CELEBRATE DEMONSTRATION NINTH. HELP PURSE. ALY ALSO FRIENDS. WIRE AMOUNT.\textsuperscript{337}

[5]

PLEASE JOIN DEMONSTRATION NINTH THROUGHOUT MAHARASHTRA HELP PURSE. WIRE AMOUNT.\textsuperscript{338}

The reading between the lines of these Telegrams leads one to the vibrancy of revolutionary zeal of Sri Aurobindo along with other prominent leaders of India. With the help of these telegram one thing comes to our notice, is that such phenomenal personalities had clear cut understanding about each other and without any kind of more explanations they could convey their thoughts to each other very easily. At the same time their communication was beyond the lexicon of the Government to be deciphered. It reveals the unique quality of communication skill by anti-colonial revolutionaries of India.

Similarly, the letters, addressed to Motilal Roy, are having numbers of elements which reveal the art of obfuscation better than any anti-colonial revolutionary would have applied ever. The situation and addresses of the letters reveal more than just art, of a revolutionary. The letter reveals the heat and danger as well. Even though the revolutionary is communicating his matters with others as,

3 July 1992 Dear M.

Your money (by letter and Wire) and clothes reached safely. The French Post Office here has got into the habit (not yet explained) of not delivering your letters till Friday, that was the reason why we wired to you thinking you had not sent the money that week . . . I shall write to you about Sadhana etc. another time.

Kali.\textsuperscript{339}


The encoded greeting and salutation are sufficient to make us believe that even in French India revolutionary was not having his freedom to communicate exactly what he want. The ‘habit’ of ‘French Post Office’ to create problems for such revolutionaries can stand as the best example of shrouded treaty between the colonizer ‘Allies’ to rule their subject mutually without hurting each other’s interest.

Similarly in the letter of 17th April 1914 and of May 1920 we find use of coded languages. Here we find more than two languages as the medium of communication for certain code words he uses Bengali, Sanskrit or English as well. For the colonizer it becomes difficult to decipher the meaning out of Bengali or Sanskrit.

In one of the letters to Motilal Roy, written during May 1920 Sri Aurobindo mentions that,

And there are needs also to be met for which these other activities are required. Of that I can better speak to you in person than by letter.340

The decision to ‘speak’ than to communicate through ‘letter’ reveals the fact behind such veiled communication and that is harsh colonial restriction and illegal interventions in the personal matters of patriotic national leaders.

Thus, with the help of all such examples one can trace out that what was the role of epistolary communication in case of Indian Nation building with the help of all such letters as discussed above we can understood that how revolutionaries use to communicate through coded languages as well.

*The Pioneer of Doctrine*

There are numbers of doctrine for freedom of India for which credit goes to Aurobindo as the unique pioneer of them. These doctrines could provide the road map of Indian struggle of independence. Prominent nationalistic movements were based on these doctrines only. The significant doctrines were *Swadeshi, Purna Swaraj, New*
Political programme; Energy of Yoga, Non-co-operative strategy, Passive resistance and harmonious conjunction of Nationalism with spirituality are among the many.

As a necessary concomitant of the revolutionary endeavor Aurobindo always believed that *Swadeshi* is the panacea which can shake off the colonial economic yoke and develop Indian trade and industry. Such economic advantage of Indian trade and industry would ultimately encourage other sectors of the society. The literature which influenced him the most in this direction was that of Sukharam Ganesh Deuskar, a Marathi by birth and an able writer in Bengali and who had written a popular life of Shivaji in Bengali in which he first brought the name of *Swaraj*. It was from there only that the Indian Nationalists in general and Sri Aurobindo in particular adopted this word for independence.

As a Nationalistic leader Aurobindo had to establish and generalize the idea of independence in the mind of Indian people and simultaneously required to push first a party and then the whole nation into an ardent and organized political activity which would ultimately bring freedom for the nation. In a way he created a pedestrian pathway which later on became the highway of Indian independence.

