

# POLITICAL LANDSCAPE IN THE SELECT WRITING OF SRI AUROBINDO

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## Abstract

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*Aurobindo Ghosh was a multifaceted virtuoso, a brilliant thinker, a political renegade, a well-known advocate for education, and a true Yogi. He set out on his journey as a political academic and ended up being a profound integralist. Shri Aurobindo also made a significant contribution to enacting change so that future generations will have better mental frameworks and training. It has been noted in this work that it manages his contribution, in which his style of living and social brain research have a significant impact on education. He agrees that man creates his own destiny and that training is a key tool for achieving the goal. The attempt by Hindutva to reductively adapt Sri Aurobindo's pluralistic and developmental patriotism is then problematized. The Uttar Para Discourse, one of Sri Aurobindo's well-known patriotic discourses, is nearby read in the section that follows in order to clarify what the term "country soul" means to him. The final section relates Sri Aurobindo's social theories about countries and networks in their avant-garde and postmodern approaches to the implications of this patriotism. The conclusion of the dissertation considers instances of profound networks, such as the Sri Aurobindo Ashram and Auroville, which symbolize the social environment of Basic Yoga in Sri Aurobindo's global vision of the future.*

**Keywords:** Political Landscape, Select Writing, Sri Aurobindo

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## 1. Introduction

One of the most recognizable Indian patriots, political dissidents, logicians, yogis, and masters was Sri Aurobindo Ghosh or Ghose. He joined the movement among the Indian people for freedom from English control. He promoted his own ideas about the profound development and advancement of humanity. The transformation of human existence into divine life is the main theme of Aurobindo's writings.

One could consider Shri Aurobindo (1872–1951) to be a representative of the 20th century Renaissance, bringing several noteworthy standards of education. At Cambridge College, Shri Aurobindo learned how to create unique curricula. In Kolkata, he was born into the world. He had the ability to analyze social and human development. He was a person who placed much hope in Vedantic and Upanishad teachings. Shri Aurobindo maintained such an educative way of thinking that was acceptable to the Indian populace, not just something that was rooted in the past but also something that encouraged self-creation and the immortal soul of Indians. His conception of education goes beyond only acquiring knowledge; rather, it emphasizes acquiring a variety of knowledge on which he concentrates on the requirements of instruction with the primary goal of developing the abilities of the human brain and soul. He explained that the knowledge that pupils would get will inspire divine life for the nation, for the self, and for individuals, and that this should be the goal of every institution that calls itself a public.

Here, I might wish to look at the instructional hypotheses and the writings of Aurobindo, whose works will aid us all in understanding the concept of true education. The majority of extreme Western teachers and scholars of education tried to understand instructional hypotheses as a true design and structure that provides beneficial guidelines for the instructive practice rather than just as simple hypotheses that are less concerned with real practice.

## 2. Historical Background

When Sri Aurobindo was still a student in Britain, he developed a passion for the cause of Indian freedom. He once wrote, refuting a claim made by a biographer, "Aurobindo had already gotten

emphatically the feeling that a time of general commotion and extraordinary progressive changes was coming on the planet and he, in the end, was bound to have an impact in it." This was when he was eleven years old. His attention was currently drawn to India, and this sensation soon turned into the thought of his own country being free.

Between 1890 and 1892, Sri Aurobindo delivered a number of "progressive discourses" at Cambridge College in front of the "Indian Majlis," a group for undergrads. Sadly, these conversations have disappeared. Currently, he only has a few notes he made on a scratch pad with the heading "India Renascent" that serve as the major record of his political reasoning.

When Sri Aurobindo returned to India in February 1893, he started working in the Royal Province of Baroda. Later that same year, he began to write pieces for the Bombay-based *Indu Prakash* about the Indian Public Congress. These turned out to be far too open for the paper's owner. Sri Aurobindo quickly lost interest in the project after being forced to restrain them. He didn't distribute anything on Indian legislative concerns for the next twelve years. He wrote a few of half-finished pieces in his journals at this time, but they weren't published until after his passing. He once more recognized a chance for serious political news coverage in 1905 as the uprising against the Bengali population began to gain momentum. Around this period, he wrote a few handouts and had them printed; *Bhawani Mandir* being one of them. The distribution of all appropriate pre-1906 political literature In some cases Among these books.

