realizing of the godhead in the world and in man, of his divine possibilities as well as the greatness of the power that manifests in what he is, a spiritualised uplifting of his thought and feeling and sense and action, a more developed psychic mind and heart, a truer and deeper insight into the nature and meaning of the world, all calling of divine potentialities and more spiritual values into the intention and structure of his life that is the call upon humanity, the prospect offered to it by the slowly unfolding and now more clearly disclosed self of the universe." The literature of the next future will express a new cosmic vision.

How new ideas are coming to usher in the new world order

There are ideas galore and these ideas are trying to manifest the measures. As M.P.Pandit says: "Ours is a developing world, it is not a finished creation. New factors, fresh elements go on coming into the picture, initiated by the pressure of ideas that are afloat. Some of these come to nothing, others persist for a while and only a few gain
The Idea-Truth is now the next step in the process of evolution. The stage of mental rule is coming to an end. It is going to be succeeded by a new intellect. This is happening both in the west and the east, though their terminology differs. Many ideas are being deflected save some lasting idea. In the words of M.P.Pandit: "... A genuine inspired Idea-Truth like that of human unity, for instance, will not be long denied. It has an inherent power of its own and it has shown astounding strength in asserting itself again and again despite many apparent failures in the process of actualisation. Similar is the power of the rising tide of the truth of the spirit over debris of many lesser elements of the vital and mental orders of existence. It is time to put ourselves on the side of the gaining idea and help speeding up the course of onward evolution."  

The role of Fine Art and Music

Art and music like literature can also help in the creation of the new world order. The artist works by vision and inspiration. Any interference of the intellect makes a work of art lose its originality. Great art reveals beauty and not intellectual truth. It gives Ananda or pleasure, classical art lays reveals reason and taste, purity and perfection of aesthetic savour but does not express the universal truth or reason. We see in both Religion and Art, the Divine. Though Art may satisfy the physical senses, finally it becomes a quest for the
invisible and the unknown. As Sri Aurobindo remarks: "To find highest beauty is to find God; to reveal, to embody, to create, as we say highest beauty, is to bring out of our souls the living image and power of God." Art is the medium to have a knowledge of the Divine through Nature and Life. In the remarkable words of Sri Aurobindo: "Literature and Art are or can be a first introduction to the inner being – the inner mind, vital; for it is from here that they come." This is also the case in sculpture, architecture and music. In everything we discover the Divine, the innermost truth and beauty. They may be in tune with the time-spirit (zeitgeist) but viewed subtly they are eternal. Therefore, no wonder that they help in the establishment of the new world order that is in the offing.

The need of a new polity

A new polity combining social and communal existence is the need of the hour. The twentieth century has witnessed two international organizations: the League of Nations and the United Nations. The League of Nations formed after the First World War died its natural death on account of the violation of its covenant, e.g., Italy's attack of Ethiopia, annexation of Serbia by Austria, Japan's occupation of Manchuria and its withdrawal from the League of Nations followed by Germany and the like. The United Nations was created after the Second World War to maintain international peace and security and to save succeeding generations from the scourge of war. It survives till now after many crises but it has lost its teeth due to the veto power given to the Big Five. Bertrand Russel had
envisaged a world government which should have the executive, the legislature and judiciary with powers to perform their roles in making the world a peaceful legal and institutional world organisation. Sri Aurobindo did not like the United Nations as it was based on appeal to force and fraud. In its place, he advocated a world union of sovereign states because it will be based on the voluntary consent of the states with states solving their the idea of the conflict between the congeries of groups which will threaten world peace.

"A helpful and perfect polity", in the forceful words of V.Madhusuddan Reddy, "is a harmonious blend of individual self-determination and communal freedom coupled with a supreme co-ordinating authority, controlling and controlled by the people in all areas of secular and social existence. It should as well as promote and support the ethical and cultural life of the people ...")²⁴

**Sri Aurobindo on global economics**

In the new world order there will be globalisation of economics. No single individual can make it possible. It requires the collective efforts of all nations. Now a days the economic life of the world has become more and more interdependent. But its harmful tendency is the 'spirit of national jealousy and rivalry'. Therefore these pernicious tendencies should be kept under check and subordinated for the good of mankind. There should be no exploitation of man by man or of nation by nation. Each country should produce and distribute within the parameters of its own resources not for its sake only but for the common needs of mankind. This will then lead not only to the
Man is much more than his life, mind and body. He is on a long journey for an innerquest. He wants to find out the truth of himself. Some seers and saints have given their 'rare visions and sublime experiences of the Supreme'. Though we respect them, we do not follow them. We are still in our animalistic stage and governed by "animal propensities". The savage is still within us. We must overcome commercialism and try to discover spiritual experience. "We need to go beyond our undue and unnecessary stress on the satisfaction of our economic and physical needs; we need to discover a higher truth and goodness and beauty – a greater and divine spirit – which alone would lead the race to its higher perfection."  