In one of his most effective writings in the direction of Passive Resistance Aurobindo tries to explain about the door of freedom. Talking about the three major wings he mentions that,

There are, we pointed out, only three possible policies,

1) Petitioning, an unprecedented way of attempting a nation’s liberty.
2) Self-development and self-help;
3) The old orthodox historical method of organized resistance to the existing form of Government.\(^{341}\)

As far as the idea of self-government is concerned even grand old man Dadabhai Naoroji as the President of Congress tried to capture the name of *Swaraj* from Aurobindo. The reason is Aurobindo’s first pre-occupation was to declare openly for complete and absolute independence as the ultimate political aim of political action in India and constantly propagate it through the pages of the journal.

He was perhaps the first politician in India who had the courage to do this in public and consequently he got the success. The following generation of leaders had to follow him especially in the matter of Swaraj.

Similarly, some of the new political programmes to make mother nation free were also introduced by Aurobindo. His journal not only declared but also developed some of the new political programmes such as,

1] Non- Co operation.
3] Swadeshi.
5] National Education.
6] Settlement of Disputes in law by popular arbitration etc.

Along with all such programmes he insisted that even if the foreign rule were benevolent and beneficent, that could not be a substitute for a free and strong national life.

For Aurobindo the first thing to think about before anything was the independence of his mother land. And for such freedom he strongly believed that spirituality would play its significant role. According to him the new India would rise through with the spirituality only. In one of his letter to Parthasarathi Aiyangar he mentions that,

Be very careful to follow my instructions in avoiding old kind of politics. Spirituality is India’s only politics, the fulfillment of the Sanatan Dharma is only Swaraj. . . India is passing really through the first stages of a sort of national Yoga. It was mastered in the inception by the inrush of divine force which came in 1905 and aroused it from its state of complete tamasic ajnanam.342

The suggestion to avoid ‘old kind of politics,’ itself reflects the roots of Gandhian philosophy of Ahimsa and regular Prathanas at his Ashrams. The concept

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of Ashram also comes from the Indian spiritualism. In such way one may say that the foundation of successful Indian independent struggle was laid down by Aurobindo.

In one of his first writings Aurobindo charts out the map of general work for the country. In his political pamphlet Bhavani Mandir Sri Aurobindo mentions that for the work of mother nation there would be new order of Sanyasis and their general work for the country would be,

- As soon as funds permit, some will be sent to foreign countries to study lucrative arts and manufactures.
- They will be Sanyasis during their period of study, never losing hold of their habits of purity and self-abnegation.
- On their return they will establish with the aid of the Order, factories and workshops, still living the life of Sanyasis and devoting all their profits to the sending of more and more such students to foreign countries.\(^{343}\)

The vision of sending Sanyasis to the foreign lands and having their training over there without losing their ‘purity’ is one such dream of contemporary Indian society as well. Because today every one wishes to have foreign experience but very few can sustain local ‘purity’ at the same time while being on foreign land or there would be absence of idea to serve the nation by coming back.

The reform in India can take place only after its political freedom. For Aurobindo it is ‘the life-breath of a nation’ and even for attempting social reform, educational reform, Industrial expansion, the moral improvement of the race the political freedom is quintessential. The next thing that he suggests is ‘the Organization of the national will’ under the guardianship of a strong ‘central authority’.\(^{344}\)

Such political freedom is possible only after a chain of continuous political activities such as Boycott. In one of his unpublished editorial ‘The Morality of Boycott’ he remarkably defends the anti-colonial activities by saying that,

\[
\text{. . . In reality the Boycott is not an act of hate. It is an act of self-}
\text{defense, of aggression for the sake of self-preservation. To call it an act}
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\(^{343}\text{Ghose, Aurobindo, “Bhavani Mandir”, a pamphlet published shortly before August, 1905. Print.}
\text{Aurobindo Ghose Papers. National Archives: New Delhi.}
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\(^{344}\text{Ghose, Aurobindo, ‘The Doctrine of Passive Resistance.’ Bande Mataram, 11\textsuperscript{th} April, 1907: Print.}
\]
of hate is to say that a man, who is being slowly murdered, is not justified in striking out at his murderer.\textsuperscript{345}

In the sense the real issue of Boycott and the morality behind it is clearly explained by Aurobindo while he is saying it as the ‘striking out at’ one’s ‘murderer’. It would be perhaps the best example of nationalistic argument against colonial injustices. It has clearly marked the law of survival for the entire colonized subject of the Empire across the world.

