The Concept of Nation Building in the Epistolary Writing of Sri Aurobindo Ghose.

The Indian tradition of spiritual awakening in the beginning of twentieth century got greatest spiritual leader named Sri Aurobindo Ghose. He had been outstanding student of western education system and at the same time find inclination in Eastern philosophy. Aravind Acroyd Ghose, as the King’s College Register mentions the name of a student who could win several prizes and medals in the fields of Greek Iambics and Latin Hexameters, later on emerges as one of the pioneers in the field of Indian Writing in English. There are very few examples which reveal such adroitness in the character of a patriotic leader of the twentieth century. Sri Aurobindo, therefore can be called as the patriotic spiritual leader in whom one can find a unique combination of Western education system mingled with Eastern spiritual wisdom. At the very early stage of his life Sri Aurobindo could experience the harsh realities of Western life. With the help of letters and cuttings of Newspapers send by his father he came to know about the real India and British policies towards his motherland. As a nationalistic leader he could pioneer several nationalistic ideas, which later on proved to be the pillars of Indian struggle of freedom. He can be considered as one of the first persons who raised their voices for total independence of India. As the nationalistic leader he was strong believer in the greatness of India, its glorious traditions, its warrior community and its ultimate capacity to stand for entire humanity. To concretize such thought and belief he could bring out best of the examples from the history.

The Vision to Construct:-

The worth of any leader mostly depends on his vision for the people whom he is leading. There may be several other aspects from the perspective of leadership which are added to the qualities of a good leaders but the vision to see the brighter future in concrete terms is one of the most essential quality of a real leader. To evaluate the quality of Sri Aurobindo’s leadership one can discuss his application of natural law of creation for the development of the nation, his views about the foundations of nation building, his desire to reconstitute the cultural, social and economic India, the role of education in nation building, the process of divine man.
making, the faith in the unique quality of Indian minds, his vision for Indian politics, his perception that how a media can play role in nation construction and even his unwillingness to build until there is proper foundation reflects his clear vision as the unique leader of the Indian freedom struggle.

Sri Aurobindo was gifted poet since his childhood. He had inclination towards poetry from the days at King’s College. The same poetic inclination can be observed from his editorials of various newspapers and journals. In Bande Mataram of 17th December, 1907, he reveals his poetic craftsmanship while explaining how a nation would emerge as spirit in life formation and,

Then it is a law that all energies are forced to direct themselves, consciously or unconsciously, willingly or against their will, to the supreme work of the time . . . so now when the waters of a people’s life are stirred and the formation of a great organic Indian state and nation has begun, the same law holds.\(^{282}\)

‘To direct’ such ‘energies’ in the dimension of Indian independence before arrival of Sri Aurobindo people like Tilak and Gokhale prepared the ground. Sri Aurobindo himself, while writing obituary of Lokmanya Tilak for *Independent* mentions that,

The Creations he left behind him were a new and strong and self-reliant national spirit, the reawakened political mind and life of a people, a will to freedom and action, a great national purpose.\(^ {283}\)

The significance of ‘the Creation’ later on reflected from the works of all the major freedom fighter including Mr. Gandhi and Aurobindo himself.

Sri Aurobindo at the time of taking the physical departure of Tilak on the spiritual ground explains that the compelling spirit of him is ‘now free from our


human and physical limitations.’ In the works of his predecessors we find the glimpses of his spirit which ultimately endowed freedom to the country.

Similarly considering Swaraj as ‘the life belt’, Swaraj the pilot, Swaraj the star of Guidance for future of India Sri Aurobindo categories Swaraj of his mother nation as the panacea of worldwide anarchies at the same time reminds of India’s molding role for entire human civilization as,

India is the guru of the nations, the physician of the human soul in its profounder maladies; she is destined once more to new-mould the life of the world and restore the peace of the human spirit.

It becomes obvious when one witness the horrible events of contemporary gulf countries be it Syria, Iraq or Afghanistan, one realizes the worth of ‘the peace of the human spirit’ which in real sense is the most demanded medicine for the diseased and terrorized world.

On the other hand when Sri Aurobindo focuses upon the nation construction of his motherland he enumerates three major ‘works before’ him. Thinking about the firm future of the nation when Bipin Chandra was released from the jail in 1908 he mentions new impetus to the movement. For him they must take place at any cost. They are as,

The first work is to revive courage in the hearts of the people. . . . The next work is to give a stronger impetus to the boycott. . . . The Third thing to be done is to spread National Education. . . .

Along with all such demands he asks for serious effort to raise funds for the national activities as well. The practicality of imposition makes his stand clear that it was not only ideological perception of the nation but at the same time it had something to do with things like economy as well. The following national leaders of the India pursue the same path with few additions and deletions, but more or less they followed the guidelines of Sri Aurobindo to construct the nation.

