CHAPTER VII

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The study begins with an attempt to highlight the relevance of the topic. Sri Aurobindo occupies a unique and unparalleled position in the history of the world in general and that of India in particular. He had an English education and European upbringing and was ignorant of Indian languages and culture. Yet he is renowned for his ideals of patriotism and service to the mankind.

Sri Aurobindo showed a new path to the world. His was not a religion but a path according to which men should live to elevate their lives. He was for unity of mankind which is being impeded by differences of class, culture, religion, language and power blocks. In to-day's world there is a revival of religious and ethical values but at the same time a widely prevalent scientific irreligion, abstract dead philosophies, imperialism, urbanization, commercialism, racialism, international rivalries and neo-colonialism in the name of globalisation have emerged to endanger human dignity and their unity.

Sri Aurobindo made an attempt to integrate materialistic philosophy of the west and the spiritualistic philosophy of the East. He wanted a spiritual change leading to the development of the life, mind and body. Modern machine civilization has destroyed man's peace and simplicity. Sri Aurobindo has laid down a new social order based on truth, non-violence, love and peace. He wanted to bring about the perfection of man's life.

He brought about the supramental consciousness to earth. He wanted that man should rise higher and higher till he attains the
absolute. If all people of the world are able to attain supramental consciousness, it will result in human unity.

Sri Aurobindo played an important role in preparing the ground for India's emancipation from British rule. He wanted to establish the Divine Kingdom on earth. His ultimate purpose was that India should be able to fulfil her destiny as the spiritual guide of humanity.

He made a direct attempt not only to scale supramental heights but also to bring down the supramental light, knowledge and power into the mental, vital and physical planes and effect their transformation. He believed in India's spiritual mission to the world.

He had a great faith in the youth of the country. He wanted a band of young men who would sacrifice everything for the emancipation of India. Not only that, the youth, he believed, could build modern India. He wanted to avoid the two extremes of materialism of the west and the religious superstitions of the east.

He went to Pondicherry in 1910 after his release from the Alipore prison and started a new life of yoga. The mother joined him in 1914. He was able to attain "Siddhi" on 24th November, 1926 and could bring down the supramental energy. His philosophy was that man should rise higher and higher without leaving home. He called his 'yoga' the integral yoga.

He did not like the mutual hatred, jealousy and strife among the nation states. To him, the family, the clan, the tribe, the commune and the nation-state bring men down. He wanted to establish human unity. He envisaged a world union for this purpose. He did not like
the United Nations because it is based on legal and institutional approach and diplomacy, force and fraud.

This study also deals with the methodology and review of literature in the field. In this thesis three methods have been applied, namely the historical, comparative and philosophical. The historical method has been discussed as his life was connected with a crucial phase of India's freedom struggle. The comparative method compares his philosophy with that of traditional philosophy and also with that on the leaders of India like Vivekananda, Gandhi, Nehru and Rabindranath Tagore. The philosophical method deals with the evolution his philosophical thought and his own yoga.

The review of the literature discusses in brief his own writings and those of others on his biography and thought and also some miscellaneous books related to his life and work.

The first chapter ends with a brief discussion of the objectives of study in taking up the present research. It discusses the myriad faceted genius of Sri Aurobindo as a scholar, a poet, a patriot, a spiritual man, a philosopher, a mystic, a yogi, a nationalist and an internationalist and as one who wanted to establish a new world order and human unity.

Then he became a yogi and brought down the 'supramental consciousness' to the earth. He believed in the evolution of man to higher planes of existence for the realization of 'Sachchidananda' meaning existence, knowledge and bliss. He says that ego and ignorance stand in the way of man to rise higher. Man is also misled
by illusion or 'maya'. Though he denied that he was a philosopher, yet his philosophical works became possible due to his yoga. He wrote so many philosophical articles in the 'Arya', a philosophical magazine.

He was a democrat and did not like monarchy, aristocracy, individualism, communism and other totalitarian ideas. He was nationalist and an internationalist. His nationalism and internationalism were based on Indian heritage and culture. He was a secularist and believed in the universality of all religions without distinctions of religion, race, sex, language, caste and culture. He envisaged the establishment of a world union and human unity. It is, in his opinion, India's destiny to guide humanity. All these things have been delineated in detail in chapter one.

