



IMPACT ON INDIA FREEDOM STRUGGLES

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ABSTRACT

Among his many accomplishments, Aurobindo Ghosh was a real Yogi, a profound philosopher, a liberation warrior, and an exceptional educationist. He was a multidimensional mind. His path began with him becoming a political thinker, and he eventually evolved into a spiritual integralist. Shri Aurobindo also made significant contributions to the process of bringing about improvements, with the goal of providing the next generation with improved educational systems and concepts. Within the context of this study, it has been said that it is concerned with his engagement, specifically how his philosophy of life and social psychology impact spiritual education. The ideas of educational philosophy on mind, knowledge, intelligence, and consciousness, which are an extremely important component of spiritual education, have also been discussed in this article. He is of the opinion that humans are the creators of their own destinies, and that education is a significant instrument for accomplishing this goal.

Keywords: freedom fighter, Education, Sri Aurobindo's Vision

INTRODUCTION

As a major Indian nationalist, independence warrior, philosopher, yogi, and guru, Sri Aurobindo Ghosh or Ghose was one of the most influential figures in Indian history. He became a member of the Indian national movement in order to fight for independence from British domination. He created his own perspective on the progression of humanity and the growth of spirituality. The transformation of human life into divine life is the overarching concept that runs throughout Aurobindo's body of work.

It is possible to consider Shri Aurobindo (1872-1950) to be a part of the Renaissance of the 20th century. He was a person who pondered and introduced many distinctive educational ideals to the world. A special education degree was earned by Shri Aurobindo during his studies at Cambridge University. His birthplace was in Kolkata. He was capable of analysing the evolution of humans and societies. He was a guy who lived his life according to Vedantic and Upanishad principles. He was an idealist.

Shri Aurobindo upheld an educational philosophy that was suitable for the Indian people. This philosophy was not only a continuation of the past; rather, it was geared toward the development of the talents of Indians, which ultimately led to the construction of her immortal spirit and her own self-existent existence.

His conception of education encompasses not only the acquisition of basic information but also the acquisition of a variety of various forms of information. He emphasises the importance of education by stating that its primary purpose is to develop the capabilities of the human intelligence and spirit. According to him, the information that will be made available to students would result in the attainment of divine life, not only for the nation but also for the individual and the people, and it ought to be the objective of every institution that identifies itself as a national institution.

Specifically, I would want to examine the educational ideas and the writings of Aurobindo, whose works will be of great assistance to all of us in comprehending the landscape of actual education. The majority of educators and philosophers of education in Western countries attempted to interpret educational theories not only as simple ideas that were less concerned with actual practice, but rather as a genuine structure and framework that offered practical instructions for educational practice.

Objectives of The Study

The following is a list of our goals for this research project:

to recognise the factors that are responsible for strengthening various aspects of education in Shri Aurobindo's philosophy in order to comprehend the principles of freedom Struggle, teaching aims of education, political, transaction, school, Politics to Spiritualism, curriculum, a relationship between teacher and pupil, discipline, and other related topics.

Sri Aurobindo: Early Life, Family and Education

Aurobindo Akroyd Ghose was the name that was given to him at the time of his birth. His parents have the intention of providing him with a European-style upbringing. The Loreto Convent School in Darjeeling was the institution that they chose to enrol him at. At the age of seven, he was dispatched to England in order to finish his education there. After completing his education, he attended King's College in Cambridge. In addition to that, he had acquired knowledge in a number of foreign languages, including Greek, French, Italian, German, Latin, and Spanish. 1892 was the year when he returned to India.

In the test for the Indian Civil Service, he was successful. On the other hand, he has decided not to join since he does not wish to work for the British government. The year 1893, however, was the year when he took a position in the Baroda state service. During his thirteen years of employment, he worked his way up to the position of principal at the Baroda State College. He was able to read the Vedas, the Upanishads, epics, Marathi, Gujarati, and Bengali, in addition to learning Sanskrit. Bengali was his native tongue. In 1901, he tied the knot with Mrinalini Basu. He was the leader of the party of nationalists that was active during the partition of Bengal (1905-1912). Following that, he was promoted to the position of editor at the nationalist Bengal daily known as Vande Mataram. Additionally, he was incarcerated in the year 1908, and then, two years later, he escaped British India and sought sanctuary in the French colony of Pondicherry, which is now known as Puducherry. During his time at this location, he committed himself to the creation of "integral yoga" for the remainder of his life. The spiritual transformation of life on earth was the goal he set for himself.

