

All India Magazine
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Cover page: Bronze Sculpture of Mother India

This bronze sculpture of 210 centimetre height was installed in the lawns of the Supreme Court on 20 February 1978. It portrays Mother India in the form of the figure of a lady sheltering the young Republic of India represented by the symbol of a child, who is upholding the laws of land symbolically shown in the form of an open book. On the book, a balance is shown, which represents dispensation of equal justice to all. The sculpture was made by the renowned artist Shri Chintamani Kar.

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Bharat Mata

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

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A nation is waking up in India in search for its national identity. What is this country that we inhabit, whose soil has formed our body even as whose touch has awakened our souls. Is she just another piece of land as some believe or is she a living and conscious entity, a soul that goes through cycles of birth and growth and decline and rebirth? How can we serve her and help her regain her lost glory? Is there a way ahead or shall we leave everything to the long process of Time? These are some of the questions that vex all who love this wonderful country, which despite its many defects has something very special to give that no other nation can. This issue is dedicated to this vision of Bharat Mata revealed to us by Sri Aurobindo and the Mother.



(About “the Mother’s map of India”, which includes Pakistan, Nepal, Sikkim, Bhutan, Bangladesh, Burma and Sri Lanka. The “partition” mentioned in the first sentence below is that of Pakistan and India.)

The map was made after the partition.

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.

29 July 1964

Mother India

A country's mission

A country's mission is not something which can be decided mentally with all the egoistic and ignorant preferences of the external consciousness, for in that case the field of conflict between nations might be shifted, but the conflict would continue, probably with even greater force.

Just as each individual has a psychic being which is his true self and which governs his destiny more or less overtly, so too each nation has a psychic being which is its true being and moulds its destiny from behind the veil: it is the soul of the country, the national genius, the spirit of the people, the centre of national aspiration, the fountainhead of all that is beautiful, noble, great and generous in the life of the country. True patriots feel its presence as a tangible reality. In India it has been made into an almost divine entity, and all who truly love their country call it "Mother India" (Bharat Mata) and offer her a daily prayer for the welfare of their country. It is she who symbolises and embodies the true ideal of the country, its true mission in the world.

The thinking élite in India even identifies her with one of the aspects of the universal Mother...

One would like to see in all countries the same veneration for the national soul, the same aspiration to become fit instruments for the manifestation of its highest ideal, the same ardour for progress and self-perfection enabling each people to identify itself with its national soul and thus find its true nature and role, which makes each one a living and immortal entity regardless of all the accidents of history.

CWM 12: 42-44

The Mother

Hymn to Durga

MOTHER DURGA! Rider on the lion, giver of all strength, Mother, beloved of Siva! We born from thy parts of Power, we the youth of India, are seated here in thy temple. Listen, O Mother, descend upon earth, make thyself manifest in this land of India.

MOTHER DURGA! From age to age, in life after life, we come down into the human body, do thy work and return to the Home of Delight. Now too we are born, dedicated to thy work. Listen, O Mother, descend upon earth, come to our help.

MOTHER DURGA! Rider on the lion, trident in hand, thy body of beauty armour-clad, Mother, giver of victory, India awaits thee, eager to see the gracious form of thine. Listen, O Mother, descend upon earth, make thyself manifest in this land of India.

MOTHER DURGA! Giver of force and love and knowledge, terrible art thou in thy own self of might, Mother beautiful and fierce. In the battle of life, in India's battle, we are warriors commissioned by thee; Mother, give to our heart and mind a titan's strength, a titan's energy, to our soul and intelligence a god's character and knowledge.

MOTHER DURGA! India, world's noblest race, lay whelmed in darkness. Mother, thou risest on the eastern horizon, the dawn comes with the glow of thy divine limbs scattering the darkness. Spread thy light, Mother, destroy the darkness.

MOTHER DURGA! We are thy children, through thy grace, by thy influence may we become fit for the great work, for the great Ideal. Mother, destroy our smallness, our selfishness, our fear.

MOTHER DURGA! Thou art Kali, naked, garlanded with human heads, sword in hand, thou slayest the Asura. Goddess, do thou slay with thy pitiless cry the enemies who dwell within us, may none remain alive there, not one. May we become pure and spotless, this is our prayer, O Mother, make thyself manifest.

MOTHER DURGA! India lies low in selfishness and fearfulness and littleness. Make us great, make our efforts great, our hearts vast, make us true to our resolve. May we no longer desire the small, void of energy, given to laziness, stricken with fear.

MOTHER DURGA! Extend wide the power of Yoga. We are thy Aryan children, develop in us again the lost teaching, character, strength of intelligence, faith and devotion, force of austerity, power of chastity and true knowledge, bestow all that upon the world. To help mankind, appear, O Mother of the world, dispel all ills.

MOTHER DURGA! Slay the enemy within, then root out all obstacles outside. May the noble heroic mighty Indian race, supreme in love and unity, truth and strength, arts and letters, force and knowledge ever dwell in its holy woodlands, its fertile fields, under its sky-scraping hills, along the banks of its pure-streaming rivers. This is our prayer at the feet of the Mother. Make thyself manifest.

MOTHER DURGA! Enter our bodies in thy Yogic strength. We shall become thy instruments, thy sword slaying all evil, thy lamp dispelling all ignorance. Fulfil this yearning of thy young children, O Mother. Be the master and drive thy instrument, wield thy sword and slay the evil, hold up the lamp and spread the light of knowledge. Make thyself manifest.

MOTHER DURGA! When we possess thee, we shall no longer cast thee away; we shall bind thee to us with the tie of love and devotion. Come, Mother, manifest thyself in our mind and life and body.

Come, Revealer of the hero-path. We shall no longer cast thee away. May our entire life become a ceaseless worship of the Mother, all our acts a continuous service to the Mother, full of love, full of energy. This is our prayer, O Mother, descend upon earth, make thyself manifest in this land of India.

CWSA 9: 3-5

Sri Aurobindo

Overgrow your small egoistic personality and become a worthy child of our Mother India, fulfil your duties with honesty and rectitude, and always keep cheerful and confident, with a steady trust in the Divine's Grace.

CWM 13: 358

The Mother

Invocation to Mother India

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



We are children of one Mother, compatriots; this feeling can provide the basis for a kind of brotherly love; though this feeling becomes a basis of political unity, social unity cannot be achieved in this way. We have to go still deeper: just as we all have to overpass our own mothers in order to worship the Mother of our compatriots, in the same way we have to transcend and realise the Universal Mother. We have to transcend the partial Shakti in order to reach the Shakti in her completeness. But, just as in our adoration of Mother India, though we overpass our physical mother yet we do not forget her, in the same way, in our adoration of the Universal Mother we shall transcend Mother India and not forget her. She too is Kali, she too is the Mother.

CWSA 9: 235

Sri Aurobindo

Keys to the Future

Respect the Feminine principle

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. Everywhere feminine deities are erected on her altars; the children of India await salvation and liberation from their Mother Durga. And yet is it not one of her children who said that the Avatar would never incarnate in the body of a woman, because no rightminded Hindu would recognise him! Fortunately, the Divine is not affected by such a narrow sectarian spirit or moved by such petty considerations. And when it pleases him to manifest in a terrestrial body, he cares very little whether or not he is recognised by men. Besides, in all his incarnations, he seems always to have preferred children and simple hearts to the learned.

