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# Auroville Tomorrow

*We do not belong to the past dawns, but to the noons of the future*

Ushus: 2

*Sri Aurobindo*

Kiran: 2

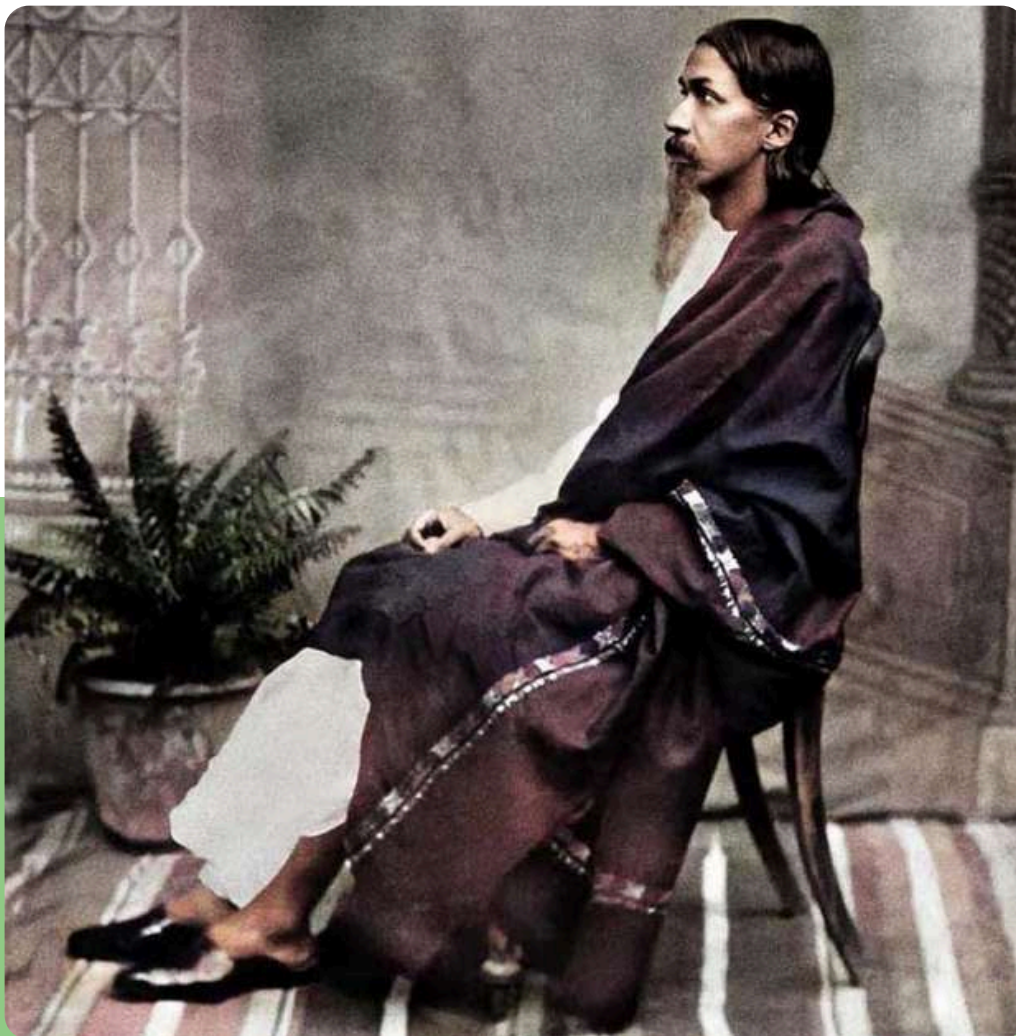
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**Auroville's newsletter, rooted in the present, focused on the future**

24th May 2026

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## Individual Soul, Collective Future



**The individualistic age is a necessary passage in the progress of humanity; it is a stage in which the individual, after having been lost in the mass and subordinated to the needs and standards of the collective life, reasserts his right to exist and develops his own personality as a centre of thought, will, and action. This is the age of the discovery of the individual and the assertion of his worth and importance.**

*— Sri Aurobindo, The Human Cycle, The Age of Individualism and Reason*

# Spiritual Gift of India to the World

Sri Aurobindo and the Mother, the Mahayogis of the 20th century, saw India as the spiritual battlefield of the world where the final victory over the forces of ignorance and darkness would be achieved. A closer look at the broad cultural shifts happening in the world today reveals two possibilities: a) masses of humanity moving toward a consumerist-materialistic culture sold aggressively by multinational corporations and financial institutions, with a smattering of 'diversity' provided as extra topping to slightly 'season' the bland mono-culture; b) a vehement rejection of this universalising secular tendency and building of a narrow, separate identity based on a credal religion and rigid religious instinct – which in its worst possible extreme, tends to impose itself forcibly and violently on all as the only alternative to the other possibility which rejects religion altogether.

Sri Aurobindo anticipated both these possibilities and cautioned against them. That is why he brought forth in his writings – based on his cosmic vision of human history and yogic insight into human psychology – the essential spiritual values of Indian culture, which are timeless and relevant for the future age, and indispensable to the conception of a perfect human culture. But Sri Aurobindo is no revivalist, nor a proud nationalist singing past glories. Recognising the distortions and rigidities that inevitably make their way into any culture over the long course of time, he says that completeness or finality cannot be “alleged of no past or present cultural idea or system”.