The Patriot

On the year 1906, Aurobindo resigned from his post as the Principal of India's first National University, which was located in Calcutta, and instead became involved in political activities. After taking part in India's fight for independence from the British, he quickly rose to prominence as a result of the patriotic editorials he published in *Bande Mataram*. He became, in the words of CR Das, "the poet of patriotism, the prophet of nationalism, and a lover of humanity" for the Indian people. In the words of Netaji Subhas Chandra Bose, he became "a name to conjure with." However, Lord Minto, the Viceroy of India, referred to him as "the most dangerous man we have to reckon with."

In addition to being a fearless advocate for independence, Aurobindo was a staunch supporter of the idealism of the Leftists. He forced the enslaved Indians to emerge from their lethargy and opened their eyes to the dawn of freedom. He also inspired them to awaken from their stupor. In a short amount of time, the British placed him under confinement and held him in custody from 1908 till 1909. This year of isolation, on the other hand, turned out to be a blessing in disguise not just for Sri Aurobindo but also for individuals all over the world. It was when he was incarcerated that he had the epiphany that each individual should strive to become a completely different creature and also make an effort to establish a holy existence on earth.

Aurobindo's Aim

Not the creation of any religion, the establishment of a new faith, or the establishment of an order was his goal; rather, he sought to achieve an inner self-development through which every human being might see the oneness that exists in all things and acquire a higher awareness that would bring forth the godlike qualities that are already in man.

Role in the Indian freedom Struggle

In the beginning of his political involvement, he placed a strong focus on the necessity of obtaining complete independence from the government of the United Kingdom. During the time that he was working for the Baroda government, he made contributions to the publication known as "*Indu Prakash*" and secretly made contact with various resistance groups in the states of Bengal and Madhya Pradesh. After the declaration of the division of Bengal in 1906, he made the decision to relocate to Kolkata at their last destination. In the public eye, Aurobindo advocated for non-cooperation and passive resistance against the rule of the British. However, behind closed doors, he was actively involved in covert revolutionary actions and contributed to the development of a revolutionary environment inside the nation.

Bagha Jatin, Jatin Banerjee, and Surendranath Tagore were among the young revolutionaries that he encouraged when he was in Bengal. He developed relationships with revolutionaries and motivated them. Additionally, he played a significant role in the establishment of a number of youth clubs, one of which being the Anushilan Samiti. Dadabhai Naoroji was the leader of the Indian National Congress at the annual session that took place in 1906. He was a participant in that session. Together with others, he contributed to the development of the fourfold goals of the national movement, which were Swaraj, Swadesh, Boycott, and national education. 1907 was the year that he launched the daily newspaper *Bande Mataram*.

1907 was the year when the Congress broke apart as a result of a conflict between moderates and radicals. Aurobindo took the side of radicals and helped Bal Gangadhar Tilak in his political career. Following this, he embarked on a lengthy journey to the cities of Pune, Baroda, and Bombay in order to educate people and garner support for the national cause. May of 1908 saw him taken into custody by the British authorities in connection with the Alipore Bomb Case. After being held in solitary confinement for a period of one year, he was eventually freed. After being released from prison in 1909, he began publishing new works under the names Karmayogin (in English) and Dharma (in Bengali). He eventually came to the realisation that he was not intended to lead the liberation movement when he was incarcerated in Alipore. As a result, he gradually shifted his focus to a more mystical and philosophical way of life, which then led to the beginning of this new path of spiritual awakening.

Pondicherry, which was a French colony at the time, was the location where Aurobindo Ghosh made his covert relocation to begin a new life in April of 1910. The practice of solitary yoga, which Sri Aurobindo referred to as "Integral Yoga," was something that Sri Aurobindo did regularly for a period of four years at Pondicherry. This was the beginning of his journey toward spiritual growth and progress. It was his contention that spiritual activities are of utmost significance in the process of human transformation into a divine creature.

