All India Magazine – September 2013

Matter shall reveal the Spirit's face. –Sri Aurobindo

Special Number On:

Mother India

Present Problems & the Future Work

Compiled from the Works of Sri Aurobindo & the Mother

Part Two

3 Lines of Work Needed

The recovery of the old spiritual knowledge and experience in all its splendour, depth and fullness is its first, most essential work; the flowing of this spirituality into new forms of philosophy, literature, art, science and critical knowledge is the second; an original dealing with modern problems in the light of the Indian spirit and the endeavour to formulate a greater synthesis of a spiritualised society is the third and most difficult. Its success on these three lines will be the measure of its help to the future of humanity.

(CWSA 20: 15) Sri Aurobindo

Mother India

Present Problems and the Future Work

Part Two

CONTENTS

The Task Before Us

To Recover the True Indian Spirit ... 6
The Need for a National Education ... 9
The Need for an Integral Education ... 10
The Need for Original Thinking ... 11
Building a Strong Foundation ... 13
The Need for an Integral Development ... 14
To Buildup Men and Not Machines ... 15
The Right Way to Moral and Value Education ... 15
India and the Problem of Woman ... 16
Birth Control ... 19
Dissolution of Marriage and the Family System ... 19
The Woman too is a Free Individual Being ... 20
Women in Every Field of Life ... 20
Dealing with Disharmony in Public Life ... 21
The Government Interference in Everything ... 22

The Danger from Beyond the Borders

The Need to Safeguard Against China ... 24
The Progress of China ... 24
The Threat of China ... 26
The Communist Plan to Dominate ... 26
Mother's Conversation with a Disciple ... 27
The Issue of Tibet: A Historical Interview ... 28
India and Pakistan: The Partition Must Go ... 30
Need for an Asian Federation ... 31

The Renaissance in India
If India Follows the Footsteps of Europe ... 33
Three Stages of the Indian Renascence ... 33
The Right Remedy ... 34

India and the Emerging World Culture
The Fusion of Cultures ... 36
A New Age of Development & Synthesis ... 37
Conservatism and Modernism ... 37
The Need for Wideness of Thought ... 38

India's Role in the World
India's Future Work ... 40
The Way to Harmony of Manifested Life ... 42
Truth as the Highest Law of Conduct ... 43
India as the Guru of the World ... 43

A Word of Hope ... 47

"India Will Speak Through Your Voice"
Rabindranath Tagore

The poet Rabindranath Tagore paid Sri Aurobindo a visit after his acquittal in 1907, and wrote the now famous lines: "Rabindranath, O Aurobindo, bows to thee! O friend, my country's friend, O Voice incarnate, free, of India's soul!"
The poet Tagore once again paid him a visit in 1928 at Pondicherry and declared: "You have the Word and we are waiting to accept it from you. India will speak through your voice to the world, 'Hearken to me!'…"

The Task Before Us

To Recover the True Indian Spirit (June 19, 1909)

The task we set before ourselves is not mechanical but moral and spiritual. We aim not at the alteration of a form of government but at the building up of a nation. Of that task politics is a part, but only a part. We shall devote ourselves not to politics alone, nor to social questions alone, nor to theology or philosophy or literature or science by themselves, but we include all these in one entity which we believe to be all-important, the *dharma*, the national religion which we also believe to be universal. There is a mighty law of life, a great principle of human evolution, a body of spiritual knowledge and experience of which India has always been destined to be guardian, exemplar and missionary. This is the *sanatana dharma*, the eternal religion. Under the stress of alien impacts she has largely lost hold not of the structure of that *dharma*, but of its living reality. For the religion of India is nothing if it is not lived. It has to be applied not only to life, but to the whole of life; its spirit has to enter into and mould our society, our politics, our literature, our science, our individual character, affections and aspirations. To understand the heart of this *dharma*, to experience it as a truth, to feel the high emotions to which it rises and to express and execute it in life is what we understand by Karmayoga. We believe that it is to make the *yoga* the ideal of human life that India rises today; by the *yoga* she will get the strength to realize her freedom, unity and greatness, by the *yoga* she will keep the strength to preserve it. It is a spiritual revolution we foresee and the material is only its shadow and reflex.

The European sets great store by machinery. He seeks to renovate humanity by schemes of society and systems of government; he hopes to bring about the millennium by an

act of Parliament. Machinery is of great importance, but only as a working means for the spirit within, the force behind. ...

We do not believe that by changing the machinery so as to make our society the ape of Europe we shall effect social renovation. Widow-remarriage, substitution of class for caste, adult marriage, inter-marriages, inter-dining and the other nostrums of the social reformer are mechanical changes which, whatever their merits or demerits, cannot by themselves save the soul of the nation alive or stay the course of degradation and decline. It is the spirit alone that saves, and only by becoming great and free in heart can we become socially and politically great and free.

We do not believe that by multiplying new sects limited within the narrower and inferior ideas of religion imported from the West or by creating organisations for the perpetuation of the mere dress and body of Hinduism we can recover our spiritual health, energy and greatness. The world moves through an indispensable interregnum of free thought and materialism to a new synthesis of religious thought and experience, a new religious world-life free from intolerance, yet full of faith and fervour, accepting all forms of religion because it has an unshakable faith in the One. The religion which embraces Science and faith, Theism, Christianity, Mahomedanism and Buddhism and yet is none of these, is that to which the World-Spirit moves. In our own, which is the most sceptical and the most believing of all, the most sceptical because it has questioned and experimented the most, the most believing because it has the deepest experience and the most varied and positive spiritual knowledge, — that wider Hinduism which is not a dogma or combination of dogmas but a law of life, which is not a social framework but the spirit of a past and future social evolution, which

rejects nothing but insists on testing and experiencing everything and when tested and experienced turning it to the soul's uses, in this Hinduism we find the basis of the future world-religion. This *sanatana dharma* has many scriptures, Veda, Vedanta, Gita, Upanishad, Darshana, Purana, Tantra, nor could it reject the Bible or the Koran; but its real, most authoritative scripture is in the heart in which the Eternal has His dwelling. It is in our inner spiritual experiences that we shall find the proof and source of the world's Scriptures, the law of knowledge, love and conduct, the basis and inspiration of Karmayoga.

Our aim will therefore be to help in building up India for the sake of humanity — this is the spirit of the Nationalism which we profess and follow. We say to humanity, "The time has come when you must take the great step and rise out of a material existence into the higher, deeper and wider life towards which humanity moves. The problems which have troubled mankind can only be solved by conquering the kingdom within, not by harnessing the forces of Nature to the service of comfort and luxury, but by mastering the forces of the intellect and the spirit, by vindicating the freedom of man within as well as without and by conquering from within external Nature. ..."

We say to the individual and especially to the young who are now arising to do India's work, the world's work, God's work, "You cannot cherish these ideals, still less can you fulfil them if you subject your minds to European ideas or look at life from the material standpoint. Materially you are nothing, spiritually you are everything. It is only the Indian who can believe everything, dare everything, sacrifice everything. First therefore become Indians. Recover the patrimony of your forefathers. Recover the Aryan thought, the Aryan discipline, the Aryan character, the Aryan life. Recover

the Vedanta, the Gita, the Yoga. Recover them not only in intellect or sentiment but in your lives. Live them and you will be great and strong, mighty, invincible and fearless. Neither life nor death will have any terrors for you. Difficulty and impossibility will vanish from your vocabularies. For it is in the spirit that strength is eternal and you must win back the kingdom of yourselves, the inner Swaraj, before you can win back your outer empire. There the Mother dwells and She waits for worship that She may give strength. 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. Recover the source of all strength in yourselves and all else will be added to you, social soundness, intellectual pre-eminence, political freedom, the mastery of human thought, the hegemony of the world."