After the Bande Mataram case Aurobindo emerged as the well known Nationalistic leader of Bengal. He provided his leadership at the Conference at Midnapore. For the first time he became a public speaker on the public platform at Surat. The greatest thing done in that period was the creation of a new spirit in the country. On all sides men felt it ‘glorious to be alive’ and dare and act together and hope for the independence.

At the same time Aurobindo could go through all the nefarious British policies to spoil the nationalistic spirit of India. In one of the most argumentative editorials by Aurobindo, The Right of Association, there is a discussion about the ‘Confidential rule’ of British Government. Here he talks about a circular of a Lieutenant–Governor which says that,

\textit{Somebody must be punished for the day’s work.}\textsuperscript{346}

Therefore the person who is physically strong in the entire village would be picked by the police as a \textit{Budmash} and would be punished for none of his fault. For such practice Aurobindo observes that,

Formerly, you may remember those of you who have lived in the villages, that wherever there was any man in a village who was physically strong the police wrote down his name in the black book of badmashes. He was at once put down as an undesirable. That was the theory, that a man who is physically strong must be a hooligan. Physical development was thus stamped out of our villages and the


physique of our villages began to deteriorate until this movement of *akharas* and *samitis* came into existence to rescue the nation from absolute physical deterioration and decay.\(^{347}\)

The concern about the deterioration of ‘the physique of our villages’ reveals the holistic vision of Aurobindo about each and every element which will play its significant role in constructing a strong nation, the nation, which will be beyond ‘deterioration and decay.’ For Aurobindo action played the significant role in the path of patriotism. As an activist he strongly believed in active response of Indians against colonial injustices. In one of his most effective editorials to *Karmayogin* he observes that,

> Action solves the difficulties which action creates. Inaction can only paralyze and slay.\(^{348}\)

Sri Aurobindo had taken up Yoga with the original idea of receiving spiritual force, energy, and divine guidance for his work for motherland. Similarly, he also gave one more axiom for economic strength of mother nation. The new politics that he suggests would be lawful abstention from any kind of cooperation with Government. The policy would bring the Government bureaucracy in direct struggle. The axiom that he suggests is,

> No Control, no assistance.\(^{349}\)

Furthermore, to meet such bureaucratic opposition and compel the colonial Empire to remove its hold from India, according to Aurobindo ‘then by tentacle by tentacle, we must organize defensive resistance. . .’ The objectives behind such organized resistance (Passive Resistance) would be,

1] The vindication of national liberty.

2] To substitute one form of government for another.

3] To remove particular objectionable features in the existing system

\(^{347}\) Ibid.
without any entire or radical alteration of the whole.

4] For redress of particular grievances.\textsuperscript{350}

To explain the urgency of such Passive Resistance Aurobindo explains that at particular stage for India it was the matter of life and death. Both morally and materially she has been brought on the verge of exhaustion. According to him there is still an opportunity alive which will save us from the situation which he called,

Embracing Liberty over a heap of corpses\textsuperscript{351}

The last chance to rescue our mother land for him is to come together and face the English atrocities with open arm without any complaint as,

The effect of a united and unflinching pressure of passive resistance.\textsuperscript{352}

For success of Passive Resistance Sri Aurobindo also suggests a scheme of self-development and necessary for Passive Resistance, The major issues related to the scheme of self-development would be, as he enumerates,

1] We must have arbitration courts of our own to settle our disputes and differences.
2] We must have schools of our own in which they (our boys) may receive a thorough and national education.
3] We must have a system of self-protection and mutual protection of our own.\textsuperscript{353}

All such ideas were forcefully implemented by the next generation of Indian freedom fighters. They put a strong foundation of self-esteem in the mindset of Indians that ultimately encouraged them to voice their grievances in earnest form against colonizers. Further, Aurobindo terms Passive Resistance as an attempt to meet disturbers by peaceful and self-contained \textit{brahmatejas}. Along with that he also reminds us of ancient times by telling that,
. . . even the greatest Rishis of old could not, when the Rakshasas were fierce and determined, keep up the sacrifice without calling in the bow of the Kshatriya.  

