

The Men Who Will Lead India

Second Edition

A Compilation from the Works of
Sri Aurobindo and the Mother

Compiled by Jamshed M Mavalwalla

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Sri Aurobindo Society
AUROPUBLICATIONS
POWERFUL THOUGHTS, INSPIRING VISION

The Men
Who Will Lead India

Second Edition

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Earlier e-books released on India are:

1. *India and Her Mission*
2. *The Task of Building India Is Spiritual*
3. *The Splendour of Bharat's Past Be Reborn*
4. *Spirit of Kshatriya with a Large Liberal Ideal*
5. *Become Indian and Do Not Imitate the West*
6. *Qualities of the Indian Mind*
7. *Develop Original Thinking*
8. *The Mantra Vande Mataram*

Vijaybhai's Note on Comprehensive Compilation

All over the world, there is a growing interest in spirituality and Yoga. There is a search for the true meaning and purpose of life, for deeper solutions to the problems that confront us all, and for ways in which we can contribute to evolutionary change and progress.

In this search, more and more people are turning to Sri Aurobindo and the Mother for guidance and enlightenment. But in their voluminous writings, they do not know where to find the answers they are looking for.

In this regard the Mother has said,

> "*It is not by books that Sri Aurobindo ought to be studied but by subjects—what he has said on the Divine, on Unity, on religion, on evolution, on education, on self-perfection, on supermind, etc., etc.*"
>
> (CWM 12: 206)

On another occasion She said:

> "*If you want to know what Sri Aurobindo has said on a given subject, you must at least read all he has written on that subject. You will then see that he seems to have said the most contradictory things. But when one has read everything and understood a little, one sees that all the contradictions complement*

one another and are organised and unified in an integral synthesis."

(CWM 16: 309–310)

While several compilations are now available, many sincere spiritual seekers have felt the need for Comprehensive Compilations from Sri Aurobindo and the Mother on specific subjects, in which the contents are further organised into sub-topics, so that one can find everything one is looking for in one place.

This compilation is an effort to fulfil this need and thus help spiritual seekers in their journey and sadhana. We hope that this compilation will help us gain greater mental clarity about a subject so that we can channel our efforts in the right direction. For Sri Aurobindo has written:

"*It is always better to make an effort in the right direction; even if one fails the effort bears some result and is never lost.*"

(CWSA 29: 87)

We will be glad to receive suggestions and feedback from the readers.

Vijay

Preface

Our entire country is celebrating the auspicious occasion of the 150th Birth Anniversary of Sri Aurobindo and the 75th Anniversary of India's Independence on 15 August 2022. This year, we at Sri Aurobindo Ashram and Sri Aurobindo Society present a series of compilations on "India" from the works of Sri Aurobindo and the Mother.

We present the ninth e-book in the series on India—*The Men Who Will Lead India*. Once all the e-books are released, we hope that readers will recognize that the underlying theme of this series is "How India Can Achieve Its Mission". The aim of this series of compilations is to be as comprehensive as possible. All that Sri Aurobindo and the Mother have said about India, as well as all that is directly or indirectly related to India, is included in these compilations.

The quotations in this compilation are from *The Complete Works of Sri Aurobindo* (CWSA); *Collected Works of the Mother*, Second Edition; Shri K. D. Sethna's book *India and the World Scene*; *Evening Talks with Sri Aurobindo*, recorded by Shri A. B. Purani, First Edition; *Talks with Sri Aurobindo* by Shri Nirodbaran; and from Sri Aurobindo's Archives and Research Magazines. A few quotations are also from *Conversations of the Mother with a Sadhak*.

Shri K. D. Sethna (Amal Kiran), Shri A. B. Purani, and Shri Nirodbaran were senior sadhaks who were close to Sri Aurobindo.

In the introduction to the book *India and the World Scene*, Shri K. D. Sethna writes, "Not only were my editorials written under his [Sri Aurobindo's] inner inspiration: they were also sent to him for approval. Only when his 'Yes' was wired to us did we plunge into publication." Thus, these quotations can be taken as representing Sri Aurobindo's opinion.

In the books by Shri Purani and Shri Nirodbaran, Sri Aurobindo, while talking to sadhaks, gave his opinion on many subjects.

After each quotation, the following abbreviations are used to represent the book or source from which it is taken.

CWSA: *The Complete Works of Sri Aurobindo*
CWM: *Collected Works of the Mother*, Second Edition
IWSKDS: *India and the World Scene* by Shri K. D. Sethna, First Edition
ISWFKDS: *The Indian Spirit and the World's Future* by Shri K. D. Sethna
CTMS: *Conversations of the Mother with a Sadhak*
ETABP: *Evening Talks with Sri Aurobindo,* recorded by A. B. Purani, First Edition
TWSAN: *Talks with Sri Aurobindo* by Nirodbaran

While the passages from Sri Aurobindo are in the original English, most of the passages from the Mother (selections from her talks and writings) are translations from the original French. We must also bear in mind that the excerpts have been taken out of their original context and that a compilation, by its very nature, is likely to have a personal and subjective approach. A sincere attempt, however, has been made to remain faithful to the vision of Sri Aurobindo and the Mother. Those who would like to go through the fuller text are advised to refer to the original books.