(CWSA 8: 24-28) Sri Aurobindo

The Need for a National Education (around 1902)

We in India have become so barbarous that we send our children to school with the grossest utilitarian motives unmixed with any disinterested desire for knowledge; but the education we receive is itself responsible for this. ...

The real source of the evil we complain of is therefore something different; it is a fundamental & deplorable error by which we in this country have confused education with the acquisition of knowledge and interpreted knowledge itself in a singularly narrow & illiberal sense. To give the student knowledge is necessary, but it is still more necessary to build up in him the power of using his knowledge. ...

The very first step in reform must therefore be to revolutionize the whole aims & methods of our education. We must accustom teachers to devote nine-tenths of their energies to the education of the active mental faculties, while the

passive retaining faculty, which we call the memory, should occupy a recognised & well-defined but subordinate place, and we must direct our school & university examinations to the testing of these active faculties & not of the memory. For this is an object which cannot be effected by the mere change or re-arrangement of the curriculum. It is true that certain subjects are more apt to develop certain faculties than others; the power of accurate reasoning is powerfully assisted by Geometry, Logic & Political Economy; one of the most important results of languages is to refine & train the power of expression, and nothing more enlarges the power of comparison & differentiation than an intelligent study of history. ... There is in fact hardly any subject, the sciences of calculation excepted, which in the hands of a capable teacher, does not give room for the development of all the general faculties of the mind.

(CWSA 1: 358-61) Sri Aurobindo

The Need for an Integral Education

India has or rather *had* the knowledge of the *Spirit*, but she neglected matter and suffered for it.

The West has the knowledge of matter but rejected the Spirit and suffers badly for it.

An integral education which could, with some variations, be adapted to all the nations of the world, must bring back the legitimate authority of the Spirit over a matter fully developed and utilised.

*

Q: What illusions and delusions is our education today beset with? How could we possibly keep clear of them?

a) The almost exclusive importance given to success, career and money.

b) Insist on the paramount importance of the contact with the Spirit and the growth and manifestation of the Truth of the being.

*

I would like them (the Government) to recognise Yoga as education, not so much for ourselves, but it will be good for the country.

Matter will be transformed, that will be a solid base. Life will be divinised. Let India take the lead.

(CWM 13: 361-63) The Mother

The Need for Original Thinking (around 1912)

Our first necessity, if India is to survive and do her appointed work in the world, is that the youth of India should learn to think, — to think on all subjects, to think independently, fruitfully, going to the heart of things, not stopped by their surface, free of prejudgments, shearing sophism and prejudice asunder as with a sharp sword, smiting down obscurantism of all kinds as with the mace of Bhima. Let our brains no longer, like European infants, be swathed with swaddling clothes; let them recover the free and unbound motion of the gods; let them have not only the minuteness but the wide mastery and sovereignty natural to the intellect of Bharata and easily recoverable by it if it once accustoms itself to feel its own power and be convinced of its own worth. If it cannot entirely shake off past shackles, let it at least arise like the infant Krishna bound to the wain, and move forward dragging with it wain and all and shattering in its progress the twin trees, the twin obstacles to self-fulfilment, blind mediaeval prejudice and arrogant modern dogmatism. The old fixed foundations have been broken up, we are tossing in the waters of a great upheaval and change. It is no use clinging to the old ice-floes of the

past, they will soon melt and leave their refugees struggling in perilous waters. It is no use landing ourselves in the infirm bog, neither sea nor good dry land, of a secondhand Europeanism. We shall only die there a miserable and unclean death. No, we must learn to swim and use that power to reach the good vessel of unchanging truth; we must land again on the eternal rock of ages.

Let us not, either, select at random, make a nameless hotchpotch and then triumphantly call it the assimilation of East and West. We must begin by accepting nothing on trust from any source whatsoever, by questioning everything and forming our own conclusions. We need not fear that we shall by that process cease to be Indians or fall into the danger of abandoning Hinduism. India can never cease to be India or Hinduism to be Hinduism, if we really think for ourselves. It is only if we allow Europe to think for us that India is in danger of becoming an ill-executed and foolish copy of Europe. We must not begin by becoming partisans but know before we take our line. Our first business as original thinkers will be to accept nothing, to question everything. That means to get rid of all unexamined opinions old or new, all mere habitual *sanskaras* in the mind, to have no preconceived judgments. *Anityah sarvasanskarah*, said the Buddha. I do not know that I quite agree. There are certain *sanskaras* that seem to me as eternal as things can be. What is the Atman itself but an eternal and fundamental way of looking at things, the essentiality of all being in itself unknowable, *neti, neti*. Therefore the later Buddhists declared that the Atman itself did not exist and arrived at ultimate nothingness, a barren and foolish conclusion, since Nothingness itself is only a *sanskara*. Nevertheless it is certain that the great mass of our habitual conceptions are not only temporary, but imperfect and misleading. We must

escape from these imperfections and take our stand on that which is true and lasting. But in order to find out what in our conceptions is true and lasting, we must question all alike rigorously and impartially. ...

(CWSA 12: 40-42) Sri Aurobindo

Building a Strong Foundation (1909)

The ancient Aryans knew that man was not separate from the universe, but only a homogeneous part of it, as a wave is part of the ocean. An infinite energy, Prakriti, Maya or Shakti, pervades the world, pours itself into every name and form, and the clod, the plant, the insect, the animal, the man are, in their phenomenal existence, merely more or less efficient *ādhāras* of this Energy. We are each of us a dynamo into which waves of that energy have been generated and stored, and are being perpetually conserved, used up and replenished. The same force which moves in the star and the planet, moves in us, and all our thought and action are merely its play and born of the complexity of its functionings. There are processes by which man can increase his capacity as an *ādhāra*. There are other processes by which he can clear of obstructions the channel of communication between himself and the universal energy and bring greater and greater stores of it pouring into his soul and brain and body. This continual improvement of the *ādhāra* and increase in quantity and complexity of action of the informing energy, is the whole aim of evolution. When that energy is the highest in kind and the fullest in amount of which the human *ādhāra* is capable, and the *ādhāra* itself is trained utterly to bear the inrush and play of the energy, then is a man *siddha*, the fulfilled or perfect man, his evolution is over and he has completed in the individual that utmost development which the mass of humanity is

labouring towards through the ages.

If this theory be correct, the energy at the basis of the operation of intelligence must be in ourselves and it must be capable of greater expansion and richer use to an extent practically unlimited. And this also must be a sound principle, that the more we can increase and enrich the energy, the greater will be the potential range, power and activity of the functions of our mind and the consequent vigour of our intellectuality and the greatness of our achievement. This was the first principle on which the ancient Aryans based their education and one of the chief processes which they used for the increased storage of energy, was the practice of Brahmacharya. ...

(CWSA 1: 370-71) Sri Aurobindo

The Need for an Integral Development (1909-10)

The activity of human thought divides itself broadly into two groups of functions, those of the right hand, contemplation, creation, imagination, the centres that see the truth, and those of the left hand, criticism, reasoning, discrimination, inquiry, the centres that judge the truth when it is seen. In education the latter are fostered by scientific and manual training, but the only quality of the right hand that this education fosters is observation. For this reason a purely scientific education tends to make thought keen and clear-sighted within certain limits, but narrow, hard and cold. Even in his own sphere the man without any training of the right hand can only progress in a settled groove; he cannot broaden the base of human culture or enlarge the bounds of science. ...