Sri Aurobindo was born on 15th August 1872 in Calcutta. His father Krishna Dhan Ghose wanted to give him and his brothers English education so that they might serve under the British Government in a high position. In his childhood he was sent to Lorets Convent School in Darjeeling. That School was meant for the children of the Europeans. Then he and his two brothers were sent to England to receive higher education. His father left him under the care of Reve William H. Drewett in Manchester. He taught Aurobindo English, History, Geography, Arithmetic, Latin and French. Aurobindo also read the Bible, Shakespeare, Shelly and Keats. So he got a chance to develop aesthetic and romantic ideas. His father did not want his sons to mix with the Indians lest they might become revolutionary in
outlook and spirit. Aurobindo read in St. Paul's School in London and later in King's College, Cambridge.

He read the works of the philosophers, poets and dramatists in their original Greek language. Then he also learnt German, Italian, French and Spanish languages. He won many prizes in St. Paul's for his excellent compositions in classics, literature and history. He took his graduation degree from St. Paul's with Honours and a full scholarship to Cambridge. In college he joined a secret society known as "Lotus and Dagger" which aimed for the emancipation and reconstruction of India. In Cambridge at his father's request he sat for the Indian Civil Service and qualified in the written examination, but in the viva-voce he turned up late and was therefore disqualified. Of course his intention was not to serve under the British Government. Though his father earlier encouraged him to join a service under the British Government, later he was disillusioned and sent cuttings from Bengalee newspapers marking passages of ill-treatment of the Indians by the English. Aurobindo was influenced by Mazzini's Risorgimento and also by the Irish patriotic movement. In this way Aurobindo became a patriot.

Aurobindo returned to India in 1893 and served in the State of Gaekward of Baroda in various capacities. He worked in the Revenue and Settlement Departments and in the Secretariat and became a Lecturer in French in Baroda College. He wrote the speeches of the Maharaja of Baroda and also improved the personal letters of the Maharaja by substitution of good English. His activities in Baroda can
be divided into five parts: (1) service in the various departments of the state, (2) literary activity, reading and study connected with college work, (3) political activity – articles in Induprakash and the beginnings of the revolutionary movement, (4) spiritual life and (5) family life. In Baroda he came across many renowned personalities like Deshpande, Tilak, Madhav Rao, M.G. Ranade and others. While at Baroda he started reading Bengali and the works of Bankim Chandra and Michael Madhusudan. Periodically he used to visit Calcutta on some pretext or other and guide the revolutionary movement from behind the screen. He became very sad to see the passivity of the masses there. In 1902, he joined a secret revolutionary society in Western India under the leadership of Thakur Ram Singh of the State of Udaipur. Its aim was the liberation of India. He also met Tilak a great revolutionary of Western India. In his spiritual life he was inspired by Ramakrishna Paramhansa and Swami Vivekananda. He came in contact with many eminent personalities like Hem Chandra Das, P. Mitter, C. R. Das, sister Nivedita, Jatin Banerjee, Surendranath Tagore etc.

It was the partition of Bengal in 1905 by Lord Curzon that provided the Phillip to the revolutionary movement. He attended the Barisal Congress on April 14, 1906 and also the Calcutta Congress held in the same year. His brother Barin published a weekly Bengali paper titled ‘Jugantar’ and Sri Aurobindo contributed many articles to it. He advocated open revolt guerillo warfare. All the while he was eager to return to Bengal from Baroda.
In August 1906 he returned to Calcutta after resigning from the service in Baroda and became the first Principal of the National College of Calcutta with a salary of Rs.150 per month. In Calcutta Aurobindo became the editor of the newspaper 'Bande Mataram' started by Bipin Chandra Pal. Aurobindo marked a gulf brewing in the Congress. It came to a head on 26th December 1907 in the Surat Session of the Congress with an open split in the Congress between the moderates and the extremists. The moderates were led by Gopalkrishna Gokhale and the extremists by Bal Gangadhar Tilak. Aurobindo did not like the policy of the moderates of 'prayer and petition' and as ordained by providence and joined the side of the extremists. When Tilak took over the leadership of the Congress Maharashtra, it became the centre of revolutionary activities. Thus in Calcutta Aurobindo was involved actively in organizing secret societies and in revolutionary activities with the aim of securing the liberation of the motherland.