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.

CWM 12: 105-06

Rebuild the Aryan Character

Our aim is to spread the eternal religion and, based on that eternal religion, the observance of the religion of the race and the spirit of the age. We Indians, descendants of the Aryan race, have a right to an Aryan education and ethics. This Aryan feeling is our family religion and racial religion. Knowledge, devotion and non-attached activity are the root of an Aryan education; liberality, love, courage, energy, modesty are signs of the Aryan character. To spread the light of knowledge among men, to hold before the race the impeccable ideal of elevated, liberal characters, to protect the weak, to punish the powerful tyrants are the aims of Aryan living; in the pursuit of these aims lies its religious fulfilment. We have fallen from the ways of our religion, moved away from our goals; victim to religious confusion and the gross illusions full of error we are without the Aryan education and its regulative ethics. In spite of belonging to the Aryan race we, dominated by the mighty and victims of misery and suffering, have accepted the law of inferiority and the servitude that follows from it. Hence if we want to survive, if we have the slightest desire to be free from an eternal hell, our first duty is to serve the nation. The way to do that is to rebuild the Aryan character. So that the future children of the motherland may become men of wisdom, truth-abiding, lovers of mankind, inspired by feelings of brotherhood, courageous, humble, it should be our first aim to give the entire nation, especially the youth of the country, an adequate education, high ideals and a way of activity that will arouse these Aryan ideals. Till we succeed in doing that the spread of the eternal religion will be like sowing seeds in a barren field.

CWSA 9: 191-92

Need of a new life, a new form

Our business is not with the formless Spirit only; we have to direct life as well. Without shape and form, life has no effective movement. It is the formless that has taken form, and that

assumption of name and form is not a caprice of Maya. The positive necessity of form has brought about the assumption of form. We do not want to exclude any of the world's activities. Politics, trade, social organisation, poetry, art, literature — all will remain. But all will be given a new life, a new form. Why did I leave politics? Because our politics is not the genuine Indian thing; it is a European import, an imitation of European ways. But it too was needed. You and I also engaged in politics of the European style. If we had not done so, the country would not have risen, and we would not have had the experience or obtained a full development. Even now there is a need for it, not so much in Bengal as in the other provinces of India. But now the time has come to take hold of the substance instead of extending the shadow. We have to awaken the true soul of India and to do everything in accordance with it. *CWSA 9: 365*

Adoration of the Mother must be the foundation

We are Indians, we are Aryans. We have gained the national consciousness but unless it is steeped in patriotism our national consciousness cannot blossom. Adoration of the Mother must be the foundation of that patriotism. The day “Bande Mataram”, the song of Bankimchandra, crossed the barrier of the outer senses and knocked at the heart, on that day patriotism was born in our heart; on that day the Mother's image was enshrined in our heart. The country is Mother, the country is Divine, — this sublime precept which forms a part of the Upanishadic teachings is the seed of the national rising. As the “Jiva” is a part of the Divine, as the power of the “Jiva” is also a part of the Divine power, so also the seventy million Bengalis, the collectivity of three hundred million Indians are part of all-pervading Vasudeva; in the same manner, Mother India, adorned with many hands and powers, shelter of these three hundred millions, embodiment of Shakti, is a force of the Divine Mother, the Goddess, the very body of the universal Mahakali.

CWSA 9: 221-22

Need for *tyaga*

How then can we live Swaraj? By abandonment of the idea of self and its replacement by the idea of the nation. As Chaitanya ceased to be Nimai Pandit and became Krishna, became Radha, became Balaram, so every one of us must cease to cherish his separate life and live in the nation. The hope of national regeneration must absorb our minds as the idea of salvation absorbs the minds of the *mumukshu*. Our *tyaga* must be as complete as the *tyaga* of the nameless ascetic. Our passion to see the face of our free and glorified Mother must be as devouring a madness as the passion of Chaitanya to see the face of Sri Krishna. Our sacrifice for the country must be as enthusiastic and complete as that of Jagai and Madhai who left the rule of a kingdom to follow the *sankirtan* of Gauranga. Our offerings on the altar must be as wildly liberal, as remorselessly complete as that of Carthaginian parents who passed their children through the fire to Moloch. If any reservation mars the completeness of our self-abandonment, if any bargaining abridges the fullness of our sacrifice, if any doubt mars the strength of our faith and enthusiasm, if any thought of self pollutes the sanctity of our love, then the Mother will not be satisfied and will continue to withhold her presence. We call her to come, but the call has not yet gone out of the bottom of our hearts. The Mother's feet are on the threshold, but she waits to hear the true cry, the cry that rushes out from the heart, before she will enter. We are still hesitating between ourselves and the country; we would give one anna to the service of the Mother and keep fifteen for ourselves, our wives, our children, our property, our fame and reputation, our safety, our ease. The Mother asks all before she will give herself. Not until Surath Raja offered the blood of his veins did the Mother appear to him and ask him to choose his boon. Not until Shivaji was ready to offer his head at the feet of the Mother, did Bhavani in visible form stay his hand and give him the command to free his people. Those who have freed nations, have first passed through the agony of utter

renunciation before their efforts were crowned with success, and those who aspire to free India, will first have to pay the price which the Mother demands.

CWSA 6-7: 1031-32

Need for the deeper regeneration

The schemes by which we seek to prepare the nation, the scheme of industrial regeneration, the scheme of educational regeneration, the scheme of political regeneration through selfhelp are subordinate features of the deeper regeneration which the country must go through before it can be free. The Mother asks us for no schemes, no plans, no methods. She herself will provide the schemes, the plans, the methods better than any that we can devise. She asks us for our hearts, our lives, nothing less, nothing more. Swadeshi, National Education, the attempt to organise Swaraj are only so many opportunities for self surrender to her. She will look to see not how much we have tried for Swadeshi, how wisely we have planned for Swaraj, how successfully we have organised education, but how much of ourselves we have given, how much of our substance, how much of our labour, how much of our ease, how much of our safety, how much of our lives. Regeneration is literally rebirth and rebirth comes not by the intellect, not by the fullness of the purse, not by policy, not by change of machinery, but by the getting of a new heart by throwing away all that we were into the fire of sacrifice and being reborn in the Mother. Selfabandonment is the demand made upon us. She asks of us, "How many will live for me? How many will die for me?" and awaits our answer.

CWSA 6-7: 1032-33

The way to accomplish the work of national resurgence

First, the Aryan character and the Aryan education must reappear; secondly, the yogic power has to be developed again; lastly,

that yearning for knowledge, that capacity for work worthy of an Aryan must be utilised in order to assemble necessary material for the new age; the mad passion worked up during these last five years has to be harnessed and directed towards the accomplishment of the Mother's work. Young men all over the country, who are seeking a path and looking for work, let them get over the passion and find out a means for acquiring power. The sublime work that has to be accomplished cannot be achieved by passion alone; strength is necessary. The force that can be acquired from the teachings of your ancestors can do the impossible. That Force is preparing to descend into your body. That Force is the Mother Herself. Learn to surrender to Her. The Mother by making you Her instrument will accomplish the work so swiftly, so powerfully that the world will be astounded. All your efforts will come to nothing without that Force. The image of the Mother is enshrined in your heart, you have learnt to serve and adore the Mother; now surrender to the Mother within you. There is no other way to accomplish the work.