For man intellectually developed, mighty in scientific knowledge and the mastery of gross and subtle nature, using the elements as his servants and the world as his footstool,

but undeveloped in heart and spirit, becomes only an inferior kind of Asura using the powers of a demigod to satisfy the nature of an animal.

(CWSA 1: 438-39) Sri Aurobindo

To Build up Men and not Machines (Feb. 24, 1908)

National education cannot be defined briefly in one or two sentences, but we may describe it tentatively as the education which starting with the past and making full use of the present builds up a great nation. Whoever wishes to cut off the nation from its past, is no friend of our national growth. Whoever fails to take advantage of the present is losing us the battle of life. We must therefore save for India all that she has stored up of knowledge, character and noble thought in her immemorial past. We must acquire for her the best knowledge that Europe can give her and assimilate it to her own peculiar type of national temperament. We must introduce the best methods of teaching humanity has developed, whether modern or ancient. And all these we must harmonise into a system which will be impregnated with the spirit of self-reliance so as to build up men and not machines…

(CWSA 7: 895) Sri Aurobindo

The Right Way to Moral and Value Education (1910)

The attempt to make boys moral and religious by the teaching of moral and religious text-books is a vanity and a delusion, precisely because the heart is not the mind and to instruct the mind does not necessarily improve the heart. It would be an error to say that it has no effect. It throws certain seeds of thought into the *antaḥkaraṇa* and, if these thoughts become habitual, they influence the conduct. But the danger of moral text-books is that they make the think-

ing of high things mechanical and artificial, and whatever is mechanical and artificial is inoperative for good. …

You can impose a certain discipline on children, dress them into a certain mould, lash them into a desired path, but unless you can get their hearts and natures on your side, the conformity to this imposed rule becomes a hypocritical and heartless, a conventional, often a cowardly compliance. ...

The first rule of moral training is to suggest and invite, not command or impose. The best method of suggestion is by personal example, daily converse and the books read from day to day. These books should contain, for the younger student, the lofty examples of the past given, not as moral lessons, but as things of supreme human interest, and, for the elder student, the great thoughts of great souls, the passages of literature which set fire to the highest emotions and prompt the highest ideals and aspirations, the records of history and biography which exemplify the living of those great thoughts, noble emotions and aspiring ideals. This is a kind of good company, *satsaṅga*, which can seldom fail to have effect, so long as sententious sermonising is avoided, and becomes of the highest effect if the personal life of the teacher is itself moulded by the great things he places before his pupils. It cannot, however, have full force unless the young life is given an opportunity, within its limited sphere, of embodying in action the moral impulses which rise within it.

(CWSA 1: 389-91) Sri Aurobindo

India and the Problem of Woman

... man feels superior and wants to dominate, woman feels oppressed and revolts, openly or secretly; and the eternal quarrel between the sexes is perpetuated from age

to age, identical in essence, innumerable in its forms and hues.

Of course man throws the whole blame on woman, just as woman throws the entire blame on man. In truth the blame should be equally distributed between the two and neither can boast of being superior to the other. Moreover, until this notion of superiority and inferiority is eliminated, nothing and no one can put an end to the misunderstanding that divides the human species into two opposite camps, and the problem will not be solved. ...

… in their mutual relationships, man and woman are at once rather despotic masters and somewhat pitiable slaves to each other.

Yes, slaves; for so long as one has desires, preferences and attachments, one is a slave of these things and of the people on whom one is dependent for their satisfaction.

Thus woman is enslaved to man because of the attraction she feels for the male and his strength, because of the desire for a home and the security it brings, and lastly because of the attachment to motherhood. Man too on his side is enslaved to woman, because of his possessiveness, his thirst for power and domination, because of his desire for sexual relations and because of his attachment to the little comforts and conveniences of married life.

That is why no law can liberate women unless they liberate themselves; likewise, men too, in spite of all their habits of domination, will cease to be slaves only when they have freed themselves from all inner enslavement. ...

In their best moments, both man and woman can forget their difference of sex, but it reappears at the slightest provocation; the woman feels she is a woman, the man knows he is a man and the quarrel is revived indefinitely in one form or another, open or veiled, and perhaps all the more bitter the

less it is admitted. And one wonders whether it will not be so until there are no longer any men or women, but living souls expressing their identical origin in sexless bodies. ...

Until such a happy and radical solution is reached, India remains, on this point as on many others, the land of violent and conflicting contrasts, which can nevertheless be resolved by a very wide and comprehensive synthesis.

Indeed, is it not in India that we find the most intense adoration, the most complete veneration of the Supreme Mother, creatrix of the universe, conqueror of all enemies, mother of all the gods and all the worlds, dispenser of all boons?

And is it not in India too that we find the most radical condemnation, the uttermost contempt for the feminine principle, Prakriti, Maya, corrupting illusion, cause of every fall and every misery, Nature that deceives and defiles and lures away from the Divine?

The whole life of India is shot through with this contradiction; she suffers from it in both mind and heart. ...

In any case, until the manifestation of a new conception and consciousness compels Nature to create a new species which would no longer have to yield to the necessity of animal procreation and thus be under the obligation of dividing into two complementary sexes, the best that can be done for the progress of the present human race is to treat both sexes on a footing of perfect equality, to give them the same education and training and to teach them to find, through a constant contact with a Divine Reality that is above all sexual differentiation, the source of all possibilities and harmonies.

And it may be that India, the land of contrasts, will also be the land of new realisations, even as she was the cradle of their conception.

(CWM 12: 103-106) The Mother

Birth Control (August 29, 1926)

Scientists and medical men have devised methods by which birth control may be made effective without any injury. The objects are twofold: first, the prevention of too many children; secondly, keeping the woman in good health, so that the few children she gives birth to may be healthy.

Of course inner control is better. But can that be expected of the man?...

[A disciple:] One objection is that it will increase licence.

That again is the moralist idea. There are the two extremes: one extreme is inner control, the other is free indulgence; mid-between comes the system of birth control.

(Informal talk recorded from memory) Sri Aurobindo

Dissolution of Marriage & the Family System

Q: In reference to the view of some modern social thinkers expressing fear of the possible breakdown and disappearance of the family system, You have remarked that this breakdown "was, and is still, an indispensable movement to bring humanity to a higher and broader realisation".

This raises some important questions which I state below for Your clarification:

1. Do You consider this dissolution of the family system indispensable only for the few exceptional individuals who follow some high mental or spiritual ideal or also for the general humanity?

Yes, only for the few exceptional individuals who follow some high mental or spiritual ideal.

2. If You advocate a complete dissolution of the family system for the entire humanity, do You consider it advisable for it to happen even before the new process of birth by direct materialisation has been normalised on earth?

More liberty and plasticity in the system are advisable. Fixed rules are harmful to evolution.

3. Do You also consider the abolition of the marriage system as equally indispensable as the abolition of the family system for the higher development of humanity? So long as the new process of birth has not been normalised, would not the present manner of sexual procreation continue? In that case, would not some form of marriage relationship be necessary?

Marriage will always take place, but legal ceremonies must not be enforced, to avoid *illegality*.

