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## The Nationalism Of Sri Aurovindo An Incredible Perspective

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### Abstract

*As we know the concept of nationalism is very much interlinked with many essential elements like, Nation, State, Rights, Freedom, Unity, Integrity, Patriotic feeling and even diversity etc. If we talk about the Nationalism of India we found a dynamic, powerful and exemplary scope of Nationalism ever. No other country in the world like India having multilingual people, religion, culture, beliefs, life styles, and rituals. But having such diversity there is the unity and this is our strength. About this strength it can be seen that in India, due to the bonds of her fundamental unity serve as a sovereign solvent of the problem of national integration. This article has been an attempt to reflect the ideologies of Aurovindo's Nationalism by revision of his thoughts. Most of the Western as well as Indian thinkers extended their thoughts on nationalism, but Aurovindo who has contributed nationalism with the spiritual dimension and established the nationalism is a Divine entity. It was Sri Aurovindo, about whom many Indians are still to be unknown and illegitimate.*

**Key words:** nationalism, interlinked, integrity, patriotic, strength, divine entity, illegitimate, spiritual, dimension.

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**Introduction:** The concept of nationalism is the most concerning issue of the world politics as well as a burning issue of our country today. As the idea of nationalism is to be considered a political entity throughout Indian region which still have some absurdity. To make our nation strong many freedom fighters dedicated their life and contributed a rich nation by their lofty ideals. It is said that a biological individual is temporary but his ideas, norms, theories, contributions will remain preserved and permanent. Depending upon their ideologies the present individual as well as future generations of a country can promote their life to the proper direction. The future generations will try to implement those ideologies in their living life.

**Review of the literature:** As an equipment the details of the writing been started with a couple of statements. a) To reflect the thought of Aurovindo's nationalism C R Das called "Aurovindo as the poet of patriotism, the prophet of nationalism and the lover of humanity" Tagore says, "Aurovindo as the Messiah of Indian culture and civilization"

If we consider the whole life of Aurovindo then we see that his life consists of three major parts— i. e from an ICS officer to a revolutionary man and lastly a spiritual yogi. He was born on 15th August 1872 and died on 5th December 1950. During that span of life his contribution towards our Nation is remarkable. He was belong to a middle class family and his father was a dental Surgeon. Generally we see students from middle class family has the thought that after acquiring higher education they want to become higher govt. job. In the same way the father of Aurovindo wanted that his son would become an ICS Officer and he was sent to England for higher education. The father of Aurovindo was completely influenced on Britishers and so he would like to established his son a man of British culture. The father of Aurovindo extremely deserve that his son must learn British English, Latin and French language. By the will of his father Aurovindo studied in England and joined the Kings College of Cambridge University and took preparation for civil service and finally he got to crack this exam.

In 1892, Aurovindo came back to India but he refused to join the job of Indian civil service under British rule, rather he joined the state service in Boroda in 1893. Thereby serving the job under Maharaja of Baroda, he engaged himself in deep study about Indian culture, language and literature because he was deprived of these Swadeshi knowledge in England.

From 1885 to 1905 the Indian National Congress was growing with the thought of nationslism called as moderate phase of politics. During that tenure Aurovindo was mostly devoted himself in active politics. In 1905 to 1912 ,when the partition of Bengal was started by the British empower to do the existence of East Bengal with the principle of combining Muslim majority and the Bengali speaking community. This thought of partition makes vulnerable to Aurovindo extremely and he boldly resist to be an anticipation of Bengal.

To enhance the freedom movement he would made the contact with Lokamanya Tilak, sister Nibedita to start organizing the resistance groups in Bengal. Through his writing he tried to explain the Indian national Congress policy. One of his article titled “New lamps for the old pouring vitriol on the congress for its moderate policy.” He also wrote, our actual enemy is not any force exterior to ourselves, but our own crying weakness, our cowardice, our selfishness, our hypocrisy, our purblind sentimentalism.”

The moderate phase of Congress were leaded by the leaders like Surrendra Nath Banarjee, W. C Banarjee, Gopal Krishna Gokle, Dada Bhai Nourojjeo and some other but Aurovindo was trying to understood their ideology. He felt that all the moderate congress leaders are somehow biased to the British rulers. These moderate leaders thought that Britishers are not bad for Indians and they are just unaware about Indians. So, if we able to make them aware about our problems through prayers, petitions and persuasion certainly they would do the work for the wellbeings of Indians. If the legislative Council of India under British rule would be shared by more members from Indian side, surely India can preserve Her nationalism because of the majority members present in the Legislative Council.

It was Aurobindo who criticized the INC or moderate phase of Congress because all those leaders were studied from England and they shown themselves as loyal to British. But Aurobindo said that, Britishers are never good for Indians, their rule is unnatural as they gradually destroy our culture, language,,ritual and mannerism. There is no question of good relation between the Ruller and Rulled. The loyalist approach of the moderate phase is nothing but a treaty between allied class of Indians and the Britishers. There is no connection in this type of nation movement with the masses. During that tenure Aurobindo published the weekly paper name as Bande Mataram. Through this magazine he fully criticized the moderate Congress and could able to discern a message to the masses that the demand of the moderate Congress is not for the sake of masses or general people of India. He also make awareness to the masses that the aspirations or expectations of the masses could not be represented through Congress, because the movement of nationalism extended by INC could only represent the Expectations of the allied class of people.

