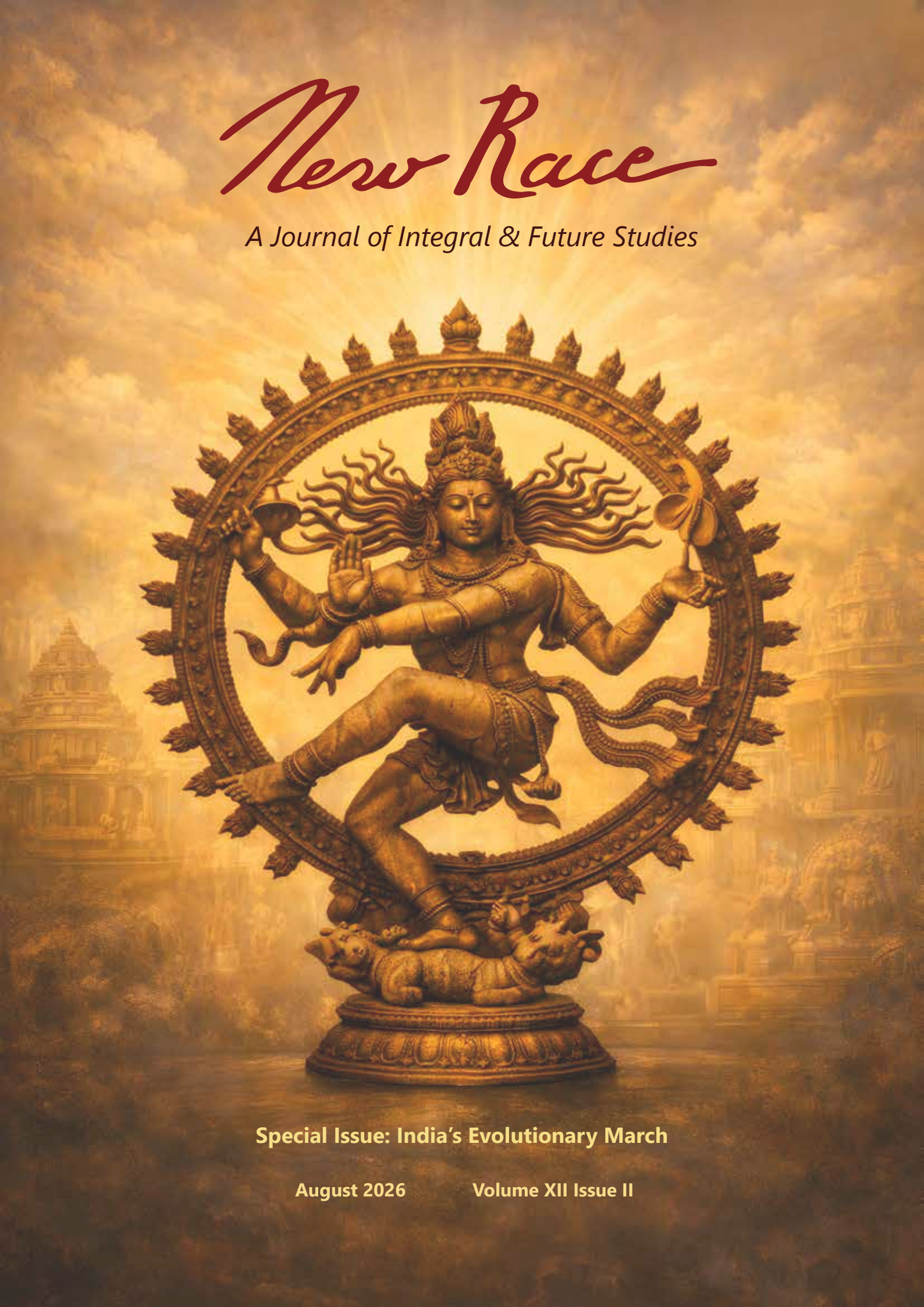
New Race

A Journal of Integral & Future Studies



Special Issue: India's Evolutionary March

August 2026 **Volume XII Issue II**



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Founder Editor: (Late) Prof. V. Madhusudan Reddy

