

# Indian Nationalism: A Dilemma between Sri Aurobindo Ghosh's concept of Spiritual Nationalism and Western concept of Nationalism

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## Introduction:

As an ideology, Nationalism in general has so many composite elements like- state, nation, patriotic feelings, national interest, national unity and integrity etc. Every nation state in the world has defined and maintained this notion of ideology differently. In the words of Hans Kohn, "nationalism is an idea, an idea force which fills man's brain and heart with new thoughts and sentiments and drives in to translate his consciousness into deeds of organized action." So far as the nationalism in India is concern, which is very complex and dynamic in nature, because of its diversity in different fields like religion, language, caste, creed, race sex etc. Others factors like- role of mass media, modern education, socio-cultural history, political and economic infrastructure and especially individuals who mainly played an important role are very much necessary to understand this very terminology 'Nationalism'. Sri Aurobindo Ghosh is one of the true Indian nationalist who contributed to the process political liberty of India, was all-round genius, a great patriot and a notable metaphysician. C. R. Das called Aurobindo as the 'poet of patriotism, the prophet of nationalism and the lover of humanity'. Tagore pointed him as the 'Messiah of Indian culture and civilization'. Aurobindo, the prophet of the Indian nationalism, was born on 15 August 1872 and his father Krisnadhan Ghosh being an admirer of western education sent Aurobindo to England at age of 7 for higher education. His father told him not to melt with Indians and keep distance from them. But after coming back to India in 1892, his mother Swarnalata Debi, daughter of Vedantic scholar Rajnarayan Basu, introduced Aurobindo with Indian philosophy despite his father's high ambition towards western culture. In fact, he was the principal of the National Education College, Jadavpur, now known as the Jadavpur University. Very soon Aurobindo learnt Bengali and Sanskrit language and begun to read Anandamath, Dharma Tatva, and Krishna Charitha etc. and gradually he understood what actually the feeling of Indianness is? All these writings make him feel a sense of patriotism and spiritual. Sri Aurobindo, "an interesting personality who began his life as a student in England, came back as a teacher to Baroda, moved as a revolutionary to Calcutta, then went to Pondicherry and became the greatest philosopher of 20<sup>th</sup> century." So, it can easily be said that his '**Shikshabhoomi**' was England; '**Karmabhoomi**' was Baroda; '**Krântibhoomi**' was Calcutta and Pondicherry was his '**Yogabhoomi**'. He was also deeply influenced by two well-known western revolutionary movements – 1stly, "the Sinn Fein movement in Ireland that had spearheaded the

movement for Irish freedom under Charles Parnell and Eamen de'Velara" and 2ndly, "the Resurgimento in Italy for the reunification of Italy led by Matsini, Garibaldi and other great revolutionary leaders". After that he formed a secret society called '**The Lotus and the Dagger**' in Cambridge.

K. G. Deshpande, one of his friends who was the editor of the English section of the Anglo-Marathi paper known as '**Indu Prakash**' said that Aurobindo wrote a series of articles entitled '**New Lamps for Old**'. Aurobindo through his one article in Indu-Prakash conveyed to the members of his secret society that "people don't have to depend upon the charity of the Britishers and the actual enemy of our nation is not any external force but our internal forces (selfishness, hypocrisy, cowardice, sentimentalism etc.)." He therefore, called for a new generation of manliness and revolution. In March, 1906, in a Bengali news paper '**Yugantar**' he publicly argued that "the revolt and complete independence which had gained widespread popularity and helped to grow national sentiments throughout the country." Bipin Chandra Pal's '**Bande Mataram**' and his '**Karmayogin**' (1909) gave him an opportunity to start public propaganda for the revolutionary purpose. Some people said that nationalism is the modern version of the old deep sentiments of tribal patriotism which we find in India since ancient times and his feelings of spirituality came from here. As a spiritual thinker, he understood that Indian civilization may not be broken down because of some reasons. One of them is the spirituality and philosophical foundation of Indian culture came from the Vedas, Upanishads and the Vedanta etc. Other one is a series of great men and women who have articulated these truths. Philosophical truths are the creation of these intellectuals which may act as an inspiration for many people in their daily lives.