Aurobindo felt that we need the mass nationalizam where all people rich and poor, educated and uneducated and mostly villagers involvement is too necessary. He thought without the grassroot involvement no progress is possible. To be a Nationalist he had promoted a unique ideology of nationalism which has pictured as nation is not a geographical Landmark but it was spiritual belief. He came up with a thought that our society is some kind of cultural society, a religious society there the thought of Indian is a separate things. In our culture has the belief that our parents are not biological rather as spiritual belief. Aurobindo regards, in such society the concept of nation is less important than the parents. If we represent our nation as a mother of us then every people would be understood about the safeguard and preservation of mother Nation. He said that our nation is not geographical land mass but a divine entity as spiritual belief, a God given duty to take care of our nation. That spiritual belief of nation he calls as Bharat Matha. By this thought Aurobindo is fully able to convert the class nationalism to mass nationalism which is completely different from western thought of nationalism as a political element but as a spiritual and God determined nationalism.

Sri Aurobindo's thought on mass nationalism emerged during India's freedom struggle and is rooted in his spiritual and philosophical vision. His views on nationalism were not limited to political freedom but extended to cultural, spiritual, and human evolution. There are essential points of Sri Aurobindo's idea of mass nationalism:

**1. Nationalism as a Spiritual Ideal:** For Sri Aurobindo, nationalism was not just a political movement but a spiritual and divine force. He believed that the nation was a living spiritual entity or a collective soul (what he termed "Bharat Mata") with a unique mission in the evolution of humanity. He saw India's freedom struggle as a dharmic (righteous) endeavor to reawaken the nation's ancient spiritual heritage and fulfill its role in global progress.

**2. Cultural and Civilizational Roots:** Aurobindo emphasized the importance of reviving India's cultural and spiritual traditions. He argued that the essence of India's greatness lay in its rich spiritual history and values, which should guide the nation's political and social

life. Nationalism, for him, was intrinsically tied to the rediscovery of India's civilizational identity, which had been suppressed under colonial rule.

**3. Nationalism as a Unifying Force:** Sri Aurobindo believed in the power of nationalism to unite diverse groups and communities within India. He envisioned nationalism as a means of transcending caste, creed, and regional differences to create a cohesive and harmonious society.

He encouraged mass participation, urging all sections of society to come together for the cause of independence.

**4. Spiritual Leadership for Political Action:** Sri Aurobindo stressed that the leaders of the nationalist movement must be guided by spiritual wisdom and ethical principles. He believed that only through such leadership could India achieve true and sustainable freedom.

**5. Self-Reliance and Swadeshi:** Aurobindo strongly advocated the Swadeshi movement, urging Indians to rely on indigenous resources, industries, and institutions. This was not just an economic strategy but a way to assert national dignity and independence from foreign dominance.

**6. Revolutionary Methods:** Initially, Sri Aurobindo supported revolutionary activities as a means to awaken the masses and challenge British authority. He believed that active resistance and mass movements were necessary to ignite the spirit of independence among Indians. However, his revolutionary ideals were always rooted in a larger spiritual vision, avoiding hatred or violence as ends in themselves.

**7. Integration of the Individual and the Collective:** Aurobindo saw the progress of the individual and the nation as interdependent. He emphasized the development of inner consciousness and self-realization for individuals, which would then contribute to the collective progress of the nation.

**8. Universal Vision:** While rooted in India's struggle for independence, Aurobindo's nationalism was not narrow or exclusionary. He viewed India's freedom as a step towards the upliftment of humanity and the creation of a world where nations could coexist harmoniously. He envisioned India as a leader in spiritual and moral values, guiding the world toward a higher plane of existence.

**9. Evolutionary Nationalism:** Aurobindo connected nationalism with his broader philosophy of human evolution. He believed that nations, like individuals, have a role to play in the evolutionary process. India's role, according to him, was to lead humanity toward a spiritual and ethical future.

**10. Focus on Education and Awakening:** Aurobindo placed great importance on education as a tool for national awakening. He believed that educating the masses about their cultural heritage, rights, and duties was essential for the success of the nationalist

movement. His ideas continue to inspire and resonate in the context of nation-building and global unity.

In 1907 there was a split between the Indian National Congress as moderate and extremist Groups. Aurobindo played strong rule under the extremist group with a new technique of Liberation without any prayer, petition, Persuasion to the British. He regards the Britishers are throwing stone to the Indians in place of food. So all Indians must adopt the path of passive resistance before British rule, because in active resistance there would be killing, bomb blasting, assassination etc. But for Indians passive resistance is the best technique to evacuate the Britishers from India.