In the mean time Aurobindo was involved in the Alipore bombing case in which two innocent ladies lost their lives and the real culprit, Mr. Kingsford, the District Magistrate escaped. Aurobindo was arrested and charges were framed against him. The noted Barrister pleaded for Aurobindo. In the case Aurobindo was sentenced to one year's imprisonment. In the Alipore jail he heard an inner call to go to Pondicherry which was in French possession. He first went to Chanannagar and then to Pondicherry in 1910 to escape the attention of the British Government.
In Pondicherry his real life's mission began. In Alipore jail Sri Aurobindo used to practise pranayam, meditation and yoga. Before coming to Pondicherry he had learnt some Sadhana from a Maharashtrian saint Lele who opened the gate of spiritualism to him. In Pondicherry he started his yogic Sadhana through pranayam and meditation. He described yoga as communion with God. He sat in meditation for five to six hours a day. Though initially he was a poet and a politician, yet philosophical ideas came to him as a result of his yoga. On 29th March, 1914, the mother came to him with her husband Paul Richard and joined him. Mr. Paul Richard asked to Sri Aurobindo about the symbolic meaning of the lotus to which Sri Aurobindo replied that it meant the "opening of consciousness to the Divine". Then the mother whose name was Mirra Alfassa returned from Pondicherry and rejoined Sri Aurobindo on 24th November, 1920 and became her collaborator in his spiritual Sadhana. Sri Aurobindo published a philosophical magazine 'The Arya' a French version of which was also published to popularize his philosophy in France. He also wrote his magnum opus 'The Life Divine' in prose in Pondicherry and revised it several times. In 1942 Sri Aurobindo could bring about the defeat of the Axis powers by his meditation as he visualized what havoc the victory of the Axis powers would bring to the world.

Sri Aurobindo continued his spiritual sadhana and was able to bring about the descent of the "supramental consciousness" to the earth on 24th November, 1926. Those who were present in the Ashram could see the radiance and the whole atmosphere surcharged with
some kind of electrical energy. The Mother and Sri Aurobindo could be seen through the half opened door. It was the day of Siddhi. Thereafter, Sri Aurobindo continued his meditation and writings and breathed his last on 5th December 1950. It was kept for public Darshan and given Samadhi on 9th December. Sri Aurobindo had, before his death, kept the Mother incharge of the Ashram.

There are different views regarding meaning of the life of man, of man and the future of the human race. Some say that the universe was created by an omnipotent God. There are others who say that the world was self-existence. It is the result of the action and reaction of elements and forces. Then there are some others who say that there is something called a "Supreme Reality". It is absolute and undefinable. It is the Brahman. It is Sachhidananda: a combination of Sat, Chit and Ananda meaning existence, knowledge and bliss.

Sri Aurobindo says that the creation of Godheads, matter, plants, insects, animals and man was the result of evolution. He speaks of the mind and super-mind. Sri Aurobindo was a mystic and yogi. To give an example, when he was in Alipore jail he had a darshan of Vasudev Krishna. He had many such mystic experiences. Again he went to Chandanagore and Pondicherry by an inner voice. Then he was a yogi. His first pre-yogic experience came in London and he heard the voice of Swami Vivekananda telling him about the super-mind. Sri Aurobindo used to do four to five hours' meditation a day for several years before the Divinity came to him. It came not as a result of pranayam but in an easy way by the grace of a temporary
Guru, the grace of eternal Brahman and afterwards by the grace of 'Mahakali and 'Krishna'.

In 1907, he took initiation from a Maharashtrian yogi, Lele. By his teachings he could produce stillness of mind at will. But he could not get any knowledge about the "Nirvana of the Mayavada Vedanta". Hence Lele left him to the divine for guidance. In everything he did he got the blessings of the Divine without resorting to miracles. By 'yoga' Sri Aurobindo said that it signified a spiritual condition of universal equality. Sri Aurobindo also recites the yoga of Aswapathy and Savitri in his great epic 'Savitri'. Aswapathy in his yoga ascends and goes over to those regions and enters into the 'House of the Spirit'. He also finds the cause of human evolution. In Savitri's yoga Sri Aurobindo states how Savitri by her meditation could attain the divine and conquered death by pleasing the God of death.

The realization of the Divine is the only aim of man. Sri Aurobindo's yoga had the following purposes. First it was to Sadhana, personal and collective for the realization of the common life of the God-realized men and secondly to help the world to move towards that end and live in that light. His yoga was different from the traditional yoga. In traditional yoga there is nothing new. But Sri Aurobindo called his yoga, Integral yoga as it intended to bring about the development of life, mind and soul. He said that the aim of his yoga was not to renounce home and attain Nirvana as was the case in traditional yoga but to evolve higher and higher to realize the Absolute without leaving home.
There are two ways by which this yoga can be accomplished: (1) by knowledge and by one's own effort and (2) by reliance on the Mother. If one devotes oneself completely to the Mother, it may take time but if one continues, mother's force opens fully to the Divine. Then the ignorance and ego-sense of man will disappear. Sri Aurobindo calls 'Reality' as 'Spirit' or consciousness, sat-chit-ananda. This spirit pervades matter, life, mind, psyche and everything. The fundamental basis upon which Sri Aurobindo's philosophy stands is that both matter and spirit are real.

