



POLITICAL PHILOSOPHY OF AUROBINDO GHOSH

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ABSTRACT

Sri Aurobindo Ghosh had a pivotal role in the development of political theory in India. A new chapter in Indian political philosophy was started by his intellectual and spiritual philosophies. His humanistic, pacifist, spiritual, and grand harmony philosophies profoundly illuminated and agitated the Indian political intellectual community. Essentially, Aurobindo Ghosh was a nationalist figure and philosopher. In an effort to liberate Mother India from the British government's imperialist control and exploitation, he joined the radical nationalist movement of his own will and provided capable leadership to it. To that end, he formulated the theory of passive resistance. He also came up with strategies to put his political ideology of Spiritual Nationalism into action, primarily through the boycott-non-cooperation program, by fostering a spiritual worldview and engaging in passive opposition. That is why he was a real-life activist in addition to a theoretical philosopher. The idea of Passive Resistance is central to Aurobindo's political philosophy. He thought that the best way to combat exploitation and injustice was by quiet resistance. As an alternative to taking direct action against an oppressor, passive resistance involves using tactics like boycotts and non-cooperation to psychologically weaken the oppressor, exploiter, or oppressor. Rather than fighting the wrongdoer head-on, the goal of passive resistance is to weaken and defeat them through indirect struggle and movement. The only way for Aurobindo to cleanse the world of injustice and bad leadership was to use quiet opposition.

Keywords: - Resistance, Boycott, Extremist, Swaraj, Spiritual, Contribution

INTRODUCTION

Sri Aurobindo Ghosh was a famous Indian patriot, a great leader, a philosopher, a yogi, and an educator. He became a member of the Indian national movement, which sought to end British rule over the nation. He developed his own idea of human progress and spiritual growth. The central focus of Aurobindo's writings is the conversion of human existence into divine life. V.P. Verma in his book "Modern Indian Political Thought" said that "Sri Aurobindo (1872-1950) was one of the major figures in the history of the Indian Renaissance and Indian nationalism". Shri Aurobindo went to Cambridge University to obtain specialized studies. His birthplace was Kolkata. He had studied human and social evolution. He was an idealistic person who patterned his life on the Vedas and Upanishads. He was

deeply influenced by spiritual nationalism of Bankimchandra and Swami Vivekananda. Aurobindo Akroyd Ghosh was his given name at birth. His parents wish to raise him in a European manner. In this context M.P. Pandit said “Dr Ghosh was a great admirer of Western Values, in fact an Anglophile who had turned his back on all that stood for Indian tradition’ Thus, they registered him at Darjeeling's Loreto Convent School. He was moved to England to finish his education when he was seven years old. He received his education at Cambridge's King's College.

In addition, he had studied a number of foreign languages, including Spanish, Latin, French, Italian, German, and Greek. He returned to India in 1892. The Indian Civil Service exam was cleared by him. However, he chose not to join since he does not want to work for the British Government. However, he agreed to join the Baroda state service in 1893.

After 13 years of service, he became the principal of Baroda State College. He read the Vedas, the Upanishads, the epics, Marathi, Gujarati, and Bengali, his native tongue, and he even learnt Sanskrit. He wed Mrinalini Basu in 1901. He led the group of nationalists during Bengal's partition (1905–1912). He then rose to the position of editor of “Bande Mataram”, a Bengali nationalist journal. After being imprisoned in 1908, he left British India two years later and sought safety in the French Colony of Pondicherry (Puducherry). He spent the remaining of his life working on the creation of "integral yoga" there. His goal was to change life on Earth on a spiritual level. Political Thought of Sri Aurobindo In 1893 he returned to his motherland with above contact of European Nationalism. He had sympathy for the independence war of Italy and United Nations, the Home rule movement of Ireland and the Sinn Fein movement. He was the first one to follow Sinn Fein system in the Liberation struggle of India. From the very beginning he disliked the activities of the National Congress. He considered them as Political Mendicancy or un-national congress.

In his opinion, “--- a body like the Congress, which represent not the mass of the population, but a single and very limited class, could not honestly be called national”. The countrymen lacked emotion and enthusiasm for the Swadeshi and Boycott movement which in turn faded the motivation of Aurobindo gradually. This is how his political life ended. In 1914 he published a magazine name Arjya. Some of his famous books are The Ideal of Human Unity, The Life Divine, The synthesis of Yoga, In the Bande mataram news paper he says, “Nationalism is simply the passionate aspiration for the realization of the Divine Unity in the nation, a unity in which all the component individuals, however varies and apparently unequal their function as political, social or economic factors, are yet really and fundamentally one and equal. In the ideal of Nationalism which India will set before the world, there will be an essential equality between man and man, between caste and caste, between class and class.”