(CWM 14: 292-93) The Mother

The Woman too is a Free Individual Being

… the subjection of woman, the property of the man over the woman, was once an axiom of social life and has only in recent times been effectively challenged. So strong was or had become the instinct of this domination in the male animal man, that even religion and philosophy have had to sanction it… This idea too is crumbling into the dust, though its remnants still cling to life by many strong tentacles of old legislation, continued instinct, persistence of traditional ideas; the fiat has gone out against it in the claim of woman to be regarded, she too, as a free individual being.

(CWSA 25: 631) Sri Aurobindo

Women in Every Field of Life (July 26, 1926)

Generally woman can be said to be more efficient on the physical plane, because she follows her intuitions. She is more able to arrange matter generally, goes straight to the thing to be done, while man wanders forth into ideas and mental constructions. It can be seen in politics; women would succeed better. Man is able to put more mental pow-

er, while the woman acts more psychically. Man is more intellectual and woman more intuitive. She is also very active on the vital plane.

(A disciple:) But while woman has often been the source of inspiration to man, she has not produced any great creative work.

Because she was not given any opportunity by social bondages. Whenever women have been given opportunity they have shown their capacity. We have to wait a few generations in order to see them at work.

(Informal talk recorded from memory) Sri Aurobindo

Dealing with Dishonesty in Public Life

X's [a senior Government official's] inquiry was about the time when the Supermind would manifest itself upon the earth. ...

He then referred to the difficulties which honest people meet with in life where the dishonest seem to thrive at their expense. He enquired how long the Divine was going to allow this state of affairs to continue, and when the end would come.

The Mother replied: "Generally it continues until things have become so bad that everyone is fed up with the evil consequences of such dishonest practices. For a time the so-called honest people wonder why they should not follow the ways of the others and themselves prosper at the expense of their opponents. So long as dishonesty continues to receive such support, it goes on from strength to strength. Only when the evil crosses a certain limit of tolerance, there is a burst-up, a revolution."

To this he answered, "But, Mother, why does the Divine not interfere before the revolution — often a violent one — breaks out? Why cannot the revolution come about peacefully?"

In a soft but convincing tone, the Mother spoke: "That is why I said 'Generally it continues'. The other way is also

open to you. If you stick to your ideals even when the opposing forces seem to be too strong, you will have sufficient followers who will make the limits of tolerance narrower. This is easier if you happen to be in a high enough position to make your example be seen by a large number of people." ...

Still, even after four years, the same problem — his struggle against dishonesty — continued to worry him and he put the same old question to the Mother on 17-3-1960. The Mother gave the same answer. She said: "When you find that your circumstances are beyond your control, take a mirror and see how much you are contributing to them. If you withdraw support to the evil, it is sure to be weaker and weaker. I do not suggest that you are yourself dishonest, but if everyone, be his official position ever so high or low, sticks to the truth in spite of the apparent success of falsehood, then the latter must gradually crumble to dust."

(*Life in Sri Aurobindo Ashram*, Narayan Prasad, pp. 207-208)

The Government Interference in Everything (Aug.14, 1964)

Sri Aurobindo said (he said it to me in an absolute way) that nothing could be done as long as WE weren't the government — not that we were going to start governing in person (!), but that those who govern should be people who "receive" and obey. He also said that he expected that in '67, not only in India, but in the whole world, governments would begin to receive the supramental Influence. And obviously, he expected things to become EXTREMELY bad before that.... They're bad enough in the world: people are fighting everywhere, people are being killed everywhere — in Indonesia hosts of people have been murdered, in Cyprus hosts of people have been murdered. Anyway, it's an undeclared war, but it's everywhere.

And here, there's TOTAL corruption — total, to such a point that ... I'll give you an example. The government meddles in everything, you can't move a finger without its permission: you can't leave the country, you can't enter the country, you can't send money out, you can't open a shop, you can't ... nothing, nothing, nothing, not even plow your field without its permission. They meddle in everything, which in itself is pretty stupid. And then they make regulations — the more regulations you make, the more disobedience it creates, naturally.

People no longer grow crops because it's too complicated and with all those taxes (they've scores of taxes to pay), it costs them much more than they can earn. And as there isn't enough food, there are naturally individuals who try and hoard as much as they can to sell it for as high a price as possible. ...

But everything is rotten because they've made regulations everywhere! Everywhere, everywhere, for everything. And appalling complications, incredibly stupid. It's unthinkable, you can't believe they're true. Regulations far more restrictive than parents give their children! Children have a greater freedom of movement than people here. There is a WILL to control which is so stupid! It's unthinkable.

(From : *Agenda*) The Mother

It is impossible to change humanity by political machinery. — It can't be done!

Sri Aurobindo

(Informal talk recorded from memory, *Dec. 25,1938)*

The Danger from Beyond the Borders

The Need to Safeguard Against China (April 1, 1908)

The position of India makes her the key of Asia. She divides the Pagan Far East from the Mahomedan West, and is their meeting-place. From her alone can proceed a force of union, a starting-point of comprehension, a reconciliation of Mahomedanism and Paganism. Her freedom is necessary to the unity of Asia. Geographically, she occupies an impregnable position of strength commanding the East of Asia as well as the West, from which as from a secure fortress she can strike the nations of the Persian or the Chinese world. ... No treaties, no attempts to reconcile conflicting interests will stand against the secret and inexorable necessity which forces nations to follow not the dictates of prudence or diplomacy, but the fiat of their environment. When the inevitable happens and the Chinese armies knock at the Himalayan gates of India and Japanese fleets appear before Bombay harbour, by what strength will England oppose this gigantic combination? ... They will be broken to pieces by the science and skill of the Mongolian. And the key of Asia will pass into Mongolian hands....

(CWSA 7: 990) Sri Aurobindo

The Progress of China (October 9, 1909)

In the short time since the Boxer troubles China has revolutionised her educational system, established a network of modern schools of all ranks, provided for a thorough modern education for her princes and nobles, and added to the intellectual education a thorough grounding in military knowledge and the habits of the soldier, so that, when the process is complete, the whole Chinese people will be a nation trained in arms whom the greatest combination of

powers will not care to touch. On another side of national development, a railway has just been opened which has been entirely constructed and will be run by Chinese. When the process of education is well forward, it is intended by the Chinese Government to transform itself into a constitutional and Parliamentary government, and in its programme this great automatic revolution has been fixed to come off in another eight years. No other race but the Chinese, trained by the Confucian system to habits of minute method, perfect organisation and steady seriousness in all things great and small, could thus calmly map out a stupendous political, social and educational change, as if it were the programme of a ceremonial function, and carry it out with thoroughness and efficiency. Once the Chinese have made up their minds to this revolution, they are likely to carry it out with the greatest possible completeness, businesslike method, effective organisation, and the least possible waste and friction. In the history of China, no less than the history of Japan, we are likely to see the enormous value of national will-power using the moral outcome of a great and ancient discipline, even while breaking the temporary mould in which that discipline had cast society, thought and government. We in India have an ancient discipline much more powerful than the Chinese or Japanese; but where is the centre of sovereignty in India which will direct the national will-power to the right use of that discipline? Where even is the centre of national endeavour which will make up for the absence of such a Government? We have a Government manned by aliens, out of touch with and contemptuous of the sources of national strength and culture; we have an education empty of them which seeks to replace our ancient discipline by a foreign strength, instead of recovering and invigorating our own culture and turning it to modern uses; we have leaders

trained in the foreign discipline who do not know or believe in the force that would, if made use of, revolutionise India more swiftly and mightily than Japan was or China is being revolutionised. It is this and not internal division or the drag of old and unsuitable conditions that makes the work in India more difficult than in any other Asiatic country.