This study also tries to focus on how and to what extent the leaders and freedom fighters play their active role in the growth of nationalism in India. The nationalists have a deep sense of love for their motherland. Britishers for their own purpose had introduced modern education which leads to growth of new social classes. Many nationalists among these new social classes like- Dadabhai Naoroji, Lala Lajpat Rai, Bipin Chandra Pal, Gopal Krishna Gokhale, Sri Aurobindo etc. have provided a massive role for the rise and development of Indian nationalism. Out of these neo-western educated nationalists, Aurobindo was an excellent because of his idea of spiritual nationalism. Focusing on patriotism through his writings and speeches, Aurobindo always tried to introduce the youth of India to the national sentiment and deep national spirit. He argued that, "Love has a place in politics, but is the love of one's country, for one's countrymen, for the glory, greatness and happiness of the race, the divine 'Ananda' of self-immolation for one's fellows, the ecstasy of relieving their sufferings, the joy of seeing one's blood flow for country and freedom, the bliss of union in death with the fathers of the race." To him nationalism is higher and deeper than mere patriotism. That is why "he looked upon nationalism as a spiritual essential for the emancipation of the motherland as well as the spiritual development of the devotee." If foreigners make India feel ashamed and disgrace by injuring their dignity and pride then it is the duty of all her sons to save and free her from bondage. "In this task, there can be no compromise; there is no question of bartering or bargaining with the Mother's liberty." He was courageous enough to attack British administration with every criticism

of Britishers. For that purpose he put forward a concrete programme of political action, for example while he advocated economic boycott, he also put forward a logical proposition of 'Swadeshi'. Another proposition of his educational boycott is his system of national education. Aurobindo strongly and fearlessly criticized the British culture and said that superiority of British culture is nothing but an inferiority complex among Indians. Actually, Indians suppress their self-confidence and national pride which needs to be removed for complete liberty. He also understood that a large number of Indians were prepared for independence and he was the 1<sup>st</sup> person who boosted the feeling of sacrifice and inserted psychological seeds of Swaraj in the mind sets of a large section of citizens of India. In his own words, "we must first ourselves be free in heart before our country is free." In this way he penetrated Indian politics with religious flavour and spirituality in every part of India.

### **Review of Literature:**

There are lots of works on Indian political thought and also on Aurobindo. A few of them have been reviewed here. R. C. Majumdar, a remarkable genius who in his book 'British Parliamentary and Indian Renaissance' elaborately narrated in its different sets of volume, the actual role of social reformers during the regime of Britishers in India with the light of renaissance. Actually it is the most comprehensive and authoritative work on Indian history. He lucidly indicated not only the history of ancient Vedic age but also the political role of modern political thinkers like Aurobindo in the whole process of Indian Renaissance. This work gave us a deep insight of Indian history. Aurobindo's contribution to the national movements through his different writings has also highlighted.

V. R. Mehta through this book 'Foundations of Indian Political Thought - An Interpretations (From Manu to the Present Day)', he lucidly described the whole evolutionary process of Indian political thought with the ideas of some political thinkers. At the same time this book is an attempt to examine and explain the nature of state of politics in India. This book describes the legacy of Indian political thought which started from the philosophical thought of Manu to Rabindranath Tagore. At the same time this work also narrated an environment in which social background these political thinkers did their jobs profoundly. This book is also meant to understand continuity and change in the developmental process of Indian political thought.

K. M. Panikkar in his work 'The Foundations of New India' described Aurobindo's role as maker of new India very nicely. As a modern political activist in the history of India, how Aurobindo portrayed his feelings, emotions for freedom of his motherland through his writings and lectures how instigated the youths of the nation through his concept of spiritual nationalism by mixing up of western and Indian culture and education. Panikkar also highlighted the radical activities of Aurobindo for the complete freedom of India from the foreigners.

Susobhan Sarkar also through his book 'On the Bengal Renaissance' described what role has been played by different social reformers with especial reference to the Bengal Renaissance, though at that point of time social reformers, political activists, freedom fighters etc. from Bengal have played a pioneering role in the process of Bengal renaissance as well as in Indian national freedom movement. As an extremist political

activist, how Aurobindo put his contribution to the process of independent India at his early stage of life and in what way Aurobindo gradually departed from the mainstream political activities and devoted himself in his spiritual thinking, made it very clear.

### **Research gap:**

All these above mentioned works shades the lights on different aspects of the Indian political thought. Some of the writings have highlighted on political philosophy of different Indian thinkers and the social and historical background they worked at that point of time. Some of them had lucidly pointed out different aspects of Nationalism and some other had precisely discussed Aurobindo's idea of spirituality. But no one has pointed in such a way what this study tries to show. No one is highlighted on philosophical differences between Indian nationalism and western nationalism.