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284 Ibid.
Similarly his vision to reconstruct the nation on the basis of cultural, social and economic foundations can be observed from his letters. In a letter to one of his most intimate friend, Motilal Roy he clarifies that the core idea of his patriotism is surrounded by few significant objects such as,

As you well know, I am identifying myself with only one kind of work or propaganda as regards India, the endeavor to reconstitute her cultural, social and economic life within larger and freer lines that the past on a spiritual basis.287

The clear cut map to reconstitute India, ‘the cradle of humanity’ on the basis of ‘her cultural, social and economic life within larger and freer lines’ reflects the open minded observation of a spiritual guru, who advocates the practical way for construction of the nation. The clear cut indication for ‘larger and freer lines than the past on a spiritual basis,’ makes us aware about his comprehensive vision for the mother nation. Similarly, at the time of talking about ‘building up of a nationality’ in India he takes the cultural focus of Mr. N. N. Ghose and his three precious unities such as, ‘a single language, a single race, a single religion.’ The same such argument was followed in several arguments of makers of modern India. Even the political thinkers had to ponder upon the issue of ‘single language’ to find better future for the generation to come.

As far as the matter of ‘a single race’ is concerned he comes very close to Dr. Babasaheb Ambedkar especially while he wrote an essay ‘the Unhindu Spirit of Caste Rigidity’. He clearly indicates the guide lines for Indian nationalism by taking a direction from Tilak as,

In the ideal of Nationalism which India will set before the world, there will be an essential equality between man and man, between caste and caste, between class and class. . .288

The same such idealism for nation to be build sustained in the constitution of free India. Be it is the philosophy of Mr. Gandhi, Ambedkar or Sardar Patel all

reflects the glare of this ‘essential equality.’ On the other hand talking about the soul of India and how to awaken it Sri Aurobindo in his inclusive way of thinking writes that it will lead to demand something from the religious and political life of the nation. The need of religion and politics in India will lead to have vital and real forces and will play its role in the process to,

Reconstruct our society, recreate and remold our industrial and commercial life and found a new and victorious art. Literature, science and philosophy which will be not European but Indian.\textsuperscript{289}

The search for ‘a new and victorious art’ was celebrated by the world especially by awarding ‘literature’ of Rabindranath with noble prize and knighthood. It was certainly ‘not European but Indian’ in its true essence. In the same way while talking about the ideal of the \textit{Karmayogin} Sri Aurobindo compares the process of nation building in India with the divine duty as,

A nation is building in India today before the eyes of the world so swiftly, so palpably that all can watch the process and those who have sympathy and intuition distinguish the force at work, the material in use, the lines of divine architecture.\textsuperscript{290}

From the practical evaluation of the ‘nation’ ‘building in India’, one comes to know that by liberating one fifth of entire population of the globe one is actually serving the universal commands and walking into ‘the lines of divine architecture.’

On the other hand we find equally stringent rules and regulations which make the map for the modern India unique in comparison of other nations of the world. According to Sri Aurobindo the process of rationalizing India as a nation free from British Empire would be the ‘great victory for the world’. At the same time he is not ready to work for the nation until proper foundations are laid as he shares his vision with his mentor,

\textsuperscript{289}Ghose, Aurobindo. Letter. ‘The Awakening the Soul of India’, \textit{Karmayogin} 26\textsuperscript{th} June, 1909: Print.

\textsuperscript{290}Ghose, Aurobindo. Letter. ‘The Ideal of the Karmayogin’, \textit{Karmayogin}, 19\textsuperscript{th} June, 1909: Print.
For I am determined not to work in the external field till I have the sure and complete possession of this new power of action; -- not to build except on a perfect foundation.\(^{291}\)

One more reason he enumerates for his determination for ‘not to work’ is the difficult ‘new circumstances’ where he finds ‘enemy in the house as well as an enemy outside’. For which he opines that the immediate need of the movement is the unity of the nation. As a political leader he had been perhaps the first leader, who clearly emphasized on the unity of the nation as,

When once we have succeeded in organizing our present scattered forces, the spirit of progress, once awake, will work for us and through us giving us greater following and strength till the work of building up the nation becomes so evidently ours that the whole country will range itself under our standard. Then and only then will that unity becomes possible which can create a nation.\(^{292}\)

The idea to organize the ‘Scattered forces’ comes very close to all the following nationalist leaders of Indian struggle of independence. His emphasis upon the ‘unity’ ‘which can create a nation’ authenticifies his vision because freedom of India become possible only after ‘unity’ of various segments.

