



INDIA AND HER DESTINY
THE MOTHER

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of
THE MOTHER

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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



CONTENTS

Chapter 1. India, a Living Deity	1
Chapter 2. India's Soul and Mission	4
Chapter 3. India and the World.....	7
Chapter 4. India's Freedom and Division.....	10
Chapter 5. Indian Unity.....	14
Chapter 6. Messages to the Government	15
Chapter 7. Questions and Answers	18
Chapter 8. Some Notes on Indian Culture.....	23
Chapter 9. Indian and European Spiritual Aptitudes.....	31
Chapter 10. India's Luminous Destiny.....	33
Chapter 11. The Mother and Indian Citizenship.....	35
Chapter 12. A Mantra	36

Chapter 1

India, a Living Deity

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.

*

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, as the following extract from the *Hymn to Durga* illustrates:

“Mother Durga! Rider on the lion, giver of all strength,... 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! 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,... 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.”

Chapter 2

India's Soul and Mission

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.

*

India must be saved for the good of the world since India alone can lead the world to peace and a new world order.

February 1954

*

True spirituality is not to renounce life, but to make life perfect with the Divine Perfection.

This is what India must show to the world now.

26 January 1963

*

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.

2 August 1970

*

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.

6 June 1947

*

There must be a group forming a strong body of cohesive will with the spiritual knowledge to save India and the world. It is India that can bring Truth in the world. By manifestation of the Divine Will and Power alone, India can preach her message to the world and not by imitating the materialism of the West. By following the Divine Will India shall shine at the top of the spiritual mountain and show the way of Truth and organise world unity.

February 1954

*

Let the splendour of Bharat's past be reborn in the realisation of her imminent future with the help and blessings of her living soul.

23 August 1951

*

(Message for broadcast by All India Radio, Pondicherry, on its inauguration day)

O India, land of light and spiritual knowledge!

Wake up to your true mission in the world, show the way to union and harmony.

23 September 1967

*

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

24 April 1972

Chapter 3

India and the World

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.

13 October 1965

*

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!

7 September 1966

*

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.

The way of the Truth is certain, but it is difficult to say when and how it will come about.

14 September 1966

*

Mother, I have heard that in 1967 India will become “the spiritual Guru of the world”. But how? When we consider the present condition...

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...

8 June 1967

*

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.

The same thing which, in the history of the universe, made the earth the symbolic representation of the universe so as to be able to concentrate the work on one point, the same phenomenon is taking place now: India represents all the terrestrial human difficulties, and it is in India that there will be the cure.

And it is for this, it is for this that I have been made to start Auroville.

3 February 1968

*

Years ago, at the time when Sri Aurobindo was here, there was the vision, an inner vision, that India was the place where the destiny of the earth would be decided.

So there are two opposite possibilities. It was as if it was said that if there were a war, it would be over India, that the world conflict,... the issue would be played out over India. But will the Force of Peace be sufficient to prevent the war? The whole question lies there. But it is here that the whirlwind of the forces are, over India....

It is like a conflict between the forces that wish to destroy the earth and the terrestrial transformation. If these forces can be checked, can be mastered and made powerless, then the terrestrial progress and transformation are going to proceed straight and quickly — magnificent! But at present it is like monsters coming from all sides to obstruct.

19 April 1969

Chapter 4

India's Freedom and Division

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.

15 August 1947

*

(On 2 June 1947 Lord Louis Mountbatten, the Viceroy of India, delivered a radio speech proposing the partition of Pakistan from India, and of certain other parts of India into Hindu and Muslim states. After hearing the broadcast, Mother issued the following statement.)

A proposal has been made for the solution of our difficulties in organising Indian independence and it is being accepted with whatever bitterness of regret and searchings of the heart by Indian leaders.

But do you know why this proposal has been made to us? It is to prove to us the absurdity of our quarrels.

And do you know why we have to accept these proposals? It is to prove to ourselves the absurdity of our quarrels.