Editor-in-Chief: V. Ananda Reddy

Assistant Editor: Shruti Bidwaikar

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Email: newraceejournal@gmail.com; Phone: 040 27098414

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The Aryan Spirit and the Age of Shakti

Dr. Beloo Mehra

Let us begin with a meditation on this stanza from Sri Aurobindo's *Hymn to Durga:*

> Mother Durga! Extend wide the power of Yoga. We are thy Aryan children, develop in us again the lost teaching, character, strength of intelligence, faith and devotion, force of austerity, power of chastity and true knowledge, bestow all that upon the world. To help mankind, appear, O Mother of the world, dispel all ills.[1]

Here he gives us a remarkable insight into who is an Aryan. An Aryan is one who walks the noble path of light and right, the path of the gods spoken in the Veda, *rtasya pantha*; he ploughs the inner soil, his inner being, to seek that hidden light which will be his guide; he is committed to pursuing a life of high self-culture and high aspiration; he is keen to grow in wisdom and strength, a perfect synthesis of *brahm-tej* and *kshatra-tej*.

In another Bengali writing, Sri Aurobindo lists some key signs of Aryan character which include: liberality, love, courage, energy, and modesty. "To spread the light of knowledge among men, to hold before the race the impeccable ideal of elevated, liberal characters, to protect the weak, to punish the powerful tyrants are the aims of Aryan living"[2] he adds.

That Was Then

When Sri Aurobindo composed Hymn to Durga in 1909, he was deeply cognisant of the stupor that had fallen upon the Indian mind and the Indian people as a result of the long and brutal repression endured by a colonised nation. He knew that only the Divine Mother, Ma Durga, could awaken the slumbering giant and make it realise its true identity—as a living goddess, the Bharata Shakti, a Mother to all who have ever sought refuge in her. But there is one more point which is important to consider. When we examine closely Sri Aurobindo's writings during his active revolutionary days, we find that he never hesitated to point out that the decline and decay had set in long before the Europeans had set foot on Indian soil. And that in many ways, the situation had come to such a point that within a few decades the British could bring under their control what the Islamic conquerors could not do in hundreds of years! In the Bengali journal *Dharma*, he wrote:

> ...the country which the mighty Muslims, constantly growing in power, took hundreds of years to conquer with the greatest difficulty and could never rule over in perfect security, that very country in the course of fifty years willingly admitted the sovereignty of a handful of English merchants and within a century went into an inert sleep under the shadow of their paramount empire.[3]

He goes on to do a masterful analysis of why it could happen, which must be read carefully by all lovers of India to fully appreciate how almost everything he wrote more

1 "Dharma", No. 9, October, 1909, *Writings in Bengali and Sanskrit*, CWSA 9: 4

2 "Dharma", No. 1, August, 1909, *Writings in Bengali and Sanskrit*, CWSA 9: 191

3 "Dharma", No. 6, September, 1909, *Writings in Bengali and Sanskrit*, CWSA 9: 216

than a century ago is still relevant for us today. Here I point out two specific things from that analysis—one a more outer, political explanation, and one an inner hidden reason.

On the surface, Sri Aurobindo says that the battle between the British and the Indian was a battle between two Asuras. He writes:

> The Asuras fought against the Asuras; but the nationally conscious and unified Asuras defeated the Asuras equal to them in all other qualities but disunited and devoid of national consciousness. According to the Divine law, one who is strong and efficient wins the wrestling contest; one who is fast and enduring arrives first at the destination. High moral qualities or merits alone cannot make one win a race or wrestling bout; the necessary strength is indispensable.[1]

He concludes this part by saying that the British could establish an empire because they were more united, nationally conscious, strong, efficient, fast-moving and enduring, though wicked and Asuric in nature. On the other hand, India of that time may have been rich in morality and noble virtues, but it lacked unity and, more importantly, national consciousness. This eventually led to its abandoning its noble character and falling into decadence.