Similarly, as Clement Atlee has evaluated the revolt of Indian Royal Army as one of the significant event that lead British Government to rethink their policies about India justified the ‘role of bow of the Kshatriya’ at the time of Indian Independence.

Along with all such political doctrines Sri Aurobindo also promulgated his vision about the future of national education. In one of his personal letters to his wife Mrinalini he shares his intimate idea about English as a medium of education and necessity of learning it as,

I hope you will be able to read and understand this letter; if you can’t, I hope it will make you more anxious to learn English than you have been up to now.

It is difficult to advice a spouse regarding the academics. The concept of making someone ‘anxious to learn’ something is the most appreciable act of any teacher according to pedagogical world. Same such anxiety was delivered to the students of Andhra University, where Aurobindo delivered his annual speech.

This, by observing various aspects of doctrines pioneered by Sri Aurobindo such as Swadeshi, Swaraj, proper use of political parties, new political programmes for independence, awakening the new spirit of the nation, accepting Yoga as the energy of nation, New axioms for independence, thrust to Passive Resistance and unique ways to make people educated for the nation construction make Aurobindo a man of idea, whose idea played the role of foundation in the process of nation building.

354 Ibid.
Entire world has searched for solutions from India when the problem haunts the humanity. During the twentieth century when eighty percent of the earth was crushed under the footprint of colonial rule it was the inspiration from Indian tradition that encouraged certain heroes to bring end to such authoritarian Colonization. Aurobindo as one such son of the soil who imbibed the learning of Indian tradition be it is the form of learning Sanskrit, Indian Philosophy, faith in Spirituality or in tradition of sages one can trace his strong adherence to Indian tradition for inspiration.

Aurobindo prepared Sanskrit as a part of preparation for Civil Service Exams instead of his mother language Bengali. His unique translation of Bhagawat Gita is one such example of his earlier endeavors. At the same time his knowledge of Indian philosophy also demands a consideration. Whenever he found himself in difficulty to take judicious decision he took resort to Indian philosophy. In his letter to Joseph Baptista he gives vent to his heart by communicating that,

I hold that India having a spirit of her own and a governing temperament proper to her own civilization, should in politics as in everything else strike out her own original path and not stumble in the wake of Europe.\(^{356}\)

The strong faith in India’s ‘Original path’ and advice to do ‘not stumble in the wake of Europe’ reveal his bondages and assurance in Indian way of thinking that one day it will definitely ‘strike out’ the path of independence on her own.

In one of his secret letter to his friend Motilal Roy Sri Aurobindo clearly mentions that what is the place of India in the world of Spiritualism. It becomes more significant when a person who is well learned in European history and culture writes that,

. . . It will be proved that India is the centre of the religious life of the world and its destined savior through the Sanatan Dharma.\(^{357}\)

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In one of his most influential speeches also one can find the respect for Indian tradition. In his Uttapara Speech he emphasizes upon his spiritual experience and significance of Yoga as well. The Sadhna of Yoga he started at Baroda in 1907 on his own. He learned ordinary formula of Pranayama from his friend. Afterwards the only help he required was that of Sri Vishnu Bhaskar Lele, a Marathi Yogi, who instructed him how to attain complete silence of the mind and the position of Sthitprajna (immobility of the whole consciousness). Such position of Sthitprajna elevated him from the ordinary leader to the leader of people’s hearts. It was that position only which convinced him about his divine duty for Indian masses.