Clearly, this is not a solution; it is a test, an ordeal which, if we live it out in all sincerity, will prove to us that it is not by cutting a country into small bits that we shall bring about its unity and its greatness; it is not by opposing interests against each other that we can win for it prosperity; it is not by setting one dogma against another that we can serve the spirit of Truth. In spite of all, India has a single soul and while we have to wait till we can speak of an India one and indivisible, our cry must be:

Let the soul of India live for ever!

3 June 1947

*

(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

*

I am going to give you an example which perhaps will make you understand. I do not remember exactly when it happened; it must have been some time in the year 1920 probably (perhaps earlier, perhaps in 1914-1915, but I don't think so, it was some time in the year 1920). One day — every day I used to meditate with Sri Aurobindo: he used to sit on one side of a table and I on the other, on the veranda — and one day in this way, in meditation, I entered (how to put it?...), I went up very high, entered very deep or came out of myself (well, whatever one may say does not express what happened, these are merely ways of speaking), I reached a place or a state of consciousness from which I told Sri Aurobindo just casually and quite simply: “India is free.” It was in 1920. Then he put to me a question: “How?” And I answered him: “Without any fight, without a battle, without a revolution. The English themselves will leave, for the condition of the world will be such that they won't be able to do anything else except go away.”

It was *done*. I spoke in the future when he asked me the question, but there where I had seen, I said, “India is free”, it was a fact. Now, India was not free at that time: it was 1920. Yet it was there, it had been done. And it happened in 1947. That is to say, from the external physical point of view I saw it twenty-seven years in advance. But it had been done.

Could you see Pakistan?

No, for the freedom could have come about without Pakistan. Indeed, if they had listened to Sri Aurobindo there would have been no Pakistan.¹

Well, externally it seems to take time, but in fact it is like that.

29 July 1953

¹ In 1942, at the time of Sir Stafford Cripps' mission — not yet giving independence to India, but leading towards it — Sri Aurobindo had advised that the proposals offering Dominion Status *must* be accepted. If they had been accepted, India could have avoided the partition and its accompanying atrocities. — Editor

Chapter 5

Indian Unity

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.

7 July 1968

Chapter 6

Messages to the Government

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.

February 1954

*

(To Dr. Rajendra Prasad, President of India)

*India must rise
to the height of her
mission and proclaim
the Truth to the world*

A handwritten signature in dark ink, consisting of a long, sweeping horizontal stroke with a small vertical tick mark above it towards the right end, and a shorter, curved stroke below it.

15 November 1955

*

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.

26 July 1965

*

(Message for an education commission of the Government of India which visited the Ashram)

For the Government of India, one thing is to be known — does it want to live for the future, or does it desperately stick to the past?

20 June 1967

*

(To Shri V V. Giri, President of India)

Let us all work for the greatness of India.

14 September 1969

*

(To Mrs. Indira Gandhi, Prime Minister of India)

Let India work for the future and set the example. Thus she will recover her true place in the world.

Since long it was the habit to govern through division and opposition.

The time has come to govern through union, mutual understanding and collaboration.

To choose a collaborator, the value of the man is more important than the party to which he belongs.

The greatness of a country does not depend on the victory of a party but on the union of all the parties.

6 October 1969

*

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.

Chapter 7

Questions and Answers

What is the duty of every Indian today in the present emergency?

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.

3 February 1963

*

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 overall 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.

Published 26 January 1964

*

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.

5 August 1965

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*India must
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.

15 June 1970

Chapter 8

Some Notes on Indian Culture

If you want art to be the true and highest art, it must be the expression of a divine world brought down into this material world. All true artists have some feeling of this kind, some sense that they are intermediaries between a higher world and this physical existence....

This was the avowed function of Art in the Middle Ages. The “primitive” painters, the builders of cathedrals in Mediaeval Europe had no other conception of art. In India all her architecture, her sculpture, her painting have proceeded from this source and were inspired by this ideal. The songs of Mirabai and the music of Thyagaraja, the poetic literature built up by her devotees, saints and Rishis rank among the world’s greatest artistic possessions.

