



Idea Of Spiritual Nationalism, Swaraj & Passive Resistance In The Political Philosophy Of Aurobindo Ghosh : A Retrospective Analysis.

Pradip Karmakar

State Aided College Teacher- I

SFS Mahavidyalaya, Birbhum, W.B.

Department of Political science.

Abstract:-

An eminently important figure in the world of Indian political thought Sri Aurobindo Ghosh. His intellectual and spiritual philosophy opened a new horizon in the world of Indian political thought. He greatly enlightened and stirred the world of Indian political thought with his humanitarian, pacifist, grand harmony and spiritual philosophy. Aurobindo Ghosh was essentially an extreme nationalist figure and thinker. He spontaneously participated in the radical nationalist movement to free Mother India from the imperialist rule-exploitation of the British Government and gave able leadership to that movement. For this purpose he developed the philosophy of passive resistance. He also devised methods to implement his political philosophy of Spiritual Nationalism through the spiritual mindset & passive resistance mainly through the boycott-non-cooperation program. Therefore, he was not only a theoretical philosopher, but also a practical activist personality. An important aspect of Aurobindo's political thought is his concept of Passive Resistance. He believed that passive resistance was an effective tool in redressing injustice and exploitation. Through passive resistance, instead of directly confronting the oppressor, it is possible to weaken the oppressor, exploiter and oppressor psychologically through boycott, non-cooperation, etc. no Rather, in the case of passive resistance, by conducting indirect struggle or movement against the wrongdoer through programs such as boycott, the wrongdoer can be made mentally weak and helpless and ultimately defeated and defeated. Aurobindo therefore adopted passive resistance as an active weapon against wrongdoers and misrule in order to get rid of injustice and misrule.

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

Introduction:-

Aurovindo Ghosh was essentially a political philosopher with an extremist mindset. He has pointed towards the extremist ideology as well as the militant approach to remedy all injustice and exploitation. Therefore, to free India from the misrule and exploitation of the imperialist British government, he advised the people of India to follow the path of militant action and extremist movement. For this reason he has since strongly opposed the moderate policy of the Indian National Congress and the flexible policy of compromise with the British Government and has advocated an extremist struggle strategy to force the British Government to hand over independence to India by endangering and embarrassing the British Government through the active agitation method called passive resistance. In this respect he wanted to weaken the government in the socio-political sphere by conducting an active boycott movement against the British government, so the true nature of his political philosophy lies in militant nationalism.

Objectives of the Study :-

The proposed study area is a secondary data base. The sources of data collection from books, journals, E-newspaper, website Citation etc. This article focuses on the great thought of Aurobindo's Nationalism, Swaraj & Passive Resistance. The objective of the Study are -

- 1). Which effect of Aurobindo's concept of Swaraj in the present democracy ?
- 2). Now a days the concept of Passive Resistance is to be implement any where with his original motto ?
- 3). How to implement the fundamental elements of Passive Resistance in a constitutional democratic framework?
- 4) what does the effect on the Religion in the name of Spiritual Nationalism in our present traditional culture and Society?

Methodology:-

This article bases on a purely theoretical framework & some emperical findings.

Nationalism:-

Sri Aurobindo's nationalistic ideas, the predominance of spiritual consciousness is observed. A deep sense of spiritual pursuit influenced his nationalist thinking. According to Sri Aurobindo, 'Nationalism is merely a political, not an action plan. Nationalism is a religion. Nationalism is not a mere political program, nationalism is a religion that has come from God. According to him, nationalism is indestructible. Nationalism is immortal. Because nationalism is not a humanitarian issue. No use of arms can endanger the existence of nationalism. Nationalism will continue to exist only in divine power. Sri Aurobindo included intellectual and religious ideals in the concept of nationalism. The theory of nationalism takes spiritual and religious form in Sri Aurobindo's discussion. This nationalistic spirit inspired Indians to make greater sacrifices for their country and relatives. He spoke of experiencing God within the people of India. He called for a search for God among the thirty crore people of contemporary India. This is the religious or spiritual expression of Sri Aurobindo's nationalism. He judiciously analyzed the concepts of political freedom and nationalism in terms of humanitarian objectives. Pledged to accept all sacrifices and sufferings for the purpose of breaking the chains of subjugation of foreign rule. He spoke of nationalist movements and national independence as part of the overall life of the people. He divided the process of attaining the perfection of human life into several stages. In the first stage, he spoke about Yoga Sadhana for the emancipation of individuals. In this way the spiritual

world will come blessings of life. Sri Aurobindo's nationalist ideas have further aspects of religious or spiritual expression. He promoted the nationalism of the people of India as a spiritual pursuit. He considered this sadhana as a sadhana for the freedom of the motherland. He saw this country India as a spiritual unit, as a geographical unit did not consider The subjugated Mother India is this spirit. Professor Dr. Varma commented on this - But Aurobindo's conception of India as the 'mother' and not a mere geographical territory is definitely Indian in origin and was widely popularized by the writings of Bankim, whom Aurobindo called seer, a rishi. Since nationalism was regarded as spiritual in character Aurobindo ignited the nationalist movement among the people of India. He was eager to do. He emphasized on Goddess Bhavani to achieve this objective. He believed that by commemorating the idol of Goddess Kali, joining the nationalist movement would gain more power. Because, according to him, the Hindu goddess Kali is the embodiment or symbol of the dynamism of life. He made all the members of the nation part of the same divine power. According to him patriotism will be created on the basis of this concept. Sri Aurobindo explored the future of India in spiritual liberation. He did not consider the issue of independence of India and Indians under the rule of foreign British powers as a mere political issue. This vast India is full of diversity. People of many languages, many religions and many different castes and races are the inhabitants of this country. In view of this diversity, there is a long-standing debate about whether Indians can be called a single nation. Sri Aurobindo gave a positive reply to this controversy in the paper 'Vandemataram'. According to his opinion geographical unity, common past, attraction for strong unity on the basis of deep mutual interest, supportive political environment and mindset of well-organized government are mentioned as necessary conditions for nation building. The existence of all these conditions in the country cannot be denied.