CWSA 9: 222-23

The needed attitude

But we are rising not for the rising of the aryan race alone, it is the rising of the aryan character, aryan education, aryan law of life. In the early stage of the movement the influence of occidental politics was very great; even then in that early stage we realised this truth and the second stage, imbued with the spirit of the Divine Law, was prepared by the adoration of the Mother, by love for the Mother, by an intense feeling of aryan dignity. Politics is a part of the divine law but it has to be carried out through the aryan attitude, through means approved by the aryan law. We tell young men, our hope of the future: if you have hatred in your heart root it out without delay. A force full of turbulent violence (rajas) can for a time be easily awakened through the intense

excitement of hatred but it soon breaks down and turns to weakness. Those who have taken the resolution of freeing the country, those who have consecrated their life, go among them and spread the bond of strong fraternity, stern effort, iron-firmness and a flame fire like energy. In that strength we shall secure an unshakable force and victory for ever.

CWSA 9: 247-48

The Soul of India

You have said in one of Your messages:

“The number one problem for India is to find back and manifest her soul.”

How to find back India’s soul?

Become conscious of your psychic being. Let your psychic being become intensely interested in India’s Soul and aspire towards it, with an attitude of service; and if you are sincere you will succeed.

CWM 12: 312

India is the country where the psychic law *can and must* rule and the time has come for that *here*. Besides, it is the only possible salvation for this country whose consciousness has unfortunately been distorted by the influence and domination of a foreign nation, but which, in spite of everything, possesses a unique spiritual heritage.

*

(Message for broadcast by All India Radio, Pondicherry)

We want to be messengers of light and truth. At once a future of harmony offers itself to be proclaimed to the world.

The time has come for the old habit of governing by fear to be replaced by the government of love.

*(Message for broadcast by All India Radio, Pondicherry,
on Mother’s birthday, 21 February 1971)*

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.

CWM 13: 370-71

From time immemorial (some scholars say 8000 years before the Christian era) India has been the land of spiritual knowledge and practice, of the discovery of the Supreme Reality and union with it. It is the country that has practised concentration most and best. The methods, called Yoga in Sanskrit, that are taught and used in this country are countless. Some are merely material, others purely intellectual, others religious and devotional; lastly, some of them combine these various processes in order to achieve a more integral result.

CWM 13: 373

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.

CWM 13: 351

The Mother

The Sanskrit ought to be the national language of India.

Blessings.

*

Hindi is good only for those who belong to a Hindi-speaking province. Sanskrit is good for all Indians.

CWM 13: 375

The Mother

Mantras and Sutras for India

A Mantra for India

(The message below was distributed at the Ashram with the introduction: “A mantra given by the Mother for all people in the country for the present crisis.”)

Supreme Lord, Eternal Truth
Let us obey Thee alone
and live according to
Truth.

What is India?

India is not the earth, rivers and mountains of this land, neither is it a collective name for the inhabitants of this country. India is a living being, as much living as, say, Shiva. India is a goddess as Shiva is a god. If she likes, she can manifest in human form.

Whom does India reveal her Mystery

“Ah! Since India is the cradle of religion and since so many gods preside over her destiny, who among them will accomplish the miracle of resuscitating the city?” — A. Choumel (in an article on Pondicherry in 1928)

Blinded by false appearances, deceived by calumnies, held back by fear and prejudice, he has passed by the side of the god whose intervention he implores and saw him not; he has walked near to the forces which will accomplish the miracle he demands and had no will to recognise them. Thus has he lost the greatest opportunity of his life — a unique opportunity of entering into contact with the mysteries and marvels whose existence his brain has divined and to which his heart obscurely aspires.

In all times the aspirant, before receiving initiation, had to pass through tests. In the schools of antiquity these tests were

artificial and by that they lost the greater part of their value. But it is no longer so now. The test hides behind some very ordinary every-day circumstance and wears an innocent air of coincidence and chance which makes it still more difficult and dangerous.

It is only to those who can conquer the mind's preferences and prejudices of race and education that India reveals the mystery of her treasures. Others depart disappointed, failing to find what they seek; for they have sought it in the wrong way and would not agree to pay the price of the Divine Discovery.

CWM 13: 371-73

All countries are equal and essentially “one”.

Each of them represents an aspect of the One Supreme.

In the terrestrial manifestation they all have the same right to a free expression of themselves.

From the spiritual point of view, the importance of a country does not depend on its size or its power or its authority over other countries, but on its response to Truth and on the degree of Truth it is capable of manifesting.

CWM 13: 383

It is one of the greatest weapons of the Asura at work when you are taught to shun beauty. It has been the ruin of India. The Divine manifests in the psychic as love, in the mind knowledge, in the vital as power and in the physical as beauty.

If you discard beauty it means that you are depriving the Divine of this manifestation in the material and you hand over that part to the Asura.

CWM 13: 372-73

The Mother

Bow to the Mother

We are not Europeans, we are Asiatics. We are Indians, we are Aryans. We have gained the national consciousness but unless it is steeped in patriotism our national consciousness cannot blossom. Adoration of the Mother must be the foundation of that patriotism. The day “Bande Mataram”, the song of Bankimchandra, crossed the barrier of the outer senses and knocked at the heart, on that day patriotism was born in our heart; on that day the Mother’s image was enshrined in our heart. The country is Mother, the country is Divine, — this sublime precept which forms a part of the Upanishadic teachings is the seed of the national rising. As the “Jiva” is a part of the Divine, as the power of the “Jiva” is also a part of the Divine power, so also the seventy million Bengalis, the collectivity of three hundred million Indians are part of all-pervading Vasudeva; in the same manner, Mother India, adorned with many hands and powers, shelter of these three hundred millions, embodiment of Shakti, is a force of the Divine Mother, the Goddess, the very body of the universal Mahakali. Excitement, passion, clamour, insult, oppression and torture endured during these five years in order to awaken the love for the Mother and establish Her image in the heart and mind of the nation were decreed by the Divine. That work is over. What next?

Next, the ancient power of the Aryans has to be resurrected. First, the Aryan character and the Aryan education must reappear; secondly, the yogic power has to be developed again; lastly, that yearning for knowledge, that capacity for work worthy of an Aryan must be utilised in order to assemble necessary material for the new age; the mad passion worked up during these last five years has to be harnessed and directed towards the accomplishment of the Mother’s work. Young men all over the country, who are seeking a path and looking for work, let them get over the passion and find out a means for acquiring power. The sublime work that has to be accomplished cannot be achieved by passion alone; strength

is necessary. The force that can be acquired from the teachings of your ancestors can do the impossible. That Force is preparing to descend into your body. That Force is the Mother Herself. Learn to surrender to Her. The Mother by making you Her instrument will accomplish the work so swiftly, so powerfully that the world will be astounded. All your efforts will come to nothing without that Force. The image of the Mother is enshrined in your heart, you have learnt to serve and adore the Mother; now surrender to the Mother within you. There is no other way to accomplish the work.