In passive resistance there would be two heads - Swadeshi and boycott, because Aurobindo did not support active resistance. He regards passive resistance is a kind of collective resistance where the involvement of mass is very effective. By Swadeshi he means that, like the British regulation we the Indians must have its own Bank, judicial system, Insurance Company, Swadeshi education system, arbitrary centre and also a parallel government, so in any cause Indians could go to Indians. This is the idea of Swadeshi as Sri Aurobindo wants for Indians. The second most effective policy is boycott, Aurobindo thought that Britishers are there in India only with the motive of selling their own production to the Indian masses. They determined that India would remain dependent upon them as long as possible, but Aurobindo the strong Nationalist got to realize the people of India should adopt the policy of boycott, so that the Britishers must lose their objectives and compelled to leave the India.

As we see Sri Aurobindo's nationalism were multifaceted outcomes like, spanning political, cultural, spiritual, and intellectual dimensions. His contributions, though short-lived in active politics, had a lasting impact on India's freedom struggle and post-independence identity. The major outcomes of his nationalist thought were –

**1. Awakening of National Consciousness:** Sri Aurobindo played a significant role in fostering a sense of national identity and pride among Indians. By framing nationalism as a divine and spiritual mission, he inspired people to see the freedom struggle as a sacred duty. His emphasis on self-reliance, Swadeshi, and cultural revival laid the foundation for mass participation in the independence movement.

**2. Revolutionary Spirit and Militancy:** Aurobindo's call for revolutionary action and his support for militant nationalism encouraged youth and freedom fighters to take up arms against British rule. His writings in newspapers like *Bande Mataram* and *Karmayogin* sparked a spirit of defiance and resistance. He influenced revolutionary organizations like *Anushilan Samiti* and *Jugantar*, which became key players in the early phase of India's freedom struggle.

**3. Revival of Indian Culture and Heritage:** Aurobindo's emphasis on India's ancient spiritual and cultural heritage rekindled pride in the country's past. His work helped counter the British narrative that Indian culture was inferior or stagnant. This cultural revival

became a cornerstone for later leaders like Mahatma Gandhi, who emphasized India's spiritual and cultural distinctiveness in the struggle for independence.

**4. Impact on Swadeshi Movement:** His ideas greatly influenced the Swadeshi Movement (1905–1911), which promoted indigenous industries, products, and self-reliance. Aurobindo saw Swadeshi as a means to assert India's economic independence and resist colonial exploitation.

**5. Inspiration for Future Leaders:** Sri Aurobindo's philosophy and writings influenced several leaders of the freedom struggle, including Subhas Chandra Bose, Bal Gangadhar Tilak, and later thinkers who adopted his vision of integrating spirituality and politics. His ideas on cultural nationalism and spiritual awakening shaped India's post-independence vision of nation-building.

**6. Shift Toward Spiritual Nationalism:** Aurobindo's withdrawal from active politics in 1910 and his focus on spiritual evolution inspired a new dimension of nationalism. His vision of India as a spiritual guide for humanity influenced thinkers and movements that sought to integrate spirituality with social and political life.

**7. Influence on the Idea of Integral Education:** Sri Aurobindo's emphasis on education as a tool for national awakening contributed to the development of educational philosophies in India. His focus on holistic and integral education influenced institutions like the Aurobindo Ashram and Auroville, which continue to promote his vision.

**8. Legacy of Universalism:** Aurobindo's universal approach to nationalism transcended narrow boundaries. His vision of India's role in global harmony inspired a sense of cosmopolitan nationalism, where India's freedom was linked to the progress of humanity as a whole.

**9. Intellectual and Philosophical Contributions:** His writings, including *The Life Divine* and *The Ideal of Human Unity*, laid a philosophical foundation for understanding nationalism beyond political terms. These works continue to be studied for their insights into human and national evolution.

**10. Foundation for India's Spiritual Renaissance:** Aurobindo's ideas contributed to the spiritual renaissance in India, emphasizing the importance of dharma, ethical governance, and inner transformation. This spiritual awakening became a key element of India's identity post-independence.

**11. Long-term Cultural and Political Impacts:** While his direct involvement in politics ended early, the ideals he championed influenced movements like non-cooperation, civil disobedience, and later Gandhian movements. His integration of spirituality and politics remains a unique feature of Indian nationalism.

**Conclusion:** As we found that Aurobindo was bearing a revolutionary personality, an ICS officer and at last yogi. The active involvement in politics, he was completely able to reach towards the nationalism to the masses. The caste based nationalism took a new form of

mass based nationalism after the publication of the newspaper Bande Mataram. After that Publication the Britishers were compelled to left away from India because of the awaken force of Bande Mataram. How Indian masses could able to realise about the moderate politics and also understood what actually the moderate leaders were dealing about the nation. Aurobindo specially succeeded in giving awareness on the passive resistance through Swadeshi and boycott to release our nation from the Britishers. The nationalism of Aurobindo mainly focuses the barrier of our nation amongst the illiterate caste based masses and how they become aware about the vitality of nationalism. As a result by the mass involvement in freedom movement of India could established Herself a big Nation with great nationalism. His immediate political influence waned after 1910, his ideas left an indelible mark on India's freedom struggle and shaped the country's identity as a spiritual and cultural civilization. His legacy endures in India's emphasis on unity in diversity, cultural pride, and the pursuit of a higher purpose in nation-building.

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