Swaraj :-

The motto of Aurobindo's political philosophy was the struggle for freedom from injustice and misrule. He could not accept the petition-based nationalist movement of the moderate wing of the Congress. The moderate leaders adopted a policy of co-operation with the British Government and they of the British Government Political Thought and Aurobindo. He believed in the spirit of justice and kindness. Therefore, they were interested in getting some necessary governance reforms for India from the government through petition politics. But Aurobindo considered this lenient attitude of the moderate leaders towards the imperialist British government as cowardice and cowardice. According to him, such a flexible mindset could never instill true, active and strong patriotism in the minds of millions of Indians and could not achieve full independence for India and he was not willing to be satisfied with anything but full independence. Because he used to say, To strive for anything less than a strong and glorious freedom, would be an insult to the greatness of India's past and her glorious future It would be an insult to his glorious future.

Extremist Movement:-

Aurobindo developed a militant nationalist political philosophy by harshly criticizing moderate Congress leaders for the glorious full independence of India and wanted to invigorate and popularize 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 in making them aware of the moral degradation inherent in subjugation to foreign rule. This is why Aurobindo came to India through militant nationalism and the militant resistance movement. He tried to bring about 'Purna Swaraj'. Incidentally, we need to mention that Aurobindo did not stop at identifying 'purna swaraj' or 'full freedom' as the ultimate goal of the Indian nationalist movement, but he also pointed out the necessary means to achieve that goal. From this point of view, he is the flexible nationalist movement of the moderate Congressmen Rejected begging politics, as he considered such political begging as derogatory to India's national identity. Not only this, he also severely criticized the constitutional system of election or nomination politics in the legislative assembly with the help of the government. Aurobindo strongly condemned the policy of liberal leaders who entered the legislative or parliamentary chambers with the help of the British to bring about some necessary reforms and changes in the political-administrative life of the country. He never believed that complete swaraj could be brought to India by passing some reform laws sitting in the legislature. His firm belief was that full swaraj could never be achieved piecemeal or piecemeal. Therefore, to achieve Purna Swaraj as a whole at once, the entire nation has to move forward with a strong and robust program. Because according to him only a brave nation is capable of achieving freedom.

Passive Resistance through the Path of Non - Violence:-

Aurobindo published his effective method of passive resistance in 1907 in the journal 'Bandematram'. He is a passive resistance to freedom from misrule and injustice. Aurobindo was encouraged by the success of passive resistance in the Irish freedom movement considered the practice to be an active weapon. Because he was greatly encouraged and motivated by having a real experience of the success of this weapon in the Irish liberation movement. Boycott movement was the main weapon of Aurobindo's passive resistance movement. His movement style of passive resistance revolved mainly around the boycott programme. According to him, boycott is a direct program of non-cooperation with the British government and rejection of certain British goods and ideas, which must weaken the British government and undermine British interests. Aurobindo himself said, The aim of Passive Resistance was 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. In fact, Aurobindo suggested an active and militant program for India's full independence. In this regard, he recommended the active movement program of passive resistance. According to him, it was the course of passive resistance that would finally compel the British Government to hand over full independence to India. The passive resistance movement programs he invented included the boycott movement, the Swadeshi movement, the non-cooperation movement, the national education movement and even the tax-free movement. By boycott movement, he mentioned three types of boycott movement, British goods boycott, educational institution boycott and law-court boycott. Through this boycott movement, swadeshi movement and non-cooperation movement, Aurobindo tried to force the government to hand over independence to India by creating a proper active movement of passive resistance against the British government. To this end, Aurobindo called for an economic boycott as a program of passive resistance. According to him, since the British were mainly interested in trade and plundering India's economic resources,

he recommended a boycott of British goods, as this would weaken the British economic hegemony in India and harm their commercial interests. Needless to say, Aurobindo's active and militant program of passive resistance is Mahatma Gandhiji's program of non-violent satyagraha was distinctly different. Because Gandhiji wanted to conduct the Satyagrahi movement through non-violent means to achieve India's independence. But Aurobindo did not draw any line of distinction between non-violent or violent principles for India's independence. To him the only goal was to achieve India's independence; and whether this goal was achieved through non-violent means, Aurobindo was ready to support it; because according to him, every nation has inherent right to freedom.

Conclusion:-

So we can see that Aurobindo was an exponent of militant nationalist philosophy. Disgusted by the inflexible political activities of the moderate wing of the Congress, he developed an extremist political philosophy, and through it he strongly advocated that the British government should be forced to grant independence to India. Therefore, Aurobindo was exclusively the vociferous advocate of a militant political philosophy. Above all I have to conclude the Nationalism with spirituality, his Swaraj with the means of complete independence and indicate the great path of Sri Aurobindo's 'Passive Resistance' which is the milestone for follow up the each and every democratic society.

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