CWSA 9: 221-23

Mother India

Our chief obstacle, however, is an absence of vision of the country as our Mother. For the most part our politicians have been incapable of a close and full vision of the Mother. Ranjit Singh or Guru Gobind Singh had seen only the Mother of the Land of the Five Rivers instead of Mother India; Shivaji or Baji Rao had seen a Mother of the Hindus instead of Mother India. The other Maharashtra statesmen had seen only a Mother for the Maharashtrians. At the time of the Partition we ourselves had been blessed with a vision of Mother Bengal, that was a vision of unity, hence the future unity and progress of Bengal is assured. But the unified image of Mother India is yet to be realised. In the Congress, the Mother India that we hymned, adored and worshipped was a figure of fancy, a companion and obliging maid of the British Raj, an undivine illusion in occidental outfit. She was indeed not our Mother. All the same, hid in a deep or vague murkiness our true Mother drew our heart and soul. The day we see Her true indivisible image, struck by Her beauty and grace, we shall eagerly lay down our lives in Her service. Then this obstacle will be gone, and India's unity, freedom and progress be easier to achieve. The barrier of language will no longer divide. Accepting Hindi as a link language but with due regard for one's own regional language,

we shall get rid of the disability. We shall succeed in finding a true solution of the Hindu-Muslim conflict. For want of a vision of the country as the Mother, the urge to do away with these obstacles has not been strongly felt. That is why the means has not been found and the conflict been growing worse. What is required is an image of the country, true and indivisible. But if, under the illusion of that true vision, we still cherish only the Mother of the Hindus or Hindu nationalism we shall fall for the old error and deprive ourselves of the full flowering of Nationalism itself.

CWSA 9: 225-26

Sri Aurobindo

Patriotic sentiments are not incompatible with our yoga — far from it — to will for the strength and the integrity of one's Motherland is a quite legitimate sentiment, the will that she may make progress and that more and more she may manifest, in full freedom, the truth of her being, is a fine and noble will which cannot be harmful for our yoga.

But one must not get excited, one must not plunge prematurely into action. One can and should pray, aspire and will for the victory of the truth and, at the same time, continue to discharge one's daily duties and wait quietly for the unmistakable sign to come, indicating the action to be done.

With my blessings.

CWM 13: 356

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.

CWM 13: 368

The Mother

Till the birth of Sri Aurobindo, religions and spiritualities were always centred on past figures, and they were showing as “the goal” the negation of life upon earth. So, you had a choice between two alternatives: either

— a life *in* this world with its round of petty pleasures and pains, joys and sufferings, threatened by hell if you were not behaving properly, or

— an escape *into* another world, heaven, nirvana, moksha....

Between these two there is nothing much to choose, they are equally bad.

Sri Aurobindo has told us that this was a fundamental mistake which accounts for the weakness and degradation of India. Buddhism, Jainism, Illusionism were sufficient to sap all energy out of the country.

True, India is the only place in the world which is still aware that something else than Matter exists. The other countries have quite forgotten it: Europe, America and elsewhere.... That is why she still has a message to preserve and deliver to the world. But at present she is splashing and floundering in the muddle.

Sri Aurobindo has shown that the truth does not lie in running away from earthly life but in remaining *in it*, to *transform it*, *divinise it*, so that the Divine can manifest **HERE**, in this **PHYSICAL WORLD**.

CWM 12: 210-11

The Mother

An interview with the Divine

India's condition

One sees that the world in general is at present in a sort of disequilibrium and chaos. Does this mean that it is preparing itself for the manifestation of a new force, for the descent of the Truth? Or is this the result of the action of hostile forces in revolt against this descent? And what place does India occupy in all this?

It is both at the same time. It is a chaotic means of preparation. India should be the spiritual guide explaining what is happening and helping to shorten the movement. But, unfortunately, in her blind ambition to imitate the West, she has become materialistic and neglectful of her soul.

*

I hope the trouble in Kashmir is the first step towards the unity of India and Pakistan.

The Supreme Wisdom is seeing to it.

*

India is supposed to be the Guru of the world in order to establish the spiritual life on earth. But, Mother, in order to occupy this high position she must be worthy politically, morally and physically, must she not?

Without any doubt — and for the present, there is much to be done!

*

*Why this chaotic condition in our present government?
Is it the sign of the change for the good, for the reign of Truth?*

It is the pressure upon the entire earth of the force of Truth which causes disorder, confusion and falsehood to spring up everywhere in a refusal to be transformed. CWM 13: 365-66

1. *If you were asked to sum up, just in one sentence, your vision of India, what would be your answer?*

India's true destiny is to be the Guru of the world.

2. *Similarly, if you were asked to comment on the reality as you see it, how would you do so in one sentence?*

The present reality is a big falsehood — hiding an eternal truth.

3. *What, according to you, are the three main barriers that stand between the vision and the reality?*

(a) Ignorance; (b) fear; (c) falsehood.

4. *Are you satisfied with the over-all progress India has made since Independence?*

No.

5. *What is our most outstanding achievement in recent times? Why do you consider it so important?*

Waking up of the yearning for Truth. Because without Truth there is no reality.

6. *Likewise, can you name our saddest failure? On what grounds do you regard it as so tragic?*

Insincerity. Because insincerity leads to ruin.

CWM 13: 358-59

Basic issues of Indian education

1. In view of the present and the future of national and international living, what is it that India should aim at in education?

Prepare her children for the rejection of falsehood and the manifestation of Truth.

2. By what steps could the country proceed to realise this high aim? How can a beginning in that direction be made?

Make matter ready to manifest the Spirit.

3. What is India's true genius and what is her destiny?

To teach to the world that matter is false and impotent unless it becomes the manifestation of the Spirit.

4. How does the Mother view the progress of Science and Technology in India? What contribution can it make to the growth of the Spirit in man?

Its only use is to make the material basis stronger, completer and more effective for the manifestation of the Spirit.

5. The country feels much concerned about national unity. What is the Mother's vision of things? How will India do her duty by herself and by the world?

The unity of all the nations is the compelling future of the world. But for the unity of all nations to be possible, each nation must first realise its own unity.

6. The language problem harasses India a good deal. What would

be our correct attitude in this matter?

Unity must be a living fact and not the imposition of an arbitrary rule. When India will be one, she will have spontaneously a language understood by all.

7. Education has normally become literacy and a social status. Is it not an unhealthy trend? But how to give education its inner worth and intrinsic enjoyability?

Get out of conventions and insist on the growth of the soul.

8. 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.

CWM 13: 363-63

Sublime Mother, Our aim is no exclusive national system of education for India but an essential and fundamental education for all mankind. But is it not true, Mother, that this education, because of India's special fitness by virtue of her past cultural striving and attainment, is India's privilege and special responsibility towards herself and the world? At any rate, this essential education is India's national education to my mind. In fact, I regard this as the national education of each great country with characteristic differentiations peculiar to each nation.

I wonder whether this is correct and Mother would endorse it.

Yes, this is quite correct and part of what I would have said if I had

had time to answer your questions.

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.

This is in short what I wanted to say.

CWM 13: 361

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 12: 252

The Mother

It is only India's soul who can unify the country

Externally the provinces of India are very different in character, tendencies, culture, as well as in language, and any attempt to unify them artificially could only have disastrous results.