(CWSA 8: 265-66) Sri Aurobindo

The Threat from China (April 1950)

(In a postscript chapter added to "The Ideal of Human Unity" in the April 1950 edition, Sri Aurobindo wrote:)

In Asia a more perilous situation has arisen, standing sharply across the way to any possibility of a continental unity of the peoples of this part of the world, in the emergence of Communist China. This creates a gigantic bloc which could easily englobe the whole of Northern Asia in a combination between two enormous Communist Powers, Russia and China, and would overshadow with a threat of absorption South-Western Asia and Tibet and might be pushed to overrun all up to the whole frontier of India, menacing her security and that of Western Asia with the possibility of an invasion and an overrunning and subjection by penetration or even by overwhelming military force to an unwanted ideology, political and social institutions and dominance of this militant mass of Communism whose push might easily prove irresistible.

(CWSA 25: 590-91) Sri Aurobindo

(Six months after Sri Aurobindo wrote this, in October 1950 China invaded Tibet and in October 1962 she launched an offensive on India's Northern border)

The Communist Plan to Dominate (June 28, 1950)

I do not know why you [K.D. Sethna] want a line of

thought to be indicated to you for your guidance in the affair of Korea.[1] There is nothing to hesitate about there, the whole affair is as plain as a "pikestaff". It is the first move in the Communist plan of campaign to dominate and take possession first of these northern parts and then of South East Asia as a preliminary to their manoeuvres with regard to the rest of the continent — in passing, Tibet as a gate opening to India.[2] If they succeed, there is no reason why domination of the whole world should not follow by steps...

(CWSA 36: 507) Sri Aurobindo

---

1. A few days earlier, North Korean forces launched an attack on South Korea with Soviet support; Chinese troops joined in a few months later.

2. Four months after Sri Aurobindo wrote this letter, China invaded Tibet in October 1950.

Mother's Conversation with a Disciple

August 7, 1963

... the Chinese seem to be seized again with a zeal to conquer...

I see those great currents: they're like currents of madness that catch hold of people and things.... At bottom, it may be really a rather acute conflict between the Yes and the No, that is to say, between all that struggles to hasten the coming of new things and all that refuses – refuses with increasing violence.

June 18, 1965

To be under Chinese domination... it's better to die first. ...

The Chinese, the Chinese domination over the earth is... it means the earth hardening, the earth growing cold like the moon. Oh, that would be dreadful. ...

We don't want catastrophes.

July 19, 1969

The danger is there.

But the internal chaos... already almost exists, you know.

Naturally, the Chinese would likely take advantage of it immediately.

May 12, 1971

You see, there are limits to the horrors men can commit because, in spite of everything, there is a psychic being behind that curbs them — but the Chinese don't have one.

And they are VERY intelligent.

(From *Agenda*) The Mother

The Issue of Tibet : A Historical Interview (January 18, 1973)

> *(Dalai Lama:) It is my dream to have the perfect economic development of Tibet, the perfect organization, the efficiency that we find in Communism, but all this based upon, founded upon the Buddhistic qualities of Compassion and Love, so that the people in power do not degenerate into corruption. What is Mother's view of this dream, and whether such a thing will be realized in Tibet?*

It is not a dream. It will naturally be. But the time it will take, I do not know. This is something like what Sri Aurobindo has said about the Supramental.

Truth, Love, Compassion will give a basis to the new creation. It is not birth but the value of men that should give the right to authority.

If the teaching of Sri Aurobindo can spread over the world, and if there is the full manifestation of the Supramental, then the Supramental will be the power of the liberation of Tibet.

It is bound to come, it will come; but if it goes as it is going now, it will take hundreds of years. But if the Supramen-

tal is manifested, it may come quick. Quick does not mean ten or twenty years – that would be almost miraculous.

(Kireet:) But the Supramental is now working very powerfully.

It is, it is working. It will be manifested with enough power when the right people have the authority.

For the moment, it seems that the opposition, the falsehood attacks with full power before dying. Never, never have men lied as much as they are doing now. It seems the old habit comes spontaneously. But it must be broken.

We are at a very... what we could call an unpleasant moment of the history of the earth. It is interesting because the action is very powerful, but I can't call it pleasant.

But I have told you that already; I wrote it.

(Kireet:) Yes, Mother. The Mother has given the message.

(Dalai Lama:) As for myself, I have no desire to continue in power in the Government. For I feel that the Government involves so much of conflicts of parties, and the necessity of taking sides with one party against the other....

One can govern without taking sides. That is the mistake of all the governments; they reduce their capacity tremendously.

But beyond the mind, there is a higher and deeper consciousness – they would find a Consciousness in which one can make use of all the capacities. It is a question of the consciousness being broad enough, so that each capacity can be put in its place in order to make a general harmony.

(Dalai Lama:) There is good will, there is sincerity among people all over the world, but the number of such people is not large. Will they be able to have an effect to change the conditions of the world?

It is bound to change; it is bound to change. Only, if the people are sincere it will shorten the time; it will go faster if the people are sincere.

The first and indispensable step is to stop all falsehood. Falsehood is all that contradicts in us the Presence of the Divine.

(*Courtesy*: Kireet Joshi) The Mother

India and Pakistan: The Partition Must Go (August 1947)

India today is free but she has not achieved unity. ... the old communal division into Hindus and Muslims seems now to have hardened into a permanent political division of the country. It is to be hoped that this settled fact will not be accepted as settled for ever or as anything more than a temporary expedient. For if it lasts, India may be seriously weakened, even crippled: civil strife may remain always possible, possible even a new invasion and foreign conquest. India's internal development and prosperity may be impeded, her position among the nations weakened, her destiny impaired or even frustrated. This must not be; the partition must go. Let us hope that that may come about naturally, by an increasing recognition of the necessity not only of peace and concord but of common action, by the practice of common action and the creation of means for that purpose. In this way unity may finally come about under whatever form — the exact form may have a pragmatic but not a fundamental importance. But by whatever means, in whatever way, the division must go; unity must and will be achieved, for it is necessary for the greatness of India's future.

(CWSA 36: 478-79) Sri Aurobindo

Hindu-Muslim unity should not mean the subjection of the Hindus. Every time the mildness of the Hindu has given

way. The best solution would be to allow the Hindus to organize themselves and the Hindu-Muslim unity would take care of itself, it would automatically solve the problem.

(Informal talk) Sri Aurobindo (April 18, 1923)

In Kashmir, the Hindus had all the monopoly. Now if the Muslim demands are acceded to, the Hindus will be wiped out.