From the idealist stand-point, the 'phenomenal world' is merely an illusion which may appear as a reality to the ignorant man. The materialist, on the other hand, refers to all mental and spiritual experiences as mere epiphenomena. Sri Aurobindo establishes a synthesis between mind and matter. Speaking of agnosticism, Sri Aurobindo says that a healthy agnosticism is the key to knowledge, for the universe always appears as a symbol of an unknowable reality which translates itself into various systems of values. The idealist also performs philosophical service by helping to turn people's mind towards a higher union with God.

The supreme genius of India manifests itself at its best in the Vedas and in the teachings of the Buddha. In the west there was tremendous development in the realms of science which leads to the growth of materialism and rationalism. But in India there was the development of spiritualism. Before Sri Aurobindo, an attempt for synthesis between Idealism and materialism had been made by
thinkers like Aristotle, Leibnix and Hegel etc. but Sri Aurobindo remarked that their synthesis, was intellectual while his synthesis aims at a complete truth in the course of man’s spiritual consciousness. The concept of supreme spiritual reality has its source in the Vedas and Upanishadas.

As a political philosopher, Sri Aurobindo accepts spiritual determinism in history. Behind the working of history, the divine being can be seen. Traces of mystical philosophy can be found in the Egyptian mystics, in the Hellenic philosophers, in Pythagoras and in Plato etc. Hedonism and the comfortable existence are their ideals of civilization. Sri Aurobindo wanted to go beyond culture and aimed at a supra-rational beauty and a supra-rational good. In this analysis we find the vedantic metaphysics of cosmic existence, gnosis good and bliss.

Sri Aurobindo says that mankind is progressing amidst several tussles between the practical man and the idealist man. According to him man must prepare their souls to the height and purity of a clearly grasped ideal. Then only the divine soul will descend upon human consciousness to reveal to it the meaning of all its actions. He also says that silence is also another means from which emanates active energies to the universal. ‘Brahma’ in this world represents itself in the values of life. Life exists in Brahma in order to discover Brahman in itself. There is also a spark of the Brahma, the divine in every individual. All should try to discover Brahman by self-discovery. He further says that conscious force is in everything and everything is in
consciously. According to him the higher explains the lower and not vice-versa.

Ethics is a stage in evolution and in it has the urge towards self-expression. Ethics is concerned with questions of right and wrong, good and bad and pleasure and pain. He says that the triple movement of 'Sachchidananda' provides the key to the understanding of idealism and realism. Sri Aurobindo speaks of two Mayas, the lower (mental) and the higher (divine). Maya is an illusion and prevents us from knowing reality. Maya surrounds Brahma and is deceptive. But the higher maya, according to Aurobindo, is not deception at all. Rather it is a creative power and a mediator between the Absolute one and the world of multiplicity.

There are two facts of pure existence, a fact of Being and a fact of Becoming. To deny one or other is easy but to recognize the reality of both and study the inter-relation between them is wisdom. All our activities are the result of the play triple forces - knowledge - force, desire-force and action-force. Aurobindo's entire sadhana was to bring down the overmind to this life. By overmind he means the field of archetypes of Gods and deities. Overmind constitutes the layer above consciousness which can be analysed through psychoanalysis. Beyond the overmind is the supermind which Sri Aurobindo regarded as the organ of will and thought to the supreme mind; life and matter are subordinate to the divine. But in order to understand mind, overmind and super-mind we have to know psyche which in psychology means the whole of consciousness excluding ego.
Sri Aurobindo speaks of spiritual transformation. This is a new conception. Spiritual transformation extricates itself from the senses and the world and reposes itself in another world. Sri Aurobindo’s spiritual transformation is the joining of the overmind with the mental, the vital and the physical via the psychic. Sri Aurobindo’s is spirit. Both man and nature are expressions of spirit. This is in short, Sri Aurobindo’s philosophy.

This topic also deals with Sri Aurobindo’s concept of nationalism which means a state of mind in which an individual or a group of individuals owe loyalty to a nation-state. The nationalists are imbued by a set of values and develop a sense of love to their motherland. The integration of communities into nations was a long historical process and manifested itself after the Napoleonic wars. The English people were the first to be welded into a nation after a series of struggles against the Roman Church. The development of nationalism followed the lines of their respective social and cultural history. The history of the seventeenth, eighteenth and nineteenth centuries is primarily the history of the formation of nations in different parts of the world. In the twentieth century, the countries of the Asiatic and African continents fought against their colonial masters and got independence. India also achieved independence after fighting against the British rule. There were leaders like Dadabhai Naoroji, Pherozshah Mehta, Surendranath Banerjee, Gopal Krishna Gokhale, Bal Gangadhar Tilak, Lala Lajpat Rai, Bipin Chandra Pal and Sri Aurobindo etc. But like Tilak, Sri Aurobindo was an extremist and did
not like the goal and techniques of the moderates led by Gopal Krishna Gokhale.

