

## INDIA AND THE FUTURE OF THE WORLD

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On reviewing developments of the last century one would observe the upheavals of the two great wars, and side by side with these, the fantastic development of science and technology, the great social and political changes, and the growth of new international organisations and associations. The new century therefore carries in it both new prospects and challenges as well as unsolved problems of the past and the turmoil of the contemporary world.

In the midst of these circumstances and present difficulties how is India to fulfil her true destiny and mission? According to Sri Aurobindo, India's mission is to show the world the way to its spiritual Truth and to human unity and teach it by her own example "true spirituality and how to make life perfect with a Divine Perfection." One may ask why should one believe that India is destined to have such a role? This destined role is strongly suggested by the history of the Asiatic and European civilisations respectively. From Vedic times onward, India as heart of the Asia has been predominantly a storehouse of spiritual knowledge and culture pouring out her riches in religions and spiritual teachings throughout Asia and into the West, while the West since Alexander the Great has spread its materialist, commercial, political and scientific cultures into the East. The Time Spirit now seems to be progressing towards a fusion and harmonisation of these two opposing cultures. It should also be observed that a new current of integral spiritual thought and practice called Integral Yoga which aims at an integration of spirit and matter has already originated in India and is spreading throughout the country and into the world at large and is preparing the psychological ground for its full emergence in the heart of mankind. But at the moment the divisions between the spiritual and materialistic tendencies remain and Time is needed to reveal how their fruitful integration will be achieved in ushering in a new age of human unity.

There are tremendous obstacles to the fulfilment of India's destiny within India herself. As Sri Aurobindo already foresaw early in the last century:

There are deeper issues for India herself, since by following certain tempting directions she may conceivably become a nation like many others evolving an opulent industry and commerce, a powerful organisation of social and political life, an immense military strength, practising power politics with a higher degree of success, guarding and extending zealously her gains and interests, dominating even a large part of the world, but in this apparently magnificent progression forfeiting its Swadharma, losing its soul. Then ancient India and her spirit might disappear altogether and we would have only one more nation like the others and that would be a real gain neither to the world nor to us... There are indeed other numerous and difficult problems that face this country or will very soon face it. No doubt we will win through, but we must not disguise from ourselves the fact that after these long years of subjection and its cramping and impairing effects a great inner as well as outer liberation and change, a vast inner and outer progress is needed if we are to fulfil India's true destiny. (*Sri Aurobindo Birth Centenary Library (SABCL)*, Vol. 26, pp. 412-413).

In fact, the immensity of these potential problems which India faces overrides its achievements in development and suggests that the solutions require a greater vision. It is to be noted that almost all nations who are members of the United Nations Organisation follow some form of democracy, socialism or an amalgamation of both using parliamentary, presidential or other forms of government, including military rule in certain countries. Although nearly every nation is working towards securing their peoples' welfare and well-being and the development and progress of their respective nation, immense human suffering continues and it seems as if no amount of religious, political and economic effort is able to solve humanity's problems and miseries.

India is no exception to this and it rather seems that all the world's religious, economic and political problems and difficulties are concentrated here and need to be solved from a greater height of consciousness and not according to the formulas of Euro-American social and political thought. The world is now pervaded by western thought and western culture and despite its creative genius in many fields of science, technology and external knowledge, it has failed terribly in bringing about a life of harmony, peace and unity.

The progress of the world community seems to have become stymied and to move in circles rather than forward in the absence of a greater intuitive and psychic knowledge and vision which could uplift it beyond the material and economic existence. According to Sri Aurobindo, what the human being needs is the discovery of his psychic being, his true spiritual Person, and make it the leader of his development and progress. A total spiritual direction to the whole of life and mankind's whole nature can alone enable humanity to transcend its present status and create a new principle and order. In this great endeavour, India has a distinct role to play, a mission to fulfil which has been cast on her through her past heritage and spirituality.