But her soul is one, intense in her aspiration towards the spiritual truth, the essential unity of the creation and the divine origin of life, and by uniting with this aspiration the whole country can recover a unity that has never ceased to exist for the superior mentality.

CWM 13: 368

The Mother

Poems of Invocation to Mother India

Bande Mataram

(Sri Aurobindo's translation)

Bande Mataram

Mother, I bow to thee!
Rich with thy hurrying streams,
Bright with thy orchard gleams,
Cool with thy winds of delight,
Dark fields waving, Mother of might,
Mother free.
Glory of moonlight dreams
Over thy branches and lordly streams, —
Clad in thy blossoming trees,
Mother, giver of ease,
Laughing low and sweet!
Mother, I kiss thy feet,
Speaker sweet and low!
Mother, to thee I bow.

Who hath said thou art weak in thy lands,
When the swords flash out in twice seventy million hands

And seventy million voices roar
Thy dreadful name from shore to shore?
With many strengths who art mighty and stored,
To thee I call, Mother and Lord!
Thou who savest, arise and save!
To her I cry who ever her foemen drive
Back from plain and sea
And shook herself free.

Thou art wisdom, thou art law,
Thou our heart, our soul, our breath,
Thou the love divine, the awe
In our hearts that conquers death.
Thine the strength that nerves the arm,
Thine the beauty, thine the charm.
Every image made divine
In our temples is but thine.

Thou art Durga, Lady and Queen,
With her hands that strike and her swords of sheen,
Thou art Lakshmi lotus-throned,
And the Muse a hundred-toned.
Pure and perfect without peer,
Mother, lend thine ear.
Rich with thy hurrying streams,
Bright with thy orchard gleams,
Dark of hue, O candid-fair
In thy soul, with jewelled hair
And thy glorious smile divine,
Loveliest of all earthly lands,
Showering wealth from well-stored hands!
Mother, mother mine!
Mother sweet, I bow to thee,
Mother great and free!

CWSA 5: 466

Sri Aurobindo

Bande Mataram

(Translation in Prose)

I bow to thee, Mother,
richly-watered, richly-fruited,
cool with the winds of the south,
dark with the crops of the harvests, the Mother!
Her nights rejoicing in the glory of the moonlight,
her lands clothed beautifully with her trees in flowering bloom,
sweet of laughter, sweet of speech,
the Mother, giver of boons, giver of bliss!

Terrible with the clamorous shout of seventy million throats,
and the sharpness of swords raised in twice seventy million
hands,

who sayeth to thee, Mother, that thou art weak?
Holder of multitudinous strength,
I bow to her who saves,
to her who drives from her the armies of her foemen,
the Mother!

Thou art knowledge, thou art conduct,
thou our heart, thou our soul,
for thou art the life in our body.
In the arm thou art might, O Mother,
in the heart, O Mother, thou art love and faith,
it is thy image we raise in every temple.

For thou art Durga holding her ten weapons of war,
Kamala at play in the lotuses
and Speech, the goddess, giver of all lore,

to thee I bow!
I bow to thee, goddess of wealth,
pure and peerless,
richly-watered, richly-fruited,
the Mother!
I bow to thee, Mother,
dark-hued, candid,
sweetly smiling, jewelled and adorned,
the holder of wealth, the lady of plenty,
the Mother!

CWSA 5: 465-68

A vision of the Mother

Who says our Mother is a beggar-woman,
the whole universe is her foothold,
Her sons are the armies of Sikhs, Jats and Rajputs.
The song of Vande Mataram infuses strength into Bengal.
Even till today the glory of Shivaji is awake in Maharashtra.
Each mountain-rib of hers embodies millions of her
invincible sons,
The band of the Bhils, Gonds and Kharwar and free Nepal,
Malias and Khesias and Garos — how to enumerate all —
The Mughals, Pathans and Nagas — the sands of the beach.
There is no end to the treasure that is Mother's children,
Sindhu and Ganges and their sisters — the Mother clad in
paddy green.
Even today Riks and Samas resound in the Vindhyas and
Himalayas,
Till this day our Mother remains unreachable to us in the
high hills and spring-heads.

CWSA 9: 453

Sri Aurobindo

Bhawani Bharati

Bhawani Bharati

OM Namas Chandikayai.

A temple is to be erected and consecrated to Bhawani, the mother, among the hills. To all the children of the mother, the call is sent forth to help in the sacred work.

Who is Bhawani?

Who is Bhawani, the mother, and why should we erect a temple to Her?

Bhawani is the infinite energy.

In the unending revolutions of the world, as the wheel of the Eternal turns mightily in its courses, the Infinite Energy which streams forth from the Eternal and sets the wheel to work, looms up in the vision of man in various aspects and infinite forms. Each aspect creates and marks an age. Sometimes She is Love, sometimes She is Knowledge, sometimes She is Renunciation, sometimes She is Pity. This Infinite Energy is Bhawani. She also is Durga, She is Kali, She is Radha the Beloved, She is Lakshmi. She is our Mother and the Creatress of us all.

Bhawani is Shakti

In the present age, the Mother is manifested as the mother of Strength. She is pure Shakti.

The whole world is growing full of the Mother as Shakti

Let us raise our eyes and cast them upon the world around us. Wherever we turn our gaze, huge masses of strength rise before our vision, tremendous, swift and inexorable forces, gigantic figures of energy, terrible sweeping columns of force. All is growing

large and strong. The Shakti of war, the Shakti of wealth, the Shakti of Science are tenfold more mighty and colossal, a hundredfold more fierce, rapid and busy in their activity, a thousandfold more prolific in resources, weapons and instruments than ever before in recorded history. Everywhere the Mother is at work; from Her mighty and shaping hands enormous forms of Rakshasas, Asuras, Devas are leaping forth into the arena of the world. We have seen the slow but mighty rise of great empires in the West, we have seen the swift, irresistible and impetuous bounding into life of Japan. Some are Mleccha Shaktis clouded in their strength, black or blood-crimson with *tamas* or *rajas*, others are Arya Shaktis, bathed in a pure flame of renunciation and utter self-sacrifice: but all are the Mother in Her new phase, remoulding, creating. She is pouring Her spirit into the old; She is whirling into life the new.

We in India fail in all things for want of Shakti

But in India the breath moves slowly, the afflatus is long in coming. India, the ancient mother, is indeed striving to be reborn, striving with agony and tears, but she strives in vain. What ails her, she, who is after all so vast and might be so strong? There is surely some enormous defect, something vital is wanting in us; nor is it difficult to lay our finger on the spot. We have all things else, but we are empty of strength, void of energy. We have abandoned Shakti and are therefore abandoned by Shakti. The Mother is not in our hearts, in our brains, in our arms.

The wish to be reborn we have in abundance, there is no deficiency there. How many attempts have been made, how many movements have been begun, in religion, in society, in politics! But the same fate has overtaken or is preparing to overtake them all. They flourish for a moment, then the impulse wanes, the fire dies out, and if they endure, it is only as empty shells, forms from which the Brahma has gone or in which it lies overpowered with *tamas* and inert. Our beginnings are mighty, but they have neither

sequel nor fruit.