Sri Aurobindo's nationalism had a spiritual basis. According to Sri Aurobindo, nationalism is not merely a political programme but a religion. Sri Aurobindo was very much influenced by Bankim Chandra Chatterjee's 'Ananda Matha'. In his essay 'Bhawani Mandir' Sri Aurobindo stated that nationalism is not a piece of earth or a fiction of the mind but a mighty shakti. So long as people like it as a mere piece of land, it does not take the form of a divine mother power. Sri Aurobindo gave the highest place to patriotism among human sentiments and in his speeches and writings he instilled a high sense of patriotism among the youth who will be ever dedicated to the motherland for her liberation. He considered nationalism as much deeper than patriotism. He asserted that the work of national emancipation was a holy 'Yajna' of which Boycott, Swadeshi, national education and every other activity were the fuels at the sacrificial fire. Every one should be prepared to make sacrifices for the motherland. Sri Aurobindo exhorted the people of India to do what they could to free the motherland from her shackles. He demanded complete 'Swaraj' and sanctioned every means for its achievement. In this respect he was poles apart from the moderates. He held that nothing less than 'Purna Swaraj' should be the goal of the freedom fighters. He put stress on religion which would create in the minds and hearts of the people the will to freedom and achieve it at any cost. In future, he hoped, India would not only become free but also become the
spiritual guide of humanity at large. According to him the partition of Bengal which gave rise to the nationalist movement was a divinely inspired and divinely guided movement.

In Sri Aurobindo's concept of nation and nationalism, use of force had a significant place as the Britishers had no right to rule but usurped power in India. To shrink from bloodshed and violence at that crucial stage would be an act of cowardice and weakness. To him, liberty is the life-breath of a nation and when it is in jeopardy every means including violence should be taken to protect it. Sri Aurobindo was fearless in attacking the British administration. He put forward a concrete programme of political action whereby the goal could be achieved. It can be found in his writings in the 'Karmayogin' and 'Vandemataram'. Unlike the moderates who had great faith in the British sense of justice and fair play, he believed in aggressive nationalism. He made nationalism not limited to the few intelligentsia but a cult of the masses. During his study in London he developed nationalism. He father did not want his sons to mix with the Indians, lest they might be imbued with revolutionary ideas. Latter his father, though serving under the British, was disillusioned with British rule and sent his sons cuttings from Bengalee newspapers depicting the oppression and humiliation of the Indians by the British.

With patriotic fervour and a combination of intellectual ability and artistic sensibility he returned to India in 1893 and served in the State of Baroda in different capacities. There he learnt Indian religion, languages, history and culture. It was not difficult for him to
learn these as he was an intelligent man with the ability to grasp the fundamentals of everything. He also came into contact with the Maharashtrian revolutionaries and periodically visited Calcutta to oversee the working of the revolutionary societies. He came across many eminent leaders of the time who counted much in the revolutionary movement and also in the Congress Party. He was pained to see the passivity of the masses and made efforts to galvanize them into action. He also attended many Congress sessions in which he made his influence felt. At the instance of his friend K.G. Deshpande he wrote a series of articles entitled "New Lamps for the Old" in the Indu Prakash. After he resigned from the Baroda College and came to Calcutta, he learnt Bengalee, his mother tongue. In London, he was steeped in western materialism. But it was in India that he learnt the greatness of Hinduism and believed that India was destined to play the role of "Spiritual Guru" to the rest of the world. In Calcutta he was involved in the Alipore conspiracy case in which two innocent ladies were killed by bomb blast while the culprit escaped. C.R. Das pleaded for him but he was sentenced to one year's imprisonment. In the prison he heard an inner call to go to Pondicherry. After his release from Alipore prison he went to Chandanagore and then to Pondicherry in 1910 and severed his connection with active politics.

At Pondicherry a new life began and he devoted himself completely to spiritual "Sadhana". He himself admitted that he used to meditate for four to five hours' a day. There he started two
magazines - "Karmayogin" and "Dharma" which were primarily non-political in nature. By his "Sadhana", he attained "Siddhi" on 24th November, 1926.