This does not mean that India should give up her pursuit of material and economic development and plunge into an inner spirituality which ignores the outer aspect of life. This has occurred previously at a certain period of her evolution, and has it not been the intention of the Cosmic Spirit. As Sri Aurobindo has explained,

The West has made the growth of intellectual, emotional, vital and material being of man its ideal, but it has left aside the greater possibilities of a spiritual existence... The West has put its faith in its science and machinery and it is being destroyed by its science and crushed under its mechanical burden. It has not understood that a spiritual change is necessary for the accomplishment of its ideals. The East has the secret of that spiritual change but it has too long turned its eyes away from the earth. The time has come to heal the division and unite life and spirit.

This secret too has been possessed but not sufficiently practised by India. It is summarised in the rule of the Gita, *yogasthah kuru karmāni*. Its principle is to do all action in Yoga, in union with God, on the foundation of the highest self and through the rule of all our members by the power of the spirit. And this we believe to be not only possible for man but the true solution of all his problems and difficulties. This then is the message we shall constantly utter and this the ideal that we shall put before the young and rising India, a spiritual life that shall take up all human activities and avail to transfigure the world for the great age that is coming... This must be her mission and service to humanity,—as she discovered the inner spiritual life of the individual, so now to discover for the race its integral collective expression and found for mankind its new spiritual and communal order. (*SABCL*, Vol. 16, p. 330)

But do we perceive any all-out effort towards this mission on our side? The Indian intelligentsia, the political and social thinkers of the day are lacking in such an original and comprehensive view of the needs of the country in keeping with her fundamental spirit and culture. Instead of evolving appropriate systems and methods by a thoroughgoing study of her ancient storehouse of knowledge, they have found it more convenient and easy-going to import second-hand European systems and ideas which are diametrically opposite and foreign to her swadharma. In fact, they have presented before a great country which has arisen from her long slumber a common ideology of social, political and economic views and arrangements of ordinary human living lacking a spiritual aim and spiritual culture which alone would provide “a framework of life within which man can seek and grow into his real self and divinity..a collective advance towards the light, power, peace, unity, harmony of the divine nature of humanity which the race is trying to evolve.” (*SABCL*, Vol. 14, p. 430)

The Indian Constitution resolved to embody the ideals and aspirations of the people of India through a sovereign socialist secular and democratic republic and to secure for all its citizens justice, liberty, equality and fraternity assuring

the dignity of the individual and the unity and integrity of the national life. It has adopted the parliamentary system of democracy as a means to achieve its goals with a peoples' electorate body in multi-party contestants. The modern trend is increasingly the adoption of coalition governments, not only in India but in many parts of the world-polity. Whatever its shortcomings, Indian democracy has now established firm roots, the economy is buoyant, trades and industries are ever growing, agriculture and food production have increased sufficiently to cater to its huge population, and its scientific and technological developments including information technology and space research have earned an international reputation. More and more her voice is being heard in world affairs and her role in the UNO has become prominent.

But all these achievements are the outcome of commercial and economic globalisation. India, China and other Asian countries comprise the majority of the world's population and are commercially strategic markets where America and western-European nations have predominant interests. But if India is to fulfil her mission in the world then she cannot remain an Euro-American controlled economic zone. We may recall here and cite a few prophetic visions from Sri Aurobindo's writing:

If we are to live at all, we must resume India's great interrupted endeavour; we must take up boldly and execute thoroughly in the individual and in the society, in the spiritual and in the mundane life, in philosophy and religion, in art and literature, in thought, in political and economic and social formulation the full and unlimited sense of her highest spirit and knowledge. And if we do that, we shall find that the best of what comes to us draped in occidental forms, is already implied in our own ancient wisdom and has there a greater spirit behind it, a profounder truth and self-knowledge and the capacity of a will to nobler and more ideal formations. Only we need to work out thoroughly in life what we have always known in spirit. There and nowhere else lies the secret of the needed harmony between the essential meaning of our past culture and the environmental requirements of our future. (*SABCL*, Vol. 14, p. 37)