Similarly, in one of his most revealing letters Aurobindo shares with Motilal Roy that the best of Yoga to be attain is atma-sanyam, self-discipline. In the same letter he reveals that he himself took “full twelve years to learn it thoroughly.” While talking about hunger-strike in the same letter he reveals that,

Hunger striking to force God or to force anybody or anything else is not the true spiritual means. I do not object to Mr. Gandhi or anyone else following it for quite other than spiritual purposes, but here it is out of place; these things, I repeat, are foreign to the fundamental principle of our Yoga.358

The very criticism of Hunger striking as ‘not the true spiritual means’ provides one more aspect of Sri Aurobindo’s Character. That is to be crystal clear about the concepts of Indian tradition. Similarly, in another letter written during the same period, addressed to the same person Sri Aurobindo talks about skill and prudence. According to him,

In our work, especially in the preparatory and experimental part of it, there must be not only spiritual hardihood, Sahasam (courage), but skill and prudence, Kaushalam.359

Thus, it was not only encouragement that he sought from Indian tradition but also the skill and prudence that he could inculcate from it. Therefore he suggests that

having ‘her own original path’ she should not ‘stumble in the wake of Europe’. In the same way in one of his personal letters addressed to his brother Aurobindo talks about the tradition of sages in Indian epics such as Bhrigou, Ruaru, Chyavan, Pramati, Chitragupt, Menaca and Priyamvada. Following that he presents a comparative evaluation between Greek and Hindu tradition. According to him temperament wise they are, ‘One (Greek) physical, the other (Hindu) metaphysical.’

In this way, one can observe that Sri Aurobindo had greater understanding of Indian tradition in comparison of any other freedom fighters. Whether it is a matter of knowledge about Sanskrit language, Indian philosophy or faith in Indian Spirituality or comparison of Indian epics with Greek epics, Sri Aurobindo contributed as well as enriched himself from the *Akshaya Patra* (the vessel which never runs short of food) named Indian tradition.

*Ideological Affinity with other Freedom Fighters*

The ideological tapestry of Indian struggle for independence is result of harmonious combination between several threads of political ideologies. All these different threads had several similarities amongst them. Somewhere or somewhere else they all converge with each other in the process of making their motherland free from the colonial anarchy. Aurobindo as one of the most significant threads of that tapestry had several ideological affinities with other prominent freedom fighters. His principle of never to appeal, gospel of Ahimsa, Passive Resistance, learning from Bhagawat Gita, *Atma-Sanyam*, the idea for indigenous industrialization and faith in the greatness of mother India brings him very close to several political leader of that time.

One such example of his ideology can be found in his policy regarding *Bande Mataram*. It was believed that Aurobindo sought to appeal to the hearts of the Indian and British peoples. But later on it was clarified that as a politician it was part of Aurobindo’s principles never to appeal to the British rulers; that he would have ‘considered as part of the mendicant policy.’ The same such idea would be found in Bhagat Singh’s ‘Statement before the Session Court’ as,
Don’t ask for rights. Take them. And don’t let anyone give them to you. A right that is handed to you for nothing has something the matter with it.  

In the same way, Aurobindo never ‘let anyone give them’ to himself. It was one of the reasons that before getting the answer of the above mentioned statement Bhagat Singh left British India forever.

On the other hand one finds Aurobindo’s political standpoint as entirely pacifist, that he was opposed in the belief and in practice to all violence and that he denounced terrorism and rebellion. The same is totally forbidden by spirit of Hindu religion. Therefore, it is even suggested that he was a forerunner of the gospel of Ahimsa. The same gospel provided the path way for next generation of political thinkers. It was that idea only which laid foundation of independent India. Similarly, the learning of Bhagawat Gita provides one more aspect similar between him and Mr. Gandhi. In one of his letters addressed to Motilal Roy Aurobindo mentions that,

It may be that when I have the complete Siddhi, -- which I have not yet, I am only on the way to it, -- then, if it be God’s will to extend very largely and rapidly my work in this body, those who come after may have the way made very easy for them.  

It is ‘Siddhi’ of his Sadhana only that provided multiple opportunities to ‘who come after’ and the struggle faced Aurobindo created ‘the way’ ‘very easy for them’. Similarly his faith in God’s will, communal harmony and interlinking of spirituality and politics makes Mr. Gandhi more intimate.

The lessons of Bhagawat Gita and translation of the same text brings both of them quite near to each other. The execution of various aspects such as the faith in the Law of Karma and seeing God particle in each and every element of the universe proves the strong ideological affinity amongst them.