The section headings and sub-headings have been provided by the compiler to bring clarity to the selected topic.

The idea of taking up this comprehensive compilation on India was suggested to me by Vijaybhai [Shri Vijay Poddar] sometime in 2003. The hard copy of this compilation remained with him for many years. It was in May 2022 that he wrote to me: "I was looking again at your compilation on India. It is extremely comprehensive and very well done. I feel we should go ahead immediately to publish it as an e-book on our website." The quotations compiled in 2003 were drawn from the *Sri Aurobindo Birth Centenary Library* SABCL editions. With the devoted assistance of a few proofreaders, we have carefully revised and brought each of these quotations into conformity with

The Complete Works of Sri Aurobindo CWSA editions, thus enabling us to bring forth this series of e-books.

I aspire, like the flame of a lamp or a candle, to the Divine, praying that the process of India's achievement of her mission may be hastened.

Compiler: Jamshed M. Mavalwalla

Why a Compilation on "India" from Sri Aurobindo and the Mother?

Why should we learn about India from Sri Aurobindo and the Mother? Sri Aurobindo was born in India, and the Mother was born in France. Their lives, however, were not confined by the boundaries of nationality. For both of them, India represented something far greater than a geographical territory or a political entity. India had a deeper significance—a spiritual destiny, a mission, and a role to play in the evolution of humanity.

It is with this understanding that this compilation of quotations on "India" from Sri Aurobindo and the Mother has been prepared.

Sri Aurobindo writes:

> "I am impelled to this labour by the necessity of turning the mind of young India to our true riches, our real source of power, purification and hope for the future and of safeguarding it in the course of its search both from false lights and from the raucous challenges and confident discouragements cast at us by the frail modern spirit of denial. I write, not for the orthodox, nor for those who have discovered a new orthodoxy, Samaj or Panth, nor for the unbeliever; I write for those who acknowledge reason but do not identify reason with Western

materialism; who are sceptics but not unbelievers; who, admitting the claims of modern thought, still believe in India, her mission and her gospel, her immortal life and her eternal rebirth." (CWSA 12: 62–63)

These words point towards the purpose of this compilation. It is an attempt to bring together Sri Aurobindo's and the Mother's writings on India so that the younger generation may encounter their vision of India—her true riches, her mission, her spiritual heritage, and her future.

But a question may arise: Why should we learn about India from Sri Aurobindo? Part of the answer lies in a letter Sri Aurobindo wrote to his wife, Mrinalini Devi:

> "I know I have the strength to deliver this fallen race. It is not physical strength,—I am not going to fight with sword or gun,—but the strength of knowledge. The power of the Kshatriya is not the only one; there is also the power of the Brahmin, the power that is founded on knowledge. This feeling is not new in me, it is not of today. I was born with it, it is in my very marrow. God sent me to earth to accomplish this great mission. The seed began to sprout when I was fourteen; by the time I was eighteen the roots of the resolution had grown firm and unshakable." August

30, 1905. (Letter written by Sri Aurobindo to his wife Mrinalini)

These words reveal that his concern for India was not merely political or intellectual. It was deeply rooted in his consciousness and in what he regarded as a great mission entrusted to him.

But Sri Aurobindo was not alone in this vision. The Mother, his collaborator in the spiritual work, gives another dimension to the same question:

> "What must be done to pull the country out of its difficulty? Sri Aurobindo has foreseen all the troubles and he has given the solution. Just now we are approaching his Centenary; [1972] … this would be a wonderful occasion to spread his teaching all over the country: ... his teaching about India, how to organise India, the mission of India. ...
>
> About all that has happened and all that is happening now, he has said clearly that to go back to it is useless. We must give the country its true position, that is, the position of relying on the Divine. Naturally, this is at the other end of what people try to believe now. But Sri Aurobindo explains it in such a way that even those who are against it can agree. You understand? He has found a way of saying it which can be understood by everybody. That's the

only solution, as far as I can see; it is the only solution. All the rest will mean complication, contradiction and fighting.

... And this is above politics, you see. ... It is to organise the country beyond politics. And it is the only way. In politics it is always fight and ugly fight—ugly. And it has become so bad. He was telling me always that things would become worse and worse, because it is the *end* of this age. We are entering into an age where things must be organized differently. It is a difficult time because of that.

Because we know what will come, we can help to make it come sooner and with less turmoil. There is no hope in going backwards; it would make things last endlessly. We must go forward, absolutely, and go beyond, beyond party. And nobody can explain that better than Sri Aurobindo, because he was so much, *so* much beyond party; he saw the advantages and disadvantages of all parties and he stated them exactly.

If you read carefully what he has written—so much—you will find the answer to all these questions. And at the same time you will know that you will have the full support of the Divine Power. The Power that was behind him is behind this transformation. It is time for transformation. We can't cling to the past.

The best way to go beyond politics is to spread the message of Sri Aurobindo. Because he is no more a political element wanting to take power; there are only his ideas and ideals. And, of course, if people could understand and realise his programme, the country could be very strong, very strong." (CWM 15: 405–406)

This compilation also contains quotations from the Mother's *Collected Works of the Mother*. Although the Mother was born in France, she always felt that India was her true country, the country of her soul and spirit. She declared herself Indian by choice and predilection.