Our ideal is a new birth of humanity into the spirit; our life must be spiritually inspired effort to create a body of action for that great new birth and creation. A spiritual ideal has always been the characteristic idea and aspiration of India. But the progress of time and the need of humanity demands a new orientation and another form of that ideal. The old forms and methods are no longer sufficient for the purpose of the Time Spirit... Our ideal is not the spirituality that withdraws from life but the conquest of life by the power of the spirit. It is to accept the world as an effort of manifestation of the Divine, but also to transform humanity by a greater effort of manifestation than has yet been accomplished, one in which the veil between the man and the God shall be removed, the divine manhood of which we are capable shall come to

birth and our life shall be remoulded in the truth and light and power of the spirit. It is to make of all our action a sacrifice to the master of our action and an expression of the greater self in man and of all life a Yoga. (*SABCL*, Vol. 16, p. 329)

The time is now opportune to make a shift and exceed the old foreign methods with a better form of government which would eliminate the defects and ills of democracy and socialism and the Parliamentary system with their curses of multi-political conflict, money and muscle power. We must reflect modernity in our own ancient heritage and culture so that we may fix our aim on the moral, intellectual and spiritual perfection of the nation as well as of mankind. If India is to become a mighty nation and work for the unity and oneness of humanity and bring a happy, divine life upon earth then there must grow from within the true Aryan culture and Aryan spirit.

It is to be observed that democracy and socialism also have origins in Asia and particularly in India. The French revolution was the beginning of modern European democracy and its ideals of liberty, equality and fraternity were brought in as the foundation of its social structure. But according to Sri Aurobindo, the weakness of European democracy is that

it took as its motive the right of man and not the dharma of humanity. It has been said that democracy is based on the rights of man; it has been replied that it should rather take its stand on the duties of man but both rights and duties are European ideas. Dharma is the Indian conception in which rights and duties lose the artificial antagonism created by a view of the world which makes selfishness the root of action, and regain their deep and eternal unity. Dharma is the basis of democracy which Asia must recognise, for in this lies the distinction between the soul of Asia and the soul of Europe. Through dharma the Asiatic evolution fulfils itself; this is her secret. (*SABCL*, Vol. 1, p. 760)

No doubt India must learn the theories, techniques and systems of the modern western civilization and its scientific approaches, because faced with a tremendously creative civilization and culture after such a long slumber and state of comparative inactivity, she has to absorb these ideas and techniques. However, this should not be done with a motive of mechanical imitation but to enrich herself with these new forces and mould them in our own spirit and seek for strength in the spirit and not in the machinery and motives of Europe.

The leaders of the political parties may argue that 'dharma' is a word which is contrary to the secular fabric of modern India which is multi-racial, multi-linguistic and multi-religious and any attempt to bring back ancient Hindu culture will fall flat upon the society and disturb its order. If that be the attitude of our leaders on whose sagacity the people of India bestow their future development, then we can safely conclude that the leaders are moved by their

own selfish ends and vote politics and are not guided by any higher aims or true national feelings proper to the country they inhabit. As Sri Aurobindo has said,

India's nature, her mission, the work that she has to do, her part in the world destiny, the peculiar power for which she stands is written there in her past history and is the secret purpose behind her present sufferings and ordeal. A reshaping of the forms of our spirit will have to take place; but it is the spirit itself behind past forms that we have to disengage and preserve and to give it new and powerful thought-significances, culture values, a new instrumentation, greater figures... But these changes themselves must be cast in the spirit and mould of India and not in any other, not in the spirit of America or Europe, not in the mould of Japan or Russia. We must recognise the great gulf between what we are and what we may and ought to strive to be. But this we must do not in any spirit of discouragement or denial of ourselves and the truth of our spirit, but in order to measure the advance we have to make. For we have to find its true lines and to find in ourselves the aspiration and inspiration, the fire and the force to conceive them and execute. (*SABCL*, Vol. 14, p. 34)