The deeper psychological truth behind this outer political explanation is however more revealing. India of the 18th century had a predominance of *tamasic* ignorance and a somewhat disorganised rajasic impulse—a state which Sri Aurobindo says precedes a downfall. A disorderly and arrogant *rajasic* endeavour soon burns down in exhaustion and degenerates into impotence, dejection and inactivity—that is a state of deep *tamas*. The rajasic power can become durable only if it is turned towards *sattwa*. If not the *sattwic* nature, at least a *sattwic* ideal is essential so that the rajasic impulse can have a guiding order and steady source of strength.

Sri Aurobindo says that the British of the 18th century cherished their great *sattwic* ideals—order, liberty, desire to do good to others, and also had an unsatiable thirst for knowledge. And it was this *sattwic* ideal which was the source of their strength. The same had been actually true for Indians too for a long part of their history. The Indians had been a great *sattwic* nation and because of this *sattwic* power they had become incomparable in knowledge, courage and in spite of their disunity were able to resist and throw back foreign attacks for a thousand years.

But over time, as the *sattwa* began to decline and the *rajas* continued to increase without the guiding force of the *sattwa*, things started to go downward. Sri Aurobindo writes:

> At the time of the Muslim advent, the widespread knowledge had already begun to shrink and the Rajputs who were predominantly rajasic occupied the throne of India. Northern India was in the grip of wars and internal quarrels and, owing to a decadence of Buddhism, Bengal was overcast with tamas. Spirituality sought refuge in South India and by the grace of that sattwic power South India was able to retain her freedom for a long time.[2]

This period was marked by many fundamental shifts in the collective Indian psyche. The

1 *Writings in Bengali and Sanskrit*: 218

2 *Ibid*: 220

real thirst for Self-knowledge and God-knowledge was replaced by scholarly learning of the *shāstras*; spiritual realisation and yogic power were mostly replaced by *tamasic* religious worship and observance of *rajasic* ceremonies for worldly goals. The true spirit of the *chaturvarna* disappeared, and in its place outward customs and conduct became more important.

But despite this, from time to time there came fresh inflow of spiritual nectar reviving the spirit of Sanātana Dharma—in the form of Shankara, Ramanuja, Chaitanya, Nanak, Ramdas and Tukaram, each of whom brought back a weakening India to life by sprinkling her with that divine nectar. However, "the current of rajas and tamas was so strong that by its pull, even the best were altered into the worst," says Sri Aurobindo. So ordinary people began to justify their *tamasic* nature with the knowledge given by Shankara; Chaitanya's path of *bhakti* and love became a cover for extreme *tamasic* inactivity. Among the ruling classes, the most dominant were the Marathas but they were busy wasting their strength and power in internal conflicts, destroying the empire founded by Shivaji and Bajirao. This situation peaked in the 18th century. Based on narrow interpretations of some of the religious scholars of the time, many social practices and the overall Hindu way of life became constricted, replacing the large liberality guided by the soul-based dharma. Dharma itself came to be mostly confined to outer religiosity or religionism pursued mostly for selfish ends, leading to a slow but assured decline of the national character and loss of national identity. As a result, the ancient religion of the land turned inward and "took shelter in the forest-life of the Sannyasi and in the heart of the devotee."

It is not that India lacked power, but because of what Sri Aurobindo calls as "the eclipse of the Aryan dharma and of the sattwa", the power was unable to defend itself and eventually marched to its own destruction, becoming Asuric in nature. "Finally, the Asuric power of India vanquished by the Asuric power of Britain became shackled and lifeless. India plunged into an inert sleep of tamas."

The Situation Now

Sri Aurobindo has indeed given us a remarkable analysis of the past. But one could easily ask: How is it relevant today? Are we not living in an age of Bhāratiya resurgence? How is this analysis applicable to the present times? We need to think deeply.

In the same September 1909 writings, included in *Bengali Writings*, we find a valuable tool that can help us undertake an honest self-assessment, both as individuals and as a collective. Sri Aurobindo identifies several precise symptoms or characteristic qualities of tamas:

> Obscurity, unwillingness, ignorance, inaction, loss of self-confidence, sacrifice of self-respect, love of slavery, emulation of foreigners and adoption of their religion, dejection, self-depreciation, pettiness, indolence, etc. all these are characteristic qualities of the tamas.[1]

We should first take a real hard look around us, within us and see if we carry some

1. *Writings in Bengali and Sanskrit*: 221

of these. *Tamas* can only be broken up by *rajas*, and there is definitely a strong *rajasic* current in today's India. But as we have seen, when *rajas* is left unchecked without any control or the guiding turn towards the *sattwa*, the outcome can be disastrous.

