

The Resurgent India

A Monthly National Review

February 2017



“Let us all work for the Greatness of India.”
– The Mother

Year 7

Issue 11

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SUCCESSFUL FUTURE

(Full of Promise and Joyful Surprises)

Botanical name: Gaillardia Pulchella

Common name: Indian blanket, Blanket flower, Fire-wheels

Year 7

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CONTENTS

Travesty of Democracy in the 'Progressive'	
Tamil Nadu	6
Glorifying a Dravidian Era of the Past	7
The Need to Move Beyond the Dravidian-Aryan Divide	8
Playing Out of the Theory in Indian Political Landscape	12
The Fading Away of the Dravidian Ideal	15
The Endless Crisis in Syria	17
The Balance of Power	18
The Double-Speak of US and Obama	19
The Changing Equations	21
Conclusion	22
History of India – The Vedic Age (26)	24
XIII. The Psychological and the Historical Bases	
for the Interpretation of the Veda	24
C. Sri Aurobindo's Detailed Psychological	
Interpretation of the Veda.....	24
(iii) <i>The Mystic Meaning Behind the Symbols of the</i>	
<i>Soma-wine, and the Ghṛta</i>	<i>24</i>
(iv) <i>The General and the Detailed Sense of the Veda that Emerges</i>	
<i>by Giving Deeper Meaning to the Vedic Legends and Symbols ...</i>	<i>25</i>
(v) <i>The Great Achievement of the Human Fathers and the</i>	
<i>Seven Divine Seers According to the Veda</i>	<i>26</i>
The Greatness of India and Its Culture (26)	31
5. The Greatness of Indian Literature	31
C. The Persistence and Continuity of the Indian Mind	
in Its Literary Creation	31
II. The Vedas	32

A Declaration

We do not fight against any creed, any religion.

We do not fight against any form of government.

We do not fight against any social class.

We do not fight against any nation or civilisation.

We are fighting division, unconsciousness, ignorance, inertia and falsehood.

We are endeavouring to establish upon earth union, knowledge, consciousness, Truth, and we fight whatever opposes the advent of this new creation of Light, Peace, Truth and Love.

— The Mother

(Collected works of the Mother 13, p. 124-25)

TRAVESTY OF DEMOCRACY IN THE 'PROGRESSIVE' TAMIL NADU

The political drama that is unfolding in Tamil Nadu reveals the self-evident reality of the failure of democracy in our country. For the first time in 28 years, there was a trust vote in the Tamil Nadu, as Sasikala appointee, E. Palanisamy, sought a vote of confidence in the 233-member assembly, and won, after many machinations and despite opposition by other parties. The last several weeks have exposed the travesty of democracy being enacted in the treachery of the AIADMK MLAs who got easily sold to a CM-aspirant – Sasikala – whose family and associated local Mannargudigangs have had a reputation for spreading a reign of fear among legislators. Instead of the democratic, equal polity that the state is credited for, Thevar and Gounder dominance has been consolidated for several years during the AIADMK reign.

The only positive thing in the fast-paced developments is that, in a U-turn, the Congress, DMK and Indian Union Muslim had decided to vote against the Sasikala-nominee instead of abstaining, although, finally, DMK legislators were dramatically thrown out of the assembly on the day of the vote and the other two parties decided to abstain. The AIADMK MLAs were forced to vote in favour of Sasikala-nominee since it was not a secret ballot.

The political feud, within the ranks of the ruling AIADMK, started with the resignation of the ruling Chief Minister, O. Paneerselvam (OPS), who, later alleged that he was forced to resign by Sasikala and a coterie of powerful MLAs who owed allegiance to her. This – and the manner in which OPS cut a figure of a victim and of an Amma loyalist – worked in his favour. The public's mood was already set against Sasikala, ever since the suspicious death of Jayalalitha, when it seemed that Sasikala exploited her closeness to the late CM to isolate her from every personal and official relation, and then, pushed her to her death. These and many other

rumours abound, making Amma's demise one of the biggest political conspiracies in recent times.

GLORIFYING A DRAVIDIAN ERA OF THE PAST

There are many other dynamics surrounding the personalities of Amma, Sasikala and OPS, which we do not aim to go into here. The point that we would like to highlight through the entire AIADMK controversy is that our political system – consisting, ostentatiously, of 'secular', Dravidian political units – has degraded so much that democracy has just become a tool to be manipulated by the elite at the time of elections.

