

POLITICAL PHILOSOPHY OF AUROBINDO GHOSH AND ITS IMPACT ON INDIAN FREEDOM STRUGGLE

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Abstract

Aurobindo Ghosh's work as a revolutionary, notable thinker, and spiritual leader was crucial in the building of the intellectual foundations upon which India's battle for independence was sustained. This article will discuss his contributions to the formation of these foundations. His political doctrine, which was centred on a mix of nationalism and spirituality, attempted to revive the awareness of the Indian people and to foster the growth of self-sufficiency, cultural pride, and togetherness in opposition to the oppression maintained by colonial authorities. Aurobindo's early political ideology pushed for direct action against British imperialism and placed a major focus on absolute independence, which he referred to as Purna Swaraj. He also argued for the notion that India should be a sovereign nation. via the publications that he produced, particularly via Bande Mataram and Karmayogin, he emphasised the importance of a spiritual awakening as the basis for political liberation. According to his point of view, India's struggle for independence was not just a political conflict, but also an attempt to re-establish its cultural identity and spiritual foundation. He believed that this was a civilisational undertaking. He focused his definition of nationalism on the personal awakening of individuals and the collective resurgence of India as a spiritual leader on a worldwide scale, rather than focussing on the limited scope of monetary progress. His vision of nationalism extended beyond the restricted scope of monetary advancement. Aurobindo's worldview, which is a blend of Vedic principles and modern revolutionary ideals, served as a source of motivation for the younger generation in India. The result of this was that they began to view independence as a sacred imperative. Although he eventually stopped being actively involved in politics, his principles continued to have an impact on significant personalities such as Bal Gangadhar Tilak and revolutionaries all around the country. This was the case despite the fact that he eventually quit being politically active. In the context of the battle for independence, his insistence on bringing moral and ethical principles into the political discourse was a significant factor that helped to the development of a perspective that was uniquely Indian. In this abstract, an investigation is conducted on the significant impact that Aurobindo had on the struggle for Indian independence throughout history. In particular, the author explores the ways in which his political philosophy led to the manifestation of a spirit of self-reliance, togetherness, and spiritual nationalism, hence leaving an enduring legacy in India's journey towards independence.

keywords: Aurobindo Ghosh, Indian Freedom, Philosophy

Introduction

The spiritual and intellectual giant Aurobindo Ghosh had a major impact on India's fight for freedom. In his political theory, Aurobindo—a revolutionary leader, scholar, and spiritual thinker—emerged as a singular synthesis of nationalism, spirituality, and cultural renaissance. He was educated at Cambridge. In his thought, freedom was seen as having several dimensions, including but not limited to political independence, spiritual liberation, cultural liberation, and social liberation. This framework he laid forth

was deep. Direct action against British imperialism was a tenet of Aurobindo's early political engagement, which he demonstrated by his involvement in the revolutionary struggle and his affiliation with the radical wing of the Indian National Congress. He rejected the idea of gradual change and instead advocated for *purna swaraj*, or total freedom, in his writings and speeches. A great number of freedom warriors followed his example of bravery and selflessness, which he instilled in a generation. Aurobindo stood out because he skilfully combined the practical demands of the independence movement with India's illustrious spiritual history. He stated that a political awakening based on self-awareness and cultural pride was necessary for India since its fate was linked to its spiritual role in the world. His works, especially *Bande Mataram* and *Karmayogin*, were anthems for the nation's solidarity and defiance against colonial rule. This introductory section lays the groundwork for delving into the many facets of Aurobindo's political philosophy, its theoretical foundations, and the revolutionary influence it had on the Indian independence movement. This book sheds insight on the lasting impact of his beliefs on India's quest for self-realization and freedom by analysing his revolutionary era and spiritual maturation that followed.