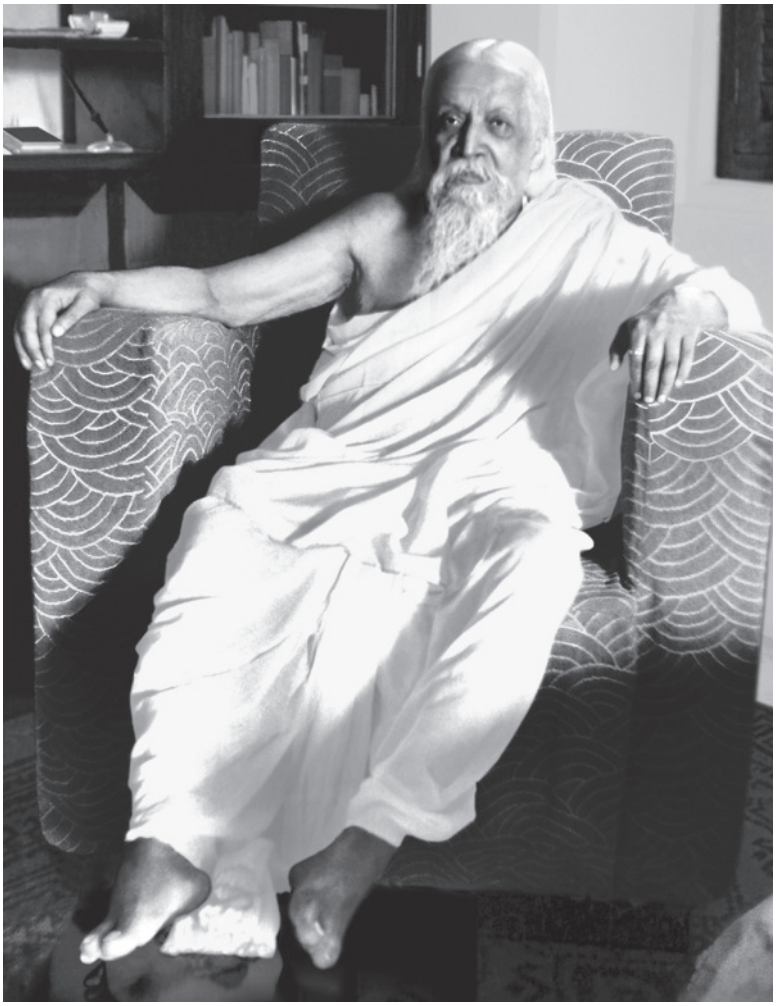
(Informal talk) Sri Aurobindo (June 21, 1940)

Need for an Asian Federation (Sept. 21, 1966)

What's proving to be the most refractory (and the irony of it is wonderful) is... the United Nations! Those people are outdated, oh!... They haven't yet gone beyond the "materialistic, anti-religious movement," and they made a derogatory remark about the Auroville brochure, saying it was "mystic," with "religious" tendency. The irony is lovely!

Besides, even quite outwardly, that fight between India and Pakistan was clearly... (how can I put it?... The words that come to me are English) initiated and driven, that is to say, set in motion by and under the impulsion of the forces of Truth that wanted to create a great "Asian Federation" with the power to counterbalance Red China and its movement. It was a federation that, as a matter of fact, needed the return of Pakistan and all those regions, and which includes Nepal, Tibet, also Burma, and in the south, Ceylon. A great federation with each country having its autonomous development, perfectly free, but which would be united in a common single aspiration for peace and fight against the invasion of forces of dissolution. That was very clear, it was willed – and it's the intervention of this United Nations that stopped everything.

(From *Agenda*) The Mother



I see more and more manifestly that man can never get out of the futile circle the race is always treading ***until*** *he has raised himself on to the new foundation. I believe also that it is the mission of India to make this great victory for the world.*

Sri Aurobindo

(To Chittaranjan Das, 18th November, 1922, CWSA 36: 260-61)

The Renaissance in India

If India Follows the Footsteps of Europe (April 14th, 1908)

Distrust is the atmosphere of modern politics, mutual suspicion and hatred the secret spring of action. Under the fair outside of its material civilisation, a deep-seated moral disease is at work eating into the vitals of European society of which a thousand symptoms strike the eye…

If India follows in the footsteps of Europe, accepts her political ideals, social system, economic principles, she will be overcome with the same maladies. Such a consummation is neither for the good of India nor for the good of Europe. If India becomes an intellectual province of Europe, she will never attain to her natural greatness or fulfil the possibilities within her. *Paradharmo bhayavahah*, to accept the *dharma* of another is perilous; it deprives the man or the nation of its secret of life and vitality and substitutes an unnatural and stunted growth for the free, large and organic development of Nature. Whenever a nation has given up the purpose of its existence, it has been at the cost of its growth. India must remain India if she is to fulfil her destiny.

(CWSA 7: 1039-41) Sri Aurobindo

Three Stages of the Indian Renaissance

The process which has led up to the renaissance now inevitable, may be analysed, both historically and logically, into three steps by which a transition is being managed, a complex breaking, reshaping and new building, with the final result yet distant in prospect, — though here and there the first bases may have been already laid, — a new age of an old culture transformed, not an affiliation of a new-born civilisation to one that is old and dead, but a true rebirth, a renascence. The first step was the reception of the European

contact, a radical reconsideration of many of the prominent elements and some revolutionary denial of the very principles of the old culture. The second was a reaction of the Indian spirit upon the European influence, sometimes with a total denial of what it offered and a stressing both of the essential and the strict letter of the national past, which yet masked a movement of assimilation. The third, only now beginning or recently begun, is rather a process of new creation in which the spiritual power of the Indian mind remains supreme, recovers its truths, accepts whatever it finds sound or true, useful or inevitable of the modern idea and form, but so transmutes and Indianises it, so absorbs and so transforms it entirely into itself that its foreign character disappears and it becomes another harmonious element in the characteristic working of the ancient goddess, the Shakti of India mastering and taking possession of the modern influence, no longer possessed or overcome by it.

(CWSA 20: 17) Sri Aurobindo

The Right Remedy

India can best develop herself and serve humanity by being herself and following the law of her own nature. This does not mean, as some narrowly and blindly suppose, the rejection of everything new that comes to us in the stream of Time or happens to have been first developed or powerfully expressed by the West. Such an attitude would be intellectually absurd, physically impossible, and above all unspiritual; true spirituality rejects no new light, no added means or materials of our human self-development. It means simply to keep our centre, our essential way of being, our inborn nature and assimilate to it all we receive, and evolve out of it all we do and create. ...

... if we give rather to religion the sense of the following

of the spiritual impulse in its fullness and define spirituality as the attempt to know and live in the highest self, the divine, the all-embracing unity and to raise life in all its parts to the divinest possible values, then it is evident that there was not too much of religion, but rather too little of it — and in what there was, a too one-sided and therefore an insufficiently ample tendency. The right remedy is, not to belittle still farther the agelong ideal of India, but to return to its old amplitude and give it a still wider scope, to make in very truth all the life of the nation a religion in this high spiritual sense. This is the direction in which the philosophy, poetry, art of the West is, still more or less obscurely, but with an increasing light, beginning to turn, and even some faint glints of the truth are beginning now to fall across political and sociological ideals. India has the key to the knowledge and conscious application of the ideal; what was dark to her before in its application, she can now, with a new light, illumine; what was wrong and wry in her old methods she can now rectify; the fences which she created to protect the outer growth of the spiritual ideal and which afterwards became barriers to its expansion and farther application, she can now break down and give her spirit a freer field and an ampler flight: she can, if she will, give a new and decisive turn to the problems over which all mankind is labouring and stumbling, for the clue to their solutions is there in her ancient knowledge.

(CWSA 20: 38-40) Sri Aurobindo

One thing seems at any rate certain, that the spiritual motive will be in the future of India, as in her past, the real originative and dominating strain.

(CWSA 20: 23) *Sri Aurobindo*

India and the Emerging World Culture

The Fusion of Cultures (July 1916)

The present era of the world is a stage of immense transformations. ...