At the same time his idea to resist also reflects his strong advice for the nation construction. Sri Aurobindo with all his strong desire for a strong nation opines that,

Passive resistance cannot build up a strong and great nation unless it is masculine, bold and ardent in its spirit and ready at any moment and at the slightest notice to supplement itself with active resistance. We do not want to develop a nation of women who know only how to suffer and not how to strike.\(^{293}\)

The need of an hour for present India is to have a regiment of youth which knows ‘how to strike’ at the right moment. Such ‘strikes’ can remove the stigma of corrupt politics after sixty years of independence. It is ‘active resistance’ of youth

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\(^{292}\) Ghose, Aurobindo. ‘The Future and the Nationalists’, Bande Mataram, 22\(^{nd}\) April 1908: Print.

only which could bring the drastic change in Indian Politic of the present times. Even belated we are now walking on the path of Sri Aurobindo.

The deep concern about the nation and its uprising kept on jolting him even after being settled down at Pondicherry. In one of his letters to the editor of the *New India* he reveals his worries about education, the base of nation building in a revealing manner as,

National Education is, next to self Government and along with it, the deepest and most immediate need of the country, and it is a matter of rejoicing for one to whom an earlier effort in that direction gave the first opportunity for identifying himself with the larger life and hope of the Nation, to see the idea, for a time submerged, moving so soon towards self-fulfillment.294

It is this lesson of ‘identifying’ oneself ‘with the larger life and hope of the Nation’ that played its significant role in accomplishment of the dream for independent India. Further he adds to the same matter by observing that ‘the widening gains of the present and large potentiality of her future’ can be obtained only with the help of a system of National Education. The regiments of epigones implemented such idea successfully in the form of *Rastriyashala* throughout the nation. As the visionary Sri Aurobindo could see the future of nation in exceptional way as he opines that,

As we act now, so shall the reward of our *karma* be meted out to us, and each call of this kind at such an hour is at once an opportunity, a choice, and a test offered to the spirit of our people.295

The burgeoning employments of Indian born students all over the world reflect ‘the rewards of our Karma’ only. In present context such developments of Indian National Education has been given the prime most significance in the Annual Budget of the Government of India. Similarly, in his advice to National College students Aurobindo clarifies his intention behind establishing such institution on the nationalistic agenda. Here he reveals his vision in a miniscule but later on it was

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295Ibid.
applied by his descendents at macro level. In Aurobindo’s opinion the foundation of college is based upon the idea as he reveals,

When we established this college, and left other occupations, other chances of life, to devote our lives to this institution, we did so because we hoped to see in it the foundation, the nucleus, of a nation, of the new India which is to begin its career after this night of sorrow and trouble, on the day of glory and greatness when India will work for the world.296

To ‘devote’ someone’s whole life just for the sake of educational institution reveals the worth of education in the process of making a nation which will stand by the world to make it a better place for humanity to flourish. Following it he reveals in a nut-shell that this process of man making is ‘to build up sons for the motherland to work and to suffer for her.’297

Moving one step further in the same direction Sri Aurobindo reveals his concerns about the National Council of Education. For him the institution in the year 1910, was ‘convicted itself of entire incapacity’ to grasp the meaning of the movement ‘or create the conditions of its success.’ Further he suggests that for majority of its members that it is,

…Merely an interesting academic experiment in which they can embody some of their pet hobbies to satisfy a general vague dissatisfaction with the established University system.298

Such ‘interesting academic experiments’ can be observed and analyzed by observing the contemporary malversations in the institutes of higher studies in the nation. For such conditions he says that ‘They are really shutting off the steam, yet expect the locomotive to go on.’299

Likewise, one can observe that Sri Aurobindo’s concern about the National Education was deeply rooted in his practical experiences be it is his meritorious

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297 Ibid.
299 Ibid.
academic achievements in Britain, experience of teaching at Baroda, National College, Calcutta or as the prominent nationalistic leader for freedom of the India. He gave utmost priority to the National Education. That is to say just next to Swaraj it holds his priorities of the nation.

Such process of ‘man making’ for him with the several empirical experiences transmutes into the process of ‘making a divine men’. For which first of all he observes prevailing shallowness of Indian spiritualism. In one of his letters to Motilal Roy he reveals his pity upon the situation and reveals his futuristic idea as,

My business is now not man-making, but divine man-making. My present teaching is that the world is preparing for a new progress, a new evaluation.  

Such ‘new evolution’ would take place under the guidance and leadership of India only. The reason has been revealed by the predecessor of Sri Aurobindo, by Swami Vivekananada when he talked about materialistic nuisance of the world and worth of knowledge as,

Trampling on every privilege and everything in us that works for privilege, let us work for that knowledge which will bring the feeling of sameness towards all mankind.  

The ‘feeling of sameness towards all mankind’ is the only factor that has lead a movie like 12 Years A slave to win the most prestigious prizes for the categories of international movies of approximately after a time span of a century.