Pondicherry (1910–1950)

Within the confines of Pondicherry, Sri Aurobindo devoted himself to the pursuit of his philosophical and spiritual interests. In 1914, following a period of four years spent practicing yoga in isolation, he launched a monthly intellectual publication known as Arya. As of 1921, this journal has discontinued. After many years had passed, he went back and made some changes to these pieces before they were finally published in book form. This magazine was responsible for the publication of a number of book series, including The Life Divine, The Synthesis of Yoga, Essays on The Gita, The Secret of The Veda, Hymns to the Mystic Fire, The Upanishads, The Renaissance in India, War and Self-determination, The Human Cycle, The Ideal of Human Unity, and The Future Poetry. These book series were derived from this publication. In the beginning of his time spent in Pondicherry, there were just a few followers. However, as time went on, the number of followers increased, which ultimately led to the establishment of the Sri Aurobindo Ashram in the year 1926. Beginning in 1926, he began to sign his name as Sri Aurobindo, with the surname Sri being the honorific that is most widely used.

Shri Aurobindo's Views on Education

Shri Aurobindo always thought about the education matter in India. He received quite good knowledge from Cambridge, and he also works as a professor in the Bengal National College from 1897 to 1906. So he came to know the need in the education field and its depth. And he had hopes in the young who can bring great changes in this area. He trusted that youth can give their good contribution to rebuilding the nation. He gave his brief definition for it.

Any nation that uses simple previous experiences and makes use of the present has a better nation. If any nation does not use the past knowledge has no friend for the national development. By forgetting the present, we can win the present battle of life. So it is necessary to save for India that it has kept knowledge, noble thought and good character in its immemorial past. We must acquire for her best knowledge and

should have better teaching methodology to develop humanity. All these should have integrated with the good self-reliance spirit to make up a human and not a lifeless machine. He likes the British education system a bit in India that he used to call it a mercenary and soulless system which is sufficient for making incapable the Indian brain. All Indian students have so much potentiality which is not cared due to lack of an appropriate system of education. He wanted to courageously make a good path in India. By birth maximum, rich Indians can have better knowledge and mankind is waiting with the previous knowledge and extending their present and the potentiality of the future which can be accomplished by the National Education system. It can be accomplished by the lifeless routine and its narrow and sightless spirit and mechanical methods. It can only be developed by the light and hope of its resurgence.

Maximum young Indians are isolated from their deeper roots and cut off from their rightful heritage. He has often found himself in the curious position of explaining to some of them the symbolic meaning of an ancient Indian myth, for instance, or worse, of having to narrate the myth itself. Again, a French or English child will be given at least some impression of cultural identity, whatever its worth, but here, in this country which not long ago had the most living culture in the world. Here, all children are given only hodgepodge cooked in other countries and pickled in India. It means, there is much irrelevant principle. Sri Aurobindo put it: Ancient India's culture, attacked by European modernism, overpowered in the material field, betrayed by the indifference of her children, may perish forever along with the soul of the nation that holds it in its keeping.

The significance of physical and moral education

To achieve intellectual or spiritual enlightenment, one must first have a healthy physique, according to Sri Aurobindo, who was trying to bring about a synthesis of Western and Eastern educational thought. Physical education, in his view, is more than just teaching the body how to work together; it also helps students build confidence, poise, and an appreciation for aesthetics. Beauty, in his view, is the ultimate goal that material existence must achieve. According to Aurobindo, "the physical part of it cannot be left aside" if the goal is to achieve "total perfection of the being." This is because the body is both the theoretical foundation and the practical tool for this pursuit. The end goal of physical education should be the attainment of physical perfection, or at least the highest level of perfection that human technology can achieve. Consequently, "a development of the physical consciousness must always be a considerable part of our aim, but for that the right development of the body itself is an essential element." Health, strength, and fitness are the basic necessities, but the physical frame itself must be the finest possible.