We may take for example a few practical propositions which we have adopted in our Constitution but which in fact posit an enormous gulf between the Western-American conception and that of the Indian. Justice, Liberty, Equality and Fraternity are in fact the gift of French Revolution and still remain as the modern core idea of both the socialist and democratic patterns of society. But none of these ideals either separately or in totality could be realised by external methods of social and economic changes only, ignoring the psychological facts of man's inner reality. These ideals are rightly human things in us, but cherished simply as limited mental ideals they become ineffective and have resulted in a mechanical and relative freedom, liberty and equality. In order to be effective, these ideals must be cast into a spiritual realism which lays its hands on the higher reality of the Spirit if we are to fulfil our mission. Only by discovery of the soul and by casting life in the truth of the Spirit and not in the ego—either individual or national—can there be real harmony and unity.

Sri Aurobindo already foresaw this when he wrote in *The Ideal of Human Unity*:

Freedom, equality, brotherhood are the three godheads of the soul; they cannot be achieved through the external machinery of society or by men so long as he lives only in the individual and communal ego. All that it knows is association for the pursuit of common egoistic ends and the utmost that it can arrive at is a closer organisation for the equal distribution of labour, production, consumption and enjoyment... Yet is brotherhood the real key to the triple gospel of humanity. The union of liberty and equality can only be achieved by the power of human brotherhood and it cannot be founded on

anything else. But brotherhood exists only in the soul and by the soul; it can exist by nothing else. For this brotherhood is not a matter of either physical kinship or of vital association or of intellectual agreement. When the soul claims freedom, it is the freedom of self-development, the self-development of the divine in man in all his being. When it claims equality, what it is claiming is that freedom equally for all and recognition of the same soul, the same god-head in all human beings. When it strives for brotherhood, it is founding that equal freedom of self-development on a common aim, a common life, a unity of mind and feeling founded upon the recognition of this inner spiritual unity. These three things are in fact the nature of the soul; for freedom, equality, unity are the eternal attributes of the Spirit. (*SABCL*, Vol. 15, pp. 546-547)

This then is the truth that we as well as our political representatives must realise. All these noble and great ideals are higher truths but translated in the human mind and intellect get diluted and impoverished in theories and practises. After long centuries of subjugation under foreign rulers we have become adapted to the western way of thinking and the western view of life and education. Not only Indians but the whole world is ignorantly following the echo of the European idea and standard of life to become an efficient and well-organised nation with 'progress' as its core motive. These ideals are almost universal, but we do not get beyond the mere holding of the ideals.

Institutions are created which are supposed, but too lightly supposed to embody that spirit and the fact that ideal is held, the fact that men live under its institutions is treated as sufficient. The holding of an ideal becomes almost an excuse for living not according to the ideal; the existence of its institutions is sufficient to abrogate the need of insisting on the spirit that made the institutions. (*SABCL*, Vol. 15, p. 247)

This is the state of affairs. We cannot blame others; we have to look into ourselves. We are not conscious of our true mission; what we are concerned with is economic growth, more comfort, more leisure and an average peaceful life with a little aesthetic and religious culture to colour our emotional and intellectual being to grant some satisfaction.

So long as politics and economics dominate the world and utilise science and technology predominantly to serve them; so long as profiteering, competition and exploitations of all kinds, social and economic inequalities are paramount; so long as education does not aim at developing our integral being but is designed only to provide a utilitarian outlook; so long as the state of human consciousness, individual and collective, remains at the present level of imperfection, no true progress is possible except moving in a circle with as much adjustment, compromise and balancing as would be feasible for the intellect with its limited capacities.



*Cerebrum IT Park in Pune (picturesindia.com)*

Mankind is proud of its mind and its achievements; its reason and science which believe that progress of society and the human being can only be effected by their external methods. It is true that science with its discoveries has brought humanity closer together, widened intellectual horizons, brought immense material benefits and comforts, and is exploring new vistas of knowledge—technical, environmental, physical, biological, genetic, medicinal and more. But there are many social and psychological problems which science cannot solve and in these even reason cannot be of much help. These have come up to the surface in modern times and need to be solved by spiritual means; they demand a change of consciousness as the basis and require the disciplines of Yoga as methods.