Nationalism

The supremacy of spiritual awareness is apparent throughout Sri Aurobindo's thoughts, which are nationalistic in nature. His nationalist perspective was informed by a profound feeling of questing for spiritual awareness. Sri Aurobindo is quoted as saying, "Nationalism is nothing more than a political ideology; it is not a strategy." It is a religion to be nationalist. Nationalism is not only a political ideology; rather, it is a religion that has been given to humanity by God. He believes that nationalism

is unbreakable and cannot be destroyed. Nationalism will always exist. For the simple reason that nationalism is not a humanitarian concern. Nationalism cannot be put in jeopardy by the use of armaments in any circumstance. Only in the presence of divine power will nationalism continue to exist on earth. The notion of nationalism was formulated by Sri Aurobindo, who included both intellectual and religious principles. Within the context of Sri Aurobindo's debate, the concept of nationality is materialised in a spiritual and religious manner. The Indian people were motivated to make more sacrifices for their country and their families as a result of their patriotic zeal. When he talked, he said that the people of India had an experience of God. He urged the thirty crore people who live in modern-day India to engage in a quest for God. Sri Aurobindo's nationalism may be best understood as a religious or spiritual embodiment of his beliefs.

In terms of humanitarian goals, he conducted a thoughtful analysis of the ideas of political freedom and nationalism within the context of the conceptions. We have made a solemn commitment to embrace any and all sacrifices and sufferings that may be necessary in order to free ourselves from the shackles of foreign control. He referred to nationalist movements and the pursuit of national independence as being an integral part of the lives of the people as a whole. He broke the process of reaching the pinnacle of human existence down into a number of distinct phases.

During the first phase, he discussed the practice of Yoga Sadhana as a means of achieving individual liberation. There will be benefits of life that come from the spiritual realm in this manner. The nationalist concepts of Sri Aurobindo have additional elements that might be interpreted as religious or spiritual expressions. As a means of achieving a spiritual goal, Gandhi advocated for the nationalism of the whole Indian population. This sadhana was something that he thought to be a sadhana for the liberation of the homeland. His perception of India was that it was a spiritual union, rather than a geographical one, and he did not take into account the fact that the subjugated Mother India is this spirit. Professor Dr. Varma made the following observation in response to this:

"However, Aurobindo's conception of India as the 'mother' and not merely a geographical territory is unquestionably of Indian origin. It was widely popularised by the writings of Bankim, whom Aurobindo referred to as a seer and a rishi." Aurobindo was the spark that ignited the nationalist movement among the people of India. This was due to the fact that nationalism was seen to have a spiritual nature. He was excited to work on it. In order to accomplish this goal, he placed a strong emphasis on the goddess Bhavani. Through the observance of the idol of Goddess Kali, he was under the impression that participation in the nationalist cause would result in increased power. The reason for this is because, in his opinion, the Hindu goddess Kali is the personification or representation of the vitality that life has. All of the people who were a part of the country eventually became a part of the same heavenly force.

It is his belief that the foundation of patriotism will be established on the basis of this philosophy. Sri Aurobindo investigated the potential for India to achieve spiritual emancipation in the future. While India and its people were living under the dominion of foreign British forces, he did not regard the problem of independence of India and Indians to be only a political decision. India is a big country that is rich in variety. This nation is home to people who speak a wide variety of languages, adhere to a wide variety of faiths, and come from a wide variety of castes and ethnicities. Given the variety of the

Indian people, the question of whether or not they can be considered a single country has been debated for a very long time. 'Vandemataram' was the title of the article in which Sri Aurobindo provided a constructive response to the debate. The geographical unity, the shared history, the attraction for strong unity on the basis of profound mutual interest, the supporting political climate, and the attitude of a well-organised administration are all stated as vital factors for nation development, according to his perspective. All of these factors are present in the nation, and it is impossible to deny their presence.

Extremist Movement

Aurobindo developed a militant nationalist political philosophy by harshly criticising moderate Congress leaders for the glorious full independence of India and wanted to invigorate and popularise Indian nationalism by promoting this extremist ideology to the Indian people. Prof. J. P. Suda (The presence of extremism in the political philosophy of Prof. J. P. Aurobindo Suda) thus wrote, "To have placed before the people of India, ideal of complete Independence and made them conscious of the moral degradation involved in the subjection to foreign rule was perhaps the greatest service rendered by him to Indian nationalism" or greatest service to Indian nationalism was perhaps his greatest service to Indian nationalism in setting before the people of India the ideal of complete independence and This is the reason why Aurobindo arrived in India via the influence of militant nationalism and the militant resistance struggle. It was his intention to bring forth a "Purna Swaraj." Aurobindo did not stop at naming 'purna swaraj' or 'complete liberation' as the ultimate aim of the Indian nationalist struggle; he also laid out the essential measures to accomplish that goal. This is an important thing to emphasise, and it is important that we say it. When seen from this perspective, he represents the adaptable nationalist movement of the moderate members of Congress. Refused to engage in political begging because he believed that such political begging was insulting to India's national identity.