"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 teaching 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* (CWM 13: 43)

The reason for the Mother's deep connection with India becomes clearer in another of her statements:

"It is true that this body was born in Paris and that its soul has declared that it is Indian, but I belong to no nation in particular." (CWM 13: 44)

She further explains why she chose France as the country of her birth:

"It is France that can connect Europe with India. There are great spiritual possibilities for France. She will play a big part in spite of her present bad

condition. It is through France that the spiritual message will reach Europe. That is why I chose France for my birth, although I am not French." (CWM 13: 379–380)

These words suggest that, for the Mother, nationality was never an end in itself. India and France could each have their own role, while both could participate in a larger movement towards human unity.

Sri Aurobindo and the Mother, therefore, cannot be understood merely in the narrow sense of being Indian. Their work extended far beyond the boundaries of one country. Their aim was the upliftment of humanity and the movement of the earth towards a higher stage of evolution. Their love for India was intense because they saw in her a special role in the future of humanity.

The Mother says,

"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, without caring for those who, through ignorance, stupidity, envy or bad will, seek to soil it and drag it

down into the mud. We carry it very high so that all who have a soul may see it and gather round it." (CWM 13: 123)

The quotations of Sri Aurobindo and the Mother are several decades old. A natural question therefore arises: How can words spoken so long ago remain relevant to India today?

When a Yogi or a realised person speaks, even on worldly matters, there will be Truth [Capital Truth] in what he says. This Truth will help one much more than what one would arrive at through one's own thinking. Sri Aurobindo and the Mother had the highest spiritual realisations. Sri Aurobindo and the Mother spoke from a vast spiritual vision. Their writings on India were not confined to the problems of a particular decade or generation. Their concern was with the deeper destiny of India and with her place in the evolution of humanity. This is why their words invite us to look beyond the immediate difficulties of the present moment.

Their vision and guidance can only lift India out of the present challenges she faces and help her achieve her mission. If one reads about the mission that India has to achieve and considers the present-day condition of our country, then one will realise that Sri Aurobindo's and the Mother's quotations are as valid today as they were at that

time. On reading these compilations, one will feel that they are relevant to today's conditions.

On reading these compilations, one may discover that the words of Sri Aurobindo and the Mother do not belong only to the past. They can become a living subject of reflection for the present and the future.

There is, however, one caution that needs to be kept in mind while reading the quotations of Sri Aurobindo and the Mother: one need not become dogmatic about them. One really needs to live in the spirit behind these quotations.

It is not enough to know what Sri Aurobindo and the Mother said about India. The greater question is whether we can discover the spirit behind their words and allow that spirit to awaken something within us.

India, in their vision, is not merely a country with a glorious past. She is a country with a future to fulfil. And if that future is indeed a part of humanity's larger evolution, then these words are not merely words about India. They are an invitation—to remember, to understand, to aspire, and to participate.

Jamshed M. Mavalwalla

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Section One: Great Movements Wait for Their God-Sent Leader

I—God-Sent Leader Is the Willing Channel of the Divine's Force, and the Movement Moves Forward Triumphantly to Its Fulfilment

1.

"All great movements wait for their God-sent leader, the willing channel of His force, and only when he comes, move forward triumphantly to their fulfilment. The men who have led hitherto have been strong men of high gifts and commanding genius, great enough to be the protagonists of any other movement, but even they were not sufficient to fulfil one which is the chief current of a worldwide revolution." (CWSA 8: 151)

II—Until the Avatar Comes, India Should Commune With Her Soul by Yoga

1.

"… for each new temporary harmony is fairer and more perfect than its preceding harmony, each new temporary collapse more resounding & terrible than its anterior dissolution. Already ended are the first five thousand years of the Kali which were necessary to prepare for final destruction the relics of the ancient Satya. Weakness & violence, error and ignorance and oblivion rushing with an increasing speed & rhythm over the whole earth have done for us that work. The morning of the first Kali-Satya is

ready to break, the first few streaks dimly visible. So runs the not incredible tradition.

Yes. A new harmony, but not the scrannel pipes of European materialism, not an Occidental foundation upon half truths & whole falsehoods. When there is destruction it is the form that perishes, not the spirit—for the world and its ways are forms of one Truth which appears in this material world in ever new bodies and constantly varied apparel—the inward Eternal taking the joy of outward Mutability. The truth of the old Satya that is dead was not different from the Truth of the new Satya that is to be born, for it is Truth that restores itself always and persists. In India, the chosen land, it is preserved; in the soul of India it sleeps, expectant of that soul's awakening, the soul of India leonine, luminous, locked in the closed petals of the ancient lotus of strength and wisdom, not in her weak, sordid, transient & miserable externals. India alone can build the future of mankind; in India alone can the effective Avatar appear to the nations. And until He appears, it is for India to gather herself up out of her dust & degradation,—symbol of the shattered Satyayuga—commune with her soul by Yoga and to know her past & her future. I have not here speculated on what we should build, what we should break, nor shall I now define my detailed opinions—but whatever it be, we must do it in the light and in the spirit of that triple principle of

the divine nature; we must act in the reflection of God's Love, Strength & Wisdom." (CWSA 12: 57)

III—Expectation of the Avatar's Coming Depends Upon Whether Men Prepare Their Souls for the Advent and Rise in Their Faith

1.