The world is waiting to hear from India the spiritual Truth and receive the guidance that will lead the way out of its intractable difficulties. Now India is passing through various kinds of ordeals, experiments and experiences—economic and political, religious, social and psychological—so that the inefficacy of all these approaches are brought to the surface and exhausted. Thereafter, a new harmonisation based on new principles native to her soul will emerge and pervade the country and mankind as a whole. For Sri Aurobindo has said, "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." (*India is One*, p. 58)

There is no reason for despondency. In the background the Time Spirit and the Soul of India are preparing us for these great events and India will emerge as liberator of the world. All the past frailties and fallibilities will be redeemed and harmonised in an integral movement proper to the present complexities of the vast world manifestation. Already the great work has started. As we have mentioned earlier, Indian spiritual thought, culture and practises are becoming more prominent and are spreading into the West with a renewed force.

The most comprehensive, all-encompassing ideals of human unity, the advent of a new age and a new race of beings with a higher spiritual

consciousness, the Truth Consciousness, have been announced on the Indian soil by Sri Aurobindo and are spreading wings in the country and abroad and provide a foundation for a future world civilisation. These ideals are based on the tenets that man is a transitory being, that evolution is fundamentally an evolution of consciousness, and that this evolution is destined to culminate in a supramental being. Evolution cannot rest in a limited mental human being:

Mind cannot be our last conscious expression because mind is fundamentally an ignorance seeking for knowledge; it is only the supramental Truth-Consciousness that can bring us the true and whole Self-Knowledge and World-Knowledge; it is through that only that we can get to our true being and the fulfilment of our spiritual evolution. (*SABCL*, Vol. 23, p. 47)

The human being, therefore, must overpass mentality and enter into the unmodified Wisdom-Light of dynamic spirituality, bring it down and transform his mind, life and body to become a complete Universal being, a complete Individual, a Gnostic or supramental being, and emerge as the new leader of the evolution. Mind is only a passage in its evolution out of life and matter, a "chained and hampered sovereign of human living." It has to surpass itself in the light of the Supermind, the Gnosis:

Supermind is the grade of existence beyond mind, life and Matter and, as mind, life and Matter have manifested on the earth, so too must Supermind in the inevitable course of things manifest in this world of Matter... It is only by the approach and arrival of the descending Supermind that it can be liberated upon earth and reveal itself in the action of our material, vital and mental parts so that these lower powers can become portions of a total divinised activity of our whole being; it is that will bring to us a completely realised divinity or the divine life... The manifestation of a supramental truth-consciousness is therefore the capital reality that will make the divine life possible. (*SABCL*, Vol. 16, p.43)

Sri Aurobindo visualised the advent of a new humanity, a transitional being between mankind and the supramental being, with a perfected mind, a truth-mind or mind of light, as he called it, whose principle of mentality would no longer be mind in ignorance seeking for knowledge, but "mind capable of living in the truth, capable of being truth-conscious and manifesting in its life a direct in place of an indirect knowledge." (*SABCL*, Vol. 16, p. 67) Sri Aurobindo foresaw that its emergence is inevitable and that it would mark a stage in the evolutionary ascent and a new type of human being. He explained that this Mind of Light is, in fact, a veiled or self-limited form of Supermind which retains its essential character. This Mind of Light is a transitional passage and is destined to carry humanity to superhumanity.

