



Aurobindo Ghosh: Theory of Spiritual Nationalism

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Arvindo ghosh was a great Indian Philosopher, Spiritual Guru, Pathfinder, National Poet, Father of Indian Renaissance, Nationalist Leader, Pioneer of Spiritual Nationalism and Great Priest of Humanity. Aurobindo's nationalism was not a political idea like western nationalism but it was a spiritual and divine force. Arvind Ghosh's place in the history of Indian nationalism is very high and his thoughts are very important. Arvind Ghosh's biggest contribution to political thought is his theory of spiritual nationalism. He introduced nationalism in a new form. He propounded the principle of spiritual nationalism by adding elements of western and Indian culture.

Aurobindo's nationalism is not narrow nationalism, it is comprehensive and universal. Aurobindo's nationalism is based on the welfare of the whole humanity without being concerned with the superiority of any particular caste. Arvind has examined nationalism from a spiritual point of view rather than from a material point of view.

Liberal leaders considered the British rule as a divine boon. While Aurobindo considered nationalism as a divine command. Aurobindo's nationalism is based on the welfare of the whole humanity without being concerned with the superiority of any particular caste. Arvind's nationalism is an inspiration to be a true Indian. The ultimate goal of Aurobindo's nationalism is the realization of the ideal of unity of humanity. The goal of Aurobindo's nationalism is complete independence. Arvind believes that India has an important role to play in the spiritual awakening of mankind. Arvind believed that political freedom is an essential condition for all kinds of progress of India, so he declared political freedom as the goal of Indians by not giving importance to minor reforms like liberal leaders. He considered nationalism as a necessary stage in social development, but in the last stage his ideal was of human unity. The attainment of the ideal of human unity is the goal of Aurobindo's nationalism. Aurobindo's nationalism is not narrow nationalism, it is comprehensive and

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Keywords: Humanity, Spiritual Nationalism, Renaissance, superiority

I. Introduction

Aurobindo was a great Indian philosopher, spiritual teacher, pioneer, national poet, pioneer of Indian renaissance, nationalist leader, forerunner of spiritual nationalism and a great priest of humanity. Aurobindo was proud of the greatness of India. He believed that India had been a great country in the past and that in the future he was assured of a glorious place in the world. It should be the aim of every Indian to restore it to its glorious place again. Nationalism as mentioned in the philosophy of Maharishi Aurobindo is basically based on spirituality. Aurobindo's nationalism was not a political idea like western nationalism but it was a spiritual and divine force.

Arvind Ghosh's place in the history of Indian nationalism is very high and his thoughts are very important. He remained in the field of politics only for a few years, but in those few years he gave a form to nationalism which no other person could provide. In the beginning he became the pioneer of nationalism and later after moving to Pondicherry, his nationalism became completely established on the spiritual plane.

Arvind Ghosh's biggest contribution to political thought is his theory of spiritual nationalism. Staying in England for a long time, whenever he came back to India, he found Mother India suffering from many social and political problems bound in the chains of subjugation. At that time the Indian Congress leaders were proving unsuccessful in putting any pressure on the British to solve these problems. His methodology was limited to giving memorandum and praying. In this situation, it was impossible for a true patriot like Arvind to remain silent. That's why he started efforts



to free Mother India from the shackles of subjugation. In the beginning, he supported radical nationalism, he appreciated the spirit of the revolutionaries like Tilak, Lala Lajpat Rai, vipin Chandra Pal towards the country and he criticized the moderate leaders. But seeing the plight of the leaders of the extremist who were victims of the repressive policy of the British government, he changed his mind and went to Pondicherry and established an ashram. It was from here that the foundation of his spiritual nationalism was laid. Maharishi Aurobindo remained in the Indian independence movement for only five years from 1905 to 1910 and in such a short period of time he made the people of the country politically capable enough to recognize their real personality and to regain the lost dignity and glory of their past. Sri Aurobindo developed the philosophy of Purna Yoga. A yoga that covers all aspects of life and succeeds in bringing spirituality and light into human life. He introduced nationalism in a new form. He propounded the principle of spiritual nationalism by adding elements of western and Indian culture.