It is detrimental to human advancement, according to Aurobindo, to educate the intellect apart from the perfection of the emotional and moral character. Providing enough moral instruction for the school and university is challenging, he concedes. He draws a line between the two and declares that teaching one's intellect is different from teaching one's heart. He worries that moral education textbooks will lead students to think mechanically and artificially about lofty topics, and he knows that anything mechanical and artificial can't work for good. The heart is not the intellect, and training the mind does not always enhance the heart. Therefore, it is a folly and a deception to try to make boys moral and religious by teaching them from moral and religious textbooks. Sri Aurobindo believes that a man may best develop his moral character by "habituating himself to the right emotions, the noblest associations, the best mental, emotional and physical habits and the following out in right action of the fundamental impulses of his essential nature." Any effort to force youngsters to conform to a specific mould or follow a predetermined

course of action in the name of moral and religious instruction is fundamentally cruel and insincere. What a man accepts and loves becomes his true personality; everything else is an illusion.

However, racial corruption results from a failure to prioritise religious and moral instruction. Sri Aurobindo advocates for the use of suggestion rather than imposition in moral education. He asserts that "suggestion and invitation, not command and impose," should be the primary guidelines for moral education. One should "therefore be given practical opportunity as well as intellectual encouragement to develop all that is best in the nature," as Aurobindo puts it, "so that he may model the ideal behaviour for his sons to emulate." This may be achieved by daily conversation and reading. The Rajayogic (a branch of yoga) approach of samya ma (self-control), rejection, and substitution might help him overcome negative traits, habits, and badsamaskaras (behaviour patterns), whether they manifest in his mind or body.

Aurobindo argues that individuals should not be discouraged but should instead be encouraged to view their negative traits as symptoms of a curable illness. They should be able to replace falsehood with truth, fear with courage, selfishness with sacrifice and renunciation, and malice with love. You can't write off immature virtues as flaws. In Aurobindo's view, religious teachings are meaningless unless practiced, and the only surefire way to get ready to live a religious life is via various forms of sadhana, or spiritual self-training and exercise. Many people's minds are shaped by the rituals of prayer, adoration, and ceremony; these practices, while not made an aim in themselves, greatly aid in spiritual development; and when neglected, other types of devotion, meditation, or religious obligation must be substituted. If this were not the case, religious instruction is pointless and perhaps best left unsaid.

Sri Aurobindo's Vision

The independence of India came into being on August 15, 1947. "Indeed, on this day I can watch almost all the world movements which I hoped to see fulfilled in my life time, though then they looked like impracticable dreams, arriving at fruition or on their way to achievement," Sri Aurobindo said in a profoundly important message delivered on that day, describing his five dreams—his vision. In the first place, there was the idea of a revolutionary movement that would unify and liberate India. Even though India is now a free nation, she has not yet attained unity. The separation must end, and India will unite in the end, for doing so is essential to the country's future glory.

Another aspiration was for Asia to rise up and free her people so that she might once again play a pivotal role in the development of human civilisation. A new Asia has emerged, with certain regions enjoying or experiencing complete freedom while others continue to fight for their independence. A global-union was the third dream, and it was to provide the groundwork for a better, more noble, and more equitable society for all people. A new sense of unity will engulf humanity. An other aspiration has already taken root: India's spiritual gift to the globe. A growing amount of Indian spirituality is making its way to the United States and Europe. The last aspiration was an evolutionary leap that would bring humanity closer to enlightenment and help them overcome the challenges they've faced ever since they started fantasising about ideal societies and flawless individuals.

Actually, Sri Aurobindo's conviction that one may summon a spiritual power to elevate any action and bring forth its unlimited, miraculous potential was one of the most alluring aspects of his vision. Nobody cared if you were a politician, a writer, a sportsman, or a businessman. In this upward evolutionary trend,

everything and everyone was involved. He believes that getting away from it all in a hermitage or some other form of isolation is not the way to encounter the Divine. Invoking the Infinite and the boundless possibilities in every moment of life is the way to bring and express spirituality.

From the vantage point of the Supreme, everything is a part of this cosmic progression and upward movement; from his point of view, everything is a part of an inward awakening of awareness. The fact that people failed to understand this evolutionary process was, of course, the biggest issue. That is why Sri Aurobindo appeared; he showed us what was hidden and gave us hope for the future. That is the Avatar's ultimate goal: to show humanity a better way of life through a glimpse of a new potential. For him, it was about showing us the light at the end of the tunnel, the prospect of a life with the Divine here on Earth. In his view, we would all play an active role in our individual and society's progress, as well as the evolution of the cosmos, if we could only discover and make use of the Spirit that is already inside us and involved in our lives. So, we could have a role in shaping humanity's fate.