India, the heart of the Orient, has to change as the whole West and the whole East are changing, and it cannot avoid changing in the sense of the problems forced upon it by Europe. The new Orient must necessarily be the result either of some balance and fusion or of some ardent struggle between progressive and conservative ideals and tendencies. If therefore the conservative mind in this country opens itself sufficiently to the necessity of transformation, the resulting culture born of a resurgent India may well bring about a profound modification in the future civilisation of the world. But if it remains shut up in dead fictions, or tries to meet the new needs with the mind of the schoolman and the sophist dealing with words and ideas in the air rather than actual fact and truth and potentiality, or struggles merely to avoid all but a scanty minimum of change, then, since the new ideas cannot fail to realise themselves, the future India will be formed in the crude mould of the Westernised social and political reformer whose mind, barren of original thought and unenlightened by vital experience, can do nothing but reproduce the forms and ideas of Europe and will turn us all into halting apes of the West. Or else, and that perhaps is the best thing that can happen, a new spiritual awakening must arise from the depths of this vast life that shall this time more successfully include in its scope the great problems of earthly life as well as those of the soul and its transmundane destinies, an awakening that shall ally itself closely with the renascent spiritual seeking of the West and with its yearning for the perfection of the human race.

This third and as yet unknown quantity is indeed the force needed throughout the East.

(CWSA 13: 137-38) Sri Aurobindo

A New Age of Development and Synthesis (Aug. 1916)

We of the coming day stand at the head of a new age of development which must lead to such a new and larger synthesis. We are not called upon to be orthodox Vedantins of any of the three schools or Tantrics or to adhere to one of the theistic religions of the past or to entrench ourselves within the four corners of the teaching of the Gita. That would be to limit ourselves and to attempt to create our spiritual life out of the being, knowledge and nature of others, of the men of the past, instead of building it out of our own being and potentialities. **We do not belong to the past dawns, but to the noons of the future.** A mass of new material is flowing into us; we have not only to assimilate the influences of the great theistic religions of India and of the world and a recovered sense of the meaning of Buddhism, but to take full account of the potent though limited revelations of modern knowledge and seeking; and, beyond that, the remote and dateless past which seemed to be dead is returning upon us with an effulgence of many luminous secrets long lost to the consciousness of mankind but now breaking out again from behind the veil. All this points to a new, a very rich, a very vast synthesis; a fresh and widely embracing harmonisation of our gains is both an intellectual and a spiritual necessity of the future.

(CWSA 19: 10) Sri Aurobindo

Conservatism and Modernism (May 1916)

The future is a sphinx with two minds, an energy which offers itself and denies, gives itself and resists, seeks to en-

throne us and seeks to slay. But the conquest has to be attempted, the wager has to be accepted. We have to face the future's offer of death as well as its offer of life, and it need not alarm us, for it is by constant death to our old names and forms that we shall live most vitally in greater and newer forms and names. Go on we must; for if we do not, Time itself will force us forward in spite of our fancied immobility. And this is the most pitiable and dangerous movement of all. For what can be more pitiable than to be borne helplessly forward clinging to the old that disintegrates in spite of our efforts and shrieking frantically to the dead ghosts and dissolving fragments of the past to save us alive? And what can be more dangerous than to impose immobility on that which is in its nature mobile? ... The greatest spirits are therefore those who have no fear of the future, who accept its challenge and its wager; they have that sublime trust in the God or Power that guides the world, that high audacity of the human soul to wrestle with the infinite and realise the impossible, that wise and warrior confidence in its ultimate destiny which mark the Avatars and prophets and great innovators and renovators.

(CWSA 13: 129-30) Sri Aurobindo

The Need for Wideness of Thought (around 1912)

We must first be sure that our new thought is wide and strong-winged enough, our thoughts large enough, our natures mighty enough to deal with those vastnesses. We must be careful, too, to comprehend what we destroy. And destroy we must not unless we have a greater and more perfect thing to put in the place even of a crumbling and mouldering antiquity. To tear down Hindu society in the spirit of the social reformers or European society in the spirit of the philosophical or unphilosophical Anarchists would

be to destroy order and substitute a licentious confusion. If we carefully remember these cautions, there is no harm in original thinking even of the boldest and most merciless novelty. I may, for example, attack unsparingly the prevailing system of justice and punishment as extraordinarily senseless and evil, even if I have no new system ready-made to put in as its successor; but I must have no wish to destroy it, senseless & evil though it be, until our new system is ready. For it fills a place the vacancy of which the Spirit that uplifts & supports our human welfare, would greatly abhor. I may expose, too, the weaknesses and narrownesses of an existing form of religion, even if I have no new & better form to preach of my own, but I must not so rage against those weaknesses as to destroy all religious faith and I should remember before the end of my criticism that even a bad religion is better than no religion, — that it is wiser to worship energy in my surroundings with the African savage than to be dead to all faith and all spirituality like the drunkards of a little knowledge — for even in that animal and unintelligent worship there is a spark of the divine fire which keeps humanity living, while the cultured imperial Roman or the luxurious modern wealth-gatherer and body worshipper drags his kind into a straight & well built road which is so broad only to lead more easily to a mighty perdition. ... Let us only strive that our light should be clear, diffused & steady, not either darkness or a narrow glare and merely violent lustre. And if we cannot compass that ideal, still it is better to think than to cease from thinking. For even out of darkness the day is born and lightning has its uses!

(CWSA 12: 43-44) Sri Aurobindo

India's Role in the World

India's Future Work (1947)

... they [the aims and ideal conceived earlier] are a part of what I believe to be India's future work, something in which she cannot but take a leading position. For I have always held and said that India was arising, not to serve her own material interests only, to achieve expansion, greatness, power and prosperity, — though these too she must not neglect, — and certainly not like others to acquire domination of other peoples, but to live also for God and the world as a helper and leader of the whole human race. Those aims and ideals were in their natural order these: a revolution which would achieve India's freedom and her unity; the resurgence and liberation of Asia and her return to the great role which she had played in the progress of human civilisation; the rise of a new, a greater, brighter and nobler life for mankind which for its entire realisation would rest outwardly on an international unification of the separate existence of the peoples, preserving and securing their national life but drawing them together into an overriding and consummating oneness; the gift by India of her spiritual knowledge and her means for the spiritualisation of life to the whole race; finally, a new step in the evolution which, by uplifting the consciousness to a higher level, would begin the solution of the many problems of existence which have perplexed and vexed humanity, since men began to think and to dream of individual perfection and a perfect society.

India is free but she has not achieved unity, only a fissured and broken freedom. ... by whatever means, the division must and will go. For without it the destiny of India might be seriously impaired and even frustrated. ...

Asia has arisen and large parts of it have been liberated or are at this moment being liberated; its other still subject parts are moving through whatever struggles towards freedom. Only a little has to be done and that will be done today or tomorrow. There India has her part to play and has begun to play it with an energy and ability which already indicate the measure of her possibilities and the place she can take in the council of the nations.

The unification of mankind is under way, though only in an imperfect initiative, organised but struggling against tremendous difficulties. But the momentum is there and, if the experience of history can be taken as a guide, it must inevitably increase until it conquers. Here too India has begun to play a prominent part and, if she can develop that larger statesmanship which is not limited by the present facts and immediate possibilities but looks into the future and brings it nearer, her presence may make all the difference between a slow and timid and a bold and swift development. A catastrophe may intervene and interrupt or destroy what is being done, but even then the final result is sure. For in any case the unification is a necessity in the course of Nature, an inevitable movement and its achievement can be safely foretold. Its necessity for the nations also is clear, for without it the freedom of the small peoples can never be safe hereafter and even large and powerful nations cannot really be secure. India, if she remains divided, will not herself be sure of her safety. It is therefore to the interest of all that union should take place. Only human imbecility and stupid selfishness could prevent it. Against that, it has been said, even the gods strive in vain; but it cannot stand for ever against the necessity of Nature and the Divine Will. Nationalism will then have fulfilled itself; an international spirit and outlook must grow up and international forms and

institutions; even it may be such developments as dual or multilateral citizenship and a voluntary fusion of cultures may appear in the process of the change and the spirit of nationalism losing its militancy may find these things perfectly compatible with the integrity of its own outlook. A new spirit of oneness will take hold of the human race.