Similarly, focusing more upon the person who will lead India Sri Aurobindo suggests that there would be great responsibility on his shoulders. He opines that,

The men who would lead India must be catholic and many-sided . . . He will be in short the summary and grand type of the future Indian nation which is using to reshape and lead the world.

The quality of being ‘many-sided’ and ability to ‘reshape and lead the world’ are the clear cut indicators to reveal catholicity of Sri Aurobindo’s vision about not only India but also for entire humanity, which would be ‘lead’ by the ‘Divine men.’

At the same time political upheavals of India would provide a kind of opportunity to know about political acumen of Sri Aurobindo. In one of his letters to Motilal Roy he talks about loyalist to the British Government and passive resistance as,

Gandhi’s loyalism is not a pattern for India which is not South Africa, and even Gandhi’s loyalism is corrected by passive resistance. An abject tone of servility in politics is not ‘diplomacy’ and is not good politics. Our position is different and our aim is different, not to secure a few privileges, but to create a nation of men fit for independence and able to secure and keep it.\(^{303}\)

The ultimate aim ‘to create a nation of men fit for independence and able to secure and keep it’ reveals not only the far sighted vision of Sri Aurobindo but also imperfection of ‘Servility’ which has enslaved this nation for more than two hundred years. Similarly it is the servile mindset of leaders only which has raised question against the security of the nation time and again.

As a pioneer of the Concept of Swaraj for nation, Sri Aurobindo reveals the essential base for the idea having political history of the nation as a reference as,

Nothing should be allowed to distract us from the mighty ideal of Swaraj, National and Pan-Indian. . . the work which Sri Krishna began, which Chandragupta and Asoka and the Gupta Kings continued, which Akbar almost brought to realization, for which Shivaji was born and Bajirao fought and planned.\(^{304}\)

Following such historical evidences for the ideal of Swaraj, Sri Aurobindo delineates the specific conditions for the ideal of Swaraj. It has been one of the

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\(^{304}\) Ghose, Aurobindo. The Village and the Nation, Bande Mataram 8th March, 1908: Print.
foundational perceptions in the direction of constructing an independent nation. He strongly recommends that,

We must make the nation what the village community was of old, self-sufficient, self-centered, autonomous and exclusive—the ideal of national Swaraj.\footnote{Ibid.}

Moving one step further in the same direction Sri Aurobindo observes India from the international perspective as, “The position of India makes her the key of Asia.”\footnote{Ghose, Aurobindo. ‘India and the Mongolian’, Bande Mataram 1\textsuperscript{st} April, 1908: Print.} Further from the political point of view he observes that “Her freedom is necessary to the unity of Asia.”\footnote{Ibid.}

On the other hand when talking about degraded philosophical knowledge of Indians, Sri Aurobindo mentions that very few Indians would be there who would have ability to understand age old native philosophy on their own. The reason behind such degradation he mentions is that of blind dependence on the second hand interpretations only. For him there can be the rise of nation only when every individual have proper understanding of one’s own philosophy of existence. As a part of Solution in this dimension he suggests media to play its role in awakening the prerequisite thirst by saying ‘The Arya presents a new philosophy and a new method of Yoga’. His articles and elaborations given in the Arya substantiate his argument and supported the national psyche by its journalistic contributions.

Thus, by observing his ‘vision to construct a nation’ in the form of natural law of creation, by reconstituting its cultural, social and economical aspects with the help of necessary foundations such as education and process of ‘Divine man making’, the victim for national politics and role media in the process of constructing a nation proves him pioneer of several ideas which later on successfully supported Indian Freedom Struggle and even after independence supported the process of nation making as well.
On The Theory of Nationalism:

Nationalism in India as we have seen is the outcome of so many aspects coming together. Aurobindo added his unique colors to the picture of such unique journey of patriotism. Writing for the autobiographies of the Nations John Ruskin has rightly observed that,

Great nations write their autobiographies in three manuscripts the book of their deeds, the book of their words, and the book of their art. Not one of these books can be understood unless we read the two others. But, of the three, the only trust worthy one is the last.\(^{308}\)

In-case of autobiography of India one name which is present in all the ‘three manuscript’ is the name of Aurobindo, as a man of action he compelled the British Government to issue arrest warrant against him several times. As a man of Words, his articles and writings encourages the spirit of India since last century. And as a man of art he could successfully revive dormant states of Indian arts and presented it on the world stage as it became one of the essential schools of art in the world.

In the late nineteenth century the trust of English educated Indian intellectuals gradually started fading away from the Colonial Raj. Earlier they had shown greater sympathy and feeling of collaboration with the same Raj. The reasons which played major role in the change of perception were the realistic questions in front of them such as,

1) Why there were Wars (all around the Globe)?
2) Why the Queen established her direct rule (after 1857)?
3) Why the Company which came to India with only 68,000 pounds, became one of the richest company of the world after working with India in short duration of time and at whose expense?

