

Sri Aurobindo Ghosh: An Analysis Of His Views On Internationalism**Parveen Kumar*****Research Scholar, Department of Political Science, H. P. University, Shimla, Himachal Pradesh, India.*****Abstract**

Sri Aurobindo Ghosh was one of the outstanding thinkers of Modern India. He was a spiritual visionary and internationalist. His spiritual approach to internationalism made him an undisputed leader of new world order. Aurobindo is the first Indian political thinker who propounded the spiritual theory of international relations. His theory points out at an uncharted domain of human existence whose realization has been neglected till recently. He has provided clear theories of nationalism and human unity. But his idea on internationalism cannot be woven into a clear cut theory. He has mostly written about the development stages of internationalism as an idea behind the developing international order or world order. In this way, the idea of internationalism signifies a mutual relationship between two or more nations and the world community with due respect to the sovereignty of the nations. Aurobindo has predicted with the growth of science and technology the world is going to realize the limitation of the rationalist approach to international politics. If we different nations are allowed to develop their national units then as integration of each integrative nation we will construct World –State or World –Union.

Key Words: *Nationalism, Human Unity, Spirituality, World Future, Global Peace, Internationalism.*

Aurobindo played an important role during the freedom struggle of India. As revolutionists and reformists, he contributed towards the growth and development of democratic traditions, human unity, and nationalism. Among the leading intellectuals, he was a great Indian thinker, philosopher, and revolutionary. This philosopher was a unique blend of spiritualism and politics. He emphasized the existence of a strong relationship between the two. He not only stood for the spiritual reawakening of the humankind but also for the social development and national unity among the general masses. In brief, his philosophy stirred up a wave against the chauvinistic, atrocious and monolithic administration of British rule. Aurobindo Ghosh though more a philosopher also became a symbol of the Indian freedom movement as in early life he was a propagator of revolutionary methods of freedom struggle. There is an everlasting impression of his ideas on the growth and development of modern India. Atal Bihari Bajpayee observes that Aurobindo points out that Indian philosophy and religion has accepted the diversity of approaches towards God or infinite being. The author asserts that this acceptance of heterogeneity of methodology regarding approaches towards life ensure the secular nature of the Indian state. However, he says, "Indian religion has always felt that since the minds, the temperaments and the intellectual affinities of men are unlimited in their variety, a perfect liberty of thought and of worship must be allowed to the individual in his approach to the infinite." Rishabh Chand believed that Aurobindo was propagating the spiritual approaches for the development of internationalism, too as was in case of his nationalistic ideas. He says, "Thus Sri Aurobindo poured forth an unceasing stream of dynamic spiritual force to regenerate and transform not only India but the whole of mankind. His nationalism was more than internationalism-it was spiritual universalism, as we have already said before." He observes that Aurobindo was not only a proponent of spiritual nationalism but also believed in the spiritualization of mankind through the spiritual internationalism. The cause of his vision suggests that individuals can grow and develop into a nation, society and evolve into whole humanity along with a broad personality makeup. The peace, non-violence, spiritualism and yogic practices inspire the individuals to think in the manner that bridges all the nation-states of the world and helps in developing internationalism. Aurobindo raises the probability of constructing the spirit of internationalism through political and administrative means. In this process achievement of unity of the human race, even if achieved, can be secured and made realistic through the spiritualization of humanity, the highest active ideal of mankind. It becomes the general inner law of human life. Internationalism is not so easier to practice. It not only requires metabolic-

catabolic or anabolic changes but total psychological mental and motor actions to be transformed into a world citizen. What Aurobindo represents in the world history is not a teaching, not even a revelation; it is decisive action from the Supreme. It is very interesting to see how Aurobindo developed from a child to a great Seer. Aurobindo's personality transformation is an obvious example of spiritual evolution.