Sources of inspiration for Aurobindo's nationalism

- Arvind's nationalism was greatly influenced by his father. Initially, his father was a devotee of the British, but later he became a bitter critic of the British rule, unhappy with the atrocities of the bureaucracy.
 - When Arvind was in England, his relation with the Indian Majlis was established in Cambridge. This organization used to discuss about the unfair policies of the British Empire in India. Arvind gave passionate speeches many times in the meetings of this organization. The nationalist ideas of Aurobindo were influenced by various revolutionary organizations.
 - The influence of revolutionary leaders is also visible on Aurobindo's nationalist thoughts. When Arvind came to India, he met Tilak who was the embodiment of nationalism. The nationalist ideology of the revolutionary leaders prepared the basis of Aurobindo's nationalism.
 - The influence of various success movements is also seen on Aurobindo's nationalist ideas. At that time, independence movements were taking birth in Ireland and Italy, they were highly influenced by them and their trend towards India's independence went deeper.
- The influence of contemporary circumstances is also visible on Aurobindo's nationalist ideas. When

Arvind returned to India, at that time India was suffering from many problems politically and socially. The liberal leaders of the Congress were begging in front of the British to get their demands accepted like beggars. Aurobindo was not satisfied with the functioning of moderate leaders, so he insisted on Swarajya for India's independence.

Explanation of nationalism

Aurobindo's nationalism is not a narrow concept but it is a broad concept. Arvind Ghosh's place in the history of Indian nationalism is very high and his thoughts are very important. He remained in the field of politics only for a few years, but in those few years he gave nationalism that form which no other person could provide. He considered nationalism as an eternal religion. Nationalism is a goddess call. Explaining nationalism, he has written that nationalism is not just a political program, nationalism is a religion that has come from God, with which you have to live. We can't suppress nationalism. It grows with the help of divine power. Nationalism is immortal it is not a human thing but a visible God. God can neither be killed nor imprisoned. Arvind's nationalism is such an ideology that by praising the great culture of India's past, inspired the ancient people of India to get independence by filling them with new enthusiasm. The main points of his spiritual nationalism are as follows-

Arvind's nationalism is a divine call

Liberal leaders considered the British rule as a divine boon. While Aurobindo considered nationalism as a divine command. He considered nationalism as a part of politics and considered it as a part of religion. Arvind Ghosh and his companions laid the foundation of very high nationalism, instilled a sense of self-respect in the countrymen and clarified the picture of India's soul in front of them. For Aurobindo, his nation India was not just a geographical or natural land block. He considered the country as his mother, worshiped it as a mother, worshiped it. He made a touching appeal to the countrymen to bear all kinds of hardships for the protection and service of Mother India. Arvind demanded the liberation of Mother India, which was bound in the shackles of slavery. He said that it is the duty of the sons to take all possible measures to free the mother from the shackles. There is no question of compromise or bargaining in the context of mother's freedom. We can have only one goal and that is complete and unbroken freedom. The effort for national liberation is a supremely sacred sacrifice, in which boycott, swadeshi, national



education and other works are done with great and small sacrifices.

Arvind's nationalism is based on humanity

Arvind's nationalism is not narrow nationalism, it is comprehensive and universal. Arvind's nationalism is based on the welfare of the whole humanity without being concerned with the superiority of any particular caste. Aurobindo's nationalism is not confined within the four walls of physical boundaries but it is a universal idea. Arvind wanted to free India completely from foreign dependence, but in this regard, he had said in clear words that he does not want to establish its dominance over other countries by making India powerful from the military side. They wanted to achieve India's independence on the basis of the belief that India possessed a storehouse of spiritual power through which true freedom could be attained by the entire humanity. He firmly believed that only a free and united India could provide spiritual leadership to humanity. On the basis of this belief, Arvind did not consider Indian nationalism as an end in itself, rather he considered it as a means to achieve a higher sacred objective.

The ideal of human unity is an important essential part of Aurobindo's political ideology. Arvind's nationalism was not militant nationalism but it was a universal idea. At that time Arvind wanted to include every class, caste and religion in the national life and national movement of the country. Aurobindo's nationalism was not only an inspiration for Hindus, but Arvind's felt the political backwardness of Muslims and was keen to include Muslims in national life. A Yogi ascetic and a prophet of spirituality like Arvind could not confine his nationalism within the boundaries of Hinduism. His nationalism could not be negligent towards any religion, caste, class and could not leave any of these. Arvind based the spiritual form of his nationalism on the sources of India's ancient culture as well as gave it a humanistic form.