He also played a crucial role when the second world war broke out in 1942. The Axis Powers proceeded in their victory march against the Allied powers and he could foresee by his inner yogic sight what havoc the victory of the Axis powers would bring to the world. He medicated and as a result of his prayer, the Axis powers were defeated. It may seem unbelievable but those who have attained yogic powers cannot but believe it. Sri Aurobindo died in 1950 but he left a message of patriotism and nationalism.

It may not be out of place to make a critical assessment of Sri Aurobindo's nationalism. He was misunderstood by some for basing nationalism on Hindu religion and Hindu historical tradition. It introduced religious obscurantism and mysticism in politics. His critics say that his speeches were directed at revival and regeneration of Hindu religion.

Due to his insistence on Hindu religion the Muslims were alienated. It is said that Sri Aurobindo and other radical leaders like Tilak appealed to Hindu chauvinism to gain popularity. It widened the rift between the Hindus and the Muslims which finally culminated in the partition of the country.

Since nationalism, as advocated by Sri Aurobindo, was based on the religious mysticism of Hinduism, many nationalists dissociated
from it. Jawaharlal Nehru advanced this was a cause of the abstention of Motilal Nehru from the nationalist movement in 1907. In their opinion, a nationalist movement ought to be based on the secular interest of the people.

It would be an injustice to brand Sri Aurobindo as a Hindu Chauvinist. He looked upon India's emancipation as a vantage point from which she could fulfil her destiny as the spiritual guide of humanity. It may be pointed out that Sri Aurobindo looked upon Muslim support for the common cause of the liberation of the motherland. Sri Aurobindo and the other radicals turned the nationalist movement into a mass movement. Viewed from this angle contribution of Sri Aurobindo's nationalism to India's freedom cannot be minimized.

Sri Aurobindo's views on internationalism and mankind is quite instructive. A brief discussion of it is as follows. Internationalism implies a society where the nations of the world live in peace and amity with each other. Its features are international peace and security, mutual co-operation, peaceful existence of nations, non-aggression and non-interference in each other's internal affairs. Sri Aurobindo's Internationalism is based on the relationship between matter and spirit and Indian heritage and culture.

Sri Aurobindo says that modern science has made tremendous progress in the fields of transport and communication as a result of which the globe has shrunk in size. It studies soul and mind on
physical data and emphasises the knowledge of psychology. It has also mind and soul and expressed man's ideas in symbols.

Human Society has given the idea of a cosmic Purusha. Man and cosmos are expressions of the same sudden reality. It has discovered the varnas and their functions which later degenerated into the caste system. It was Lord Buddha who made an attempt to reform the Hindu society and remove superstitions from it. Human society passed through different stages and man became rational. Sri Aurobindo also stated that freedom was not merely a political ideal but also a spiritual one with which India can guide the world.

Sri Aurobindo speaks of the Vedas and the Upanishadas. The Rig Veda is the oldest creation and contained hymns to Gods, hymns to nature and hymns to different forces of nature. These were not written and passed on from generation to generation by hearing and were called sruti. The Vedas and the Upanishadas preach universality and the unity of mankind. Sri Aurobindo wanted to activate the divine force in man and create a divine race for mankind. He stressed that a new life would emerge in the future by evolution of spirit that is in man and man's desire for perfection will be fulfilled. Human evolution not only takes part in the individual but also in the society. There will be, according to Sri Aurobindo, a motive for a new knowledge, vision and consciousness. His aim was to achieve divine perfection, so that man can live a better, richer and more happier life. This is to establish a new order of society.
His objective can be achieved by yoga which means union with God. He called his yoga integral which was to establish a harmonious relationship of life, mind and soul. He says that when man's mind becomes perfect, it acquires a greater knowledge. There must be harmony and light in our life.

In his conception of spiritual evolution he asserted one and eternal reality, the Absolute, i.e., the Brahma. He made a comparison between the supermind and man's limited consciousness. He distinguished between an animal and a man. An animal cannot rise higher than his nature whereas by yoga and use of his mind an man can rise higher and higher. Again Sri Aurobindo says that the divine is present in all things. Then the question arises why does not things change? It, in the view of Sri Aurobindo, does not get a response. In case of man the consciousness with which he leads his life is an individual one. In order to realise universal life, it is necessary to give up ego.

It is at the level of the overmind that, the cosmic consciousness yields the knowledge of cosmic working. The source of its working, however, is to be found only in the supermind. All prophesies do not come true, though sometimes certain prophesies may do. Reason cannot help us to understand all the riddles of the universe. There are certain things which are unknowable. Sri Aurobindo says that 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.
There must be a balance and harmony between two poles of human life. The whole process of nature depends upon a balancing and harmony of the two poles of life, the individual whom the aggregate nourishes and the aggregate whom the individual helps to constitute. Therefore, the perfection of human life must involve an elaboration and harmony between the two poles of our existence, the individual and the social.