We often live in, and glorify, the past. Our intelligentsia likes to talk about the anti-Brahmanical struggles waged by reformers like Naicker and how the rise of Dravidian politics in Tamil Nadu, with the formation of the DMK, and of working class politics in Kerala, with the rise of the Left, has brought in social reform and a culture of democracy. Yet in all such states, we see a clear political and social stagnation. While the said gains were of momentary need and relevance during the 1950s, 67 years down the line, we need to accept that Time has eroded those gains to make way for new transformations and that we cannot set the political past in stone and continue to worship it irrationally.

For a state that prides itself on the Dravidian brand of politics and has a so-called good developmental track record, the collective political sense is extremely rudimentary. We need not look beyond a few immediate examples to see this. It is a state where movie stars have ruled the roost in both the dominant parties, DMK and AIADMK. It is a state where populism has been key to winning elections, with numerous outgrowths of items sold at low prices in the brand of "Amma". It is also a state where it is acceptable to people that their popular leader should be convicted of possessing massive disproportionate assets, as long as she is acting Robin Hood and giving them some freebies out of the massive wealth she has amassed. And finally – something that is not acceptable to people but reflects the sham of democracy – we have politics where MLAs

may or may not have been taken hostage by Jayalalithaa's self-appointed heir apparent, Sasikala.

The track record of both the Dravidian parties has been summed up aptly by a Tamilian political commentator,

“What have we really lost under these Dravidian giants? The truth is that over the last two decades we have lived under fear. Whether it is the DMK or the AIADMK in power, in matters of freedom and citizens' rights, they are not very different. We citizens are mortally afraid of taking them on, scared that goondas will physically harm us. The cadres of both these parties abuse their strength with great regularity and no police force will come to your aid. **Tamil Nadu has been a dictatorial democracy for far too long.**”¹

THE NEED TO MOVE BEYOND THE DRAVIDIAN-ARYAN DIVIDE

The Tamil politics of today – in which neither Congress nor the BJP could establish a foothold – is a product of the Aryan-Dravidian divide popularised by Left-leaning, Dalit and Western scholars since the Aryan Invasion Theory was formulated. In fact, even the idea of the word “Arya” denoting race is a purely European construction which has no support or basis in Indian tradition, with the colonial motive of accommodating Indians to the British rule by making it look as if they were long separated kinsmen. All these motives are now being conceded by British institutions themselves.

The theory held that Dravidians were the original inhabitants of India, whose civilisation was destroyed **by the blue-eyed, fair-skinned Aryan invaders. The proofs cited for this theory are extremely weak** – the Vedic texts where words like ‘Dasyus’, ‘Panis’ etc. are twisted to say that the Aryans used these words to refer to the dark-skinned Dalits. In reality, as Sri Aurobindo points out, “The word *pani* means dealer, trafficker, from *pan* and we may perhaps regard the Panis as the powers that preside over those ordinary

unillumined sense-activities of life whose immediate root is in the dark subconscious physical being and not in the divine mind. The whole struggle of man is to replace this action by the luminous working of mind and life which comes from above through the mental existence. Whoever thus aspires, labours, battles, travels, ascends the hill of being is the Aryan...".²

Similarly, the meaning of entire sentences has been inverted – frequent references to words such as ‘cow’, ‘ghee’, ‘yajna’ and the invocation of Vedic gods and goddesses and powers of Nature, have been deliberately inverted to ascribe mere ritualism to the Vedas, and to assert that Aryans were invading ‘barbarian’ hordes.

This invasion account from the 19th century – originating in the biases of European racism and anti-Semitism and German nationalism – is based not on any solid scientific evidence, but only vaguely drew upon theories of early human cultures and the then undeveloped field of comparative linguistics. It was without any proper understanding of Sanskrit that the Sanskrit-Tamil divide was posited by the invasion theory. Sri Aurobindo’s own study of Tamil led him to discover the “‘original connection between the Sanskrit and Tamil tongues’ and the fact that they were ‘two divergent families derived from one lost primitive tongue.’”³ This linguistic evidence was further corroborated by R Swaminathan Aiyar, who discovered the Indo-Aryan origin of Dravidian vocabulary. This in itself would substantiate that no outside Aryan invasion could have occurred.