28 July 1929

*

True art is a whole and an ensemble; it is one and of one piece with life. You see something of this intimate wholeness in ancient Greece and ancient Egypt; for there pictures and statues and all objects of art were made and arranged as part of the architectural plan of a building, each detail a portion of the whole. It is like that in Japan, or at least it was so till the other day before the invasion of a utilitarian and practical modernism. A Japanese house is a wonderful artistic whole; always the right thing is there in the

right place, nothing wrongly set, nothing too much, nothing too little. Everything is just as it needed to be, and the house itself blends marvellously with the surrounding nature. In India, too, painting and sculpture and architecture were one integral beauty, one single movement of adoration of the Divine.

28 July 1929

*

But if one does Yoga can he rise to such heights as Shakespeare or Shelley? There has been no such instance.

Why not? The Mahabharata and Ramayana are certainly not inferior to anything created by Shakespeare or any other poet, and they are said to have been the work of men who were Rishis and had done Yogic tapasya. The Gita which, like the Upanishads, ranks at once among the greatest literary and the greatest spiritual works, was not written by one who had no experience of Yoga.... The best paintings in India and much of the best statuary and architecture were done by Buddhist monks who passed their lives in spiritual contemplation and practice; they did supreme artistic work, but did not care to leave their names to posterity.

28 July 1929

*

Here (in India) ... there is a tradition of art which has remained, the whole country is full of things which were made at a fine moment of the artistic history of the country. One lives in its midst. One has hardly undergone the after-effects of what

happened in the rest of the world, above all in Europe. Only those parts of India which are a little too anglicised have lost the sense of beauty. There are certain schools in Bombay, schools of artists, which are frightful. And then, there was that attempt of the Calcutta School to revive Indian art, but that was only on a very small scale. From the point of view of art what you have most within your reach are the old creations, the old temples, old pictures. All that was very good. And that had been made to express a faith. And it was done precisely with a sense of the whole, not in disorder.

You have followed very little of this movement of art I am speaking about, which is related to European civilisation, it has not been felt much here — just a little but not deeply. Here, the majority of creations (this is a very good example), the majority of works, I believe even almost all the beautiful works, are not signed. All those paintings in the caves, those statues in the temples — these are not signed. One does not know at all who created them. And all this was not done with the idea of making a name for oneself as at present. One happened to be a great sculptor, a great painter, a great architect, and then that was all, there was no question of putting one's name on everything and proclaiming it aloud in the newspapers so that no one might forget it! In those days the artist did what he had to do without caring whether his name would go down to posterity or not. All was done in a movement of aspiration to express a higher beauty, and above all with the idea of giving an appropriate abode to the godhead who was evoked. In the cathedrals of the Middle Ages, it was the same thing, and I don't think that there too the names of the artists

who made them have remained. If any are there, it is quite exceptional and it is only by chance that the name has been preserved. Whilst today, there is not a tiny little piece of canvas, painted or daubed, but on it is a signature to tell you: it is Mr. So-and-so who made this!

28 October 1953

*

“Inadequate too is the very frequent attempt at a misalliance between the vital and the spiritual, a mystic experience within with an aestheticised intellectual and sensuous Paganism or exalted hedonism outside leaning upon it and satisfying itself in the glow of a spiritual sanction.” — Sri Aurobindo, The Synthesis of Yoga.

What does Sri Aurobindo mean by “an aestheticised Paganism”?

That is how Sri Aurobindo describes the different pantheons of different countries, specially of Greece or India. That is to say, it is an aesthetic and intellectual way of transforming all things into divine creatures, divine beings: all the forces of Nature, all the elements, all spiritual forces, all intellectual forces, all physical forces, all these are transformed into a number of godheads and they are given an aesthetic and intellectual reality. It is a symbolic and artistic and literary and poetic way of dealing with all the universal forces and realities. That is how these pantheons came

into existence, like the Greek or Egyptian pantheon or else the pantheon of India.