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 clan, the commune and the congeries of nations prevent man's unity and rising to higher.

We find in the world the domination of many over a few and a few over many. But this is not the true aim of human life. Nature is progressing. There is perfect social and cultural harmony but the individual still remains. A time may come when the social aggregation may perish or the individual himself may perish. In nature there is a strife between two human tendencies, individualism and collectivism. There is an ancient tradition of humanity which it is not safe to ignore. There is a perfect oneness among the human beings. In modern times the state has reasserted itself and dominated the thought and action of man. There is both individual and collective egoism which prevent mankind's progress. The business of the state is to sustain human life and growth and to provide for all facilities of cooperative action.
Sri Aurobindo admired the spiritual ideas of Swami Vivekananda. He condemned the materialistic civilization of the west and admired the eastern civilization which is based on 'Tatwam Asi'-thou are that. There is a spark of the divine in each individual and we must attain at God-realisation. It can be done through gradual self-perfection. According to Sri Aurobindo, western science has discovered the process of evolution and given more emphasis on the growth of form and species than on the growth of consciousness. Both the East and West must co-operate for a common destiny, i.e. the oneness of mankind. Sri Aurobindo, besides being a nationalist was an internalist to the core. According to him, nationalism is a stepping stone to internationalism. Sri Aurobindo believed in unity in diversity but not uniformity. Every nation must maintain its cultural identity while at the same time contributing to internationalism.

He was opposed to colonialism and imperialism. He was also opposed to chauvinism, i.e. aggressive nationalism. According to him, the world of matter is not an illusion or 'maya' but an evolutionary unfolding of the being which moves towards the revelation of a supreme spiritual light and power and joy and oneness.

He believed in a band of youth who can dedicate everything to the country. If such a band is found they can recreate a modern India. According to him, yoga wants not only for the attainment of divinity but also for the welfare of mankind.

He wanted the establishment of a world union. He believed in world unity but not the surrender of national independence. He
believed that nations should group themselves according to their affinity. Unity would be the largest principle of life but freedom must be its foundation stone.

Sri Aurobindo believed that the world is ridden with political, social and economic complexities. He believed that these complexities can be surmounted if man attained divinity. According to him there must be oneness of mankind. Since every individual is a part of divinity, his aim of life should be to attain spiritual freedom.

Then comes another dimension of Sri Aurobindo's Internationalism. Through the realization of universal brotherhood, there must be liberty, equality and fraternity among 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.

He was skeptical of capitalism and socialism. He reacted violently to concentration of capital. In a socialist state bureaucracy becomes powerful. He realized that the socialist ideas of equal opportunities for all and the guarantee of a social and economic minimum for all was a laudable goal for organised social life.

Sri Aurobindo's concept of evolution of man to attain perfection envisages the salvation of the entire humanity. This chapter ends with a comparison of Sri Aurobindo with Vivekananda, Gandhi, Nehru and Rabindra Nath Tagore. Like all the great personalities mentioned above, he believed in both nationalism and internationalism. Vivekananda was a great spiritualist and interpreted the eastern
spiritual values to the west; Gandhi was a great man who believed in universal brotherhood. Nehru was a nationalist and man of international peace and co-operation, Rabindra Nath Tagore was a poet, philosopher and a great humanist. But Sri Aurobindo surpasses them all in so far as he realized divinity and brought about the descent of supramental consciousness to earth for the upliftment of humanity at large.

This thesis concludes with a depiction of Sri Aurobindo's vision of a new world order and human unity. Learned men all over the world are thinking in terms of the perfection of human life. Today science has produced weapons of mass destruction which threatens the survival of mankind. On the other hand, it has made limited progress in man's moral and spiritual capacity. In such a situation we have felt an urgent need of the creation of a world where there will be "a life unity, a mental unity or a spiritual oneness of human beings".

Neither sociology nor history can solve this problem. Sri Aurobindo states that the process of evolution must bring about an ever-increasing unification and spiritualization of life. He says that political ideas like individualism, nationalism, collectivism, aristocracy, autocracy and democracy have failed in achieving this end. Today we are much more concerned with the ideal of human unity than before. The twentieth century has witnessed two world wars with devastating consequences. If this state of affairs continues, Humanity will be at stake. War arises among nations due to ignorance and falsehood. We find around us violence, blood-shed, hatred and
confusion. This can be overcome by subordinating our ego to the
higher power, i.e., the divine. It is the time to make a leap to the future with
the divine as our guide.