Sri Aurobindo found work elsewhere in Baroda in February 1906 and settled down in Calcutta. In fact, he had already made contact with Bengal's top nationalists before that time, who had begun to break away from the organized group they named "Conservatives." The high-level group, known as the New Party or Patriots but derided as "Radicals" by its foes, wanted to forge the Indian Public Congress into a distinctive political organization with a potent agenda. In the unlikely event that a follower does not perceive, all of the Indian-owned English-language newspapers in Calcutta were under the management of persons of moderate opinion. The Patriots began exploring the appeal of starting their own English daily at the end of 1905, but nothing was completed until August 1906, when Bipin Chandra Buddy, the principal Patriot leader of Bengal, sent off the *Bande Mataram*.

On August 6, 1906, it published its most famous issue. Buddy left on a political visit later that day. He asked Sri Aurobindo to submit pieces to the new paper before leaving Calcutta. Sri Aurobindo agreed, and from that point on until his capture two years later, he served as one of the principal writers of *Bande Mataram*.

*Bande Mataram* was started by Buddy "with just Rs 500 in his pocket." Naturally, the paper soon encountered financial problems. It was reconfigured in October 1906 as a corporate body at Sri Aurobindo's suggestion. He and Buddy were appointed co-editors about that time. Buddy was forced to depart by Sri Aurobindo's allies after a month because they needed to pursue a program that was even more obviously progressive. He later said that Sri Aurobindo "could not have possibly agreed to this flight, for he viewed the characteristics of Buddy as an extraordinary resource for the *Bande Mataram*." The detachment was harmed despite Sri Aurobindo's good intentions when he was recovering from a dangerous attack of fever, despite the fact that he was "possibly awesome and most unique political mastermind in the country, a great essayist and a wonderful speaker." Nevertheless, Sri Aurobindo "controlled the approach of the *Bande Mataram* alongside that of the party in Bengal" as soon as he returned to work. The *Bande Mataram* was a success, despite never being financially stable, and in June 1907, a week-by-week release was initiated. This was the entire issue that was copied from the daily version. Distributed are articles written by Sri Aurobindo while Buddy served as editor of the *Bande Mataram*. To some extent Two: Distributed are writings written while Sri Aurobindo served as editor and before the publication cycle started. To a certain extent Three; the first seven months' worth of articles from the weekly publication are distributed. In part Four.

Sri Aurobindo left Calcutta during the end of December 1907 to attend the Indian Public Congress conference in Surat. He communicated several addresses in various urban areas during the gathering. Many of these manage to survive with some structure. Nine of them have records that are circulated. Five to some extent.

In February 1908, Sri Aurobindo returned to Calcutta and resumed his position as editor of the *Bande Mataram*. He attended gatherings in Calcutta and other areas of Bengal at the same time.

He continued to write and speak up until 2 May 1908, when he was apprehended and put under investigation in connection with the Alipore Bomb Case. Distributed are his speeches and writings from February to May 1908. To a certain extent Six. Sri Aurobindo remained behind bars until May 1909, when he was released. The English authorities suffocated the Bande Mataram while he was being held captive as part of the Press Demonstration of 1908.

Several archives were taken from Sri Aurobindo's house at the time of his capture. Several of the papers he had written about governmental subjects in 1907 and 1908 but never submitted for publication were among them. Some of these were used as evidence in the Alipore preliminary and were later followed in their publication. These writings are direct copies of Sri Aurobindo's original works. Seven to a certain extent.

A few Bande Mataram compositions succeed; these are distributed in Reference section One. In Reference section Two, nine memos or notes governing the paper's growth and administration are duplicated, and in Addendum 3, two archives governing legislative matters pertaining to the Patriot Party are also duplicated. A meeting held by Sri Aurobindo during the initial investigation of the Alipore Bomb Case.

### **3. Sri Aurobindo: Early Life, Family and Education**

Aurobindo Akroyd Ghose was his name at the time of his conception. His parents must provide him with a European-style childhood. They used this method to enroll him in Darjeeling's Loreto Community School. He was sent to Britain at the age of 7 to complete his academic requirements. He received his tutoring at Cambridge's Ruler's School. Additionally, he had acquired knowledge of obscure dialects of Greek, French, Italian, German, Latin, and Spanish. He traveled back to India in 1892.