All these gods are representations which Sri Aurobindo calls “aesthetic and intellectual” — a way of conceiving the universe. This is not to say that they do not correspond to a truth — to a reality rather than a truth. There are beings like that; but this is a particular way of approaching the universal world or rather the universal worlds.

16 May 1956

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In some countries (particularly here) certain plants are used as the media for worship, offering, devotion. Certain plants are given on special occasions. And I have often seen that this identification was quite in keeping with the nature of the plant, because spontaneously, without knowing anything, I happened to give the same meaning as that given in religious ceremonies. The vibration was really there in the flower itself.... Did it come from the use that had been made of it or did it come from very far, from somewhere deep down, from a beginning of the psychic life? It would be difficult to say.

1 March 1951

*

Here is a little story. One of my friends had made a trip to India and was requested to give an account of his travels. An old, very credulous lady was there and she asked him, “In India, do they count the souls?” He answered, “Yes.” “How many are there?” asked the old lady. He answered, “One only.”

20 January 1951

*

“Transform the animal into the Driver of the herds; let all thyself be Krishna.” — Sri Aurobindo

Oh! that is an image.

The animal — that’s all the instincts of the physical being, the needs of the physical being and all the habits, all the impulses, all the movements of the physical being, the need for food, the need for sleep, the need for activity, indeed all that constitutes the animal part of the being. And then Sri Aurobindo gives the image of Krishna, whom he describes as the Driver of the herds, which is only an image; this means that it is the divine Consciousness which takes possession of all the activities of the physical being and directs and guides all those activities, all its needs, which controls and governs all the movements of the physical animal in man. Sri Aurobindo uses what could be called Indian mythology, taking Krishna as the symbol of the Divine and the herds as the symbol of the animal instincts and animal needs of man. So instead of being one of the animals of the herd, you become the one who leads the herds and governs all their movements instead of allowing them to dominate him.... One is bound; in ordinary life one is bound to all these activities of the physical life and all the needs it represents — the need for food, sleep, activity, rest, etc. — well, instead of being an animal, that is, one subjected to these things and obliged to submit to them, one becomes the Driver of the herd whom Sri Aurobindo calls Krishna, that is, the

Divine who takes possession of all the movements of the being and guides and leads them in accordance with the divine Truth.

5 December 1956

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You know, in the Gita, Krishna is the Guide and inner Master, and you must give yourself entirely to Him, make a total surrender.

15 February 1956

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The Gita demands the strong immobility of an immortal spirit...

When the spirit is conscious of immortality, it becomes an immobility all made of strength.

22 February 1956

*

It is because the Divine has given Himself in Matter and scattered Himself everywhere in Matter to awaken it to the divine Consciousness, that Matter is automatically under the obligation to give itself to the Divine. It is a mutual and reciprocal sacrifice.

And this is the great secret of the Gita: the affirmation of the divine Presence in the very heart of Matter. And that is why Matter must sacrifice itself to the Divine, automatically, even unconsciously — whether one wants it or not, this is what happens.

Only, when it is done unconsciously, one doesn't have the joy of sacrifice; while if it is done consciously, one has the joy of sacrifice which is the supreme joy.

29 February 1956

*

Sri Aurobindo considers the message of the Gita to be the basis of the great spiritual movement which has led and will lead humanity more and more to its liberation, that is to say, to its escape from falsehood and ignorance, towards the truth.

From the time of its first appearance, the Gita has had an immense spiritual action; but with the new interpretation that Sri Aurobindo has given to it, its influence has increased considerably and has become decisive.

29 June 1960

Chapter 9

Indian and European Spiritual Aptitudes

Is the average Indian more advanced spiritually than the average man in other countries, like those of Europe, for instance?

There is an essential difference, but generally if he has not been contaminated by European materialism, when someone speaks to him about spiritual things, he has an opening, he understands. In the countries of the West, if you are in touch with the average man and speak to him of spiritual things, he is absolutely closed up and, moreover, if you speak to him of a possibility of relation with higher states of consciousness, he looks at you as though you were mad! If someone renounces the ordinary life to live an ascetic life, they think he is out of his senses!