In addition to this, he was also quite critical of the constitutional system of election or nomination politics that was being carried out in the legislative assembly with the assistance of the administration. With the assistance of the British, liberal leaders joined the legislative or parliamentary chambers with the intention of bringing about certain important reforms and changes in the political-administrative life of the nation. Aurobindo vehemently denounced the policy of these liberal leaders. Never in his life did he think that India could achieve total swaraj by the passage of reform bills that were now being considered by the assembly. It was his unwavering conviction that complete swaraj could never be accomplished in a piecemeal or fragmentary fashion. Therefore, in order to accomplish Purna Swaraj as a whole at the same time, the whole country has to go ahead with a program that is not just powerful but also sturdy. Because, in his opinion, the only country that is capable of obtaining freedom is one that is courageous.

Passive Resistance through the Path of Non – Violence

The magazine "Bandematram" was the publication in which Aurobindo presented his successful technique of passive resistance in the year 1907. Rather of actively resisting freedom from misrule and injustice, he is a passive opposition. The fact that passive resistance was successful in the Irish liberation fight served as motivation for Aurobindo, who saw the practice as an active weapon. As a result of the fact that he had firsthand experience with the effectiveness of this weapon in the Irish

freedom fight, he was highly inspired and inspired to take action. One of the most important weapons that Aurobindo's passive resistance campaign used was the boycott movement. It was primarily the boycott campaign that served as the focal point of his activism approach of quiet opposition. According to him, a boycott is a direct program of non-cooperation with the British government and rejection of particular British products and ideas. The goal of this program is to damage the British government and destroy British interests. According to Aurobindo himself, the purpose of passive resistance was to make it difficult for the British to administer the country. This was accomplished via a concerted refusal to take any action that would facilitate the expansion of British trade and business, which would ultimately lead to the exploitation of the nation.

An vigorous and militant program for India's complete independence was, in point of fact, something that Aurobindo proposed. Taking this into consideration, he suggested starting an active movement program that included passive resistance. As far as he was concerned, the strategy of passive resistance was the one that would ultimately be successful in convincing the British government to grant India complete independence. He came up with a number of different plans for the passive resistance movement, such as the boycott movement, the Swadeshi movement, the non-cooperation movement, the national education movement, and even the tax-free movement. By the term "boycott movement," he referred to three distinct sorts of boycott movements: the boycott of British products, the boycott of educational institutions, and the boycott of the legal system. Aurobindo attempted to create a truly active movement of passive resistance against the British government by means of the boycott campaign, the swadeshi movement, and the non-cooperation movement. His goal was to compel the government to give over freedom to India. In order to achieve this goal, Aurobindo advocated for a policy of passive resistance that would include an economic boycott.

In light of the fact that the British were primarily concerned with commerce and the exploitation of India's economic resources, he suggested that a boycott of British products be implemented. He believed that this would be detrimental to the British economic hegemony in India and would also be detrimental to their commercial interests. It goes without saying that the policy of non-violent satyagraha that Mahatma Gandhiji advocated for was far different from the aggressive and militant program of passive resistance that Aurobindo advocated for. mainly due to the fact that Gandhiji desired to attain India's freedom via the Satyagrahi movement through non-violent methods. However, Aurobindo did not differentiate between non-violent and violent ideals for India's freedom. He failed to make any differentiation between the two. To him, the primary objective was to gain India's independence, and regardless of whether or not this objective was accomplished via peaceful means, Aurobindo was willing to demonstrate his support for it. This is because, in his view, every country had an inherent right to freedom.

Contribution in the Indian freedom Struggle

While he was still in the beginning stages of his political career, he emphasised how important it was to seek total independence from the government of the United Kingdom. During the time that he was employed by the Baroda government, he made covert communications with resistance organisations in the states of Bengal and Madhya Pradesh and authored articles for the publication "Indu Prakash." In the end, he moved to Kolkata after the announcement of Bengal's split in the year 1906. Despite his

apparent support for non-cooperation and passive opposition to British domination, Aurobindo also participated in clandestine revolutionary activities and helped to the formation of the revolutionary environment in the country. This was the case despite the fact that he publicly supported non-cooperation.