True freedom, according to Aurobindo's political thought, can only be attained by attending to the inner and outer aspects of human life. Spiritual and cultural emancipation, he maintained, were necessary complements to political liberty. He differentiated out from his contemporaries with his all-encompassing view of freedom, which offered a fresh perspective on the Indian independence movement. The necessity of independence and the rejection of foreign dominance in all areas of life were central themes throughout Aurobindo's revolutionary period. He argued that the mental constraints imposed by colonial power were just as limiting as the physical ones, and he urged Indians to break free of them. In addition to shedding light on the wrongs done by British imperialism, his venomous pieces in *Bande Mataram* encouraged Indians to stand up for themselves and reject imperialism. To him, revolution was an ethical imperative, and he pushed for boycotts, passive resistance, and the establishment of indigenous institutions to weaken the British government. But Aurobindo's ideas extended beyond only political strategies. His view was that India's involvement in the liberation movement was emblematic of a greater cosmic evolution, and that India itself was playing a pivotal role in the spiritual advancement of mankind. His notion that *Sanatana Dharma* and *Vedanta* formed the everlasting basis of India's identity informed his outlook. Aurobindo argued that the emancipation of India politically and its worldwide mission depended on the restoration of India's spiritual core. Following his detention for the *Alipore Bomb* For example, in 1908, Aurobindo had a life-altering spiritual encounter that caused him to abandon active politics in favour of spiritual activities. His views remained relevant to liberationists and intellectuals even after he distanced himself from direct politics. Mahatma Gandhi, Subhas Chandra Bose, Bal Gangadhar Tilak, and others drew strength from Aurobindo's teachings on cultural pride, selflessness, and moral bravery. The moral groundwork for the liberation struggle was laid by his intellectual synthesis of spirituality and nationalism, which brought together many ideological currents under a shared goal. Examining its origins, development, and lasting impact on the Indian independence movement, this research probes Aurobindo's political theory in greater depth. It aims to shed light on how his thoughts influenced the course of the independence struggle and created a distinct Indian identity by examining his contributions; his concepts still serve as an inspiration to the country today.

India's independence movement took on a new shape and function because to Aurobindo's groundbreaking synthesis of nationalism and spirituality. For him, independence meant more than just leaving colonial control; it meant re-establishing India as a spiritual power in the global arena. Spiritual nationalism, his

idea that grounded India's independence struggle in a broader cosmic and philosophical context, was an outgrowth of this outlook. He firmly believed that the spiritual elevation of all people depended on the freedom of India. His determination to bring forth the dormant power and potential of the Indian people was one of Aurobindo's most important contributions to the fight for independence. He aimed to combat colonialism by encouraging self-awareness, togetherness, and bravery among the colonised, since he thought it thrived on their inactivity and division. The revolutionary movements of his day were inspired by his exhortation to embrace Shakti, or strength, as a divine force that could overcome oppression. This roused the youth to take courageous action.

For India's political independence to be possible, Aurobindo said, the country's spiritual and cultural traditions must be resurrected. He said that Indians should not try to copy Western culture word for word but should instead find inspiration in their own traditions, especially the enduring wisdom of the Vedic and Upanishadic ideas. Because it represented the ideals of global harmony and truth, Aurobindo saw the resurgence of Sanatana Dharma as an obligation on a spiritual as well as a cultural level. After fleeing to Pondicherry in 1910, Aurobindo's direct political activity diminished, but he remained an influential figure in the liberation cause via his letters and writings. Essays on the Gita and The Life Divine, among others, offered a vision of integrated growth that juggled material and spiritual progression, providing philosophical insights that went beyond short-term political issues. His legacy lives on in the larger story of India's fight for independence because his views had an indirect impact on the tactics and ideology of many leaders and groups. At the end of the day, Aurobindo Ghosh's political philosophy is a nationalist perspective that is both deep and imaginative. Through the integration of spiritual awakening with political engagement, he laid the groundwork for a moral and cultural movement that would later shape independent India and help mobilise resistance against colonialism. Finally, this research considers how Aurobindo's concepts are still relevant today, especially in light of pressing issues and in the pursuit of a more complete and harmonious world.