### **Objective of the Study:**

Initially Aurobindo's idea of nationalism was fully based on western concept of nationalism, because of his education in West. But gradually his idea of nationalism turned into a spiritual one which was mainly based on indigenous Indian ideas especially with his metaphysical concepts of nation. Thus the objective of this paper is to understand whether his idea of Indian nationalism is different from western notion of nationalism? or Is it a composition of both these two? At the same time, an attempt has been made to study what role the spiritual leaders, like Aurobindo played in the growth of nationalism and how and under what socio-historical circumstances nations came into existence and become free?

### **Methodology:**

This article tries to put forward a descriptive and analytical study of Indian nationalism which seemed to me a dilemma between Aurobindo's concept of spiritual nationalism and western concept of nationalism. For that purpose, a series of secondary data and information on the idea of nationalism both Indian and Western have consulted and a comparative method has been used.

### **Indian Renaissance and Sri Aurobindo:**

One can easily said that his political idea was mainly based on four important pillars. These are as follows- 1) Concept of complete freedom; 2) Idea of spiritual nationalism; 3) Theory of boycott and passive resistance and 4) lastly, his concept of human unity. So, with all these notions of his political thought, this study tries to make a comparative study of western and Indian concept of nationalism. So far as Indian renaissance is concern which has a complex nature as I have already said. 'Sepoy mutiny' of 1857, is now called the 'first war of independence', was a bloody movement of Indians against the Britishers and strongly handled and dominated by the Britishers for the time being. But after that a lot of freedom movement took placed again and again within 90 years from 1857 to 1947 and finally, movement of actual renaissance took place while India became free on 15<sup>th</sup> Agust, 1947. Early social reformers like- Raja Rammohan Roy, Devendranath Tagore, Kesub Chandra Sen, Ishwar Chandra Vidyasagar, and M. G. Ranade, Swami Dayanand Saraswati etc., have played a pioneered role to gear up the renaissance

movement during their time. Some time they actively participated and some other times through their writings, teachings and intellectuals, leads to the whole process of nationalism which has an indigenous angle. There were some of the British scholars' like- Alexander Cunningham, Sir William James, Monier Williams and James Prince etc. who made stupendous job to help out to rediscover our past heritage. There were the spiritual giants (Guru) as well, such as Sri Ramakrishna, Swami Vivekananda, Sri Aurobindo etc. The Congress was divided very quickly into two groups- **one** group was known as the **Moderates** (Dadabhai Nauroji, Gopal Krishna Gokhale et.) and the **other** group known as the **Radicals** or **Extremists** (Bal Gangadhar Tilak, Bipin Chandra Pal, Lala Lajpat Rai and Sri Aurobindo etc.). Among the radical group, Sri Aurobindo was the first person who takes out the movement meeting room and placed it on the streets, hearts and minds of the common people. The moderates beautifully prepared a draft resolution and requested the British government to give them dominion status. This is not the right path according to the radicals. As Lokmanya Tilak said, 'Swarāj is my birthright and I will have it.' So, he believed that five Indian values, namely, 'Dharma', 'Tapasya', 'Jnanam', 'Bhramacharya' and 'Shakti' as high-spirited forces that rejuvenate the entire movement as well as to the leaders and their followers. That is why he put forward his concept of complete freedom.

### **Complete Freedom with Boycotts:**

Aurobindo was the first Indian political leader who used the word 'Independence' instead of 'Swaraj'. He strongly believed that without political liberty, no real development is possible in India. Political liberty must precede socio-economic and administrative reforms. As he observed "Political freedom is the life-breath of a nation; to attempt social reform, educational reform, industrial expansion and moral improvement of the race without aiming first and foremost at political freedom is the very height of ignorance and futility." Aurobindo made a great contribution to the theory of passive resistance and boycott in India. He explained the aim of passive resistance as "to make British administration impossible by an organized refusal to do anything which shall help the growth of British trade and commerce resulting in the exploitation of the country." He also made it very clear that the passive resistance may turn in to violent in case of unreasoning desire for revenge suppression of the real fact by the ruler. In this way passive resistance is differed from Gandhiji's technique of non-violent resistance. He understood that his idea of passive resistance would be successful if there was boycott of British in every field. He advocated for **economic boycott** and correlates with '**Swadeshi**'; argued for **educational boycott** and correlates with Indian national educational system. He talked of **judicial boycott** and the setting up of national arbitration courts. At the same time he also referred to **executive boycott** and the setting up of a national organization for self-government. He also asked for **social boycott** of those Indian citizens who did not support the boycott and also not support the causes of non-cooperation with Britishers. In this way he developed a theory which was not success at his time. But Aurobindo had a complete theory of how to achieve independence and how does India can earn political liberty? As a radical Sri Aurobindo was the exponent