A close and honest look around us will reveal the varied manifestations of this happening all around us—in almost every part of India, especially at the level of our collective life, our civic life, our politics, social movements etc. For example, generally in the name of Hindu resurgence, what we see are bigger and grander displays of outer religiosity—an emphasis on the revival of the forms—mostly guided by a greater *rajasic* impulse. While this may serve an important purpose in the general awakening and raising the overall self-confidence of a people still reeling under a colonial mindset which made them feel inferior and ashamed of their religious and cultural practices, a *sattwic* light is essential if this is to lead to a truer revival of the Hindu spirit.

This is why as the New Bhārat continues to rise—economically, technologically, socially—there is a great necessity for a corresponding inner, spiritual growth; a progress in consciousness must accompany the outer material progress if India is to truly develop according to her *svabhāva*, her inner genius. Growing in *sattwa*, cultivating a *sattwic* temperament which is founded on purity of mind, vital and action, is an important step in the growth of consciousness. Of course, as the Gita says there is still a long journey to arrive at a poise beyond the play of three *gunas*. In this regard, one should not miss another remarkable Bengali writing of Sri Aurobindo titled *The Aryan Ideal and the Three Gunas*[1], in which he writes:

> Though this state beyond the gunas is not attainable by all, it is not impossible for the pre-eminently sattwic man to achieve the state preceding it. The first step to that is to give up sattwic egoism and to see in all action the play of the Divine's Power of the three gunas. Knowing this, the sattwic doer, renouncing the idea that he is the doer, does all his works surrendering himself to God.[2]

The Age of Shakti

Let us go back to the same September 1909 writing[3] of Sri Aurobindo and reflect on one more remarkable insight. He emphasises that unless our national consciousness is steeped in patriotism it cannot blossom; and Adoration of the Mother must be the foundation of that patriotism. Who is this Mother? It is the Mother India, who embodies within her form the splendour, the power, the glory of that Infinite Divine Shakti, the Mother who runs and controls and manages all that moves, all that is, and simultaneously transcends it all as the Formless and the Eternal Supreme Mother.

This is the Age of Shakti, Energy, says Sri Aurobindo.[4] But it is also the Age of Love. At the beginning of the Kaliyuga, it was Love which led the march of deeper human fulfilment. We saw this in the rise of Buddhism with its emphasis on compassion and

1. "Suprabhat", 1909-1910, *Writings in Bengali and Sanskrit*, CWSA 9
2. *Writings in Bengali and Sanskrit*: 337
3. "Dharma", No. 6, September, 1909, *Writings in Bengali and Sanskrit*, CWSA 9
4. "Dharma", No. 1, August, 1909, *Writings in Bengali and Sanskrit*, CWSA 9

charity. Then we had Christianity with its message of love, Puranic Hinduism with its emphasis on devotion and adoration of the Deity, and then Islam with its teaching of equality and brotherhood. There was a subordination of the thirst for true self-knowledge and detailed action. The spirit of friendliness, devotion, love, equality and brotherhood that these religions brought forth has done much good to humanity. But now the time has come that these gains are synthesised into the wider, vaster and profounder spirit of the Sanātana Dharma, which adores and invokes the Divine Shakti in all her manifold aspects. She is Knowledge and Wisdom, She is Strength and Power, She is Love and Harmony, and She is Detailed Perfection in Work. She is the Universal Mother whom the Aryan worships. She is the Fourfold Power whom the Aryan invokes, through a fourfold *tapasyā* of knowledge, strength, harmony and perfection in action.