Whether at work, at home, at our businesses, or in the social institutions in which we are involved, he insisted that we may elevate all aspects of our life by incorporating the spiritual dimension into the physical, vital, and mental aspects. This progressive evolutionary process was to encompass all aspect of existence, then! Every single object and every single person would be included. The killer, the tyrant, and the promiscuous lover were all participants in the greater drama. Reason being, no matter how dire things seem right now, there is always room for improvement and advancement. In order for any object to reveal its boundless latent potential, it is necessary to awaken its mind and soul.

By doing so, we transcend the limits of our own perception of what is feasible. We triumph over life's obstacles and limitations. We have come to realise that the last barrier is not external, but rather inside. That shifted the entire equation of life and altered its dynamics. That ushered in an era of boundless opportunity, ushering in a brand-new frontier, planet, and future. If a country can learn from its mistakes and build on its successes in the here and now, it will be far better off than its competitors. No nation can progress toward its goals if its citizens refuse to draw on their collective wisdom from the past. We can win this war of life by ignoring it. That is why it is crucial to preserve for India the wisdom, virtue, and integrity that have always been a part of its culture. In order to advance as a species, we need to obtain the most up-to-date information and implement more effective educational practices. A person, not a lifeless machine, would have consisted of all of these things plus a healthy dose of self-reliance.

He used to think the British education system in India was enough to make Indian brains incompetent, and he was right—it was mercenary and soulless. Because there isn't a suitable system of education, all of India's pupils are wasting their immense potential. He aspired to boldly forge a decent path in India.

The lasting impact on India's freedom struggle

The criticism that Aurobindo advanced against moderate politics had a significant and long-lasting impact on the fight for India's independence. His thoughts had an impact on a generation of independence fighters, who thereafter chose more forceful strategies to challenge the authority of the British government.

When it came to formulating their own radical methods, leaders such as Bal Gangadhar Tilak, Lala Lajpat Rai, and Bipin Chandra Pal—collectively referred to as the "Lal-Bal-Pal" triumvirate—drew inspiration

from Aurobindo's critique. Even more recent figures, like as Subhas Chandra Bose and Mahatma Gandhi, absorbed aspects of Aurobindo's focus on self-sufficiency and public mobilisation in their own unique ways.

Following Aurobindo's rejection of the moderate method of pursuing progressive reforms within the colonial system, the Congress finally adopted the notion of "Purna Swaraj," which translates to "complete independence." This concept was very much in line with Aurobindo's rejection of the moderate approach.

CONCLUSION

On the basis of this, we are able to draw the conclusion that his educational ideas are all-encompassing, very pertinent, contemporary, and psychological in character. Through his holistic education, he is able to bring together the human body, mind, intellect, and soul in order to fulfil the complete purpose of life. In addition to his complete education, he was a strong advocate for the national education system, which goes hand in hand with his education. We are able to attain national integrity, maintain and promote our culture and traditions, and do this through the implementation of such a national education system. Reconstruction of the nation will be accomplished as a consequence of this.

In order to elevate man from his current status to a more promising future, he included everyone of them. It was his idea to create an education that would be tailored to the specific needs of each individual, with the primary focus being on the development of the soul, including its capabilities and potentials. While he was in Pondicherry for his sadhana, he was actively involved in working to improve his vision for humanity. As a last step, he established the Sri Aurobindo International Centre of Education at the Ashram, which allowed him to bring his philosophy into the realm of education. In the field of education, this has been serving as a genuine laboratory for the incorporation of the concepts that underpin his philosophy.

With regard to education, Sri Aurobindo believed that it should encompass all elements of education, including the psychological and mental, the spiritual, the physical, and the vital, and that it should be accomplished by cultivating beauty, power, wisdom, and love. Therefore, according to him, every individual possesses divinity to some degree, which is not something that should be insulted; nevertheless, the teacher should assist the kid in experiencing that touch of divinity, and the child's intellect must be formed as they develop.

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