Now we are beginning in another direction; we have started a great industrial movement which is to enrich and regenerate an impoverished land. Untaught by experience, we do not perceive that this movement must go the way of all the others, unless we first seek the one essential thing, unless we acquire strength.

Our knowledge is a dead thing for want of Shakti

Is it knowledge that is wanting? We Indians born and bred in a country where Jnana has been stored and accumulated since the race began, bear about in us the inherited gains of many thousands of years. Great giants of knowledge rise among us even today to add to the store. Our capacity has not shrunk, the edge of our intellect has not been dulled or blunted, its receptivity and flexibility are as varied as of old. But it is a dead knowledge, a burden under which we are bowed, a poison which is corroding us rather than as it should be a staff to support our feet, and a weapon in our hands; for this is the nature of all great things that when they are not used or are ill used, they turn upon the bearer and destroy him. Our knowledge then, weighed down with a heavy load of *tamas*, lies under the curse of impotence and inertia. We choose to fancy indeed, now-a-days, that if we acquire Science, all will be well. Let us first ask ourselves what we have done with the knowledge we already possess, or what have those, who have already acquired Science, been able to do for India. Imitative and incapable of initiative, we have striven to copy the methods of England, and we had not the strength: we would now copy the methods of the Japanese, a still more energetic people; are we likely to succeed any better? The mighty force of knowledge which European Science bestows is a weapon for the hands of a giant, it is the mace of Bheimsen: what can a weakling do with it but crush himself in the attempt to wield it?

Our bhakti cannot live and work for want shakti

Is it love, enthusiasm, Bhakti that is wanting? These are ingrained in the Indian nature, but in the absence of Shakti we cannot concentrate, we cannot direct, we cannot even preserve it. Bhakti is the leaping flame, Shakti is the fuel. If the fuel is scanty how long can the fire endure?

When the strong nature, enlightened by knowledge, disciplined and given a giant's strength by Karma, lifts itself up in love and adoration to God, that is the Bhakti which endures and keeps the soul for ever united with the Divine. But the weak nature is too feeble to bear the impetus of so mighty a thing as perfect Bhakti; he is lifted up for a moment, then the flame soars up to Heaven, leaving him behind exhausted and even weaker than before. Every movement of any kind of which enthusiasm and adoration are the life, must fail and soon burn itself out so long as the human material from which it proceeds is frail and light in substance.

India therefore needs Shakti alone

The deeper we look, the more we shall be convinced that the one thing wanting, which we must strive to acquire before all others, is strength — strength physical, strength mental, strength moral, but above all strength spiritual which is the one inexhaustible and imperishable source of all the others. If we have strength, everything else will be added to us easily and naturally. In the absence of strength we are like men in a dream who have hands but cannot seize or strike, who have feet but cannot run.

India, grown old and decrepit in will, has to be reborn

Whenever we strive to do anything, after the first rush of enthusiasm is spent, a paralysing helplessness seizes upon us. We often see in the cases of old men full of years and experience that the very excess of knowledge seems to have frozen their powers of action and their powers of will. When a great feeling or a great

need overtakes them and it is necessary to carry out its promptings in action, they hesitate, ponder, discuss, make tentative efforts and abandon them or wait for the safest and easiest way to suggest itself, instead of taking the most direct; thus the time when it was possible and necessary to act passes away. Our race has grown just such an old man with stores of knowledge, with ability to feel and desire, but paralysed by simple sluggishness, senile timidity, senile feebleness. If India is to survive, she must be made young again. Rushing and billowing streams of energy must be poured into her; her soul must become, as it was in the old times, like the surges, vast, puissant, calm or turbulent at will, an ocean of action or of force.

India can be reborn

Many of us utterly overcome by *tamas*, the dark and heavy demon of inertia, are saying now-a-days that it is impossible; that India is decayed, bloodless and lifeless, too weak ever to recover; that our race is doomed to extinction. It is a foolish and idle saying. No man or nation need be weak unless *he* chooses, no man or nation need perish unless *he* deliberately chooses extinction.

What is a nation? Shakti of its Millions

For what is a nation? What is our mother-country? It is not a piece of earth, nor a figure of speech, nor a fiction of the mind. It is a mighty Shakti, composed of the Shaktis of all the millions of units that make up the nation, just as Bhawani Mahisha-Mardini sprang into being from the Shaktis of all the millions of gods assembled in one mass of force and welded into unity. The Shakti we call India, Bhawani Bharati, is the living unity of the Shaktis of three hundred millions of people; but she is inactive, imprisoned in the magic circle of *tamas*, the self-indulgent inertia and ignorance of her sons. To get rid of *tamas* we have but to wake the Brahma within.

It is our own choice whether we create a nation or perish

What is it that so many thousands of holy men, Sadhus and Sannyasis, have preached to us silently by their lives? What was the message that radiated from the personality of Bhagawan Ramkrishna Paramhansa? What was it that formed the kernel of the eloquence with which the lionlike heart of Vivekananda sought to shake the world? It is this that in every one of these three hundred millions of men from the Raja on his throne to the coolie at his labour, from the Brahmin absorbed in his *sandhya* to the Pariah walking shunned of men, GOD LIVETH. We are all gods and creators, because the energy of God is within us and all life is creation; not only the making of new forms is creation, but preservation is creation, destruction itself is creation. It rests with us what we shall create; for we are not, unless we choose, puppets dominated by Fate and Maya: we are facets and manifestations of Almighty Power.

India must be reborn, because Her rebirth is demanded by the future of the world

India cannot perish, our race cannot become extinct, because among all the divisions of mankind it is to India that is reserved the highest and the most splendid destiny, the most essential to the future of the human race. It is *she* who must send forth from herself the future religion of the entire world, the Eternal religion which is to harmonise all religion, science and philosophies and make mankind one soul. In the sphere of morality, likewise, it is her mission to purge barbarism (mlecchahood) out of humanity and to *aryanise* the world. In order to do this, she must first re-aryanise herself.

It was to initiate this great work, the greatest and most wonderful work ever given to a race, that Bhagawan Ramkrishna came and Vivekananda preached. If the work does not progress as it once promised to do, it is because we have once again allowed

the terrible cloud of *tamas* to settle down on our souls — fear, doubt, hesitation, sluggishness. We have taken, some of us, the Bhakti which poured forth from the one and the Jnana given us by the other, but from the lack of Shakti, from the lack of Karma, we have not been able to make our Bhakti a living thing. May we yet remember that it was Kali, who is Bhawani mother of strength, whom Ramkrishna worshipped and with whom he became one.

But the destiny of India will not wait on the *falterings* and failings of individuals; the mother demands that men shall arise to institute her worship and make it universal.

To get strength we must adore the Mother of strength

Strength then and again strength and yet more strength is the need of our race. But if it is strength we desire, how shall we gain it if we do not adore the Mother of strength? She demands worship not for Her own sake, but in order that She may help us and give Herself to us. This is no fantastic idea, no superstition but the ordinary law of the universe. The gods cannot, if they would, give themselves unasked. Even the Eternal comes not unaware upon man. Every devotee knows by experience that we must turn to Him and desire and adore Him before the Divine Spirit pours in its ineffable beauty and ecstasy upon the soul. What is true of the Eternal, is true also of Her who goes forth from Him.