The prominent leaders amongst all such intellectuals were educated in England. Aurobindo as one of the brightest amongst them chose the way to sacrifice all that he had for his mother nation. One can observe his nationalistic endeavors by observing his nation first theory, deconstructing the wrong theories, the demand of equality, and

personification of the nation as the living body and by his earnest search for the person who would lead the nation. Observations of all such aspects make him one of the pioneers who laid the foundational stone of Indian nationalism.

From the earlier stage of his professional life we can observe that Sri Aurobindo was not a conventional leader. As the unconventional leader he reveals his aspirations for nationalistic activities in his one of the letter to his father-in-law as,

I am afraid I shall never be good for much in the way of domestic virtue. I have tried, very ineffectively, to do some part of my duty as a son, a brother and a husband, but there is something too strong in me which forces me to subordinate everything else to it.  

The element called ‘something too Strong’ in him later on ‘forces’ entire nation ‘to subordinate everything else to’ love for mother nation. It is his aspirations to make the nation free with the concept of *Swaraj* that leads all the protégés who followed him. It not only imbued nation with the patriotic tinge but also infused the nationalistic leader with the spirit of sacrifice. In one of his editorials ‘The Life of Nationalism’ he transfuse such spirit by observing that,

Nationalism is a divinely appointed *Shakti* of the Eternal and must do its God-given work before it returns to the bosom of the Universal Energy from which it come.  

Similarly, he sacrifices everything for such ‘God-given work’. It is but natural that such ‘Universal Energy’ always helps the people with humanitarian lead. The independence of India reveals the involvement of same such ‘Universal Energy’ only.

Going one step further in the same direction he opines that Nationalism is ‘practical faith and gospel’ for Indians. To justify it he explains that Indian ‘must live as a nation first’ before they can live for humanity. In a sense nationalism becomes practical or rational faith for Indians as,

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The nation is the chosen means or conditions through which we rise to
the higher syntheses; God is humanity, God in all creatures, God in
Himself and our self.\(^{311}\)

The path to ‘higher syntheses’ that leads to search ‘God is Humanity’
ultimately makes us one with God Himself. It makes us aware about his learning of
Bhagawat Gita. He internalizes the message of Bhagawat Gita which says,

\[
\text{mamaivamso jiva lake jivabinato sanatanah I}
\]
\[
\text{manah – sasthanindriyani prakrtisthani karshti II 7 II}
\]

( It is an eternal portion of Me that becomes the Jiva in the world of living
creatures and cultivates the subjective powers of Prakriti, mind and the five
senses.)\(^{312}\)

Similarly, considering all the living entities as His ‘eternal fragmental part’
ultimately unites entire humanity with the thread of Divinity. With the ambition to do
good for entire humanity he first wishes to strengthen the mother nation. For him it is
in the DNA of every Indian to do good for and to have sympathy for each and every
living and non-living objects of the world. Therefore Sri Aurobindo opines that,

For this reason national independence is absolutely necessary to
national growth, there can be no national development without national
liberty.\(^{313}\)

This ‘National Development’ if one analyses from the practical point of view
caters to one fifth of the entire globe. Naturally, good for this nation would stand good
for the majority population of the planet earth. As a nationalistic leader with
phenomenal perception Aurobindo could visualize service of humanity in the service
of his motherland. Accordingly he categorizes Nationalism as a religion in one of his
most effective speech as,

Nationalism is not politics but a religion, a creed, a faith. I say it again
today, but I put it in another way. I say no longer that Nationalism is a
creed, a religion, a faith; I say it is the Sanatan Dharma which for us is

\(^{313}\) Ghose, Aurobindo, Letter. ’Shall India be Free?’, Bande Mataram, 29th April, 1907: Print.
Nationalism. The Hindu nation was born with the \textit{Sanatan Dharma}, with it moves and with it, it grows.\textsuperscript{314}

It ultimately instills the spirit of nationalism in the form of religion which is founded on the ultimate good of humanity. Further going one step ahead he finds the development of human life in India and its base founded in the village life. According to him the village life was the only life which provided initial stage for politics and social life in India. According to him,

Hindus allowed the village to live to itself, the clan to live to itself, the province or smaller race-unit to live to itself. \ldots The Kshatriya clans fought and married and made peace among themselves, and were the only political units out of which a nation might have been built.\textsuperscript{315}