Internationalism is a feeling, which compels the different nations of the world to give up their separate nationalist desire and co-operate with one another to maintain peace in the world. Internationalism indicates the relational between various nations. There may be a difference in method for achieving relations between nations or the degree of binding between them. But the core reality is that the various nations depend on one another and they have to recognize the importance of one another to live in the harmonious world order. While expounding his theories on the political development of mankind, internationalism appears as one of his major concerns. International institutions and ideas are a link between nationalism and human unity. His ideas about internationalism started taking shape during the political active period of his life. In the *Kamayogin* itself, we find his transnational outlook. In later writings like in *The Human Cycle*, *The Ideal of Human Unity*, *War and Self-Determination* and in some other works. Hence, his views on the ideas of internationalism are deeply embedded into the lives of individuals growing through national life. For him, internationalism is the result of the growth of national ideas into a larger idea. He defines internationalism, "Internationalism is the attempt of the human mind and life to grow out of the national idea and form and even in a way to destroy it in the interest of the larger synthesis of mankind." Therefore a product of modern time, internationalism has grown men search for a new and higher world order, which transcends beyond nationalism and presents a new model of the humanitarian world community. Aurobindo believed that the ideas of modern internationalism originated in Europe. To quote him, "The idea of humanity as a single race of beings with common life and a common general interest is among the most characteristic and significant products of modern thought. It is an outcome of the European mind which proceeds characteristically from life-experience to the idea and, without going deeper, returns from the idea upon life in an attempt to change its outward forms and institutions. In the European mentality it has taken the shape known currently as internationalism." Aurobindo examined that it was very difficult to analyze internationalism because it depended on the inner and outer activities of human emotions and thoughts. He observed that internationalism was the modern idea of human life and it was not a fair idea to say whether it was a product of the European mind. But Aurobindo opined that the relation of internationalism was completely linked to human nature. Accordingly, he finds that, "The idea of internationalism was born of the thought of the eighteenth century and it took some kind of voice in the first idealistic stages of the French Revolution. During the nineteenth century we see the larger idea growing again in the minds of thinkers, sometimes in a modified form, sometimes in its own pure idealism, till allying itself with the growing forces of socialism and anarchism it took a clear body and a recognisable vital force." However, Aurobindo points out that the eighteenth-century French Revolution was only a rudimentary form of the idea of internationalism. But it greatly contributed the human brotherhood

Aurobindo gives great importance to the unity of mankind and the psychological growth at the level above material conditions as the basis of the idea of internationalism. For him, the external adjustments may not be completely successful in bringing the progress in the development of ideas as he has mentioned in the case of socialism. Aurobindo believed that we can bring uniformity by creating organizations but we cannot bring unity among them. He says, "Till it had grown in psychological and sentimental feelings of man, process in development of this idea was to be in external adjustments." He examined that the progress made in humanity through the exchange of materiality and psychological feeling proved beneficial for world unity.

He further says, "The problem of the unification of mankind resolves itself into two distinct difficulties. There is the doubt whether the collective egoism already created in the natural evolution of humanity can at this time be sufficiently modified or abolished and whether even an external unity

in some effective form can be securely established. And there is the doubt whether, even if any such external unity can be established, it will not be at the price of crushing both the free life of the individual and the free play of the various collective units already created in which there is a real and active life and substituting a State organization which will mechanize human existence. Apart from these two uncertainties there is a third doubt whether a really living unity can be achieved by a mere economic, political and administrative unification and whether it ought not to be preached by at least the strong beginnings of a moral and spiritual oneness."Aurobindo wants human resource development by improving or upgrading the physical and spiritual aspects of each and every individual. The individual on joining a group and constituting a part and parcel of a nation can be a source for every nation of the world. These nations while having individuality can come across to create a world order due to the feeling of the international hood. At the starting, the nation is the living collective unit of human progress being a representative of humanity. Empire is the physical political unit, not the permanent and real unit. Empire exists and existed only due to force and imposed power. Austria was the example of such an empire. Similarly, the power and dominance of Germany and Germanic idea in Europe was based on power alone. The British Empire also diminished due to self detachment of the colonies, instead of the close links of race, language, and origin that should have found them to the U.K. This was due to the reason that the colonies did not like the hegemony of the British Empire through these enjoyed the political convenience. There was no principle of national oneness among the different colonies among themselves and even with the British nation-state. The disintegration of the above mentioned empires perished due to artificial and politically manufactured aggregate.