If we follow Sri Aurobindo’s teachings, there may be a kingdom
of ‘truth, beauty, goodwill and harmony. Sri Aurobindo’s concept of
education which he calls integral education can produce universal
harmony. It will develop life, mind and soul of the individual and also
of the humanity of which he himself is a unit.

Sri Aurobindo’s view of ‘Geeta’ and ‘Yoga’ have a different
conception. The Geeta considers the cessation of birth in the world as
the ultimate aim of ‘yoga’. But, according to Sri Aurobindo it does not
give the idea of spiritual evolution and the rise to higher planes and
the bringing down of supramental consciousness for the
transformation of earthly life. Sri Aurobindo realized that what
Buddha, Shankar and Chaitanya have said is traditional yoga and
their aim was to attain ‘Nirvana’ by going away from the world. Sri
Aurobindo’s ‘yoga’ was to rise higher and higher till one realizes the
Absolute without leaving the world. It was to integrate the ‘life, mind
and body’.

Sri Aurobindo says that we must find out a law of universality.
It must be done through religion. It is the great secret of life. The
seeking of God is our “highest, truest, fullest, largest self.” Philosophy
throws light on the nature of our existence and the aim of Indian
philosophy is to discover this truth.
Literature has also a role to play in uplifting mankind. It gives an insight into the inner being of man. Classical literature manifests the 'supra physical and spiritual' idealism. Literature is universal and appeals to the inner sensations and psychological needs of man. This is also the case of fine art, music and sculpture. Sri Aurobindo says that the stage of mental rule is coming to an end and going to be succeeded by a new intellect.

In the new world order there will be globalisation of economics. Now-a-days the economic life of man has become more and more interdependent. But its harmful tendency is 'the spirit of national jealousy and rivalry. Therefore 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 own sake only but for the common needs of mankind.

Science has an important role to play in the emergence of the new world order. Modern science believes that the physical universe is an image of a far greater universe. The Vedanta also declares that it is only 'an image of the imperishable truth of ourselves.' Science has tried to explain the supraphysical and psychical with the help of the physical and psychological. It is a truism that the higher explains the lower. Though modern science has tried, it has not been able to solve the riddles of the universe.

Education can play an important role in perfecting human life. The present day education is 'dehumanising and degrading.' Education, according to Sri Aurobindo, should be such that the body
and soul of the child must be equally developed. A child should be taught what he wants to know. There will be no memory work. There should be universal education and education for humanity. The children should be taught games and sports. It will fit him to meet the needs of the modern society. This is what Sri Aurobindo calls integral education.

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 globe to the other within a few hours. There is an evolution in human mind towards higher and higher consciousness. The social, political and spiritual consciousness can ensure the unity of mankind. Otherwise, there will be frequent conflict among the nations.

Many civilizations in the world had reached their Zenith but perished. We may cite the examples of the ancient Roman, Egyptian and Greek civilizations. Though Indian civilization has faced the onslaughts of the Sakas, Kushanas, Mughals and British, yet it has maintained its own identity while assimilating the best from other civilizations. It is possible only because of her spirituality. She is the spiritual guide of mankind. Many people from the west are coming to India to learn yoga and spiritualism.

Now we want world unity but not uniformity. Each nation has to maintain its own distinction and at the same time contribute to world unity. The twentieth century has seen the establishment of two international organizations: The League of Nations and the United
Nations. The League of Nations became defunct due to its own inherent weakness but the United Nations constituted after the Second World War in 1945 survives and continues to maintain international peace, security and co-operation among the nations and provide solution of international disputes through arbitration.

Sri Aurobindo conceives of a world union or world confederation in place of the United Nations for the unification of world. He says that the United Nations is legal and institutional in nature and is based upon diplomacy, force and fraud. As we have discussed earlier science cannot solve the problems of the world but spiritualism can.

Sri Aurobindo also stressed the importance of religion in unifying humanity and achieving international peace. The new system, Sri Aurobindo envisaged, will not be based on selfishness or collective self-interest on which the European society has hitherto been based but on renunciation of individual selfishness and the organisation of brotherhood – principles common to all religions. He says that the present era is undergoing rapid transformation. The human race must realise that its own perfection and permanent happiness depend upon the "free and full life" of the individual. Sri Aurobindo says that if each individual develops in this way, the human race itself automatically will develop. As a result, one secured base for the fundamental, inner, complete and real unification of humanity would be developed.