The spiritual gift of India to the world has already begun. India's spirituality is entering Europe and America in an ever increasing measure. That movement will grow; amid the disasters of the time more and more eyes are turning towards her with hope and there is even an increasing resort not only to her teachings, but to her psychic and spiritual practice.

The rest is still a personal hope and an idea and ideal which has begun to take hold both in India and in the West on forward-looking minds. The difficulties in the way are more formidable than in any other field of endeavour, but difficulties were made to be overcome and if the Supreme Will is there, they will be overcome. Here too, if this evolution is to take place, since it must come through a growth of the spirit and the inner consciousness, the initiative can come from India and although the scope must be universal, the central movement may be hers.

(CWSA 36: 475-77) Sri Aurobindo

The Way to Harmony of Manifested Life

It may well be that both tendencies, the mental and the vital and physical stress of Europe and the spiritual and psychic impulse of India, are needed for the completeness of the human movement. But if the spiritual ideal points the final way to a triumphant harmony of manifested life, then it is all-important for India not to lose hold of the truth, not to give up the highest she knows and barter it away for a

perhaps more readily practicable but still lower ideal alien to her true and constant nature.

(CWSA 20: 74) Sri Aurobindo

Truth as the Highest Law of Conduct (1908)

Hinduism is no sect or dogmatic creed, no bundle of formulas, no set of social rules, but a mighty, eternal and universal truth. It has learned the secret of preparing man's soul for the divine consummation of identity with the infinite existence of God; rules of life and formulas of belief are only sacred and useful when they help that great preparation. And the first rule of life is that man must live the highest life of which he is capable, overcoming selfishness, overcoming fear, overcoming the temptation to palter with truth in order to earn earthly favours. The first formula of belief is *satyannasti paro dharmah*, there is no higher law of conduct than truth.

*

... the function of India is to supply the world with a perennial source of light and renovation.

(CWSA 7: 928, 1086) Sri Aurobindo

India as the Guru of the World

The Soul of India is one and indivisible. India is conscious of her mission in the world. She is waiting for the exterior means of manifestation.

*

The future of India is very clear. India is the Guru of the world. The future structure of the world depends on India. India is the living soul. India is incarnating the spiritual knowledge in the world. The Government of India ought to recognise the significance of India in this sphere and plan their action accordingly.

*



The Mother with Pandit Jawaharlal Nehru, Shri Kamaraj Nadar, Smt. Indira Gandhi and Shri Lal Bahadur Shastri, at the Ashram Playground on 29 September 1955

*

About the Map of India:

The map was made after the partition [India & Pakistan].

It is the map of the true India in spite of all passing appearances, and it will always remain the map of the true India, whatever people may think about it.

July 29, 1964 The Mother



India *ought to be* the spiritual leader of the world. Inside she has the capacity, but outside... for the moment there is still much to do for her to become actually the spiritual leader of the world.

There is such a wonderful opportunity just now! but...

*

O India, land of light and spiritual knowledge! Wake up to your true mission in the world, show the way to union and harmony.

*

India has become the symbolic representation of all the difficulties of modern mankind.

India will be the land of its resurrection — the resurrection to a higher and truer life.

*

In the whole creation the earth has a place of distinction, because unlike any other planet it is evolutionary with a psychic entity at its centre. In it, India, in particular, is a divinely chosen country.

*

True liberty is an ascending movement, not yielding to the lower instincts.

True liberty is a divine manifestation.

We want the true liberty for India so that she may be the right example for the world as the demonstration of what humanity must become.

*

From the spiritual point of view, India is the foremost country in the world. Her mission is to set the example

of spirituality. Sri Aurobindo came on earth to teach this to the world.

This fact is so obvious that a simple and ignorant peasant here is, in his heart, closer to the Divine than the intellectuals of Europe.

*

India shall take her true place in the world only when she will become integrally the messenger of the Divine Life.

(CWM 13: 244-45, 351-72) The Mother

Invocation
15 August 1947

O our Mother, O Soul of India, Mother who hast never forsaken thy children even in the days of darkest depression, even when they turned away from thy voice, served other masters and denied thee, now when they have arisen and the light is on thy face in this dawn of thy liberation, in this great hour we salute thee. Guide us so that the horizon of freedom opening before us may be also a horizon of true greatness and of thy true life in the community of the nations. Guide us so that we may be always on the side of great ideals and show to men thy true visage, as a leader in the ways of the spirit and a friend and helper of all the peoples.

(CWM 13: 352) The Mother

A Word of Hope

India of the ages is not dead nor has she spoken her last creative word; she lives and has still something to do for herself and the human peoples. And that which must seek now to awake is not an anglicised oriental people, docile pupil of the West and doomed to repeat the cycle of the Occident's success and failure, but still the ancient immemorable Shakti recovering her deepest self, lifting her head higher towards the supreme source of light and strength and turning to discover the complete meaning and a vaster form of her Dharma.

(CWSA 20: 444) Sri Aurobindo

Doubt, discouragement, diminution or loss of faith, waning of the vital enthusiasm for the ideal, perplexity and a baffling of the hope for the future are the common features of the difficulty. In the world outside there are much worse symptoms such as the general increase of cynicism, a refusal to believe in anything at all, a decrease of honesty, an immense corruption, a preoccupation with food, money, comfort, pleasure to the exclusion of higher things and a general expectation of worse and worse things awaiting the world. All that, however acute, is a temporary phenomenon for which those who know anything about the workings of the world-energy and the workings of the Spirit were prepared. I myself foresaw that this worst would come, the darkness of night before the dawn; therefore I am not discouraged. I know what is preparing behind the darkness and can see and feel the first signs of its coming. Those who seek for the Divine have to stand firm and persist in their seeking; after a time, the darkness will fade and begin to disappear and the Light will come.

(CWSA35:367) Sri Aurobindo (April 9, 1947)

This world is not really created by a blind force of Nature: even in the Inconscient the presence of the supreme Truth is at work; there is a seeing Power behind it which acts infallibly and the steps of the Ignorance itself are guided even when they seem to stumble ... In this vast and apparently confused mass of existence there is a law, a one truth of being, a guiding and fulfilling purpose of the world-existence.

(CWSA 13: 591-92) Sri Aurobindo (Nov. 1950)

Governments, societies, kings, police, judges, institutions, churches, laws, customs, armies are temporary necessities imposed on us for a few groups of centuries because God has concealed His face from us. When it appears to us again in its truth & beauty, then in that light they will vanish.

(CWSA 12: 465) Sri Aurobindo (around 1913)

Before dying, falsehood rises in full swing.

Still people understand only the lesson of catastrophe. Will it have to come before they open their eyes to the Truth?

I ask an effort from all so that it has not to be.

It is only the Truth that can save us; truth in words, truth in action, truth in will, truth in feelings. It is a choice between serving the Truth or being destroyed.

(CWM 13: 217) The Mother (Nov. 26, 1972)

Our country is God the Mother; speak not evil of her unless thou canst do it with love and tenderness.

(CWSA 12: 456) ***Sri Aurobindo***