If we sincerely aspire to be a true child of Mother India, it is this adoration of the Divine Mother that is essential. Invoking her Powers of Maheshwari, Mahakali, Mahalakshmi and Mahasaraswati, we must grow in Wisdom, Strength, Love & Harmony, and Perfection in Action. We must cultivate within the *tej*, the light of the Brahmin who pursues True Knowledge; we must grow in courage and strength of the Kshatriya who fights for truth and dharma; we must acquire the Vaishya's power of generating mutuality and abundance—all of which are essential for a wider spread of joy, harmony, love and beauty; and in the perfect Shudra spirit we must employ all our capacity and will to execute with detailed perfection all work that comes to us, and do it in a non-attached manner. This is the real adoration of the Mother, I feel, which Sri Aurobindo speaks of as the foundation of true patriotism.

But India's rise is not for India alone, it is for the entire humanity. Writing as early as 1907 in *Bande Mataram*, Sri Aurobindo said that "the next great stage of human progress … is not a material but a spiritual, moral and psychical advance"[1]. And, India as the living embodiment of the highest spiritual knowledge, the repository of the sublimest spiritual achievements of the human race, has an important role to play in this future march of humanity. In *Bhawani Mandir*, he clearly spelled out India's work. It is India "who must send forth from herself the future religion of the entire world, the Eternal religion which is to harmonise all religion, science and philosophies and make mankind one soul…. it is her [India's] mission to purge barbarism (mlecchahood) out of humanity and to aryanise the world. In order to do this, she must first re-aryanise herself."[2]

This is our work—to *re-aryanise* ourselves. It requires immense and intense *tapasyā*. With Adoration of the Mother as the foundation, we must invoke guiding lights on the path. These are the twelve attributes or the twelve soul-values which we see in the Mother's symbol: Sincerity | Humility | Gratitude | Perseverance | Aspiration | Receptivity | Progress | Courage | Goodness | Generosity | Equality | Peace. Sri Aurobindo speaks of these twelve qualities as necessary for the full manifestation of the Mother's Work. Cultivating these twelve qualities is essential if we aspire to be a true Aryan, a true patriot working for a true renaissance of our nation.

1 *Bande Mataram*, CWSA, 7: 572

2 *Bande Mataram*, CWSA, 6: 84

Each of the twelve attributes in the Mother's Symbol can be an important aid for guidance and reflection on our inner progress, which when converted into sustained outer action can lead to a rejuvenation in the collective life. Our inner work, in other words, becomes our means to gain greater harmony in our outer lives—as individuals and as part of a society or nation. For the purpose of present analysis, I take the example of only three attributes—Sincerity, Goodness and Courage—and invite the reader to continue such reflection on all the others. Interested readers may browse through the archives of the *Renaissance* online journal from August 2021 to July 2022 for a detailed exploration of the Twelve Attributes of the Mother's Symbol[1].

Sincerity

Sincerity marks the beginning of all aspiration for a change of consciousness—sincerity in intention, in our effort and in our offering of the effort to the Divine. As the Mother once said, sincerity is the need of the hour. To progressively become more sincere instruments of the Divine's work, we must constantly invoke Her help and grace with a child-like trust and candidness. There should be no pretension, no hypocrisy, no duplicity of any kind. Every circumstance, every step in life must be seen as an opportunity to become aware of the million limitations in our nature that stand in the way of making our aspiration more sincere and true and complete. These may also be opportunities for growth as we experience the consequence of our every little insincerity. For a true *sādhaka*, all outward struggles, troubles, calamities are only a means of surmounting ego and *rajasic* desire and attaining to complete surrender.

Whether it is traversing the inner or the outer paths of our journeys, sincerity is the biggest safeguard if we seek true progress. As Sri Aurobindo reminds us, what is true of the individual is also true of the nation. We must reflect on how sincere we are as a nation—sincere in our work for the nation, sincere in our thoughts toward the nation, sincere in our effort to identify with the nation-soul of India. We argue and debate on nation and nationalism and their relevance in the times of globalism, but do we truly and most dispassionately reflect on what is unique about the nation that is India, the Bhārat? What is the Indian view of nation and nationalism? How are we teaching our young about the past of India, the present of India and the future of India? All our work bears the shadow of our mental preferences, our favoured ideologies, our narrow perceptions, our inadequate analyses, our incomplete knowledge, our limited capacities. In short, all this is insincerity. The only safeguards are sincerity, honesty and straightforwardness. But none of these are easy to acquire given the admixture of truth and falsehood that are our world and life. Only a pure, intense flame of aspiration within can help us grow in sincerity. I find the following advice from the Mother most relevant in this regard:

> If we allow a falsehood, however small, to express itself through our mouth or our pen, how can we hope to become perfect messengers of Truth? A perfect servant of Truth should abstain even from the slightest inexactitude, exaggeration or deformation.[2]

1 *https://renaissance.aurosociety.org/category/twelve-soul-qualities/*

2. *Words of the Mother–II*, CWM, 14: 202

Courage

Courage is one of the most important qualities to be cultivated by an aspirant on the path of yoga of transformation. This is true both at the individual and the collective levels. "Courage their armour, faith their sword, they must walk"[1]— this line from *Savitri* reminds that courage and faith, courage and truth, courage and love always go together. A sincere look deep within reveals that most often disappointments in life occur because we cling to our mental and vital preferences. These egoistic preferences prevent us from surrendering to the hidden wisdom guiding our life's journey from behind all the veils of ignorance. This failure to surrender indicates a lack of faith and trust in the Divine's Plan for us. When faced with a difficulty—any difficulty, big or seemingly small, because nothing is truly small or insignificant in the Divine's plan for our path to perfection—the right attitude is to call in the Mother's help. We must ask for courage so that we can pick ourselves up. Strengthening our faith and trust which once gave us the courage to face the challenges is essential.

There is also a place here for the Divine Grace. But for the Grace to work, sincere aspiration and steadfast effort to purify our instrumental nature are equally essential. It requires us to give up our pride, our egoistic preferences, our know-it-all ignorance, our will that life should go our way. Such surrender is not easy. It takes a long time for the inner 'I' to cultivate the equanimity, trust and faith necessary for a true surrender. This is why the outer 'I' needs repeated lessons. Such training helps us actually practise what the mind believes it knows in theory. To work our way through the repeated lessons, we need immense courage as we gradually learn to confront the various obstacles in our nature. Confronting them means not to manifest in action any movements resulting from the weaknesses and defects of our nature. It also requires using our willpower to reject these movements. It requires that we do not rationalise or give excuses for the weaknesses. Rather we must continue to aspire for light and strength and turn to the Divine for help. Personal effort at rejecting our weaknesses is possible only when we call in the Divine's help. We are not alone doing it all by ourselves. We cannot do it by ourselves alone. The Mother is always guiding our steps, she is always walking with us. She is protecting us as we walk through the net-practice sessions of Life.

What is true of the individual is also true of the nation. What should be our attitude when it comes to challenges in a nation's life? We generally rely on our intellect to understand why things are this way or that way, and we profess our half-baked theories and solutions. We forget that there are deeper forces working behind the surface events, forces that are leading the nation towards its true destiny through the turmoil and struggle. So rather than relying on the half-light of the mind, we must invoke Divine Power and Grace to lead the nation through difficult times. We must also reject all the falsehood and prejudices and biases we have accumulated in our collective life and mind. The most important aspect of *sādhana* for the nation is to aspire to identify with the soul of the nation which unites us all despite our outer diversity. This does not mean closing our eyes to all the disunity and chaos and ugliness in our midst. It actually means rededicating ourselves to connect with

1. *Savitri*, CWSA, 33, p. 211

the deeper light and truth within. Because that same source of light and truth also hides behind and within the outer body, life and mind of the nation.

All this is not the work of a weak heart, mind and body. Tremendous courage is needed. The Mother's advice—Cling to Truth—has two unspoken pre-requisites. First, we keep the inner temple clean where the Truth can take its seat. Second, we cultivate a true courage which makes it possible to cling to Truth. This requires a true warrior spirit, that of a Samurai, or as Sri Aurobindo describes, *Kshatratej* guided by the *Brahmatej*, the true Aryan spirit. We have in this regard a helpful reminder from the Mother:

> We must face life as a whole, with all the ugliness, falsehood and cruelty it still contains, but we must take care to discover in ourselves the source of all goodness, all beauty, all light and all truth, in order to bring this source consciously into contact with the world so as to transform it.[1]

Goodness and Aryan Character

The first eight attributes in the Mother's symbol: Sincerity, Humility, Gratitude, Perseverance, Aspiration, Receptivity, Progress, and Courage, concern the attitude towards the Divine. And the next four—Goodness, Generosity, Equality and Peace—towards humanity. Goodness is generally confused with simply 'being nice,' or considered simplistically in moral-ethical terms as 'that' which is opposed to 'evil.' But there is more to being good than simply being nice or pleasant. And there are often many shades of grey in between the good and evil. Perhaps we are faced more often with a dilemma to choose between two possible 'goods' than between good and evil.