A new world order is possible through 'Law as Dharma'

In primitive society there were no laws. There existed only practices which were considered binding on the members of the community. With the march of time, man became civilized and formed the government with the legislative as the agency for making law by taking into consideration the needs of the individual. With the further advance of the society laws were further refined to meet the more complex needs of the society. True law must derive its validity from divine law. It must express divine justice. Sri Aurobindo says that law should be based on Dharma, the Indian concept of justice. Then only it will be in a position to fulfil the higher nature in man. Dharma
symolises 'the spiritual law of all our activity and of our deeper nature. Not only the individuals but also the society has its Dharma. Dharma harmonises their interrelationship. There is also need for international law to facilitate intercourse among the states. International law has a higher scope these days with more and more areas coming under its purview. Therefore international law should, in the new world order, be a reflection of a higher law, i.e. divine law.

There is something called 'Swadharma' which law based on Dharma helps man to discover. In that case he would not swerve from the righteous and perform the duties of his station in life perfectly. It would take his mind and soul to a higher level. Hence, Sri Aurobindo says that Dharma should permeate the life of man and society in a New World Order that is coming into existence.

**The Role of Science in the New World Order**

Science has an important role to play in the emergence of a new world order. Modern Science believes that the physical universe is an image of a far greater universe which is a reflection of some indescribable ether. The Vedanta also declares that it is only 'an image of the imperishable truth of ourselves. The universe is the macrocosm and man is the microcosm. Science has to realise that the universe itself is the result of the cosmic will to exist. Science has provided man with the knowledge that he has considerable mastery over the forces of Nature. Science has tried to explain the supraphysical and psychical with the help of the physical and the
psychological. But it has not fully succeeded to explain it satisfactorily. It is a truth that the higher explains the lower and not vice versa. Nevertheless science continues in its efforts. Modern science is moving towards monism. It has explained the relationship between matter, energy and consciousness which are the result of a cosmic will. Yet it has not been able to solve the riddles of the universe. On the other hand though it seems to be impracticable, spiritual experiences are also verifiable but that requires that much of spiritual knowledge. One who has attained it can realise it. Reason cannot test it by its limited knowledge. Yet man has to know something about "his physical existence and the physical universe he lives in." Therefore, "we must widen and purify our vital and mental selves and liberate them into a freer and eternal play of our true existence."27

Role of Education in the new world order

"Education", as Vivekananda said, "is the manifestation of the perfection already in man." Hence the question arises how this perfection can be brought about. As we find, the present day education is 'dehumanising and degrading'. It must be developed in such a way that the body and soul of the child must be equally developed. This is what Sri Aurobindo called Integral Education. In the beginning of this chapter we have given an idea of education that Sri Aurobindo wants to impart to the children so that they can develop their life, body and mind and grow into useful citizens. The aim of today's education is 'scientific, utilitarian and economic' in order to
prepare the student for a competitive commercial society. Science and
technology have developed to a great extent to equip man with such
knowledge. But education should be such in the present world that:
"It would embrace all knowledge in its scope, but would make the
whole and aim at the permeating spirit, not merely worldly efficiency,
and would be self-developing and self-finding. It would pursue
physical and psychical science not in order merely to know the world
and nature in her processes and use them for material human ends,
but to know through and in and under and over all things the Divine
in the world and the ways of the Spirit in its masks and behind
them."^28

In the New World Order, therefore, education should include all
knowledge – physical, vital, mental and psychic to enable the student
to discover himself and the divine within him in its totality. At the
same time he would attain material competence, to fit him with the
needs of modern life. This is integral education, according to Sri
Aurobindo, it would end all ignorance, falsehood, ego, hatred and
anger and create a world of peace and bliss.

Sri Aurobindo's vision of Human Unity

In the preceding part we have discussed Sri Aurobindo's idea of
a new world order. In this part we will concentrate his vision of
human unity. The two are not separate from each other; instead there
is much interrelationship between them. While dealing with man's
individual life, it is necessary to know his collective life. As Sri
Aurobindo observes: "For a whole century mankind thirsts and battles
after liberty and earns it with a bitter expense of toil, tears and blood; the century that enjoys without having fought for it turns away as from a puerile illusion and is ready to renounce the depreciated gain as the price of some new good". Combination of social, political and the spiritual can ensure unity of humanity.