Highlighting the distinct streams of humanity's quest as reflected in the different emphases given by different civilisations, Sri Aurobindo speaks of a need for divergent lines of advance until humanity can raise its head into “that infinity of the spirit in which there is a light broad enough to draw together and reconcile all highest ways of thinking, feeling and living”. For example, behind the brutal face of European colonialism, particularly of India, Sri Aurobindo, in his rishi-drishti, could see Nature's means to synthesise two distinct streams of humanity's eternal seeking – perfection in the field of matter and of spirit.

His cosmic and comprehensive seer-vision points the way to a new creation, one that would necessitate a new world culture, which must base itself on Spirit as the centre and build its forms the way a spiritual culture would do. But this does not automatically imply that everything that Indian civilisation came up with was perfect, and nothing useful can be assimilated from others.



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**“Each [civilisation] has achieved something of special value for humanity in the midst of its general work of culture, brought out in a high degree some potentiality of our nature and given a first large standing-ground for its future perfection”.**

From the view of the evolutionary future, both the Western and Indian civilisations at their best have only been “half achievements, infant dawns pointing to the mature sunlight that is to come”. If the living aim of culture is “the realisation on earth of the kingdom of heaven”, the real and perfect culture or civilisation yet waits to be discovered; “for the life of mankind is still nine tenths of barbarism to one tenth of culture”.

If all human cultures are imperfect, why, it may be asked, did Sri Aurobindo take so much trouble to lay bare the foundations of Indian culture? The answer: because in its very core, Indian culture stands for a great truth, an indispensable truth of human life and its perfection. The innermost sense of Indian culture – both in spirit and the forms through which the spirit expressed itself – was based on a sound principle of the many-sided evolution of human nature.

“By taking up in itself the whole of life and of human nature, by encouraging the growth of intellect and never opposing it or putting bounds to its freedom, but rather calling it in to the aid of the spiritual seeking”, Indian culture prevented the conflict between religious instinct and pure materialism. Where the Western mentality, through its undue predominance on ‘evolution of forms,’ ended up restricting and drying up the innate religious instinct and plunged itself into pure materialism and secularism, the Indian mentality, because of its essential grounding in a religio-spiritual method of a plastic and universal kind, accepted the ‘evolution of consciousness’ as fundamental to progress. Indian religious mind admitted but aspired to exceed all creeds and forms and allowed every kind of element, resulting in a culture with “unexampled multitudinous richness and a more than millennial persistence and impregnable durability, generality, universality, height, subtlety and many-sided wideness of spiritual attainment and seeking and endeavour”.

The present evolutionary crisis of humanity can only be addressed through the kind of catholicity and plasticity Indian cultural spirit has to offer. Mere political, economic, social, or other external changes cannot fully address the current challenges, which are inherently the result of a fragmented consciousness. A wider, deeper, higher, and unitary consciousness is the need of the hour. The change required is psychological, an inner change, far more radical than merely embodying ethical values. Living up to ethical values and ideals can be an important step or stage in the direction of the required change. But the radical transformation of human nature can come only by placing Spirit at the centre of all human activities.



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Sri Aurobindo points our attention to India's constant insistence on founding and organising all life with the Divine as the centre. And this truth, in effect, must be the foundation for renewal and globalisation – in the real sense of the word – of the spirit of Indian culture.

For Sri Aurobindo and the Mother, the world today is an obscure and perverted expression of the divine creation it is meant to be. It is not yet the expression of the divine consciousness and will, but it is meant to become that. It has been created to develop into a perfect manifestation of the Divine under all His forms and aspects—Light and Knowledge, Power, Love, and Beauty. A gradual unfolding of the Truth marks the essential movement behind humanity's march toward its ultimate destiny— to transform earthly life into a divine life, to bring down the kingdom of God on earth, to establish the true Ram-rajya, the true reign of dharma. All these are different conceptions given to the same aspiration hidden deep in the heart of humanity – that of perfecting Life and World.

The march of Western civilisation through the centuries has led to a modern mentality that is moved by a “vehement secular activism”, and such a mind will never arrive at man's highest perfection. The future progress of humanity requires a re-awakening of the old “spiritual practicality” and a large and profound vision of life and progress, which were at the core of the Indian view of human existence. This spiritual truth of India, when infused with the light of a greater power of organisation, which is the strength of the European/Western dominant temperament, will yield new forms of action, force and influence which can help humanity advance further.

The future lies in this great coming together of the best of the East, particularly of India, and the best of the West. The life-affirming Indian “spiritual practicality” would insist on a change of consciousness and involve a gradual progression or a shift away from the mind's natural tendency to create binaries and divisions toward a more harmonising tendency of the inmost part of our being, known as the psychic being in Integral Yoga, chaitya purusha or the soul in Evolution. This is the spiritual gift of India to the world – a true understanding of Yoga and its practice, which will help humanity evolve to a higher consciousness, and from there address the complex problems of life and world.

— **Beloo Mehra, Director, BhāratShakti, Sri Aurobindo Society**