In fact, what Sri Aurobindo presented as philosophy is not merely an intellectual rendering but a truth-seeing and experience made possible through the dynamic methods of his Integral Yoga. Sri Aurobindo can be regarded as the first evolutionary superman in the terrestrial nature actively possessing the liberated, perfected mind, or as he called it, the Mind of Light. The aim of his yoga was to carry out the transformation of consciousness necessary to bring down the supramental consciousness into the earth atmosphere and fix it here. This consciousness did touch the earth field even though for a very limited period at the cost of the sacrifice of his body. The Mother who collaborated with him in this endeavour declared that the Mind of Light got realised in her as soon Sri Aurobindo withdrew from his body. She further declared that there was a general descent of the supramental consciousness into the earth consciousness on 29.2.1956, a red-lettered day in the history of mankind. It was indeed accomplished by their 'two- in-one consciousness.'

Sri Aurobindo explained how the descent of supramental would take place:

It is first through the individuals that it [the supramental consciousness] becomes part of the earth-consciousness and afterwards it spreads from the first centres and takes up more and more of the global consciousness till it becomes an established force there.

It [the descent of the supermind into the earth-consciousness] would not necessarily be known by everybody. Besides, even if the descent were here one would have to be ready before one could get the final change...

No individual solitary transformation unconcerned with the work of the earth (which means more than an individual transformation) would be either possible or useful. Also no individual human being can by his own power alone work out the transformation, nor is it the object of this yoga to create an individual superman here and there. The object of the yoga is to bring down the supramental consciousness on earth, to fix it there, to create a new race with the principle of supramental consciousness governing the inner and outer individual and collective life.

...It will be at first for the few, not for the whole earth— only there will be a growing influence of it on the earth. (*SABCL*, Vol. 22, pp. 14-15)

The Mother further said:

The Supermind had descended long ago—very long ago—in the mind and even in the vital; it was working in the physical also but indirectly through those intermediaries. The question was about the direct action of the Supermind in the physical. Sri Aurobindo said it could be possible only if the physical mind received the supramental light: the physical mind was the instrument for direct action upon the most material. This physical mind receiving the Supramental light Sri Aurobindo called the Mind of Light. (*Collected Works of the Mother (CWM)*, Vol. 13, pp. 62-63)

At a later stage, when a greater process of transformation was going on, she said: "But once it is done (Sri Aurobindo has said this), once *one* body has done it, it has the capacity to pass it on to others.... And it is the only hope, because if every one had to go again through the same experience..." (CWM, Vol. 11, p. 100) Up until 1973 she carried on the work of transformation in her body and all that she had undergone are landmarks on the way of transformation. Some of her experiences of this transformation were published under the title 'Notes on the Way' in the *Collected Works of the Mother*.

Apart from Sri Aurobindo's and the Mother's own experiments and experiences in their respective beings, the collective work for the progress of humanity was advanced by the setting up of the Ashram at Pondicherry, India as a centre of the new consciousness, and the establishment of Auroville, the international township near Pondicherry, as a centre of outward expression "more exterior, which seeks to widen the base of this attempt to establish harmony between soul and body, spirit and nature, heaven and earth, in the collective life of mankind." (CWM, Vol. 13, p. 204)

All 124 member-nations of UNESCO plus 23 Indian states participated in the inauguration of Auroville on 28 February 1968 by pouring their respective country's earth-soil into the Urn at the centre of the city by youths from those countries, thus symbolising human unity as its foundation. At present, it has more than 2200 inhabitants from some 45 countries living in nearly 100 settlements of varying size, interspaced with village and temple land and surrounded by Tamil villages. Auroville is engaged in a wide range of innovative activities, such as land regeneration, afforestation, water conservation, organic agriculture, educational research, holistic health-care, village development, appropriate technology, renewable energy, information technology, small and medium scale industries, town planning and cultural activities.

The Mother explained that "Auroville has been created for a progressive superhumanity... Auroville is for those who aspire for the supramental and make an effort to reach there... Auroville wants to be the first realisation of human unity based on the teaching of Sri Aurobindo, where men of all countries would be at home." (CWM, Vol. 13, pp. 215-218) The purpose of Auroville is to realise human unity. At the very centre of Auroville one finds the 'soul of the city,' the Matrimandir, situated in a large open area called 'Peace.' Matrimandir, which means 'Temple of the Mother,' is a symbol of the Universal Mother, and is a place for concentration.