of the ideological concept of the 'Poorna Swarâjya' which means Complete Freedom. To him, boycott was not merely a negative boycott, but he had a positive plan as well. Subsequently it has found that his vision was a rare combination of both idealism and a realistic applicability.

### Concept of Spiritual Nationalism:

Aurobindo, contributed his theory of spiritual nationalism in modern Indian political practice. To him, nationalism is a necessary stage evolutionary process of man to the human unity. His concept of spiritual nationalism is mainly based on two main pillars- **First** one is the concept of the nation. "To him nation was not only a political construct but a divinity. It was a divinity into which one had to be prepared to offer everything as a sacrifice so that one could be freed from bondage imposed by foreigners." It was 'Bhavâni Bhârati' which means 'Mother India'. He considered the nation as a living goddess. In his writings, he refers to 'Bhavâni Mahishamardini' (Goddess Durga, a female Hindu Goddess), the symbol of undefeated power and how the power of the people of India is expressed in terms of the great goddess. He categorically elaborated with storytelling of the Goddess of the Hindu 'Puranas' (Ancient Hindu religious texts), like- all 'Devas' (Male Gods) combined their all weapons when they were attacked by the 'Asuras' (Villains, symbol of Devils), but could not defeat the 'Asura' individually and independently. They combined their weapons and out of that combined undefeated power, the Goddess arise riding on the lion with 'Ashtâdasha bhujâ' (eighteen arms), each arm holding one weapon belonging to the different gods. In other words, she was the symbol of the collective aspiration and power of the Indian nation. That was his concept of the nation. **Second** one is his concept of the spirituality. His message of spiritual nationalism was that the nation is a spiritual power; just like the goddess and nationalism is a spiritual imperative. It has an inner imperative, because it is only possible through fulfill of one's own 'Dharma' (duty) and also to sacrifice him. "It is a message of clear-cut political thinking and organization of how to defeat the most mighty empire the world had ever known through a combination of activities, both violent underground and non-violent over ground; a vision of a regenerated India that would play a major role in the process of emancipation."

Basis of Aurobindo's concept of spiritual nationalism was Vedanta doctrine which can create an action of forming a united whole between and among man and God. There are three important stages of the development of his concept of nationalism- "**First stage** of development arises out of some kind of looses...sufficiently compelling orders of society and common type of civilization" (kichhu dharoner asangbaddata theke udito hoy). "**Second stage** is a period of stringent organization directed towards unity and centrality of control" (Aikyer pathe jatra o khamotar kendrikaron). And "**third stage** is the stage of the formation of a nation state which can called as free internal development" (Jatio ekok gathoner parjay). He opposed to the argument that India could never emerge as a nation because of its socio-cultural, racial and linguistic variety and multi division of social classes. Rather he understood that India need Shakti (Power)

in the form of physical, moral, material and spiritual for the process of making herself a better and younger force in the world. He pointed out that there were lots of essential components like geographical unity, integrity, indigenous history and an effortless process of nationality. His concept of nationalism also was not merely political activity but a great holy 'Yajnya' (a ritual sacrifice with a specific objective) for national emancipation. To him anything that was done at that point of time was as an offering to the divine. In this way he made a powerful impact upon younger generation of India. He was the first thinker who had a clear vision of what kind of role will played by the masses and the proletariat. It was an important concept because sometimes the freedom movement has been called 'Bhadralokar Andolon' (movement of the gentlemen) or elitist movement.