"And times there are, ages of stupendous effort and initiative when the gods seem no longer satisfied with this tardy and fragmentary working, when the ideal breaks constantly through the dull walls of the material practical life, incalculable forces clash in its field, innumerable ideas meet and wrestle in the arena of the world and through the constant storm and flash, agitation of force and agitation of light the possibility of the victoriously fulfilled ideal**,** the hope of the Messiah, the expectation of the Avatar takes possession of the hearts and thoughts of men. Such an age seems now to be coming upon the world. But whether that hope and expectation and possibility are to come to anything depends upon whether men prepare their souls for the advent and rise in the effort of their faith, life and thought to the height and purity of a clearly-grasped ideal. The Messiah or Avatar is nothing but this, the divine Seer-Will descending upon the human consciousness to reveal to it the divine meaning behind our half-blind action and to give along with the vision the

exalted will that is faithful and performs and the ideal force that executes according to the vision." (CWSA 13: 117-118)

IV—We Must Be Ready to Recognise the Man Who Is Commissioned by God

1.

"When the man comes, who is commissioned by God to do it, we must be ready to recognise him." (CWSA 7: 940)

Section Two: Qualities of Men Who Will Lead India

I—The Men Who Will Lead India Must Be Catholic and Many Sided

i. He Will be the Religious Guide
ii. The Political Leader
iii. The Great Educationist
iv. The Regenerator of Society
v. The Captain of Cooperative Industry
vi. With the Soul of the Poet
vii. A Scholar and Artist

1.

"Industry can only become again beautiful if poverty and the struggle for life are eliminated from society and the co-operative State and commune organised as the fruit of a great moral and spiritual uplifting of humanity. We hold such an uplifting and reorganisation as part of India's mission. But to do her work she must live. Therefore the economical preoccupation has been added to the political. We perceive the salvation of the country not in parting with either of these, but in adding to them a religious and moral preoccupation. On the basis of that religious and moral awakening the preoccupation of art and fine culture will be added and firmly based. There are many who perceive the necessity of the religious and moral regeneration, who are inclined to turn from prosaic details of politics and

commerce and regret that any guide and teacher of the nation should stoop to mingle in them. This is grievous error. The men who would lead India must be catholic [wide-ranging, all-embracing] and many sided. When the Avatar comes, we like to believe that he will be not only the religious guide, but the political leader, the great educationist, the regenerator of society, the captain of cooperative industry, with the soul of the poet, scholar and artist. He will be in short the summary and grand type of the future Indian nation which is rising to reshape and lead the world." (CWSA 8: 249)

II—The Men Who Will Raise the Country Must Have Discovered the Divine Within

1.

"If anybody wakes and manifests from within his slumbering godhead and gets the divine life—be it at my touch or at another's—this is what I want. It is such men that will raise the country." (A letter of Sri Aurobindo to his younger brother Barin.) (CTMS: July 18, 1962)

III—Those Who Can Conquer the Mind's Preferences and Prejudices

1.

"*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.

…

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: 373–374).

IV—Lead and Instruct Men, but See That Their Initiative and Originality Remain Intact and Give Men the Full Godhead of Their Nature

1.

"Help men, but do not pauperise them of their energy; lead and instruct men, but see that their initiative and originality

remain intact; take others into thyself, but give them in return the full godhead of their nature. He who can do this is the leader and the guru." (CWSA 13: 208)

V—Young Men Who Are Free in Mind and Heart to Accept Truth and Labour for a Greater Ideal

1.

"Our call is to young India. It is the young who must be the builders of the new world,—not those who accept the competitive individualism, the capitalism or the materialistic communism of the West as India's future ideal, nor those who are enslaved to old religious formulas and cannot believe in the acceptance and transformation of life by the spirit, but all who are free in mind and heart to accept a completer truth and labour for a greater ideal. They must be men who will dedicate themselves not to the past or the present but to the future. They will need to consecrate their lives to an exceeding of their lower self, to the realisation of God in themselves and in all human beings and to a whole-minded and indefatigable labour for the nation and for humanity. This ideal can be as yet only a little seed and the life that embodies it a small nucleus, but it is our fixed hope that the seed will grow into a great tree and the nucleus be the heart of an ever extending formation. It is with a confident trust in the spirit that inspires us that we take our place among the standard-

bearers of the new humanity that is struggling to be born amidst the chaos of a world in dissolution and of the future India, the greater India of the rebirth that is to rejuvenate the mighty outworn body of the ancient Mother." (CWSA 13: 511)

VI—A True Leader Must Be Understanding, Patient, Enduring, Full of Sympathy, Warm and Friendly

1.

"The leaders must always set the example, the leaders must always practice the virtues they demand from those who are in their care; they must be understanding, patient, enduring, full of sympathy and warm and friendly goodwill, not out of egoism to win friends for themselves, but out of generosity to be able to understand and help others." (CWM 12: 355-356)

VII—To Forget Oneself, One's Own Likings and Preferences Is Indispensable in Order to Be a True Leader

1.