As a result of his interactions with revolutionaries in Bengal, he had an impact on subsequent revolutionaries such as Surendranath Tagore, Jatin Banerjee, and Bagha Jatin. As an additional point of interest, he was instrumental in the formation of the Anushilan Samiti as well as other youth organisations. The annual session of the Indian National Congress, which was held in 1906 and was presided over by Dadabhai Naoroji, was attended by him. All four of the primary objectives of the national movement—national education, boycott, Swaraj, and Swadesh—were developed with his assistance because of his contributions. Bande Mataram, a daily newspaper, was established by him in the year 1907. It was in 1907 that radicals and moderates came into conflict with one another, which led to the dissolution of the assembly. Aurobindo associated himself with zealots and supported Bal Gangadhar Tilak in his political career.

After that, he travelled extensively to Bombay, Baroda, and Pune in order to disseminate information and garner support for the national cause. In May of 1908, he was arrested by the British government in connection with the Alipore Bomb Case they were investigating. After being held in solitary confinement for a year, he was eventually freed. In the years that followed his release in 1909, he established two new publications Dharma (in Bengali) and Karmayogin (in English). While he was confined in Alipore, he gradually came to the realisation that he was not destined to be the leader of the liberation struggle. As a result, he shifted his way of life to one that was more mystical and philosophical. This led him to go on this new road of spiritual enlightenment. In April of 1910, Aurobindo Ghosh made a covert escape to Pondicherry, which was a French colony at the time. He did this in order to start a new life. Over the course of four years, Sri Aurobindo practiced a kind of yoga that he referred to as "Integral Yoga." This was the beginning of his path toward spiritual growth and development, which he began in Pondicherry. It was his contention that the cultivation of spiritual activities is essential to the maturation of a person into a divine human being.

Politics to Spiritualism

During the time when the Alipore Bomb Case was ongoing, he was held at the Alipore Jail. His view on life was profoundly shifted as a result of the spiritual awakenings and experiences that he participated in during this time period. According to Aurobindo, he was detained for almost two weeks, and throughout that time he claimed to have heard Vivekananda's voice speaking to him incessantly. The moment he made that decision, he started on a different spiritual path. Following his relocation to Pondicherry, he made a concerted effort to devote himself to his spiritual and intellectual pursuits. The monthly philosophical periodical known as "Arya" was established by him in the year 1914. Sri Aurobindo began to amass disciples in a steady manner, and in 1926, in response to the fact that the number of followers continued to increase, Sri Aurobindo Ashram was formed.

Not only did he write about yoga and spirituality, but he also authored books about Indian culture, the Vedas, and society. Some of the works he wrote are The Foundations of Indian Culture, The Secret of

the Veda, and The Human Cycle. Despite the fact that Sri Aurobindo had just moved to England, he already possessed a gift for poetry. The decade of the 1930s saw the reappearance of his creative talents, which showed themselves in the masterpiece Savitri, a poem that is 24,000 lines long and completely relies on spirituality. As a result of the significant contributions he made to the fields of poetry, spiritualism, and philosophical writing, he was considered for the Nobel Prize in writing in 1943 as well as the Nobel Prize for Peace in 1950.

CONCLUSION

At the turn of the century, Aurobindo Ghosh believed that a bloody revolution was the most effective means by which India might achieve its goal of achieving independence. He was of the opinion that other, nonviolent methods may also be utilised; nonetheless, he considered that "the action with which he started" was "a secret revolutionary propaganda and organization." In the year 1902, he was a contributor to the beginning of the revolutionary movement in Bengal. It is also possible for us to arrive at the conclusion that his educational concepts are comprehensive, extremely relevant, up-to-date, and psychological in nature, and that his spiritual activities are indispensable to the process of a person's metamorphosis into a divine entity. Additionally, he made a significant contribution to the continued development of the national movement.

As a result, it is clear that Aurobindo was a proponent of the violent nationalist worldview. Dismayed by the rigid political activities of the moderate side of the Congress, he formed an extremist political philosophy, and through it, he passionately supported that the British government should be pushed to grant independence to India. He was frustrated by the inflexibility of the Congress's political operations. As a result, Aurobindo was the sole supporter of a militant political philosophy. He was outspoken in his support of this ideology. The most important thing for me to accomplish is to decide that nationalism is synonymous with spirituality, that his Swaraj is synonymous with the means of total independence, and that I must point out the noble path of Sri Aurobindo's "Passive Resistance," which is the benchmark for the continuation of each and every democratic society.

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