He provided an element of spiritualism to nationalism. In 1908 he publicly said that "Nationalism is not a mere political programme; Nationalism is a religion that has come from God; Nationalism is a creed which you shall have to live .... If you are going to be nationalist, if you are going to assent to this religion of nationalism, you must do it in the religious spirit. You must remember that you are the instrument of God." He put forward the demand for national freedom from the point of religious believes, so that the common people could be awakened. He said that nationalism is immoral because it is a religion that had come to India from God. As God could not be slain, nationalism could not be destroyed. Swaraj can be achieved only when there is faith in God. In 1909, he began to spread and promote widely that nationalism is a creed, religious faith and he considered it as 'Santana Dharma' which is world religion. In this context he talked about his five dreams, which are as follows- "first dream was a revolutionary movement for a free and united India, and he laments the fact that although India becomes free, it would not be united. He says the partition must go and ultimately there must be unity. The second was a resurgence and liberation of the peoples of Asia which means the colonial age has come to an end. The third was a world union for all mankind and that is what, in fact, we are all striving for now with a global society. The fourth was a spiritual gift of India to the world and he speaks about this, the spiritual gift, and finally, the evolutionary step to a higher and a larger consciousness. Here lies the importance of his idea of spirituality in the sphere of politics."

### **Area of Dilemma:**

### **Role of the Villages:**

Aurobindo understood the importance of villages in Indian political system. All political activities mainly controlled by the Centre in the western countries but in case of India, villages are the chief stimulant in the process of national entity. Ancient Indian villages were democratic, autonomous and self-governing, but there is no that much of role of the village in the west. That is why a lot of Indian political thinkers' like-Bal Gangadhar Tilaka, Gandhiji and Aurobindo etc. strongly argued for 'Gram Swaraj', 'Purna Swaraj' (independent of village ) etc. which means self reliance, self sufficient and self dependent of each village in India. Therefore, revival of the villages is essential for the revival of India.

**Nation and Nationality:**

Indian nationalism is a composite phenomenon of both tradition and modernity which has been united by a wire of continuity and change. Gradually it moving forwards its present state through a long evolutionary history. The concept of nation is modern in western sense, but the idea of nationality is as old as the Puranas and Vedas in India. Political thinkers' like- Aurobindo made it very clear that salvation was possible through the terrestrial action performed in the service of the people along with other course of action like- the formal rejection of something or boycott. So, here lies the difference between Western and Indian notion of Nationalism.

**Role of the Religion in Politics:**

Aurobindo's traditional roots could be located in 'The Ideal of the Karmayogin' in which he says... "We are forgetting the deep saying of Gita... the laws of one's own followed dharma is better, it is dangerous to follow the laws of another nature. He refused to make Europe his ideal & reminded India of her spiritual part." His theory of nationalism was based in Vedanta. According to him nationalism is identical with religion and God. He advocated for the unity of man and God. Nationalism to him was "God's work and man is to do this work as a Karmayogin i.e. with a spirit of no-self interest which means to give up one's own smaller self interest in the interest of larger self interest - the nation." Thus he seems to be inspired by Gita as he advocates self less action. Aurobindo also viewed that a purely political movement without any religious appeal would not provoke the common people. He clearly pointed out that by participating in a movement of spiritual nationalism people would only be helpful in creation of a nation. On the other hand, Religion has no space in the formation of nation state in the west.

**Concept of fraternity and secularism:**

He believed that there are five forces which have transformed the entire European continent in to a strong political body of nation states. These five forces namely- "Renaissance, Reformation, Industrial Revolution, French Revolution and Socialism which were helpful to the people of West to change, adjust and adapting their values with the changing social, political and economic situations." But in case of India as a diversified nation, all these major forces leaved no space for fraternity and secularization without which it is not possible to bring equality and feelings of nationalism. Here in India, fraternity and secularism has a great role that we have already watched in different national freedom movements in different times.

**Miss-match of histories of West and India:**

Aurobindo was not against the idea of adopting something which is best in the western culture and tradition, though he was a critique of westernization. There are so many things which are against Indian

culture and history and he absolutely believes that India could never become like Europeans as histories are completely different that is why their future can never be the same.

### **Individual Character Vs Egoism and Competitiveness:**

Aurobindo viewed that Europeans ignore the importance of character of an individual, whereas Indian society shows a deep gratitude to all Individual character like- Rajarammohan Roy, Jyoti Rao Phule, Swami Vivekananda, R. N. Tagore etc. that have played a significant role in the renaissance or in the national freedom movements against the foreign rulers. So, instead of providing importance to the character, western nations set greater importance to egoism and individual competitiveness which is the foundation of their society.