Sri Aurobindo in very simple way reveals the pith of nation building process of India from the days of the past. But at the same time when there comes the matter of belief in the possibility of nationalism he does not reserve his angst against anyone. In answer to Mr. N. N. Ghose’s argument that ‘Nationality was possible everywhere except in India’ he expresses his strong deconstructive spirit by saying that the three aspects such as a single language, a single race and a single religion is required for nationality. There in Europe he opines that,

As for unity of race there is not a single one of the European nations which is not a compound of several races, except, possibly, the Scandinavian peoples. In England up to the present day the Celtic races preserve their separateness and distinct individuality.\textsuperscript{316}

In the same way present day demand for multicultural societies, which consists people from various races and various countries has been considered as one of the most essential aspects for the development of any nation. Similarly, as a man of both national and international knowledge, Sri Aurobindo could see to it that when Sri

\textsuperscript{314} Ghose, Aurobindo, ‘The Uttapara Speech.’ Uttapara, Bengal, on 30\textsuperscript{th} May, 1909. Address.
\textsuperscript{315} Ghose, Aurobindo, Letter. ‘The Village and the Nation,’ \textit{Bande Mataram}, 8\textsuperscript{th} March, 1908: Print.
\textsuperscript{316} Ghose, Aurobindo, Letter. ‘The Three Unities of Sankahritala,’ \textit{Bande Mataram}, 31\textsuperscript{st} August, 1907: Print.
Pherozshah Mehta was thinking that he was preparing a death-blow for Nationalism, ‘he was only preparing the way for a Nationalist awakening in Gujarat.317

Similarly, the base for such ‘Nationalist awakening’ would lay down by the equality and unity among the nationals. According to Sri Aurobindo it is one of the core issues of entire struggle for Nation building. Beginning with the fundamental national rift especially among Hindus and Muslims he finds solution in a unique way by explaining the solution with practical argument. First, he tries to explain that why Mohomedans are always in search of separateness as,

The Mohomedans base their separateness and their refusal to regard themselves as Indians first and Mohomedans afterwards on the existence of Great Mohomedan nations to which they feel themselves more akin, in spite of our common birth and blood, than to us.318

The emphasis upon ‘common birth and blood’ reveals the ultimate answer to all the Islamic separatists of the Nation. It can be perhaps called the panacea of the contemporary nationalistic issues when Kasmiris and Mohomedans from other parts of the nation are demanding for their separate nation. As a part of solution of such matter Aurobindo explains the way out as,

Our ideal therefore is an Indian Nationalism, largely Hindu in its spirit and traditions, because the Hindu made the land and the people and persist, by the greatness of his past, his civilization and his culture and his invincible virility, in holding it, but wide enough also to include the Moslem and his culture and traditions and absorb them into itself.319

Such ‘an ideal of Indian Nationalism’ and its ‘spirit’ are suggested only when it is open enough’ to include the Moslem and his culture and traditions’. The ultimate solution has been explained by Aurobindo with the basic practical solutions. They are equally applicable till the day when nation has not moved a bit in the right direction. Similarly he visualizes the positive developments in the negative activities of other leaders. Such as in case of juggling of Sir Pherozshah Mehta especially in case of

317Ibid.
Surat Congress, Sri Aurobindo opines that by doing it ‘he was only preparing the way for a National awakening in Gujarat.’

At the same time he emphasis upon the necessity of equality and unity inside the nation. For him it was ‘United we stand divided we fall.’ Looking towards the history of India and its units such as Hindu, Maharashtra and Rajputana on one side and Mohomedans on other Sri Aurobindo opines that ‘under modern conditions India can only exist as a whole.’ Further, while talking about the country, Swadesh, which would be the base of nationality, he opines that it would be a country where ‘Mohomedans and Hindu live inter mingled and side by side’. For him,

The Mohomedans base their separateness and their refusal to regard themselves as Indians first and Mohomedans afterwards. . 320

It would solve the problem for the seamless synthesis of all the units of the nation. Until there is unity inside the nation, it cannot come out with the strong answer to European exploitations. He believes that,

The foundation of nationalism is the country - not race, religion or anything else, but the country alone. 321

The reason he reveals is both politically as well as socially proved to be right throughout the world by various theorists such as Benedict Anderson, Ernest Gellner, Hans Kohn and Anthony Gidden. For him the union of various races will definitely forge a single, strong and invincible nation. For the sake of fraternity, he suggests every possible way such as through negotiation, force or appeasement, communal divisions or any other way possible to unite the children of mother nation.