"To forget oneself, one's own likings and preferences, is indispensable in order to be a true leader." (CWM 12: 356)

VIII—A Democratic Politician Can Awaken the Spirit of the Mass

1.

"But he is entirely a democratic politician, of a type not very common among our leaders, one who can both awaken the spirit of the mass and respond to their spirit, able to lead them, but also able to see where he must follow the lead of their predominant sense and will and feelings. He moves among his followers as one of them in a perfect equality, simple and familiar in his dealings with them by the very force of his temperament and character, open, plain and direct and, though capable of great reserve in his speech, yet, wherever necessary, admitting them into his plans and ideas as one taking counsel of them, taking their sense even while enforcing as much as possible his own view of policy and action with all the great strength of quiet will at his command. He has the closeness of spirit to the mass of men, that unpretentious openness of intercourse with them, that faculty of plain and direct speech which interprets their feelings and shows them how to think out what they feel, which are pre-eminently the democratic qualities. For this reason he has always been able to unite all classes of men behind him, to be the leader not only of the educated, but of the people, the merchant, the trader, the villager, the peasant." (CWSA 1: 648)

IX—High Ideals and Practicality in Implementation

1.

"Morever, though he has ideals, he is not an idealist by character. Once the ideal fixed, all the rest is for him practical work, the facing of hard facts, though also the overcoming of them when they stand in the way of the goal, the use of strong and effective means with the utmost care and prudence consistent with the primary need of as rapid an effectivity as will and earnest action can bring about. Though he can be obstinate and iron-willed when his mind is made up as to the necessity of a course of action or the indispensable recognition of a principle, he is always ready for a compromise which will allow of getting real work done. … But neither would he mistake, like the born Moderate, the minimum effort and the minimum immediate aim for the utmost possibility of the moment. Such a man is no natural revolutionist, but a constitutionalist by temper, … A clear constitution he could use, amend and enlarge would have suited him much better than to break existing institutions and get a clear field for innovations which is the natural delight of the revolutionary temperament." (CWSA 1: 649–650)

X—Complete Control Over Oneself

1.

"One must be able to control oneself before one can hope to govern others." (CWM 15: 53)

XI—Calm in the Midst of Calamity, Hopeful Under Defeat, Sure of Eventual Triumph and Mindful of the Responsibility to Indian Posterity and to the World

"… custodians of the future, must wait for the man who is to come, calm in the midst of calamity, hopeful under defeat, sure of eventual emergence and triumph and always mindful of the responsibility which they owe not only to their Indian posterity but to the world." (CWSA 8: 151)

XII—To Speak Only What Is Quite Indispensable

1.

"1) To have *complete control over oneself* is the indispensable condition for controlling others.

2) To have *no preferences*, not to like one and to dislike the other—*to be equal* with everybody.

3) To be patient and enduring.

Also to speak only what is quite indispensable and nothing more." (CWM 15: 53)

XIII—To Be Able to Exercise Authority, One Must Be Enlightened, Impartial and Unegoistic for People to Accept One's Authority

1.

"In their ordinary consciousness, human beings cannot tolerate any authority, however legitimate, if it is exercised over them by somebody whom they believe to be on the same level as themselves.

On the other hand, for human authority to be legitimately exercised over others, it must be enlightened, impartial and unegoistic to the extent that nobody can reasonably challenge its value." (CWM 15: 54)

XIV—Leaders Should Receive Their Inspiration from Those Who Have Realised the Truth

1.

"When I say that the 'wise' should govern the world, I am not taking a political point of view but a spiritual one.

The various forms of government can stay as they are; that is only of secondary importance. But whatever the social status of the men in power, they should receive their inspiration from those who have realised the Truth and have no other will than that of the Supreme." (CWM 15: 55)

XV—To Bring Truth into Politics Is Effective Spirituality

1.

"Remain in politics and try to bring Truth into politics. It is a very sure way towards effective spirituality." (CWM 15: 56)

XVI—Men Having Wide Opened Hearts of the Divine Spirit and Whose Lips Are Touched by the Fire of the Super-Conscious Truth

1.

"But to lift the world out of its present conflicts and difficulties we must have men whose hearts have opened wide to the heaven of the Divine Spirit and whose lips are touched by the Fire of the Super-conscious Truth which the Upanishads saw as going forth and becoming all things. If we have such men, India's work, whether in the Security Council or anywhere else among the nations, will not be conceived as solely that of promoting friendship between rival blocs or of enabling humanity to live with some understanding, tolerance and mutual aid despite its largely animal nature which keeps threatening to break out. A far greater task will be hers: the creation of a nucleus of super-humanity which will be the dissolvent of whatever in the two blocs resists not merely each other but the deep soul

of the world that moves upwards as well as onwards—a nucleus of super-humanity which will transform the animal in us to a divine potency, the luminous lion of Durga or the inspired eagle of Vishnu." (IWSKDS: 86–87)

XVII—To Let the Genius of Historical India Fully Flower Forth in His Mind

1.