We often associate 'Goodness' with one's moral-ethical development. In this age of post-post-modernism when relativism rules, it is so easy to feel satisfied by our own virtues—based on our own definition of what are good values and what aren't—and consider the other person as not being virtuous enough, or good enough. The popular term for such behaviour is 'virtue-signalling' and it has entered our socio-political discourse in full swing. Certain values are considered 'good' and liberal, while others have been condemned as being archaic or regressive. The average mind accepts this binary without much questioning or critical thinking.

In *The Human Cycle,* Sri Aurobindo helps us understand that our ethical impulses also evolve from infrarational to rational to suprarational. As we sincerely work to widen, deepen and heighten our consciousness, we recognize that we also grow in our understanding of goodness. Sri Aurobindo and the Mother remind us that winning victories over the weaknesses in our nature and by constantly aspiring for truth, harmony and universal goodwill is the best way to help others and do good for the world.

We also must understand that a moral life and spiritual life are two different things, if we want to truly understand goodness in the context of *sādhana*. From several accounts of the *sādhakas* in the Ashram, we see how inner revolts such as anger and jealousy were transformed into feelings of calm and goodness when they called the Mother for help. This gives us a clue to what we must do when faced with such emotions. A sincere

1. *On Education*, CWM 12: 243

prayer to the Mother and a complete refuge in Her Love and Grace can transform our nature and manifest goodness.

In one of his writings, Sri Aurobindo gives a very clear definition of what it means to be 'good'. To be good is to be Aryan—this is the sense we get when we read his essay on Bhartrihari and the significance of his treatise of a hundred verses, the *Nitishataka* (or Century of Life as Sri Aurobindo called his free rendering of these verses into English). Sri Aurobindo described *Nitishataka* as a work of literature that both describes and can help mould the national character into the Aryan character.

> The Aryan man is he who observes in spirit and letter the received code of a national morality which included the higher niceties of etiquette, the bold and chivalrous temper of a knightly and martial aristocracy, the general obligations of truth, honour and high feeling, and, crowning all, such great ideals of the Vedic and Buddhistic religion,—sweetness, forbearance, forgiveness, charity, self-conquest, calm, self-forgetfulness, self-immolation—as had entered deeply into the national imagination.[1]

Perhaps this is the kind of national character Sri Aurobindo meant when he said that India must re-*aryanise* herself if she has to fulfil her mission to purge barbarism (*mlecchahood*) out of humanity and to *aryanise* the world. This requires an education which can facilitate the cultivation of Aryan qualities including an unflinching seeking of wisdom, abiding in truth, love for all inspired by feelings of brotherhood, courage, self-conquest, humility, non-attached action, stern effort, iron-like firmness and a fire-like energy.

Concluding Thoughts

The question that we all must ask ourselves now is—are we sincerely and courageously walking the path of our *sādhana* to grow in the true Aryan spirit? The Mother once said that the number one problem for India is to rediscover and manifest her soul. When a disciple asked—"How to find back India's soul," she replied:

> Become conscious of your psychic being. Let your psychic being become intensely interested in India's Soul and aspire towards it, with an attitude of service; and if you are sincere you will succeed.[2]

This is the work the Mother asks us to do for our beloved motherland, for Mother India. Cultivating in us the twelve attributes of the Mother's Symbol is the way to proceed in this work.

Writing in *Karmayogin*, dated August 7, 1909, Sri Aurobindo gives us his vision for a new India, a new world which is "a world of truth, courage, justice, lofty aspiration and straightforward fulfilment"[3]. And those who will build this new India and new world must be brave, straightforward, clean-hearted. There is no place in this divine work for the coward or the selfish, for the talker who only promises big things but never actually delivers because inside he has no capacity to convert ideas into action.