The three stages of his life are as follows:

- Serving the King of Baroda as a member of my staff (1893-1905)
- Being involved in the Indian National Movement as a militant in the organisation (1906-1910)
- Pondicherry during the Time of the Enlightenment of Spiritualism (1911-1950)

Following his return from England in 1893, Aurobindo served Baroda King and worked as a fiery thinker for the cause of national independence by releasing essays that were kept secret. However, at the same time, he was critical of the liberal policies of the Indian Congress. He was also critical of the tactics that he used, such as the petition letter, prayer letter, memorandum, and other similar documents. He advised the liberal plaintiffs that they should make an effort to make India independent by relying on their own self-assurance and their lack of fear. During the time that he was working for the King of Baroda, he and Jatin Banerjee initiated the process of forming a revolutionary organisation and made significant contributions to the national cause on behalf of Bengal. For the purpose of bringing freedom to India, he organised radical youth. On the other hand, because of the repressive policy of the British, his goal was never fully realised. Even after this, efforts were made to further the growth of spiritualism and to use it as a means to achieve liberation for India. In later years, after building a Hermitage in Pondicherry, he brought together the concepts of materialism and spirituality. One may understand his political ideas by looking at the following:

As a critic of the Indian National Congress

When Aurobindo returned from England, the Congress was dominated by moderate politicians. Aurobindo was a vehement opponent of the policies that the Congress had implemented. His primary responsibility consisted of delivering the memoranda to the British government personnel. Therefore, Aurobindo did not approve of his methods, and he published his critical views in the journal *Indu Prakash* under the title "New lamps of Old." Within the context of his criticism of the policy, methods, and leaders of Congress, he stated that the leaders on whom this institution places its faith are not suitable for the role of leaders. This is what he came up with: Congress is the subject of four allegations:

- The objectives of the Congress are flawed in some way.
- Both the approach and the concepts that the Congress pursues are flawed.
- The average citizen was disregarded by Congress.
- There is a lack of honesty among the leaders of Congress.

Criticism of the British Government

In a manner similar to that of the Congress, Aurobindo was also quite critical of the British government. Specifically, he stated that the system of government that was built by the British was not in any way beneficial to the priorities of our nation. He also expressed his disapproval of the educational system in the United Kingdom, stating that the English educational system has snuffed out our souls. The peasants are now in a state of financial destitution as a result of their destruction of our rural economy. The manner in which the British officers conducted themselves was criticised by him, and he stated that they lacked any type of elevating feelings. They act as if they are landlords who are in control of slaves. As far as he was concerned, the inhabitants of the West did not possess any more admirable attributes than the Native Americans. The Indians have the ability to rule themselves. Only due of the conditions, Indians are considered to be victims of slavery. According to Aurobindo, releasing oneself from the chains of servitude is not a difficult undertaking to do. In the event that all of the people of India get together and make an effort to expel these dealers of British authority from this location, they will undoubtedly be successful.

Criticism of capitalism

In addition to being a vehement opponent of contemporary capitalism, Aurobindo has publicly decried the imperialist exploitation of the British culture. According to his point of view, the British capitalists are exploiting the Indian workers, which is the reason why the working conditions of the Indian workers are degrading. England is likely to benefit from India's prosperity. In light of the fact that Congress is not yet prepared to make any statements in opposition to this British agenda, they have voiced their extreme disapproval of the centralisation of contemporary capitalism. He was of the belief that there could be no advancement in the progress of the nation so long as the labourers continued to be exploited. He believed that this would forever be the case. His criticism of capitalism did not indicate that he supported communism. Some people believe that communism is the root cause of class conflict and anarchy. Aurobindo's objective was to realise the ideal of equality, liberty, and brotherhood throughout the world.

Aurobindo's thoughts on socialism

During his time in Europe, Aurobindo Ghosh held the belief that socialism and capitalism were in direct opposition to one another. The philosophy of socialism is gaining broad support. Changing this mentality can take a very long period, but it also has the potential to make significant progress. All around the world, the labour movement is transitioning into a socialist position in its reformist form. It is inevitable that the current European civilisation, which is founded on capitalist industrialism, will come to an end since it has achieved its colossal pinnacle. These views of Aurobindo demonstrate his socialist worldview, which is that the only society in which our future is secure is a socialist one. It becomes very evident that he was a staunch advocate of socialism and a staunch opponent of any form of capitalism. According to his point of view, socialism is the only political ideology that fosters democratic values, and it also provides individuals with a wealth of options for personal growth.