"What remains for him to do in order to be, in the field of Asian statesmanship, the most able, sensible and enlightened in an all-round way and in a context of the widest is to let the genius of historical India fully flower forth in his mind and thus permit also his heart to move unhindered to the fulfilment of its Indianness." (IWSKDS: 213)

XVIII—He Must Have the Intuition That India Is a Living Nation-Soul

1.

"In the first place, the efflorescence would be in the intuition that India is a living Nation-Soul whose distinctive character is inner communion with the Divine—the Cosmic Self and Consciousness, the Transcendental Being whose emanation is both the universe and the individual." (IWSKDS: 213)

XIX—Leaders Must Accept That the Highest Consciousness Is the Best Judge of the Most Material Things

1.

"But all those participating in the experience would have to be absolutely convinced that the highest consciousness is the best judge of the MOST MATERIAL THINGS. You see, what has ruined India is this idea that the higher consciousness has to do with 'higher' things, while it's not interested in lower things and knows nothing about them! That's what has caused the ruin of India. Well, this error must be completely abolished. It's the highest consciousness that sees the most clearly—the most clearly and the most truly—what the needs of the most material thing should be.

With this, we could try out a new kind of government." (CTMS: April 10, 1968)

XX—People Who Govern Must Have a Universal Consciousness

1.

"What we may call the 'reign of money' is drawing to its close.

But the transitional period between the arrangement that had existed in the world till now and the one to come—that period is going to be very difficult—it IS very difficult.

How? What will become? I don't know. Naturally the government's calculation is completely wrong: they are ruining the country more and more! … But it's a long time since people began to discover that all those taxes are simply the ruin of the country, nothing else. …

We need a world organisation. But by whom? It should be by people who have at least a world consciousness! Otherwise it can't work. So … there are going to be a hundred very difficult years. Afterwards, may be we'll emerge towards something …

The problem is always the same: those responsible should be people with a universal consciousness, of course, otherwise … Wherever there is a personal consciousness, it means someone incapable of governing—we can see how governments are, its frightful." (CTMS: March 25, 1970)

XXI—Not to Reject the True Inspiration by Being Fearful

1.

"But even those who might have a power. ... Look how it is: certain people could have a power, they would just have to have the true inspiration—they're afraid of it, mon petit!

They reject the true inspiration, because they think that things have to follow their 'natural' course—so-called natural.

Humanity rejects the true miracle. It only believes in....

So when I say I won't say anything anymore because they didn't listen to me, I look like someone who's upset, which is completely ridiculous, I really don't care! Personally there's nothing for or against or.... Only I SEE, I see that since the direct relation was not possible [the highest conditioning], naturally things are going to have to follow ... (*sinuous gesture*) every possible complication of the ordinary way.

While we are right in the midst of the true miracle!

So, if they say, 'Mother is angry, she is leaving you,' that's one more stupidity added to the already existing ones. That's all.

All that....

They have chosen, they have chosen the path of the turtle. So that's how it will be.

There are moments—what Sri Aurobindo called The Hour of God—there are moments when the true, the true miracle is possible; if that moment is missed, then the world will go ... at its turtle pace.

And it's hard—a lot of suffering, a lot of complications.... But faith, who has faith? True faith.

But you see, even those who are here attribute purely human feelings and reactions to me.... So....

But Mother, I'm hopeful." (CTMS: May 8, 1971)

XXII—A Man Capable of Receiving Sri Aurobindo's Inspirations Directly

1.

"But the difficulty is to find the 'someone,' because it should be a man who knows Sri Aurobindo thoroughly to begin with, who is capable of receiving his inspirations directly (a very difficult condition), and has at the same time a very strong character with a power—a contagious power—and a force that can arouse the inert masses...." (CTMS: June 7, 1967)

2.

"What is needed is power combined with that breadth of mind capable of understanding Sri Aurobindo's inspiration and transmitting it; and along with that, vital power. The two things together." (CTMS: June 7, 1967)

XXIII—Absolutely Calm in the Face of Danger and Able to Makes Decisions

1.

"The sign of true strength—true strength—is becoming ab-so-lute-ly calm, imperturbably calm in the face of danger—danger or the need to make decisions and do things. An unshakable calm, like that (inflexible gesture, like a sword), which is established immediately, automatically. That's the sign." (CTMS: June 7, 1967)

XXIV—The Mother Nodded When She Was Told That the Leader in Power Had to Acknowledge the Nonexistence of Pakistan and That India Is One

1.

"*No, Mother.... The trouble is that the people in power in India have not yet acknowledged in their consciousness that India is ONE; they have not yet acknowledged the nonexistence of Pakistan, that's the trouble.*

(Mother nods,
then goes within for 20 minutes)
(CTMS: December 4, 1971)

XXV—The Destined Leader Does Not Bother About Ideas—Sees the Forces at Work and Knows by Intuition Those That Make for Success

1.