1. *Translations*, CWSA 5: 372
2. *On Education*, CWM 12: 312
3 *Karmayogin*, CWSA 8: 168

To conclude, let us meditate on two more stanzas from Sri Aurobindo's *Hymn to Durga*—one before and one after the stanza with which I opened this paper.

> Mother Durga! India lies low in selfishness and fearfulness and littleness. Make us great, make our efforts great, our hearts vast, make us true to our resolve. May we no longer desire the small, void of energy, given to laziness, stricken with fear. [...]
>
> Mother Durga! Slay the enemy within, then root out all obstacles outside. May the noble heroic mighty Indian race, supreme in love and unity, truth and strength, arts and letters, force and knowledge ever dwell in its holy woodlands, its fertile fields, under its sky-scraping hills, along the banks of its pure-streaming rivers. This is our prayer at the feet of the Mother. Make thyself manifest.[1]

***

(Author's Note: This paper is based on a talk delivered by the author at Sri Aurobindo Pathamandir, Kolkata on October 11, 2025).

1 "Dharma", No. 9, October, 1909

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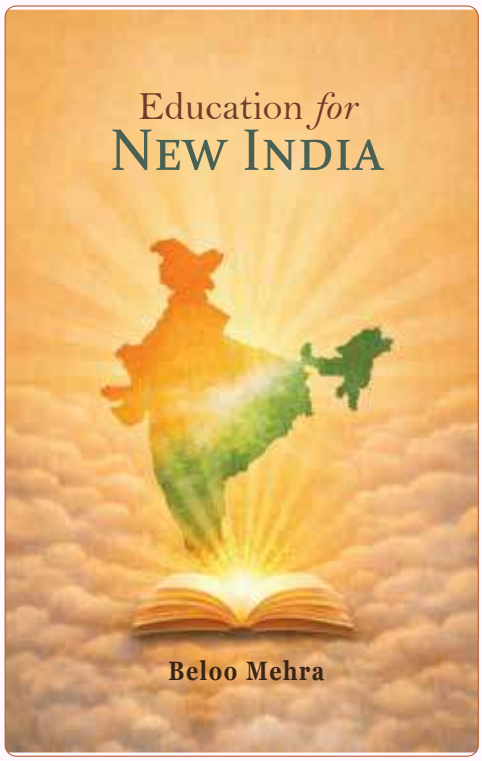

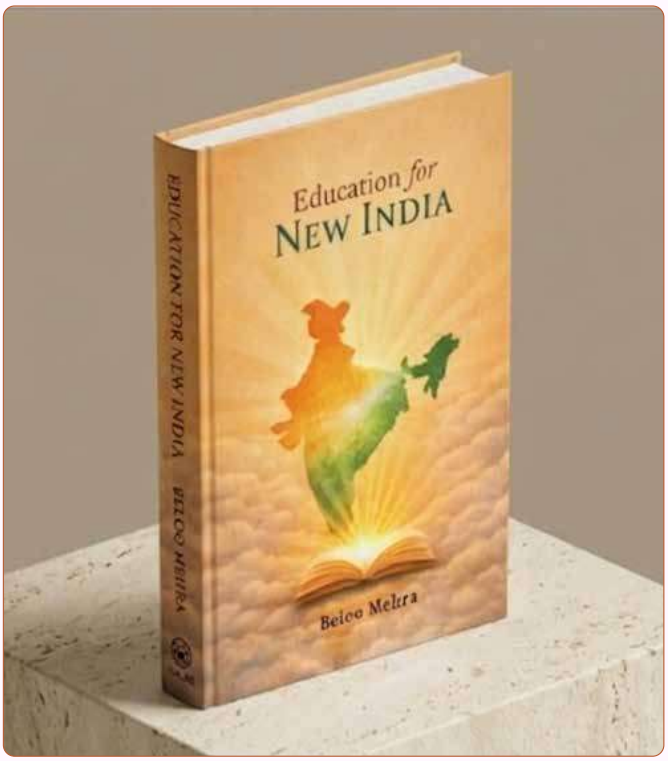

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