The nation is immortal. The idea of nation or nationalism will remain until a greater living unit can be found into which the national idea is merged in obedience to a superior attractive. This can be fulfilled by the idea of a federation of the free nations of the world other than the distribution of the earth into a few greater empires or imperial hegemonies. The right-thinking intelligent people of the world had been working for the betterment of the whole world. The various different organizations had been established to take care of the welfare of different aspects of the life of nations as well as of the whole of humanity. The international laws had been the guiding and controlling force for that purpose. These organizations have been working to bring the nation of the world closer, moreover, the individuals at large. Aurobindo has endorsed the formation of such international bodies to enhance the concept of liberty, equality, brotherhood and democratic values throughout the existing world. He prayed and practically tried for such an organization. However, Aurobindo during his writing has witnessed several events that changed the dimensions of international relations. They were like the First World War, the Russian Revolution and the creation of League of Nations, etc. All these events, however, made him convince that although under those circumstances may be the creation of the World Empire is not possible but these events will surely lead towards internationalism. According to Aurobindo rise of the labour movement at the international level has been playing a very positive role in the formation of the international organization. The rise of socialist parties in Europe and England has helped in spreading the feeling of internationalism. He says, "This world-wide movement which made internationalism and Labour rule its two main principles, had already created the Russian revolution and seemed ready to bring about another great socialistic revolution in central Europe. It was conceivable that this party might everywhere draw together... It might create counterparts of itself in all the American republics and in Asiatic countries. It might be using the machinery of the League of Nations or, where necessary, by physical force or economic or other pressure persuade or compel all the nations into some more stringent system of international unification." The socialist parties of the world oppose imperialism as well as aggressive nationalism. These parties play a great role in the formulation of internationalism and the spirit of humanism in their countries. This process helps in the formation of an international peace organization and creates a strong public opinion against the war.

He feels that, "Once the national sentiment has gone under before a dominant internationalism, large questions of culture and race would be the only grounds left for the preservation of a strong though subordinate principle of separation in the world state." The simple

obstacles are culture, race and language variation. The radical difference in the minds of the occident and the mind of the orient still exist. Asia is undergoing the shock of Europeanism and Europeans feel slightly reflux of Asiaticism. A common world culture would diminish all these obstacles. He says, "World-state, such as we have imagined, would stand for, it's meaning, its justification, its human object. It is likely indeed that this and nothing less would come in the end to be regarded as the full justification of its existence." For him, "Sri Aurobindo underlines the fact that humanity is turning to-day towards world unity, and the central problem for the human endeavour in this connection will be as to how the nation will adjust itself to the pressure of the forces that are to-day creating phenomena which are global, worldwide and planetary in character." The idea of a world state or world union is not a spontaneous development of the mind of the thinker or a politician or a great king but in the consciousness of human minds. This is a desire for a common existence. It can be brought mutual understanding or by the force of circumstances and a series of new and disastrous shocks. Aurobindo feels that, "A new order is demanded by the new conditions and, so long as it is not created, there will be a transitional era of continued trouble or recurrent disorders, inevitable crises through which Nature will effect in her own violent way the working out of the necessity which she has evolved. There may be in the process a maximum of loss and suffering through the clash of national and imperial egoism or else a minimum, if reason and goodwill prevail. To that reason two alternative possibilities and therefore two ideals present themselves, a World-State founded upon the principle of centralization and uniformity, a mechanical and formal unity, or a world-Union founded upon the principle of liberty and variation in a free and intelligent unity. These two ideals and possibilities we have successively to consider." But the world-state or world union cannot be established by some dictator, monarch or by one communist ideology. It can occur to reality on equality, liberty, human rights economic and democratic principles.