"Sri Aurobindo: Life has no 'isms' [communism or socialism] in it, Supermind also has no 'isms'. It is the mind that introduces all 'isms' and creates confusion. That is the difference between a man who lives and a thinker who can't. A leader who thinks too much and is busy with ideas, trying all the time to fit the realities of life to his ideas hardly succeeds. While the leader who is destined to succeed does not bother his head about ideas. He sees the forces at work and knows by intuition those that make for success. He also knows the right combination of forces and the right moment when he should act.

Not that such a man does not make a plan with his mind for himself and for others, but even after making his plan if he finds that the forces have changed he does not hesitate to turn round and adopt another course. Look at Indian politicians: all ideas, ideas—they are busy with ideas. Take the Hindu-Moslem problem. I don't know why our politicians accepted Gandhi's Khilafat agitation. With the mentality of the ordinary Mahomedan it was bound to produce the reaction it has produced: You fed the force, it gathered power and began to make demands which the Hindu mentality had to rise up and reject. That does not

require Supermind to find out, it requires common sense, Then, the Mahomedan reality and the Hindu reality began to break heads at Calcutta. The leaders are busy trying to square the realities with their mental ideas instead of facing them straight.

…

Sri Aurobindo: … But immediately at present we have to bring down a change in the physical mind, the nervous being, and the vital mind, so that they may become fit instruments of the Truth. That is a big enough work, I should think. Not that the final goal is not known. But I always keep my mind open for any change that the higher Truth may bring in it. I have got an idea but I don't want to shut out any new light that may come.

…

Sri Aurobindo: The higher Truth brings its own knowledge. It is not like the mind: the Truth that is coming down is knowledge.

(*Turning to the Disciple*) You want to know what role you have to play, but how can I tell you now? I must know what is within you. You must find the true Person within yourself. First, when you have acquired the capacity to be a fit instrument of the Truth, then you will know what is intended of you. Then you find: 'This is my work, and I have to do it in this way.' At one time it was thought that the mind could grasp the whole Truth and solve all problems that face humanity. The mind had its full play

and we find that it is not able to solve the problems. Now, we find: that it is possible to go beyond Mind and there is the Supermind which is the organisation of the Infinite consciousness. There you find the Truth of all that is in mind and life.

For instance, you find that Democracy, Socialism and Communism have each some Truth behind it, but it is not the whole Truth. What you have to do is to find out the forces that are at work and understand what it is of which all these mental ideas and 'isms' are a mere indication. You have to know the mistakes which people commit in dealing with the Truth of these forces and the Truth that is behind the mistakes also. I am, at present, speaking against democracy, That does not mean that there is no Truth behind it, I know the Truth, but I speak against democracy be- cause that mentality is at present against the Truth that is trying to come down." (ETABP: 353–355)

XXVI—When the Act Is *Kartavya Karma*, Pity Is a Weakness

1.

"Sri Aurobindo: I had myself got that nervous shrinking. I and Bipin Pal once went to Dakshineshwar temple. There a great animal sacrifice was going on. I stood it all right but Pal was very much moved. I got rid of

it completely in jail. Pity and nervous shrinking are weaknesses of the vital being.

…

Sri Aurobindo: When a thing is to be done then it is *kartavya karma*, as you know from the Gita! At that time if I am full of pity it is a weakness. If it is a question of driving out the British, you can't think of pity at the same time! You can't think of the loss of jobs of many persons or loss to British commerce.

Shrinking is nervous in its nature while pity is in the heart. It is an emotion. It has more to do with the psychic being. The Ahimsa of the Jains is more theoretical than that of other communities. They have no objection to cruelty if it does not take that particular form which by custom and Sanskara they are made to abhor. Gandhi's idea of Ahimsa does not debar him from inflicting suffering on himself and on others. He does not see that he is responsible for their suffering.

Disciple: How is one to know whether it is shrinking or pity?

Sri Aurobindo: You can feel it within you. You sense the shrinking. Sensation and feeling are quite different things. Shrinking is primarily in the nervous being while pity is a feeling." (ETABP: 424–425)

XXVII—Individualities That Have Reached a Higher Consciousness Would Have the Right to Govern, Whatever Class They Belong to

1.

"The only thing that could be competent is the Truth-Consciousness choosing instruments and expressing itself through a certain number of instruments, if one can't be found (just one isn't enough, either, that one would necessarily need to choose a whole collectivity). Those possessing this consciousness may belong to any class of society: it's not a privilege arising from birth, but the result of personal effort and development. In fact, that would be an external sign, an evident sign of change on the political level: no question anymore of classes or categories or birth (all that is outdated), but those individualities that have reached a higher consciousness would have the right to govern, whatever class they belong to—and no others.

That would be the true vision." (CTMS: April 10, 1968)

Section Three: What Type of Government Suits India

I—A Less Centralised Government; More Vitality in the Regional Constituents and Local Linguistic Cultural Autonomies

1.