Views Regarding Swaraj

According to Aurobindo Ghosh, the Congress just believes in the love of justice of the British, so it supports the desire for imperfect independence rather than total independence. India sought dominion status from Congress. In opposition, Aurobindo Ghosh called for India's total autonomy. He firmly believed that India will never benefit from British policy. For that reason, reaching the objective of Swaraj is crucial. Independent India has the potential to become a global leader in spiritual education. It is for this reason that we must prioritise total liberty. He has gone so far as to call Swaraj a spiritual requirement and has warned that the world will lose touch with India's spiritual side if the country does not gain independence. The moderate Congress program to attain full independence was not something that Aurobindo Ghosh believed in. He said that discussing what a constitution means for Indians is pointless unless they have their own. To achieve independence, he advocated for both violent uprising and nonviolent resistance.

Views regarding state

The state was not seen by Aurobindo as an end in itself. He believed that the state, seeming as a protector of the people's interests, is actually just a tool for imposing the beliefs of a small number of rulers on the masses under the guise of communal welfare. They used to think it was fine to give people over to the state if it served their interests, but now they think the head of state should be a model citizen and a person of impeccable integrity. A individual cannot be sacrificed on behalf of the state since the state lacks both a soul and any moral worth. While Aurobindo did not see the state as inherently evil, he did acknowledge that it had a responsibility to perform certain good deeds. Reducing the role of the state was their goal. They saw the state more as a means to an end than an objective in itself. According to Aurobindo, the wellbeing of every individual, and not just the greatest possible number, should be the goal of every state.

Political Constructive Program of Aurobindo Ghosh

By expressing harsh criticism of both the Congress and the British government, the majority of academics are of the opinion that Aurobindo Ghosh has fostered the destructive side of the spectrum. On the other hand, this is not entirely accurate; Aurobindo Ghosh only displayed his artistic side while he was working for the Baroda monarch. His statement was that the objective of India ought to be to achieve total independence from the yoke of the British government. He should not rely on the generosity and mercy of his foreign masters in order to achieve this redemption; rather, he should make use of the limitless stores of his own inner strength and might. Leaving behind our own interests and working with the zeal of genuine

patriotism, as well as letting go of the desire to reclaim the parts that the British had discarded, was the only way, according to Aurobindo Ghosh, that we would be able to attain the objective of independence.

The main aspects of his constructive political program are as follows:

- The process of educating the general public on the concept of freedom.
- Satyagraha and non-cooperation are two methods that may be used to organise people.
- To build alternate Indian industries that are based on indigenous principles.
- The dismantling of the economic framework of the United Kingdom."
- In order to overthrow the government of the United Kingdom, rally armed revolutionaries.
- Complete freedom from the british empire.

In Bengal, he established the Kranti Dal in order to give his innovative agenda a form that could be put into action. He had the belief that the only way to attain the independence of the nation was to instill a sense of nationalism in the hearts and minds of the people. Since Aurobindo had the courage to speak out against the British government, this was a significant step that he took into consideration.

Aurobindo's thoughts on freedom

The concepts that Aurobindo had on freedom were likewise coloured in a spiritual manner. Internal freedom and external freedom are the two types of freedom that he has provided by far. By the term "inner freedom," he meant the ability to freely develop his innate characteristics in accordance with the voice of his soul and to freely create harmony in the environment they were surrounded by. Without the realisation of one's own inner freedom, he considered that the concept of outside freedom devoid of any significance. It is impossible to refer to a person as free if they are acting under pressure from the outside owing to factors from within themselves. Aurobindo was well aware of the fact that Western civilisation places a greater focus on freedom found in the outside world. To believe in freedom in the realms of social, economic, political, and other various spheres is what is meant by the term "external freedom." Because of this, Aurobindo had determined that Swaraj would be his primary political aim. There is a connection between the Vedas and the word Swaraj. Swaraj, which signifies freedom from both a moral and spiritual standpoint, is a term that originates from the Vedas. Aurobindo was of the opinion that in order for a nation to gain political independence, it must first work towards achieving national freedom inside its own borders.