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360 ‘Statement Before the Session Court’ accession no.246, Crown vs Bhagat Singh and B. K. Dutta, National Archives of India.
Aurobindo as the path finder of several Nationalist Programmes could achieve only a partial success. In case of practical programme of Swadeshi the industrialists and the landed magnets were too weak to join the movement, so he had to abandon his idea and replace it with the agenda to substitute British articles for German, Austrian and American articles so that there would be proper pressure on the Colonial rule. This policy brings Subhas Chandra Bose very close to Aurobindo.

In one more aspect Subhas Chandra reveals affinity with Aurobindo, that their evaluation and interpretation about Asian politics. In one of the most thought provoking editorials Aurobindo examines that ‘the position of India makes her the key of Asia’ and further explains that ‘the freedom is necessary to the unity of Asia.’ For the first Aurobindo suggests that, 

Such a position held by a European Power means a perpetual menace to the Safety of Asia. It will therefore be the first great enterprise of a Chino-Japanese alliance to eject the English from India . . . . When the inevitable happens and the Chinese armies knock at the Himalayan gates of India and Japanese fleets appear before Bombay harbor, by what strength will England oppose this gigantic combination.\(^{362}\)

It was a courageous attack of Azad Hind Fauj with the support of Japanese army that shook the very foundation British Empire in India. The then Prime Minister of Britain also agrees to the point that had there not been Azad Hind Fauj Britain would have never thought to vacant the ‘Jewel of the Crown’.

Likewise, talking about The Awakening Soul of India, Aurobindo mentions the strength of Swami Vivekananda whom he eulogizes as “the first visible sign to the world that India was awake not only to survive but to conquer.”\(^{363}\) Same such spirit ‘to Conquer’ influenced not only Aurobindo but also many others (Bengali freedom fighters including Subhas Chandra Bose, Chittaranjan Das, Bipinchandra Pal and Rabindranath Tagore as well.)

362 Ghose, Aurobindo, Letter ‘India and the Mongolian.’ Bande Mataram 1\textsuperscript{st} April, 1908: Print.
In one of his personal letters to *Pavitra* (Philippe Barbier Saint Hillarie) he describes his experience of being behind the bars and influence of Swami Vivekananda in the prison as,

It is a fact that I was hearing constantly the voice of Vivekananda speaking to me for a fortnight in the jail in my solitary meditation and felt his presence. . . . 364

The same reason applied when he came into the contact of Sister Nivedita and her help to him in the time of danger. It is obvious that if the timely help and support of Sister Nivedita would not have reached to Aurobindo, the dimension of his life would have been somewhat different.

Thus, it was connections and dependence of ideological, political and some time economical aspects of Indian freedom fighters which resulted in the rich Tapestry of Independent India. In case of Aurobindo we find exchange of ideas and views between majorities of Indian freedom fighters be it Lokmanya Tilak, Lala Lajapat Rai, Bipin Chandra Pal, Mr. Gandhi or Subhas Chandra Bose. Aurobindo in this consideration played a role of lynch pin which coordinated ideas from various extremes into the fruitful foundation for Indian independence. At the same time it becomes difficult to imagine that without experiences of his experiments any of his predecessors would have walked upon the path of *Ahimsa*, Passive Resistance, *Swadeshi* or *Swaraj*. His path of spiritual refinement is still being venerated and admired by even young generation of India.

*The Role of Media in Nation Building*

The role of Media in construction of India as a nation has remained significant in more than one way. There are several examples available when British Government had to restrict the media for its own better perspectives. In case of Aurobindo one can say it played several roles such as the only source to know the ‘real’ India under British Rule, the ultimate path to politics, reason of controversies and also as the strong weapon against colonial rule.

Since his childhood Aurobindo had been brought up in Britain for the sake of better education. Throughout his stay in Britain he never came in the direct contact of India. He hardly knew any Indian language properly. About India and Indian politics he knew nothing. It was the zeal of his father, who used to send him newspaper *The Bengalee* with passages marked related to the issues of maltreatment of Indians by Englishmen along with the written letters denouncing the British Government in India as a heartless Government that made him aware about the real situation of British India. By the age of eleven Aurobindo had understood that the world of great challenges is waiting for him.