Religion the true path

Those who, possessed with western ideas, look askance at any return to the old sources of energy may well consider a few fundamental facts.

The example of Japan

I. There is no instance in history of a more marvellous and sudden up-surgings of strength in a nation than modern Japan. All sorts of theories had been started to account for the uprising, but now

intellectual Japanese are telling us what were the fountains of that mighty awakening, the sources of that inexhaustible strength. They were drawn from religion. It was the Vedantic teachings of Oyomei and the recovery of *Shintoism* with its worship of the national Shakti of Japan in the image and person of the Mikado that enabled the little island empire to wield the stupendous weapons of western knowledge and science as lightly and invincibly as Arjun wielded the Gandiv.

India's greater need of spiritual regeneration

II. India's need of drawing from the fountains of religion is far greater than was ever Japan's; for the Japanese had only to revitalise and perfect a strength that already existed. We have to create strength where it did not exist before; we have to change our natures, and become new men with new hearts, to be born again. There is no scientific process, no machinery for that. Strength can only be created by drawing it from the internal and inexhaustible reservoirs of the Spirit, from that Adya-Shakti of the Eternal which is the fountain of all new existence. To be born again means nothing but to revive the Brahma within us, and that is a spiritual process, — no effort of the body or the intellect can compass it.

Religion the path natural to the national mind

III. All great awakenings in India, all her periods of mightiest and most varied vigour have drawn their vitality from the fountain-heads of some deep religious awakening. Wherever the religious awakening has been complete and grand, the national energy it has created has been gigantic and puissant; wherever the religious movement has been narrow or incomplete, the national movement has been broken, imperfect or temporary. The persistence of this phenomenon is proof that it is ingrained in the temperament of the race. If you try other and foreign methods, we shall either

gain our end with tedious slowness, painfully and imperfectly, or we shall not attain it at all. Why abandon the plain way which God and the Mother have marked out for you to choose faint and devious paths of your own treading?

The spirit within is the true source of strength

IV. The Brahma within, the one and indivisible ocean of spiritual force is that from which all life material and mental is drawn. This is beginning to be as much recognised by leading western thinkers as it was from the old days by the East. If it be so, then spiritual energy is the source of all other strength. *There* are the fathomless fountain-heads, the deep and inexhaustible sources. The shallow surface springs are easier to reach, but they soon run dry. Why not then go deep instead of scratching the surface? The result will repay the labour.

Three things needful

We need three things answering to three fundamental laws.

I. Bhakti — The temple of the Mother

We cannot get strength unless we adore the Mother of strength.

We will therefore build a temple to the white Bhawani, the mother of strength, the *Mother of India*; and we will build it in a place far from the contamination of modern cities and as yet little trodden by man, in a high and pure air steeped in calm and energy. This temple will be the centre from which Her worship is to flow over the whole country; for there worshipped among the hills, She will pass like fire into the brains and hearts of Her worshippers. This also is what the Mother has commanded.

II. Karma — A new order of brahmacharins

Adoration will be dead and ineffective unless it is transmuted into Karma.

We will therefore have a *math* with a new Order of Karma-Yogins attached to the temple, men who have renounced all in order to work for the Mother. Some may, if they choose, be complete Sannyasins, most will be Brahmacharins who will return to the *grihasthasram* when their allotted work is finished; but all must accept renunciation.

Why? For two reasons

(1) Because it is only in proportion as we put from us the pre-occupation of bodily desires and interests, the sensual gratifications, lusts, longings, indolences of the material world, that we can return to the ocean of spiritual force within us.

(2) Because for the development of Shakti, entire concentration is necessary; the mind must be devoted entirely to its aim as a spear is hurled to its mark; if other cares and longings distract the mind, the spear will be carried out from its straight course and miss the target. We need a nucleus of men in whom the Shakti is developed to its uttermost extent, in whom it fills every corner of the personality and overflows to fertilise the earth. These, having the fire of Bhawani in their hearts and brains, will go forth and carry the flame to every nook and cranny of our land.

III. Jnana — The great message

Bhakti and Karma cannot be perfect and enduring unless they are based upon Jnana.

The Brahmacharins of the Order will therefore be taught to fill their souls with knowledge and base their work upon it as upon a rock. What shall be the basis of their knowledge? What but the great *so-aham*, the mighty formula of the Vedanta, the ancient gospel which has yet to reach the heart of the nation, the knowledge which when vivified by Karma and Bhakti delivers man out of all fear and all weakness.

The message of the Mother

When, therefore, you ask who is Bhawani the mother, She herself answers you, “I am the Infinite Energy which streams forth from the Eternal in the world and Eternal in yourselves. I am the Mother of the Universe, the Mother of the Worlds, and for you who are children of the Sacred land, *aryabhumi*, made of her clay and reared by her sun and winds, I am Bhawani Bharati, Mother of India.”

Then if you ask why we should erect a temple to Bhawani the mother, hear Her answer, “Because I have commanded it and because by making a centre for the future religion, you will be furthering the immediate will of the Eternal and storing up merit which will make you strong in this life and great in another. You will be helping to create a nation, to consolidate an age, to *aryanise* a world. And that nation is your own, that age is the age of yourselves and your children, that world is no fragment of land bounded by seas and hills, but the whole earth with her teeming millions.”

Come then, hearken to the call of the Mother. She is already in our hearts waiting to manifest Herself, waiting to be worshipped, — inactive because the God in us is concealed by *tamas*, troubled by Her inactivity, sorrowful because Her children will not call on Her to help them. You who feel Her stirring within you, fling off the black veil of self, break down the imprisoning walls of indolence, help Her each as you feel impelled, with your bodies or with your intellect or with your speech or with your wealth or with your prayers and worship, each man according to his capacity. Draw not back, for against those who were called and heard Her not, She may well be wroth in the day of Her coming; but to those who help Her advent even a little, how radiant with beauty and kindness will be the face of their Mother!

CWSA 6-7: 79-89

The Three Stages of 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 Task Ahead

It is a tremendous work that is being done in you, the alteration of your whole human nature into a divine nature, the crowding of centuries of evolution into a few years. You ought not to grudge the time. There are other paths that offer more immediate results or at any rate, by offering you some definite kriyā you can work at yourself, give your ahaṅkāra the satisfaction of feeling that you are doing something, so many more prāṇāyāmas today, so much longer a time for the āsana, so many more repetitions of the japa, so much done, so much definite progress marked. But once you have chosen this path, you must cleave to it. Those are human methods, not the way that the infinite Shakti works, which moves silently, sometimes imperceptibly to its goal, advances here, seems to pause there, then mightily and triumphantly reveals the grandiose thing that it has done. Artificial paths are like canals hewn by the intelligence of man; you travel easily, safely, surely, but from one given place to another. This path is the broad and trackless ocean by which you can travel widely to all parts of the world and are admitted to the freedom of the infinite. All that you need are the ship, the steering-wheel, the compass, the motive-power and a skilful captain. Your ship is the Brahmavidya, faith is your steering-wheel, self-surrender your compass, the motive-power is she who makes, directs and destroys the worlds at God's command and God himself is your captain. But he has his own way of working and his own time for everything. Watch his way and wait for his time.