If one tries to look at unique qualities and significant symbolism of Indian freedom fighters, one has to remember that it was the personification of the nation as a mother. The mother inspired her sons to stand out in any circumstance for sacrifice. It is one of the significant qualities that differentiate the Indian nationalism from the nationalism of the Europe. Sri Aurobindo in one of his significant essays ‘The Life of Nationalism’ explains four seasons of life-development for a nation. The first season

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320 Ghose, Aurobindo, Letter. ‘The Hindu Sabha.’ Karmayogin 6\textsuperscript{th} November, 1909: Print.
according to him represents quasi-secret growth; the second period stands for the struggle of the idea to live, of furious persecution, of miraculous persistence and survival. Similarly, the third period stands for the season of triumph and the last and the fourth season stands for rule and fulfillment. For the last season he exemplifies the life of Krishna at Dwarika ‘when the victorious idea lives out it potent and unhindered existence. .’

Similarly, at the time of talking of the ideal of the Karmayogin Aurobindo compels all the freedom fighters to sacrifice themselves for the sake of divine mothers as,

Believe in Her, serve Her, lose your wills in Hers, your egoism in the greater ego of the country, your separate selfishness in the service of humanity.

The faith and devotion for mother nation ultimately leads to ‘the service of humanity.’ At the same time it becomes significant to know that such personification and the idea of nationalism born from where and when? According to Aurobindo, it was not born in the pandal of Congress, nor in the Bombay Presidency Association, nor in the Committees of wise economists and scholastics reformers ‘nor in the brains of Mehtas and Gokhales, nor in elocution of Surendranaths and Lalmohans, nor under the hat and coat of the denationalized apes of English speech and manners’ but,

It was born like Krishna in the prison house, in the hearts of men to whom Indian under the good and beneficent government of absolutism seemed an intolerable dungeon. .

For him it was not born in the zones of comforts but in the hearts of conflicts. The spirit of nationalism leads him to write certain articles which were seized by the British Government and were not produced during his life time. In one such article, ‘The Bourgeois and the Samurai’ he talks about The New Nationalism in India. He opines that it is a life force and more than that it is a rebirth such as,

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325 Ibid.
The new Nationalism is a creed, but it is more than a creed; it is a method, but more than a method. The new Nationalism is an attempt at a spiritual transformation of the nineteenth century Indians . . . It is the rebirth in India of the Kshatriya, ‘the Samurai.’

Such attempt of ‘spiritual transformation’ only could instill the spirit of ‘Kshatriya’ in the hearts of Indian freedom fighter. It was this spirit only which could make the British Empire to rethink their policies regarding India.

At the time of evaluating the role of Indian journals Sri Aurobindo mentions that whether it is Bande Mataram, New India, Yugantar, Nabasakti, or the Sandhya all of them have only and only goal in front of them. That is to rejuvenate the slumbering spirit of the nation as, in the same such spirit of immemorial past,

India of the clouded but fateful present, India leonine, mighty, crowned with her imperial diadem of the future, a common spirit of enthusiasm, hope, the desire to dare and do all things so that our vision of her future may be fulfilled greatly and soon. This is the heart of Nationalism.

The ‘desire and dare to do all things’ for the sake of mother nation is according to Sri Aurobindo ‘the heart of Nationalism.’ He has been perhaps the only Indian leader who could see the future of Nationalism not only in the Indian elements but in the best aspects from the world over. As if he is practicing the mantra of Rigveda which opines,

*Aano bhadra kratavo yantu viswataha II*

(Let the noble thoughts come to us from all the dimensions)

- *Rigaveda 89.1*

Similarly, for Sri Aurobindo Indian nationalism in its true sense welcomes best of the thoughts from the all possible dimensions of the world. It would not shut

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326 Ghose, Aurobindo, Letter.’ The Bourgeoisie and the Samurai.’ written between 1906 and 1907, the manuscript was seized by British Government at the time of his arrest in May 1908. It was not published during Sri Aurobindo’s lifetime. Aurobindo Ghose Papers. National Archives: New Delhi.
327 Ghose, Aurobindo, Letter.’The Heart of Nationalism.’ the manuscript was seized by British Government at the time of his arrest in May 1908. It was not published during Sri Aurobindos lifetime. Aurobindo Ghose Papers. National Archives: New Delhi.
its door to the West just because the British Empire belongs to the West. For him it is
Indian tradition since the past and it should be carried on till the eternity as he clearly
mentions,

Nationalism has been hitherto largely a revolt against the tendency to
shape ourselves into the mould of Europe; but it also be on its guard
against any tendency to cling to every detail that has been Indian.328

The ‘guard against’ the tendency to cling to everything that is ‘Indian’
represents the quintessential quality behind the glory of India. In the same direction,
while talking about the ideal of Swaraj, Sri Aurobindo asks for no hatred for any other
nation or of the administration (which was established in India at that time. For him
the ideal of the nation is,

Our ideal of patriotism proceeds on the basis of love and brotherhood
and it looks beyond the unity of the nation and envisages the ultimate
unity of mankind.329