Aurobindo's nationalism was brand new which was not based on any parochialism. He considered nationalism as a necessary stage in social development, but in the last stage his ideal was of human unity. The attainment of the ideal of human unity is the goal of Arvind's nationalism. Arvind insisted on India's independence so that India could become the spiritual master of the world. He believed that for the welfare of the world, it is necessary for India to get independence so that along with the true service of humanity, spiritual leadership can also be provided to the world.

Arvind's nationalism is a symbol of power

Arvind considered nationalism as a symbol of power. They said that you are free, it is God's order and you should get freedom. Nothing in the world is too difficult for true love and faith. The power that Aurobindo talks about is more powerful than physical power. He spoke of attaining freedom through spiritual upliftment. He considered India as a spiritual entity rather than a geographical entity.

Arvind's nationalism is broad not narrow

Arvind has examined nationalism from a spiritual point of view rather than from a material point of view. He has developed his nationalism to every religion, caste, community or class, leaving the periphery of narrow-minded interests. Although the source of his nationalism is Hindu culture, he is not anti-Muslim. A yogi and a prophet of spirituality like Arvind could not bind his nationalism within the boundaries of Hinduism. His aim was to develop nationalism, in which there was talk of taking all religions, castes and communities together. Thus we can say that Aurobindo's nationalism was broad and not narrow.

Aurobindo's nationalism is a mixture of ancient poetic modernity

Arvind was in England for a long time, when he returned to India, he was influenced by western culture. But living in India, he realized his glorious culture. But living in India, he realized his glorious culture. He tried to reconcile antiquity with modernity. He tried to establish harmony in ancient poetic modernity and gave due respect to western nationalism by hating it. He said that we should not hate western nationalism because it did not originate in India. If we get any good thing from the west then there is no harm in accepting it according to our tradition and circumstances.

The goal of Aurobindo's nationalism is complete independence

Arvind believes that India has an important role to play in the spiritual awakening of mankind. This is possible only when he gets independence. Complete self-rule can be the goal of true Indian nationalism, nothing less than this. Nationalism for Aurobindo was a divine message which he has since spread globally so that the entire human race can be benefited. Therefore, he has emphasized on achieving the goal of freedom first in order to undertake the welfare of the entire human race. He called it baseless to remain independent under the British.

Thus, after studying the above ideas, it becomes clear that Aurobindo's nationalism was of a



spiritual nature. Nationalism was a divine calling for him. For him nationalism was a divine calling to achieve which India should be prepared to make every sacrifice. The service he has done to humanity by giving the idea of establishing the ideal of humanity in the world cannot be forgotten. Sri Aurobindo was proud of the greatness of India. He believed that India had been a great country in the past and that in the future he was assured of a glorious place in the world. It should be the aim of every Indian to restore it to its glorious place again. Nationalism as mentioned in the philosophy of Maharishi Aurobindo is basically based on spirituality. According to Aurobindo, the ideal of human unity must be accepted that spiritualism is the only safeguard and to be politically great and to attain liberation it is necessary to be great and free. Aurobindo Ghosh wanted to make every Indian aware of the attainment of spiritual goals by connecting them to their higher life values. He believed that the welfare of India is possible only when the people of India do not get colored by western culture and they remain Indian in every sense. Arvind wanted to make India aware of its spiritual past and he was also satisfied to see that faith in the glory of their past has started awakening among the countrymen.

Aurobindo warned Indians that if we Europeanize ourselves, we would lose forever our spiritual potential, our intellectual power, our national identity and the power of self-resurgence. Aurobindo filled Indians with a vision of the divine nature of nationalism and made them believe that when the whole nation awakened by divine power rises up, no material power can face it and no obstacle in the world can stop its progress. Arvind believed that political freedom is an essential condition for all kinds of progress of India, so he declared political freedom as the goal of Indians by not giving importance to minor reforms like liberal leaders. Aurobindo was of the opinion that nationalism is necessary for the social and political development of man. According to Aurobindo, there is total prohibition of oppression in spiritual nationalism whether it is the oppression of an individual within the nation or the oppression of another nation in the form of empire or colony. No section can be left behind in spiritual nationalism. All members are led forward towards a life of complete freedom, complete unity and complete harmony.

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