He completed the evaluation for Indian Common Assistance. However, he decided against joining since he would prefer not to work in this capacity for the English Government. He did, however, acknowledge a plan in the Baroda state administration in 1893. After several years of work, he attained the position of Baroda State School head. He read the Vedas, the Upanishads, sagas,

Marathi, Gujarati, and Bengali, his native tongue, in addition to learning Sanskrit. He married Mrinalini Basu in 1901. He led the group of patriots during the Bengal period (1905–1912). After that, he changed roles and became the editor of Vande Mataram, a Bengali periodical that supported independence. He was also imprisoned in 1908, but two years later he managed to flee English India and find refuge in the French State of Pondicherry (Puducherry). He dedicated himself to the development of "essential yoga" here until the end of his days. His goal was to fundamentally alter human existence.

#### **4. Reflections on Sri Aurobindo's Political Thought**

The political standards of India have greatly benefited from the contributions of current Indian genius Sri Aurobindo. All of his life, he was a progressive. In actuality, both his political and otherworldly convictions have been influenced by the Upanisad and the Gita. Through the influence of the Gita, Sri Aurobindo promoted the communist objectives of upholding one's own duty, or svadharma. "Svadharma is the job done in accordance with one's internal law. We demonstrate our devotion for God by carrying out our assigned duties. God intends for each person to contribute in some way to society.

When India was developing its opportunities, Sri Aurobindo actively participated in legislative concerns. Although he had little time to devote to current legislative matters, he still wrote numerous essays on political subjects for journals like "Inddu Prakash," "Bande Mataram," and others. His well-known essays on governmental subjects are actually the source of Sri Aurobindo's political philosophy.

According to Sri Aurobindo, political opportunity is a nation's lifeblood. He claims that the foundation of social and educational transformation, modern progress, and furthermore the ethical betterment of the race is the whole political potential. He continues to maintain that it is evil and unnatural to be under the control of outsiders. Furthermore, India under English dominion is a clear example of this characteristic of a nation. After studying history, Sri Aurobindo came to the conclusion that no nation could succeed without an unexpected development. He claims that this is the reason why a country's political system should consist of three lines: It is anticipated that it

would immediately establish a mysterious progressive connection and disseminate progressive considerations and ideas. Furthermore, a planned public development is necessary so that everyone can acknowledge their absolute freedom. Thirdly, Sri Aurobindo believes that in order to disable the machinery of public power, it is necessary to prepare the minds of ordinary persons for non-participation and passive obstruction. These memories of him were crucial at a time when India was fighting for freedom from British domination.

According to him, there is a direct correlation between yoga practice and political issues. He acknowledges that practicing yoga gives one the ability to set a nation free. He does not view the country as a geological or political construct. He implied that everyone should love the nation because she is the Mother.

Sri Aurobindo discussed the natural hypothesis of the State when discussing legislative issues. The State is a well-organized group that fosters human endurance, growth, effectiveness, and self-affirmation. In the prehistoric era, men lived in a dangerous environment that was surrounded by both hostile nature and monsters. Man tries to be organized in order to protect himself or herself from this exposed situation. State is the organized form of human existence. The State is thus a requirement that has been introduced into the world of circumstance and environment, one may argue. In any scenario, a person has a consistent predisposition to express their selfishness. This causes conflict between the State and the individual once more. Sri Aurobindo makes a reference to the way that when it governs the populace, the State or collective life conforms to its dharma. However, such a dharma eventually gives rise to the argument that the State is more important than the citizens who make it up. Sri Aurobindo, however, is opposed to such dharma.

He claims that aside from an individual, the State is spiritless. He maintains that a person's moral obligations to another person are based on the existence of a spirit within them. The existence of the soul in a person causes him to have social obligations and to actually concentrate on favorable evaluation. As a conscious individual, he worries about the common regulation. State, which possesses greater power, is unaffected by either internal or external restraints. It is impossible to consider that the State has any moral obligations. Its profound quality cannot be considered.