Today, we are thinking in terms of the ideal of human consciousness. Now scientific inventions have shrunk the size of the globe. We can go from one part of the world to the other within a few hours whereas it took months before it. Science is on its onward march and made life much easier and comfortable. But it will fail in its purpose "unless men are wise in time and accept the inner change along with the external readjustment." There is an evolution in human mind towards higher and higher consciousness. The social, political and the spiritual can ensure the unity of mankind. Otherwise there will be frequent conflicts among nations.

The Roman expire had transcended the barriers of nations and brought about unity among them. Its advantages were "admirable organization, peace, wide-spread security, order and material well-being". But its disadvantage was the sacrifice of independent identity of nations and a mechanized unity. What we want is not uniformity but variety. Every nation has some distinction of its own and it must be preserved even in a wider world union can science bring it about? The obvious answer is 'no'. Science coupled with the ever increasing development of the spirit can make it a possibility.
There is a constant strife between individual life and collective life or in other words between individualism and collectivism. We live in the state but at the same time develop our individual life to attain the 'Supreme Reality'. These two are in constant opposition. How to reconcile the two. From the individual came the family, then the clan, then the Tribe and finally the nation-state. In future it will be the mankind. To harmonise the different nations with the wider concept of mankind without destroying each other's own distinctive character is the problem confronting us. We have already discussed earlier that science cannot solve this problem but spiritualism can.

**Religions can unify the world**

Religions have stressed cultural fraternity as "the basis of unity". The spirit of culture based on values can create a deeper and more valuable unity than the spirit of economics and politics which are prompted by the desire for 'wealth and power'. As Sri Aurobindo observes: "one thing seems to me clear that the future will deny that principle of individual selfishness and collective self-interest on which European Society has hitherto been based and our renovated system will be based on the renunciation of individual selfishness and the organisation of brotherhood-principles common to Christianity, Mohammedanism and Hinduism."32

**In which way Indian culture was superior to European culture?**

When European culture went to Africa and Asia in the form of French domination of Northern Africa and English domination of India, it tried to establish its supremacy over these countries, forgetting that
India had a rich culture which has withstood many onslaughts, e.g. those of Sakas, Huns, Kushanas, Muslims and Mughals. Everywhere the European culture went, it met with opposition. But there is no gain-saying the fact that European culture had some elements of truth. For example, it had developed in the field of education, abolition of privileges, its liberalizing democratic spirit, its breaking down of superstitions, its science and technology and its developments in the fields of air, space and light. In spite of these one thing of eternal value that it lacked was spiritual consciousness which the oriental countries possessed. One speciality about India is that its culture was at the apogee of spiritualism which elevates the soul and whereby man attains communion with the divine.

Transformation of the present era

The present era is undergoing a rapid transformation. The change comes mostly from the west but the east has also an important role to play in this process of change. No nation, as we have realized, can remain isolated from the rest of the world, especially in the modern world. "It may even be said that the future of humanity depends most upon the answer that will be given to the modern riddle to the Sphinx by the East and especially by India, the hoary guardian of the Asiatic idea and its profound spiritual secrets." Sri Aurobindo further observes: "A religion of humanity means the growing realization that there is a secret spirit, a divine Reality in which we are all one, that humanity is its highest present vehicle on earth, that the human race and the human being are the means by which it will
progressively reveal itself here. It implies a growing attempt to live out this knowledge and bring about a kingdom of divine spirit upon earth."\textsuperscript{34}

The human race must realise that its own perfection and permanent happiness depend upon the 'free and full life of the individual'. If each individual develops in this way, the human race itself must be developed. "But if it is at all a truth of our being, then it must be the truth to which all is moving and in it must be found the means of a fundamental, an inner, a complete, a real human unity which would be the one secure base of a unification of human life."\textsuperscript{35}

**Domination of one nation is a pernicious idea**

The idea of one nation dominating the whole of the world is a pernicious idea. Such a world empire cannot be lasting. It is in opposition to the new conditions in the modern world. If we look to history, we find that 'Rome had imposed her culture on the mediterranean peoples and on Gaul and Britain. Britain and France had their colonies. They had overcome their rivals by force and diplomacy. Modern Germany and Italy had also extended their empires. But what was the outcome? All of them failed in their attempt. Such a desire on their part was an expression of their ego and nothing else.

This may be a theoretical possibility but this is full of uncertainties for the future. The history of the world bears testimony to this, as we have seen above. A lasting unification of the human race may come about by one of the wonderful surprises of nature.
Sri Aurobindo has provided a clue to such unification by his teachings of integral yoga and integral education.