Sri Aurobindo has given us a complete spiritual vision of the divine life upon earth and the way to its attainment through his life of yoga and the experiences revealed in his metaphysical and literary works. The true Individual is the conscious power of the Supreme, always existing by unity, always capable of mutuality. It is that being which by self-knowledge enjoys liberation and immortality. He named it the Gnostic Being. It is through the appearance of the Gnostic beings forming Gnostic communities that the earth-life will be transformed. Ignorance will be transformed into Knowledge, human unity will



*Auroville Urn and Matrimandir*

be fully established, and the earth will be a place for harmony. Man's cherished dream of God, Light, Freedom, and Immortality will be accomplished. Even during the intermediary stages of this evolutionary adventure, Sri Aurobindo said that

A mind of light will replace the present confusion and trouble of this earthly ignorance; it is likely that even those parts of humanity which cannot reach it will yet be aware of its possibility and consciously tend towards it; not only so, but the life of humanity will be enlightened, uplifted, governed, harmonised by the luminous principle and even the body become something much less powerless, obscure and animal in its propensities and capable instead of a new and harmonised perfection." (SABCL, Vol. 16, p. 65)

We conclude with this Vedic hymn:

Arise, O Souls, arise! Strength has come, darkness has passed away, the Light is arriving! Create the divine race. (Rig Veda)

### References and Endnotes

<sup>1</sup>Dilip Kumar Roy, *Among the Great*, 1984 edition, p. 302.

<sup>2</sup>*The Complete Works of Sri Aurobindo (CWSA)*, Vols. 21-22 (*The Life Divine*), p. 506.

<sup>3</sup>*Ibid.*, p. 489.

<sup>4</sup>CWSA, Vol. 1 (*Early Cultural Writings*), p. 439.

<sup>5</sup>*Ibid.*, p. 438.

<sup>6</sup>*Ibid.*, p. 119.

<sup>7</sup>*Sri Aurobindo Birth Centenary Library (SABCL)*, Vols. 22-24 (*Letters on Yoga*), p. 1682.

<sup>8</sup>*Ibid.*, p. 102.

<sup>9</sup>*Ibid.*, p. 1681.

<sup>10</sup>*Ibid.*

<sup>11</sup>SABCL, Vol. 25, (*The Mother with Letters on the Mother*), p. 329.

<sup>12</sup>*The Life Divine*, pp. 4-5.

<sup>13</sup>CWSA, Vols. 33-34 (*Savitri*), p. 162.

<sup>14</sup>*The Mother with Letters on the Mother*, p. 240.

<sup>15</sup>*Letters on Yoga*, p. 707.

<sup>16</sup>*Sri Aurobindo to Dilip*, Vol. I, p. 40.

<sup>17</sup>CWSA, Vols. 23-24 (*The Synthesis of Yoga*), pp. 66-67.

<sup>18</sup>*Ibid.*, p. 68.

<sup>19</sup>*Letters on Yoga*, p. 710.

<sup>20</sup>Dilip Kumar Roy, *Sri Aurobindo Came to Me*, pp. 56-57.

<sup>21</sup>SWOT analysis is an evaluation of Strength, Weakness, Opportunity and Threat. The first letters of every word has been taken. In the corporate sector this SWOT analysis plays a pivotal role in strategic planning for the organization as the internal strengths and weaknesses of the organization are compared with those of other enterprises. Similarly, the opportunities and threats present in the sector in which the organization operates are also evaluated.

<sup>22</sup>*The Life Divine*, p. 277.

<sup>23</sup>Chitra Sen, "The Eternal Flame," in *Remembering The Mother With Gratitude*.

<sup>24</sup>*The Synthesis of Yoga*, p. 371.

<sup>25</sup>*The Life Divine*, p. 253.

<sup>26</sup>*Letters on Yoga*, p. 717.

<sup>27</sup>*Savitri*, p. 710.



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