In an ‘open’ letter Aurobindo openly describes the ultimate goal of his
patriotism which is ‘the ultimate unity of mankind’. Along with such ideal he
compares resurgence of Indian nationalism with the resurgence of the Aryan race, the
Aryan character, the Aryan teaching and of ‘Aryan dharma’330 itself. Similarly in his
article on ‘The Hindu Sabha’ Aurobindo analyses various opinions on Indian
Nationalism. It is here that he discusses the opinion of Sir Pratul Chandra Chatterjee,
who was naturally hailed as the natural leader of Punjab Hinduism and of Lala Lajpat
Rai who ‘struck a higher note’ on Hindu Nationalism. Out of them Aurobindo learns
that ‘under modern conditions India can only exist as a whole.’331

In one of his open letters to countrymen Aurobindo talks about a public man
who would perform his duty for India. He enumerates the qualities of that person and
along with that he also mentions that ‘the situation of the Nationalist party is difficult
but not impossible.’ Talking about the qualities of that custodian Aurobindo opines
that the man, would consist below mentioned qualities such as,

330 Ghose, Aurobindo, Letter. ‘National Resurgence’ Translated from Bengali, Karmayogin 18th
September, 1909: Print.
Calm in the midst of calamity, hopeful under defeat, sure of eventful emergence and triumph and always mindful of the responsibility which they owe not only to their Indian posterity but to the world.\textsuperscript{332}

The mindfulness of ‘responsibility’ not only about ‘Indian posterity’ but also for ‘the world’ itself reveals the priorities for Aurobindo.

Thus, one can evaluate various aspects related to the theory of Nationalism such as, Nation First, Comparison between nation and village, deconstruction of wrong theories, nation as a living entity, birth of nationalism in India and clear cut vision for the person who would lead the nation reflects the unique nationalistic vision of Sri Aurobindo.

\textit{Significance of Epistolary Writing:-}

It becomes interesting research to find significance of epistolary writings from the epistolary communication itself, especially, when the writer is one of the most prominent leaders of the Nation. One can try to evaluate the importance of letter writing for the nation building and use of various secret codes, along with the limitations of epistolary communication when one analyses the letter written by Sri Aurobindo Ghose.

In the matter of Aurobindo’s sudden departure from Chandernagore the Government had targeted Sister Nivedita, that she helped him in the process. According to them Sister Nivedita was the person who advised Aurobindo ‘not to hide’ but to leave British India and work from ‘outside’. In this regards Aurobindo did not accept the advice and said that he would write an ‘Open Letter’ which according to him make the Government would give up the idea to take any action against Sister Nivedita, it appeared in the \textit{Karmayogin} under the title of ‘My Last Will and Testament.’ The last point of the letter clearly reflects the mindset and the skill of the writer. The point is,

\begin{quote}
A system of co-operation which will not contravene the low and will yet enable workers to proceed with the work of self-help and national
\end{quote}

efficiency, if not, quite so effectively as before, yet with energy and
success.333

The ’system of cooperation’ which does not suppose to ‘contravene the low’
but still it will ‘enable’ the ‘workers’ in the dimension of ‘self-help’ and ‘national
efficiency’. In real sense it reveals the idea about resistance, but at the same time
resistance under the permitted laws only. It reflects the roots of the most effective
nationalistic movement that is called the Passive Resistance.

Similarly, the close reading of telegrams about a planned political reception
also reveals some of the significant nuances of secrets that communicative skills
employed by revolutionaries during the days of struggle. The Telegrams from
Aurobindo Ghose and Chittaranjan Das, to Kaminikumar Chanda, and from
Aurobindo Ghose and Rabindranath Tagore to Muktear Library goes like,

JOIN PALS RELEASE DEMONSTRATION NINTH HELP
PURSE WIRE AMOUNT.334

[2]

CELEBRATE PAL DEMONSTRATION NINTH HELP PURSE.
WIRE AMOUNT.335

[3]

CELEBRATE DEMONSTRATION NINTH. HELP PURSE. WIRE
AMOUNT.336

[4]

333 Ibid.
334 Ghose, Aurobindo Rabindranath Tagore, “To Chittaranjan Das, Kaminikumar Chandra, Silchari to
Muktear Library, Netrakara: Ghose, Aurobindo, Autobiographical Notes and Other Writings of
335 Ghose, Aurobindo, Harrison Road, Calcutta, “To Satyendra Basu, Jamini Sen”, Chittagong : Ghose,
Aurobindo, Autobiographical Notes and Other Writings of Historical Interest, Pondicherry: Sri
336 Ghose, Aurobindo, Harrison Road, Calcutta, “To Chidambaram Pillai, Ramaswami Iyer,” Tanjor: :
Ghose, Aurobindo, Autobiographical Notes and Other Writings of Historical Interest, Pondicherry: Sri