The creation of UNO is based upon the League of Nations. This organization is the modified version of the League of Nations. He believes that in modern times UNO will protect the world's future at the international level. However, he argues that, "The League of Nations disappeared but was replaced by the United Nations Organization which now stands in the forefront of the World and struggles towards some kind of secure permanence and success in the great and far-reaching endeavour on which depends the world's future." Aurobindo asserted that the United Nations Organization has replaced the League of Nations as the much-improved version of an international peace organization. However, D.P. Chattopadhyaya believes that international organization like U.N.O cannot safeguard the world peace with the help of the international peace-keeping army. Chattopadhyaya says, "Even if a 'peace army' is raised by the UNO for, say a particular peace-keeping job, its constituents are drawn from different nations and owe their primary and practical allegiance to their own nations. If there should ever arise a point of conflict between the so-called international army and a national armed force, the latter will act and the former is likely to wait and watch, if not disintegrate." Chattopadhyaya does not believe the efficiency of world level organizations like U.N.O and its peace-keeping forces to save humanity from the scourge of war. Chattopadhyaya also examined that until the very definition of nationalism is not harmonized with internationalism there will be no chance of success for fake international peace-keeping forces and conflicts.

The present study is an attempt to elucidate in a systematic way of Sri Aurobindo and its internationalism and worldly implications. By the knowledge base and practical experiment and test, this internationalism can be considered to be a modern scientific period. Sri Aurobindo thinks that Nationalism is the first stage of the comprehensive and climax of human unity. It is expressed the cosmic self of a nation or community. This cosmic self works as an effective element in the transfer to human unity. This will be expressed "principally not for self gratification but in the interest of mankind." It is remembered that Nationalism in the process of human unity is a very important functional and intermediate condition. A nation is not a land, nor imagination nor ornament of language; it is an Extreme-power. It is build of an integrative state with immense little power. If we want to establish and develop India as a nation, we must integrate all power of ours. If we each

develop our country as an integrative unit then as the integration of each integrative nation we will construct 'World Union' or World Nation. But remember that each nation must be established regulated by developed conscience and ideal. In his political life, the aim of his life is not only to develop our country but also to develop world human unity. He directs the Indians to take responsibility for the spiritual development of human beings after the extreme material development in European culture. As a Metaphysician, Sri Aurobindo means liberty is self and spiritual freedom. According to him, it is undertaken from Eastern philosophy but the concept of social and political is originated from Western philosophy. He tries to synthesize between both Eastern and Western philosophy. The individual always remains the focal point in the political and spiritual philosophy of Sri Aurobindo.

Sri Aurobindo is not a supporter to build a mechanically constructed and centralized world union. As he thinks that this organization (United Nation) only create an external unity, not an internal unity. This organization may be destructing the self different nation. On the other hand, a powerful united organization will destruct the diversity of the nations of human unity and will resist in the way of multiple self-expressions of them. He is a supporter of the Free World Union of all sovereign and liberal states. Actually, he is all around the organizer of individualism. Spiritual human unity and an ideal world union will be turned into by the free grouping of nations according to their natural affinities, sentiments, sense of economic and other convenience to be the final basis of a world union. He expresses the four conditions for building a world union. Stopping war as the instrument and mechanism of solving political problems. Quite certainly and acceptance of self-control of mankind. System and static condition in different nations and communities in their economic life by inter mutual understanding and contract, not any kind of man force. Obedient to the mankind and ideal brotherhood to build mental construction of world union. In this context, he indicates nationalistic imperialism and national egoism are the great danger in human unity. The ideal of patriotism should proceed on the basis of love and brotherhood and it looks beyond the unity of mankind. If he supports to construct confederation world union at first, but after that, he changes his thought and indicates to federal world union. The human being is the highest creation of evolutionary progression and ideal is the ultimate truth. This ultimate truth is the sign of excellence.

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