"In the second place, it would be in the conviction that the Divine manifests not by a grandiose unity annulling diversity but by a splendid play of the many within the one and that India with her foundation in spiritual communion can best grow to greatness in her political career by a less centralised government, an administration with more vitality in the provincial [regional] constituents, a harmonising co-ordination of a multitude of local linguistic cultural autonomies. Short of this efflorescence, no Indian with a sense of fine and profound values can make these values dynamic and creative to the full in statesmanship. Short of it, the socialism of idealists like our Prime Minister can scarcely bring to fruition the velleities and aspirations which take them far from the crude lopsided vehemence of the Marxist Manifesto but which yet move towards a classless society and a Secular State. For, the true classlessness is in the Godhead which remains one in the midst of all its diversity and the true secularity is in the Soul within us which is unfettered by credal forms and communal conventions and longs ever to turn the infinity and eternity of the Divine to the myriad uses of life and world." (IWSKDS: 213–214)

II—The Government Which Has No Party and Represents India

1.

"Politics is always limited by party, by ideas, by duties also—unless we prepare a government that has no party, a government that admits all ideas because it is above parties. Party is a limitation; it is like a box: you go into the box. (*The Mother laughs*) Of course, if there were people with the courage to be in the government without a party—'We represent no party! We represent *India*'—that would be magnificent.

Pull the consciousness up, up, above party.

And then, naturally, certain people who couldn't come into political parties—that! that is truly working for tomorrow. Tomorrow it will be like that. All this turmoil is because the country must take the lead, must go above all these old political habits. Government without party. Oh, it would be magnificent!" (CWM 15: 407)

III—Government Ruled by a Small Number of People Having Intuitive Intelligence

1.

"As soon as you come down from that supreme Height, you find the whole play of diverse influences (*gesture of mixture and conflict*), and that's in fact a sure sign: if you

come down ever so slightly (even into a region of higher mentality, higher intelligence), the WHOLE conflict of influences starts. Only what's truly all the way up, with perfect purity, has this power of spontaneous conviction. All substitutes you may try are therefore an approximation, and not a much better one than democracy—by 'democracy,' I mean the system that wants to rule through the greatest number and lowest masses (I am referring to 'social democracy,' the latest trend).

If there is no representative of the supreme Consciousness (which can happen, of course), if there isn't any, we could perhaps (this would be worth trying) replace him with the government by a small number—we would have to choose between four and eight, something like that: four, seven or eight—a small number having an INTUITIVE intelligence. Intuitive is more important than intelligence': they should have an intuition that manifests intellectually. (From a practical standpoint it would have some drawbacks, but it might be nearer the truth than the lowest rung: socialism or communism.) All the intermediaries have proved incompetent: theocracy, aristocracy, democracy, plutocracy—all that is a *complete failure*. The other one too is now giving proof of its *failure*, the government of ... what can we call it? Democracy? (But democracy always implies the idea of educated, rich people.) That has given proof of its complete incompetence.

It's the reign of the most equally shared stupidity.

Yes, that's right!... But I am referring to the system all the way down, socialistic or communistic, which represents material needs.... Basically, it corresponds to a sort of absence of government, because they don't have the power to govern others: they are forced to transfer their power to someone who exercises it, like a Lenin, for instance, because he was a brain. But all that ... all that has been tried out and has given proof of its incompetence." (CTMS: April 10, 1968)

IV—To Find Solutions from Higher Levels, Things Would Go Swiftly and Smoothly in Government

1.

"You see, there are different ... (what shall I say?) they're like 'layers of conditioning' (*gesture of levels*), and I always try to lead people to the highest layer so that things happen without too much difficulty; but they always insist on being on the lowest layer, the nearest one. So that causes.... That's how things get complicated. If those who are capable of pulling down from above at one stroke were there [in the government], things would go swiftly and smoothly, but it's those who have the nearest conditioning and naturally understand the nearest who are there—those people are there [in the government]. And so things have to follow a certain (*meandering gesture*) path, and it's endless." (CTMS: May 8, 1971)

Section Four: When You Embrace the Religion of Nationalism, You Will Have to Face the Mightiest Enemies

I—As in Ancient Times, When the Avatars Came, the Mightiest Daityas and Asuras Were Also Born to Face the Avatars

1.

"But when you have a higher idea, when you have realised that you have nothing, that you are nothing and that the three hundred millions of people of this country are God in the nation, something which cannot be measured by so much land, or by so much money, or by so many lives, you will then realise that it is something immortal, that the idea for which you are working is something immortal and that it is an immortal power which is working in you. All other attachments are nothing. Every other consideration disappears from your mind, and, as I said, there is no need to cultivate courage. You are led on by that power. You are protected through life and death by One who survives. In the very hour of death, you feel your immortality. In the hour of your worst sufferings, you feel you are invincible. Now I have told you that these … things are the need of the present situation, because, as I said, the situation is this: You have undertaken a work, you have committed yourselves to something which seems to be materially impossible. You have undertaken a work which will raise the mightiest enemies whom the earth can bring forward. As in the ancient time, when the Avatars came, there were also born the mightiest Daityas and Asuras to face the

Avatars, so it always is. You may be sure that if you embrace this religion of Nationalism, you will have to meet such tremendous forces as no mere material power can resist. The hour of trial is not distant, the hour of trial is already upon you." (CWSA 7: 827–828)

II—It Is Written in the Book of God That the National Life of India Shall Possess the Divine and Its Mighty Destiny

1.

"For this thing is written in the book of God and nothing can prevent it, … that the national life of India shall meet and possess its divine and mighty destiny." (CWSA 7: 1077)

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