Sri Aurobindo demonstrated the inadequacy of the State. What is presumably the sub-appointment of the person to the benefit of everything asked is the potential of a State. However, such a notion of a State essentially implies the submission of the individual to a collective selfishness that seeks to satisfy particular collective points and desires that are molded and imposed upon the extraordinary mass of the populace by various decision-makers who ought to be delegates of the local area. He continues that there is no guarantee that this ruling class or body addresses the best mind or the highest or noblest sentiments of the nation. As a result, he created regions of strength for a to solve the mistake of the cutting-edge mind that seeks to establish a mechanical State rather than a living society. He implied that the state is a tool for the shared life to take the place of actual life.

According to him, the State is not a living thing but rather a piece of machinery that operates without consideration, taste, delicacy, or instinct. It makes an attempt, but humankind is meant to evolve and create. He has used the example of State-claimed education to explain this aspect of the exercises that the State owns. The evidence suggests that everyone should receive training. As a result, the State is renowned for being beneficial when creating an educational system because it can ensure education for everyone. The true improvement of people, however, is absurd if the State tries to control their education because in that case, learning will become a way of life and a person won't be able to express their true abilities in the course of regular employment. Thus, the entire course of human growth will be disturbed. In light of this, he "The State tends toward consistency because it is easy to maintain due to its fundamental mechanical character, yet consistency is death, not life.

He continues that true and incredibly durable greatness cannot exist without the singular development. Additionally, it takes individual greatness to attain long-lasting greatness as a matter of considerable importance. The general public cannot produce any long-lasting changes in circumstances without the advancement of humanity, and the single development is the first step in that process. Generally speaking, Sri Aurobindo seeks out deeper, more substantial, and authentic developments. He maintains that the notion of a state, which can provide external or official solidarity, as it were, cannot accomplish this. Additionally, these things do not outweigh



the true direction of human predetermination in a positive, powerful, or profitable way. Tycoons for his actual turn of events, as he indicated. Mankind should be taught and spiritualized together, not merely in its exterior life and body, but also in its inside soul. In light of this, he believes that "the main means that promptly presents itself by which an essential opportunity for gathering can be saved but the unification of mankind accomplished, is to endeavor not towards a firmly coordinated World-State but rather towards a free, versatile, and moderate world association."

Sri Aurobindo acknowledges that the concept of the State has evolved somewhat. The State then tries to justify its presence by determining the general level of economic and creature prosperity in the neighborhood, and even, if everything else is equal. He claims that "it is starting to see the need of guaranteeing the scholarly and, in a roundabout way, the ethical improvement of the entire local area." He is not opposed to the Express's demand that the person commits self-immolation on its unique raised area and give up their freedom of movement in favor of organized mass movement.

According to Sri Aurobindo, the potential of the nation is indisputable more important than the potential of the State. He calls the State a "cruel machine" and a straightforward power apparatus. He stated that if the State did not rely on identification, it would definitely be fake, mechanical, and would perish. He continues to believe that there is a soul in the country but not in the state. As a result, the State's power should be reduced and the country should be considered an important cultural entity.

## **5. Conclusion**

We can therefore assume that his instructive considerations are thorough, especially important, current, and mental in nature. His core teachings can unite the human body, mind, intellect, and soul to accomplish the ultimate purpose of life. He was a remarkable supporter of public education initiatives connected to his formal education. We can achieve public respectability through such a public training program, as well as preserve and enhance our way of life and custom. As a result, the goal of public recreation will be achieved.

In order to advance man from his current situation to a more optimistic future, he involved everyone. He thought about education for someone whose main focus is the growth of the spirit, its abilities, and prospective results. In Pondicherry, he successfully reinforced his vision for humanity during the hour of sadhana. In the end, he created the Sri Aurobindo Global Focus of Training to extend his style of thinking into the Ashram's circle of instruction. This has served as a legitimate research center for putting his norms of thinking into practice in the classroom.

The goal of Sri Aurobindo's approach to education was to cultivate excellence, power, knowledge, and love while covering all aspects of learning, including the mystic, cerebral, profound, physical, and imperative. Every person has some degree of heavenly nature, which is not to be insulted, but the educator needs to help the child feel that dash of heavenly nature because their psychology needs to develop.

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