The political sojourn of this leader started with Bipin Chandra Pal. First of all he attended Barisal Conference and associated the forward group in the Congress. He joined Mr. Pal in the editing team of the *Bande Mataram* and attended Congress session at Calcutta. The founding of Bengal National College provided him an opportunity to resign from the stately services of Baroda and ultimately joined the college as its Principal. Along with that he joined Bipin Pal in the publication of the daily *Bande Mataram*. Following that *Karmayogin* and *Dharma* provided him a medium of communication through which he could expound his idea about the nation every day. Following the publication of *Bande Mataram* Aurobindo took up the charge of a Bengali Daily, *Nava Shakti*. On one morning in case of some newspaper police took him to police station and thence to Alipore Jail. It was only after a year or so after the magistrate’s investigation and trial in the Sessions Court at Alipore he was released.

The article series of ‘New Lamps for Old’ published in *The Indu Prakash* created a noise that compelled the deaf ears of senior leaders of Congress to listen the realistic evaluation of their leadership of Congress in bold manner. Therefore Mahadeo Govind Ranade persuaded Aurobindo to discontinue his contribution. After long period of muzzled productions Aurobindo dropped the whole affair. One should mention the name of Upen Banerji, Barindra Kumar Ghose and Brahmananda Upadhyay who contributed to the fearless journalism to *Yugantar, Bande Mataram* and even some of them joined Ramakrishna Mission after being acquitted in the Alipore Case. Aurobindo after shifting to Pondicherry did not write for any other newspaper or weekly except the *Arya*. In one of his communication he reveals his position to Motilal Roy as,
Our position here since the war has become increasingly difficult and delicate, as the administration is run for the moment by certain subordinates who are actively hostile to the Swadeshi. I have therefore adopted a policy of entire reserve, including abstention from correspondence with Bengal even with officially unobjectionable people. Our correspondence now is chiefly limited to Arya business.\(^{365}\)

If it was not sufficient the French authority in certain cases started intervening in the matters of Aurobindo’s epistolary communication. That is why he limits himself by saying that his ‘correspondence’ then would be ‘chiefly limited to Arya business’ only.

At the same time there are numbers of occasions when Aurobindo criticizes the misuse of media. Be it is Times of India which ‘seeks seriously to create that Pondicherry is swarming with dangerous people from British India.’\(^{366}\) Aurobindo modestly reveals that it ‘ignore facts grossly.’ Similarly, he don’t left Janmabhumi, which publishes the summary of Aurobindo’s opinions and represents him ‘as an enthusiastic follower of Mr. Gandhi’ for Aurobindo,

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\ldots \text{Is usually unauthorized and does not ‘render justice to my views’ either in form or in substance. Things are attributed to me in it which I would never have dreamed of saying. It is especially adding insult to injury to make me say that I am ready to sacrifice my conscience to a Congress mandate and recommend all to go and do likewise.}^{367}\]

The most appreciable thing in this letter is the honesty in journalism in India. One newspaper is disclosing the reality behind ‘adding insult to injury’ of any national leader done by another newspaper of the same country. It is this spirit of media for which Aurobindo raises his voice against the British Government and says that,


The right of free speech takes the form first of a Free Press. It is the Press which on its paper wings carries the idea abroad from city to city, from province to province until a whole continent is bound together by the links of one common aspiration.368

The contemporary Arab Spring and Crimean Upheavals reveals the role of international media in creating opinion of various nations. Today’s World is surrounded by the circle of media. At the same time media has to play the role of building the nations, provide right paths to politics and at the same time it has to come out as a strong weapon against devils.