There is a small minority among those who have kept the religious traditions, which understands, but understands only under the religious form. That is to say, if someone enters a monastery, they understand him more or less. But for the average man (I am not speaking of cultured people), if someone wants to lead a spiritual life independent of all religion, simply setting out in the personal quest of a higher truth, then surely he is ready to be put in a lunatic asylum! It would be better not to speak of it. There are those who have read a little, who are educated, who may think you a little eccentric, but still they understand what it means; but the ordinary man, no. I am speaking of fifty years ago,

of course; now, after the Second [World] War, I don't know, I can't say if this has begun to change. But evidently, the educated classes of Europe are now in search of something higher because their life has been so tragic that they need to lean upon something else; and perhaps their effort is contagious, in a sense, and there are more people than one thinks who are seeking — it is possible. But fifty years ago it was not like that. While here, ordinary people, people of the “lower” classes don't perhaps have any discernment, perhaps they cannot distinguish between the imposter and the sincere man, but it is understood that if somebody comes along in the yellow robe and with the beggar's bowl, he will be given something, he won't be kicked out. If a man did that in Europe (naturally there is no question of the yellow robe), but if he came in sordid clothes, he would be immediately taken to the first police station and arrested for indigence. It is understood that in the so-called civilised countries, if you don't have the minimum money in your pocket, you are a vagabond, and the vagabond has no right to be on the streets, he is put into prison for vagabondage. That is the difference.

12 April 1951

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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.

Chapter 10

India's Luminous Destiny

There was a time when India was absolutely secure, there was no danger whatever of her being a victim to Asuric aggression. But things have changed. People and forces in India have acted in such a way as to invite Asuric influences upon her: these have worked insidiously and undermined the security that was there.

25 May 1941

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Sri Aurobindo always loved deeply his Motherland. But he wished her to be great, noble, pure and worthy of her big mission in the world. He refused to let her sink to the sordid and vulgar level of blind self-interests and ignorant prejudices. This is why, in full conformity to his will, we lift high the standard of truth, progress and transformation of mankind.... We carry it very high so that all who have a soul may see it and gather round it.

25 April 1954

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Nehru leaves his body but his soul is one with the Soul of India that lives for Eternity.

27 May 1964

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(Message for broadcast by All India Radio, Pondicherry)

All those who want to collaborate for the progress of humanity and for India's luminous destiny must unite in a clairvoyant aspiration and in an illumined work.

15 August 1971

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Divine Power alone can help India. If you can build faith and cohesion in the country it is much more powerful than any man-made power.

February 1954

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The future of India is luminous in spite of its present gloom.

1957

Chapter 11

The Mother and Indian Citizenship

I want to mark this day by the expression of a long cherished wish; that of becoming an Indian citizen. From the first time I came to India — in 1914 — I felt that India is my true country, the country of my soul and spirit. I had decided to realise this wish as soon as India would be free. But I had to wait still longer because of my heavy responsibilities for the Ashram here in Pondicherry. Now the time has come when I can declare myself.

But, in accordance with Sri Aurobindo's ideal, my purpose is to show that truth lies in union rather than in division. To reject one nationality in order to obtain another is not an ideal solution. So I hope I shall be allowed to adopt a double nationality, that is to say. to remain French while I become an Indian.

I am French by birth and early education, I am Indian by choice and predilection. In my consciousness there is no antagonism between the two, on the contrary, they combine very well and complete one another. I know also that I can be of service to both equally, for my only aim in life is to give a concrete form to Sri Aurobindo's great reaching and in his teaching he reveals that all the nations are essentially one and meant to express the Divine Unity upon earth through an organised and harmonious diversity.

15 August 1954

Chapter 12

A Mantra

(A mantra given by the Mother in June 1971 for all people in the country for the present crisis.)

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