CWSA 13: 87-88

Sri Aurobindo

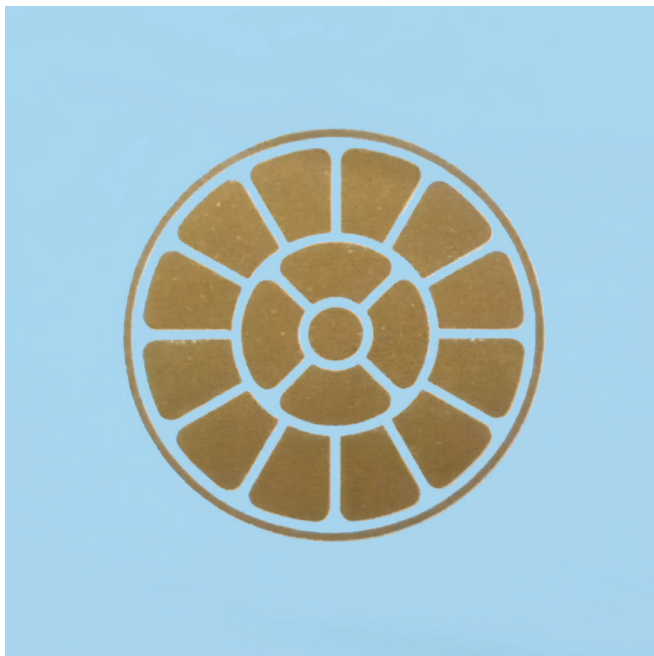
Hindu nationalism

Hindu nationalism had a meaning in the times of Shivaji and Ramdas, when the object of national revival was to overthrow a Mahomedan domination which, once tending to Indian unity and toleration, had become oppressive and disruptive. It was possible because India was then a world to itself and the existence of two geographical units entirely Hindu, Maharashtra and Rajputana, provided it with a basis. It was necessary because the misuse of their domination by the Mahomedan element was fatal to India's future and had to be punished and corrected by the resurgence and domination of the Hindu. And because it was possible and necessary, it came into being. But under modern conditions India can only exist as a whole. A nation depends for its existence on geographical separateness and geographical compactness, on having a distinct and separate country. The existence of this geographical separateness is sure in the end to bear down all differences of race, language, religion, history. It has done so in Great Britain, in Switzerland, in Germany. It will do so in India. But geographical compactness is also necessary. In other words, the *desh* or country must be so compact that mutual communication and the organisation of a central government becomes easy or, at least, not prohibitively difficult. The absence of such compactness is the reason why great Empires are sure in the end to fall to pieces; they cannot get the support of that immortal and indestructible national self which can alone ensure permanence. This difficulty stands in the way of British Imperial Federation and is so great that any temporary success of that specious aspiration will surely result in the speedy disruption of the Empire. In addition, there must be a uniting force strong enough to take advantage of the geographical compactness and separateness, — either a wise and skilfully organised government with a persistent tradition of beneficence, impartiality and oneness with the nation, or else a living national sense insisting on its separate inviolability and self-

realisation. ... These things are therefore necessary to Indian nationality, geographical separateness, geographical compactness and a living national spirit. The first was always ours and made India a people apart from the earliest times. The second we have attained by British rule. The third has just sprung into existence.

But the country, the *swadesh*, which must be the base and fundament of our nationality, is India, a country where Mahomedan and Hindu live intermingled and side by side. What geographical base can a Hindu nationality possess? Maharashtra and Rajasthan are no longer separate geographical units but merely provincial divisions of a single country. The very first requisite of a Hindu nationalism is wanting. The Mahomedans base their separateness and their refusal to regard themselves as Indians first and Mahomedans afterwards on the existence of great Mahomedan nations to which they feel themselves more akin, in spite of our common birth and blood, than to us. Hindus have no such resource. For good or evil, they are bound to the soil and to the soil alone. They cannot deny their Mother, neither can they mutilate her. Our ideal therefore is an Indian Nationalism, largely Hindu in its spirit and traditions, because the Hindu made the land and the people and persists, by the greatness of his past, his civilisation and his culture and his invincible virility, in holding it, but wide enough also to include the Moslem and his culture and traditions and absorb them into itself. It is possible that the Mahomedan may not recognise the inevitable future and may prefer to throw himself into the opposite scale. If so, the Hindu, with what little Mahomedan help he may get, must win Swaraj both for himself and the Mahomedan in spite of that resistance. There is a sufficient force and manhood in us to do a greater and more difficult task than that, but we lack unity, brotherhood, intensity of single action among ourselves. It is to the creation of that unity, brotherhood and intensity that the Hindu Sabha should direct its whole efforts.

CWSA 8: 304-06



The above Flag represents the symbol of a full-blown golden lotus with two rows of petals, four inside and twelve outside, at the exact centre of a silver-blue square.

This blue is the blue of the spirit and the gold is the colour of the Supreme Mother.

So for us it is the symbolic flag of a resurgent, united and victorious India rising above the torpor of the centuries, having cast off the shackles of enslavement and undergone all the pangs of a new birth to emerge once more as a great and united nation and lead the world and humanity towards the highest ideal of the spirit.

Bulletin, April 1949

(Regarding the Flag shown on opposite page)

We have a flag which Sri Aurobindo called the Spiritual Flag of United India. Its square form, its colour and every detail of its design have a symbolic meaning. It was hoisted on the 15th August 1947 when India became free. It will now be hoisted on the 1st November 1954 when these settlements get united with India and it will be hoisted in the future whenever India recovers other parts of herself. United India has a special mission to fulfil in the world. Sri Aurobindo laid down his life for it and we are prepared to do the same.

CWM 13: 354

The Mother



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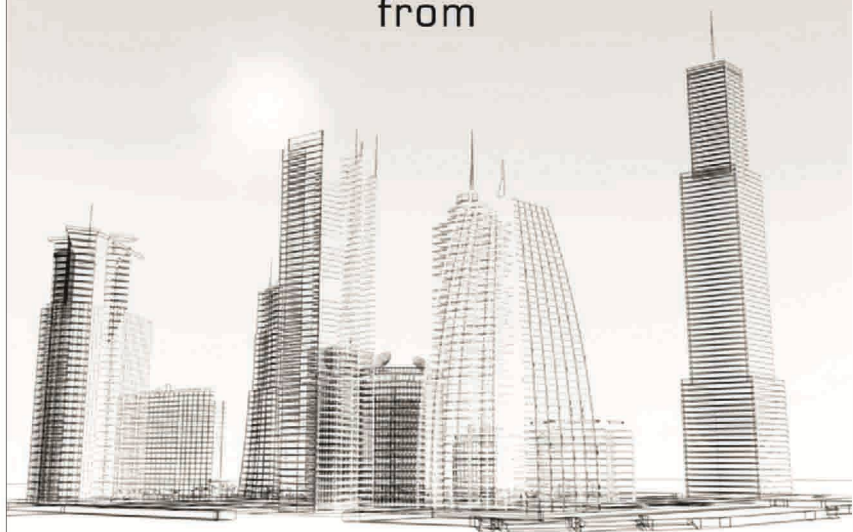
*(Does not include Accommodation. Please use trip advisor,
goibibo, etc. to find suitable accommodation)*

For registration and further details, please contact:

Email: safim@aurosociety.org, Ph: 8940531972



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