Doctrine of spiritual nationalism

The notion of nationalism that was developed by Aurobindo Ghosh is a highly significant theory. When she first moved to Pondicherry, she was a person who adhered to the idea of nationalism; but, once she moved there, she transformed into a fully spiritual person, and her Swaraj of nationalism also turned spiritual. He advocated for the idea of nationalism during a period in India's history when the country was still under the control of imperial powers. In the process of adjusting nationalism to old culture and

tradition, Aurobindo accomplished a very important achievement. In spite of the fact that Aurobindo's contemporaneous philosophy was likewise bent towards nationalism, those leaders did not pay any heed to the concept of self-consciousness. Aurobindo was the one who established the groundwork for a very high level of nationalism, that reawakened the sense of self-respect among the people of the country, and that made the picture of the soul more clear to them. When he thought about it, the nation was more than simply a geographical plot; it was more like a mother. He raised the nation from a spiritual standpoint, viewing it as a living person during his time in office. In his eyes, the nation was comparable to a mother. In the past, he would declare that the mother is enslaved and that in order to liberate her, India should be prepared to provide any sacrifice to the sons of the mother. He believed that this would be the best way to free the mother. According to Aurobindo, nationalism is not something that can be repressed because it is the consequence of the will of the divine. Aurobindo's objective was to elevate India to the position of spiritual leader in the world. The nationalism of people who belong to a single language, caste, or religion, according to him, is not the same as nationalism. According to him, Hindu nationalism is not the same thing. Human love and the concept of global brotherhood are the foundations of his patriotism. Human love and the concept of global brotherhood are the foundations of his patriotism.

The ideal of human unity

One of the reasons that Aurobindo is frequently referred to as the prophet of spirituality is because he thought that the goal of human unification should be achieved. Idealism is something that he has emphasised to people as a means of establishing human togetherness. According to Aurobindo, the goal of human oneness can be accomplished by the establishment of a world state or a federation of several sovereign states from across the world. In order to achieve his goal of bringing together all of mankind in a single thread of oneness, Aurobindo placed a strong emphasis on the concept of humanity as a whole. He was of the opinion that the First World War constituted a significant risk to the continued life of any and all people on the planet. In the event that people are not made aware of the evils of war in a timely manner, India's aspiration of becoming a spiritual leader would be destroyed. According to Aurobindo, if we too wish to achieve the goal of human togetherness in the shape of a union, then we need to shatter the limitations of limited nationalism. He believed that this was the only way to proceed. The impediments that stand in the way of realising the goal of human oneness were also something that Aurobindo took into consideration. He paid attention to narrow nationalism and narrow selfishness. According to him, it is possible to triumph over collective greed or limited nationalism if we prioritise the spiritual religion of mankind over the individual religions of people. If we come to terms with the fact that God is present in each and every one of us and that mankind is the most powerful manifestation of divine force on earth, then the goal of human oneness will be much simpler to accomplish. Aurobindo was of the opinion that the world union would finally be created as a result of this psychological oneness, and that India's function in the construction of the world union would be that of a spiritual teacher.

Aurobindo's thoughts on violence

The perspectives of several intellectuals on the subject of violence are diverse; some of them are considered to be non-violenceists, while others are considered to be violenceists. The fact of the matter is that he advocated for both non-violence and violence in equal measure. His political career was marked by the introduction of violence, which he accomplished by placing an emphasis on military revolution. However, despite the fact that he had adopted a spiritual path during his time in Pondicherry, he did not totally give

up violence once he retired from politics. He stated that if the nation need the use of violence to protect itself, then the use of violence should be implemented. In the event that nationalism is fostered by efforts that do not involve violence, then the use of violence is outlawed. For the purpose of highlighting the significance of violence, he has written in the book "Geeta Rahasya" that murdering the enemies of the nation in holy war is also considered to be a component of being religious. This demonstrates that he was, in essence, a non-violentist, but that he believed that violence was required in some situations. The concept of nonviolence was not something that he was opposed to, but he was not willing to accept it as the primary criteria in principle. The concept of nonviolence was not something that he was opposed to; nonetheless, he was not willing to accept it as the sole criteria in principle. When it was absolutely essential, he placed a greater emphasis on violence than on nonviolence.