### **Territorial Unity Vs Human Unity:**

Aurobindo's concept of spiritual nationalism is different from that of the western concept of nationalism on the ground that "a nation has to develop not on the basis of territorial unity or common self-interest, but on the basis of religious feelings that we all sons of one common mother.....the mother in whom you move and have your being." Though territorial unity is one of the most important factors to nationalism but to Aurobindo it is less important and he does not confine his notion of nationalism within a shorter or specific territory, because he talked about his concept of spiritual nationalism with the light of human unity and cosmopolitanism. He argued that nationalism as an intermediate step towards the boarder goal of establishing a durable friendly relation between and among different nations.

### **Democracy and Internationalism Vs Fascism and Nazism:**

There is no doubt that Indian nationalism was influenced by the western nationalism, but the influence of the development of Asian countries is more on it than the first one. Democracy was the base of Indian national movement and Asian nationalism. At the same time economic independence and racial equality are more dominating the nationalism in Asia which we can find in Indian nationalism also. Aurobindo's concept of nationalism has another connotation i.e. the feeling of anti-foreigners with a view to the emancipation of India from Britishers. Aurobindo never allowed his nationalism to degenerate into a narrow revivalism or revivalism of a particular religious culture. "He looked upon India's emancipation as only an essential vantage point from which she could fulfill her destiny as the spiritual guide of humanity at large. His nationalism thus develops logically into an internationalism that has as its goal the elevated ideal of human unity." On the other hand, "Nationalism in Europe has gone to extreme and given rise to Fascism and Nazism, but nationalism in India has contributed to the development of internationalism."

### **Conclusion:**

Nationalism being a modern concept, it was said that the Indian nationality had its roots in ancient India, especially during the age of Vedas. It was based on the principle of co-existence and toleration. India has

experienced with so many factors like- colonialism, imperialism etc. But it can never be forget the contribution of Britishers in the nation building process in India. English education is the burning example of them which had provided an insight to fight against colonial power and instigate for Complete Swaraj. Sri Aurobindo understood that during British rule, Indians would be unable to grow freely according to their own aspirations and indigenous traditions and at the same time he was careful to circumscribe his call for patriotism by defining its limits. “There are two stages in the life of a nation- first, when it is forming itself and secondly, when it is formed, organized and powerful. The first stage is while Nationalism makes rightly its greatest demands on the individual, and second while it should reduce the intense of demands and having satisfied.” The final contribution of Aurobindo’s concept of nationalism was that India has to play her role in global affairs. He believed that a free India can fulfil her true fortune in the international community. He advocated for the human unity. He made an emotional appeal for independent India in the wider interest of the humanity. He said “Our ideal of patriotism proceeds on the basis of love and brotherhood and it looks beyond the unity of the nation and envisages the ultimate unity of mankind..... It is a unity of brothers, equal and free men that we seek, not the unity of master and serf, of devourer and devoured.” At the outset of his political career, Aurobindo understood that the time has come to an end the game of active politics and “it was in the Alipore jail that Aurobindo underwent a mystical change by realizing a spiritual radiance. It is said that Swami Vivekananda used to visit him in the jail. He decided to leave active politics for taking up nobler and higher pursuits.” That is why he leaved Calcutta and “On 4th April, 1910, he went to Pondicherry; a French territory devoted himself to spiritual ‘**Sadhana**’, keeping himself aloof from politics. Here, he started publishing two magazines – ‘**Karmayogin**’ and ‘**Dharma**’ which were primarily non-political in nature.” With his religious ‘**Sadhana**’, Aurobindo succeed in achieving ‘**Siddi**’ (entitlement) and died on 5<sup>th</sup> December, 1950.

By observing Aurobindo’s concept of nation and spiritual nationalism it seems to me that an early phase of his political philosophy is mostly influenced by western ideas of nationalism. But in later part of his political thinking he was obviously guided by his own spiritual philosophy. His idea of cosmopolitanism and human unity are the burning examples which can applicable for whole mankind. Thus it can be said that his concept of spiritual nationalism is a product of both West and Indian. To conclude with the view of Dr. S. Radhakrishnan, “Aurobindo was the greatest intellectual of our age and major force for the life of the spirit. India will not forget his services to politics and philosophy and the world will remember with gratitude, his invaluable work in the realm of philosophy and religion.” At the age of darkness and agony of today's world, Aurobindo provides a ray of hope to the mankind by his notion of internationalism with his concept of a new man, a new society and a new civilization.

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