*The Role of Kshatriya in the Nation Building*

The benevolence of Kshatriya kings has been a golden chapter of Indian past. But during the period of India’s struggle of independence they have contributed in unique way. The expenditures of higher education of all the major thinkers such as Mr. Gandhi, Dr. Babasaheb Ambedkar and Aurobindo Ghose were sponsored by such princely states by keeping their own self’s behind the curtain. There are numbers of instances where Aurobindo tries to pay attribute to such noble spirit of Indian Culture. During the colonial period he tried to rejuvenate the golden heritage of Indian culture. As a freedom fighter he himself tried to explain the significance of self-sacrifice by observing that how from the animal instinct to the civilized understanding for protection of one’s nation or humanity a human being gets ready to sacrifice oneself. In the editorial of *Karmayogin*, ‘The Doctrine of Sacrifice,’ Aurobindo opines that, ‘A nation capable of a national act of self-sacrifice ensures its future’ such ‘self-sacrifices’ were made by Kshatriya of India.

The root of such selfless spirit leads us to the *Chaturvarnya Parampara* of Indian tradition. According to Aurobindo it is difficult to imagine a ‘perfect or sound’ national life without it. In the same editorial he mentions that qualities of each *Varna* such as,

1) *Brahmin*: - Spirituality, knowledge, learning, high and pure ethical aspiration and endeavor;

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2] *Kshatriya*: - Manhood and strength moral and physical, 
    the love of battle, the thirst of glory, 
    the sense of honor, chivalry, self-deviation, 
    generosity, grandeur of soul;

3] *Vaishya*: - trade, industry, thrift, prosperity, benevolence, 
    philanthropy.

4] *Sudra*: - honesty, simplicity, labour, religious and 
    quiet service to the nation even in the 
    humblest position and the most insignificant 
    kind of work.\(^{369}\)

Along with that he also explains that ‘When the *Chaturvarnya* disappears, 
there comes *Varnasankara*, utter confusion of the great types.\(^{370}\) Similarly to control 
the nation from falling into the pit of *Varnasankara* Aurobindo strongly demands for 
the *Kshatriya* Spirit – which can only make the dream of independence come true 
with all its quintessential requirements. In one of his editorial to *Bande Mataram*, 
‘More about Unity’ he particularly opines that,

Politics is for the *Kshatriya* and in the *Kshatriya* spirit alone with the 
help of which freedom and greatness can be attained, not by the *Baniya* 
trying to buy freedom in the cheapest market and beat down the 
demands of Fate to a miser’s niggard price.\(^{371}\)

Similarly, at the time of talking about the doctrine of passive resistance also 
Aurobindo suggests that ‘Politics is especially the business of the *Kshatriya*, and 
without *Kshatriya* strength at its back, all political struggle is unavailing.’\(^{372}\) For such 
‘strength’ at his back Aurobindo himself as a secretary of Baroda state in a letter of 
condolence wrote to Dr. Sumant writes that,

His Highness would like to do something which would show in a slight 
degree his appreciation of the good qualities and services of Dr.


\(^{370}\) Ibid.


Print.
Batukram and since your father has left two young sons and a little daughter, His Highness intends to give a scholarship of Rs. 25 to each for ten years while they are being educated, by which time, he hopes, they will be able to look after his own interests. If at the expiry of this period a further continuation of the scholarship is necessary, His Highness will take into consideration a request to that effect.373

It is needless to iterate that the letter is stuffed with the fragrance of humanity and benevolence that His Highness of Baroda had showered upon his subject in a true Kshatriya spirit of India.

Thus, as an activist of Indian independence Aurobindo could identify the innate capacities of Indian Culture and its community of Kshatriya on the basis of their sacrifices, the tradition of Chaturvarnya, their spirit and the benevolence they showered upon their subject since the days of past.

Aurobindo as a leader of India and as a man of spirituality and religion has gifted India with varieties of ideas which would be cherished by the generations to come. One could evaluate his significance on the basis of his vision to Construct, Theory of nationalism, the apt use of epistolary writing for nation building, unique doctrines, the skill to adopt inspiration from the Indian tradition, ideological similarities with other freedom fighter, evaluating the role media for nation and identifying role of the Kshatriya community in the process of nation building. The worth of his leadership can be justified by the similarity between the date of independence and his birthday. The personal letters that he produced provide us with firsthand experience of his thinking and imagination about India and his aspirations and dedications for his mother nation even after having life threatened by the colonizers. Each and every aspect of his sacrifices makes him a real guru whose original thinking provided India the pathway to independence.