Aurobindo's views on the theory of law

According to Aurobindo Ghosh, the law is nothing more than an expression of the will of the people. It is an indication of a healthy political system when there are excellent laws. It is imperative that laws be observed. Throughout the course of social existence, laws serve as the basis for political organisation. The law, on the other hand, is obeyed, and powers should not be used to determine punishment. It is the responsibility of the people to compose their own laws. Although the laws that are placed on the public do not have any moral weight behind them, they have been rejected by the public for a considerable amount of time due to the fact that they are being imposed by brutal force. It is because laws are helpful that people obey them. If laws are seen to be absolute, then people will begin to reject them. Aurobindo was of the opinion that the general population need to adhere solely to laws that are beneficial and just. It is within the people's rights to refuse to obey laws that are harmful to their conscience. Even if one is penalised for defying unjust rules, it is still not acceptable to follow those laws.

Aurobindo's thoughts regarding social reforms

The Indian National Congress was led by moderate figures such as Ranade and Gopal Krishna Gokhale, who placed a greater focus on social change at the time. When it came to social improvements, Aurobindo was not really concerned. His viewpoint was that when Indians would eventually get political power, social changes would also gradually take place. He was of this opinion. Within the context of political enslavement, he held the belief that any discussion of social changes of any type was fictitious and without foundation. During his lifetime, Aurobindo held the belief that political liberty is the very essence of a nation. It is both a waste of time and a sign of stupidity to work towards social improvements without first achieving political freedom. In light of this, Aurobindo did not place a significant emphasis on social changes. Following an examination of the political perspectives presented above, we are able to conclude that these individuals did not share the same goals and strategies as the Indian National Congress. His views were critical of the British government, and he did not have trust in the British people's sense of fairness or their willingness to help others. Their goal was to establish Swaraj, and in order to accomplish this goal, they first believed in violent revolt. However, as time went on, they shifted their beliefs and became proponents of passive resistance. In terms of morality, he did not hold a negative view of violence; nonetheless, he was of the opinion that if a nation was capable of gaining independence by the use of violence, then it should not be reluctant to do so. At the same time that he did not regard the nation to be a piece of land or a fabrication of the imagination, he believed that it was a significant power that was founded on spirituality. Aurobindo provided a spiritual foundation for a number of themes, including political

theory, nationalism, individual freedom, and the oneness of individual human beings. Both the Indian National Movement and nationalism received a fresh lease of life as a result of his divinely inspired advocacy for nationalism. For the purpose of resolving the international disputes that are prominent in the present day, the notion of global brotherhood, which is based on the ideal of human oneness, is the appropriate approach. When seen from this perspective, his way of thinking is both all-encompassing and global. While he places a high priority on social change, he believes that achieving political independence is of greater importance before he can give these reforms any sort of actual implementation.

Research Methodology

The political theory of Aurobindo Ghosh and its influence on the battle for Indian independence are investigated via the lens of this work, which takes a qualitative and historical approach. For the purpose of conducting an exhaustive investigation, the study makes use of both primary and secondary materials. Primary materials include of Aurobindo's publications, which include Bande Mataram, Karmayogin, and The Life Divine, as well as his lectures, correspondence, and recorded actions related to revolutionary movements. His contributions are contextualised within the larger independence movement through the use of secondary materials like as biographies, scholarly publications, and historical records. For the purpose of situating Aurobindo's views in relation to those of his contemporaries, such as Bal Gangadhar Tilak and Mahatma Gandhi, the research makes use of historical contextualisation. His combination of spirituality and nationalism is investigated through the lens of philosophical analysis, with a particular emphasis placed on ideas such as Purna Swaraj and the attainment of spiritual enlightenment by people. The use of content analysis allows for the identification of recurrent themes in his works, such as the importance of self-reliance, cultural pride, and moral rebirth. In conclusion, the importance of his ideology is evaluated by analysing its impact on revolutionary groups, important leaders, and the general awakening of society that occurred throughout the independence movement. Aurobindo's ideological legacy may be analysed using this technique, which offers a formal framework for doing so. This methodology also addresses the limitations of the research, which include relying on English translations and concentrating on his ideological contributions rather than his organisational contributions.