The problem of unification of mankind

The administrative, political and economic organisation of mankind whether big and small can be compared to the creation of vital organisms in Physical Nature. It uses external and physical methods governed by the principles of physical life-energy. It brings into being a supraphysical and psychological principle which lies hidden behind the life and body. First smaller units are formed behind a larger loose unity. These have "a strong psychological existence and a well-developed body and vital functioning, but in the larger mass the psychological sense and the vital energy are present but unorganized and without power of definite functioning ..."36 These has to be followed by a firm physical shape with a well-defined functioning and "a clear psychological reality, self-consciousness and mental will-to-be."37 In this way a large unity is formed called a nation-state. Then came into existence out of several nation-units a loose geographical and cultural unity, e.g., the Christendom. But it did not last as a permanent entity. Today we have before us the unification of the entire mankind.

Arrival of man at the present stage through struggles

In China a different kind of unity was formed. It achieved national unity. It combined spiritual and secular knowledge in one hand who performed the functions of the Brahmins and the Kshatriyas. "In mediaeval India, on the contrary, it turned towards the
social dominance of the sacerdotal class and the substitution of a common spiritual for a common political consciousness as the basis of national feeling. Here no lasting secular class evolved with its predominance over the sacerdotal class. Hence it failed to create a sense of political, spiritual and cultural oneness. In Europe there was a struggle between the spiritual and political head with the state being separated from the Church. That is the most important feature of the history of Europe. Had this not happened, the history of mankind would have been different. In the world to-day we no more have monarchical rule except in a few countries. This is so in England, America, France, Italy, Germany, India and the newly liberated states of Asia and America. To-day we have democratic rule with its emphasis on freedom of the people. Liberty, equality and fraternity as proclaimed by the French Revolution, are the prevailing principles in all the countries except the communist and totalitarian states. There are freedom of speech and expression, majority rule, respect for the opposition, tolerance, the rule of law and independence of the judiciary. In this way man has reached the present society with immense possibilities for the future.

**How there is a competition for armaments and occurrence of war**

If we look at the present world, we will find that there are immense possibilities of the formation of a loose federation as the first step. As Sri Aurobindo observes: "Neither the intellectual preparation of the human race nor the development of its sentiments nor the
economic and political forces and conditions by which it is moved and pre-occupied have reached to such a point of inner stress and external pressure as would warrant us in expecting a total change of the basis of our life or the establishment of a complete or real unity." So far we have not been able to achieve a real external unity, what to speak of a psychological oneness. The two world wars fought in the twentieth century have brought to light what destructions a third world war might bring about. With the invention of nuclear, thermonuclear, chemical and biological weapons and missiles, a third world war, if it occurs at all, shall wipe out the precious human civilization from the earth. From this we may conclude that vision of a world federation will remain the dream of a few pacifists or international, idealists. Hence the alternative before us is that we may abolish war or war may abolish us.

A lasting solution for human unity is imperative

Therefore an attempt should be made to minimize and regulate war, for halting the rat race for developing weapons of mass destruction and for a satisfactory solution of international disputes. These rudimentary arrangements may carry for the future at least a promise. Once begun, it will not be possible for mankind to recede or draw back. Already mankind has experimented with two world organizations, the League of Nations after the First World War and the United Nations after the Second World War. The League of Nations became a helpless spectator in the absence of America as one of its
members. Ultimately it became defunct. The United Nations constituted on 24th October 1945 still survives and plays a commendable role in maintaining international peace and security. Its role in the social and economic spheres are no less commendable. But it has become helpless on account of the Veto powers granted to the Big Five. There is no end to the commercial ambitions, rivalries, ego and political pride of the nations. Hence a lasting solution for human unity is needed.

Another difficulty in the formation of international unity needs mention. That is civil war and terrorism. Besides war, there is civil strife within a nation. For example, there was the Spanish civil war and the Irish war for separate nationhood. The Chechnyan civil strife in Russia for independence may be cited as another example. The insurgent activities in the North Eastern states in India may also be cited as an example. Added to it there is terrorism. The bombing on Pentagon and W.T.O. in America on September 11, 2001, the bombing of Parliament House in India, the two blasts on Tony Blair's car, the cross-border terrorism in Kashmir and also the blasts in Iraq created a situation of panic in the minds of the people all over the world. The human bomb is the most dangerous weapon. We may also mention the bombing of Palestine on the Gaza strip in Israel and Israel's bombing of Palestine. Can man live in peace in such a situation? Can international unity be conceived under such circumstances? International law cannot prevent these eventualities. National law made for preventing crime has completely failed in dealing with
insurgent activities. So what is the way out. There must be a change in the attitude of man. In spite of condemnation of civil strife and terrorism aided and abetted by foreign states there is no end to them. According to Sri Aurobindo, unless man evolves higher and higher, a perfect world will not be possible.

In modern times there has been the need for economic unification. All nations have become interdependent in the economic sphere. Globalisation and the operation of the Multi National Companies have knit the nations closer. There has been export of capital, labour and goods. There is free exchange of capital and goods. There has been diversity in oneness. But it has not succeeded in achieving international unity, let alone human unity. Sri Aurobindo has categorically stated that war, the need for prevention of war by an international authority like the confederation of states or world state or federastion may drive humanity to some sort of an international union. But this is not the final end for solving mankind's perennial problem to secure the unity of mankind.

Can military unification form a lasting world union?

Some may suggest military unification. It may protect the sovereign state from external attack or internal disruption. But it cannot solve the problem of unification of the world. An Alexander, a Napoleon, a Hitler or a Pervez Musharaf in Pakistan or a military unification under the Union States could not achieve it. In the attempt to form a world state, military unification has been a failure.
The world already has a chaotic unity in which none can lead an isolated existence. Each feels the cultural, political and economic developments of other parts of the world. The domination of Asia and Africa by the west has brought about a great change in the realms of science, commerce and international law. But this has not been able to prevent war among nations. The occurrence of strife and disasters, the appeal of the weak states to the powerful states for protection, the shock of internal disturbances would give to an international authority more powers for extending its sphere of action. There are three forces, science, thought and religion which in modern times point to the need for unity of life and spirit. But it has not helped form a cohesive world union.

How a World Union can be formed

Then what can form it? It is internationalism and religious unity. Unity is the very basis of existence. But uniformity is not the law of life. Life exists by diversity. It points outs that everything in the world has something unique. The true international order lies in liberty. It is because liberty is the condition for variation and of self-finding. Nature creates this variation by division into groups and insists on liberty by the force of individuality by each member of the group. There is diversity of language, race and culture and every member of a group seeks to preserve it. Here we can cite the examples of America, British colonies and Ireland to show how much a distinct human group loses by not having a common language and culture.
America is said to be a cultural melting pot. This is the case in India too. They must be welded to form a distinct unity.

**Human Unity**

We have in our minds the idea of humanity. We have to make it a central motive of our nature. It must be based upon a spiritual basis. That can be a possibility by following Sri Aurobindo's concept of supramental consciousness. Again as Sri Aurobindo says: "As a national ego formed which identified itself with the geographical body of the nation and developed in it a psychological instinct of national unity and the need of its satisfaction, so a collective human ego will develop in the international body and will evolve in it the psychological instinct of human unity. That will be the guarantee of duration." A mere formal, mechanical, administrative, political and economic union cannot necessarily create a psychological unity. Similarly a common intellectual and cultural activity and progress may achieve much in the direction of unity. The collective ego of mankind would rely on the instinct of unity alone. Sri Aurobindo does not favour neither a world state nor a world confederation but of a world union which will unite mankind on a spiritual plane. "It is only the full emergence of the soul, ... the transformation and uplifting of our insufficient mental and vital nature by a spiritual and supramental supernature that can effect this evolutionary miracle." There is then "a need for an integral divine life where greater value will be placed on the spiritual unity than on mental analysis, vital
action or physical matrialism.\textsuperscript{42} Sri Aurobindo says that "this change is not beyond our reach; it is in our own being."\textsuperscript{43}

Conclusion

To conclude with V. Madhusudan Reddy: "The purblind and half-blind political and economic pursuit of humanity, determined by the two powers of trenchant competition and pragmatic co-operation is, in spite of itself, indicative of the working of the Divine in life. It is suggestive, obliquely though, of Nature's thrust towards human unity; communality, regionality and nationality are the stages to the road to human unity. Nations in their co-operative endeavour are, without any shadow of doubt, being guided by the broken lights of their semi-rational nature and by the urge of the life-force from below and the 'partial' lights of the secret spirit from above. To-day nations are employing means that are too mechanical and material, but the pressure of an inner reality is also being progressively felt; out of the present confusion and chaos will emerge the need of human unity, and humanity will certainly realise its larger self in which are firmly established peace, freedom and harmony."\textsuperscript{44}
REFERENCES


5. Ibid, P.3.


13. Ibid, P.95.


21. Ibid, P.64.


26. Ibid, P.68.

27. Ibid, P.68.


30. Ibid, P.263.

31. Ibid, P.265.


35. Ibid, P.34.


37. Ibid, P.345.

38. Ibid, P.353.


40. Ibid, P.535.