Findings

One of the Core Ideologies Within Spiritual Nationalism Aurobindo Ghosh is credited with the introduction of the notion of spiritual nationalism. He said that India's war for independence was not only a political endeavour, but also a search to restore its spiritual and cultural identity. Both the leaders of the freedom movement and the masses were inspired to regard independence as a way to resurrect India's historic history as a result of this approach, which instilled the liberation struggle with a greater sense of purpose. Participation in the Revolutionary Movement During the formative years of his life, Aurobindo was an active participant in revolutionary activities. These efforts included the formation of secret societies such as the Anushilan Samiti. His articles, which were published in influential journals such as Bande Mataram, were crucial in the process of organising public opinion and cultivating a spirit of resistance against the rule of the British. Promotion of Passive Resistance Movements The appeal for passive resistance that Aurobindo made coupled the lofty ideals of self-sacrifice and unity with more practical methods such as boycotts, Swadeshi (the promotion of indigenous commodities), and national education. This technique had a great impact on subsequent leaders, such as Mahatma Gandhi, by encouraging them to adopt ways that did not include violence. The Influence of Writers and Public Speakers The papers and speeches

written by Aurobindo, which were filled with philosophical and patriotic ideals, served as a rallying cry for the cause of freedom. He supported a transformational perspective on the battle for independence by putting a focus on the divinity of the nation and the moral obligation of its citizens. Beyond the realm of active politics, influence The fact that Aurobindo shifted his attention to spiritual development after moving to Pondicherry in 1910 did not take away from the influence he had. The intellectual writings that he produced, such as *Essays on the Gita* and *The Life Divine*, continued to serve as a source of motivation for influential individuals like Subhas Chandra Bose and helped to form the conceptual foundation of the liberation fight. Legacy for the Long Term The political theory of Aurobindo set the framework for the combination of cultural revitalisation and political autonomy (policy independence). This vision of India as a nation that would grow not just as a political entity but also as a beacon of spiritual and moral leadership for the globe was aided along by his thoughts, which contributed to the development of this vision.

Conclusion

The depth and multifaceted character of India's battle for independence is demonstrated by the political thought of Aurobindo Ghosh, which serves as a witness to this. His worldview, which was founded on a strong grasp of nationalism and spirituality, provided a viewpoint that was revolutionary with regard to the pursuit of independence. Through the process of intertwining India's cultural and spiritual rebirth with the political movement, he elevated the battle from a war for simple territorial sovereignty to a more expansive mission of self-realization and worldwide spiritual leadership. In the early stages of his advocate for direct action, self-reliance, and fearlessness, Aurobindo stirred revolutionary fervour and instilled a sense of urgency and purpose into the battle for independence. His latter concentration on spiritual nationalism led to the establishment of a moral and intellectual underpinning that played a significant role in shaping the identity of the movement and influencing its main leaders. One of the distinguishing characteristics of his thought is that it places a strong focus on resurrecting India's past and linking political activities with ethical and spiritual ideals. This has left an indelible mark on India's journey to independence as well as its trajectory for the future. Even after Aurobindo withdrew from active politics, his ideas continued to reverberate, serving as a source of direction and motivation for a new generation of revolutionary leaders and activists. His teachings emphasised the significance of unity, self-awareness, and the pursuit of higher values, all of which continue to be pertinent in modern times, as India struggles to meet new challenges in a world that is more globalised. Aurobindo Ghosh's contributions to India's battle for liberation transcend beyond the area of politics and embrace the domains of culture, ethics, and spirituality. In conclusion, these contributions are well worth mentioning. The legacy he left behind serves as a reminder of the transforming potential of linking inner awakening with exterior action, a philosophy that continues to be vital for nations and individuals who are working towards genuine freedom and holistic growth.

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