Besides this, the core initial supports used by the theory – that Aryan invasion from Central Asia led to a decimation of the Dravidian Harappan and Mohenjo-Daro civilisations by 1500 BCE; the linguistic, cultural and racial differences between people of South and North India; and the references to dark-skinned people in the Rigveda – now also stand completely disproved. Not only was there no basis for saying that Aryan invasion took place around 1500 BCE and the Rigveda was composed around 1200-1000 BCE, but these dates were randomly used by Max Mueller through the convoluted logic of the

then prevalent Biblical belief that the creation of the world took place at 9:00 AM on October 23, 4004 BCE.

This boils down to the fact that, “Assuming the date 4004 BCE for the creation of the world (as Max Müller did), leads to 2448 BCE as the date for the Biblical flood. Granting another thousand years for the waters to subside and for the soil to get dry enough for the Aryans to begin their invasion of India, we obtain c.1400 BCE for the event. Adding another 200 years before they could begin composing the Rigveda brings us right to Max Müller’s date of 1200 BCE. ...he used a ghost story from Somadeva’s *Kathāsaritsāgara* to claim support to this date.”⁴ Although later these claims on the composition of Rigveda were denounced by Mueller himself, our intellectuals conveniently ignored his later retractions.

These howling mistakes are, moreover, in addition to the small but other significant illogicalities in the theory. For instance, right from the original theory to its current manifestations, the Leftist and activists have been at pains to show that the multitude of Dravidians or Shudras were the original inhabitants of this land and were conquered by the few Aryans who invaded, and that the Shudras were more advanced intellectually (a notion that reigns powerful till date). Such statements ignore the basic facts – how a handful of invaders could conquer a multitude of people or how can the literature composed by a supposedly barbaric and unintelligent people reign so supreme in Indian history in such a comprehensive manner.

To all these basic errors in logic, the only response of Leftists and the vested political interests in India was to keep spinning one ingenuous conjecture after another. And like these early conjectures, the latest ones too are without a single factual or scientific basis. These modern intellectuals – the self-appointed bastions of justice – have also conveniently ignored the selfish motivations of the authors of the Aryan Invasion Theory like Max Mueller, who were completely influenced by the Christian spirit

of proselytization^a and destruction of traditional Indian culture and religion, even though Max Mueller himself has admitted to this in his personal letters.^b

Other small but significant ‘evidences’ – for instance, the fact that absence of horse and rice at excavated Harappan site and their mention in Rigveda was proclaimed to say that Aryans invaded these early civilizations; but now even these stand discredited, as horse and rice have, indeed, been found at sites like Lothal, Mohenjo-Daro, Kalibangan and Rupor – are no longer valid. The various other ‘evidences’ like few skeletal remains, fortification walls etc. have also been disproved as none of these are found replicated in other Harappan sites – like Amri, Kot Diji, Harappa itself, Kalibangan in Rajasthan or Banawali and Rakhigarhi in Haryana or Lothal, or Surkotada or Dholavira in Gujarat – nor is there any evidence of any destruction or massacre of an alien culture.

Later archaeological discoveries have, moreover, unearthed a valley covering nearly a million and a half square kilometers, concentrated not around Sindhu or Ganga, but along the now dried up Saraswati – a mighty river mentioned more than fifty times in the Rigveda. Further, since the drying up of Saraswati has been conclusively established at 2000 BCE by advanced evidence from archaeology, hydrology, geology and radio-carbon dating, it is factually impossible to say that the Rigveda was composed in 1200

Max Mueller’s proselytizing aims were reflected in several of his letters. In one of his long letters to a Mr. Bunsen in August 1856, he expresses his hope that, “Whatever finds root in India soon overshadows the whole of Asia, and nowhere could the vital power of Christianity more gloriously realize itself than if the world saw it spring up there for a second time, in very different form than in the West, but still essentially the same.”⁵

In one of his letters to his wife in 1866, Max Mueller says, “I hope I shall finish that work, and I feel convinced, though I shall not live to see it, that this edition of mine and the translation of the Veda will hereafter tell to a great extent on the fate of India, and on the growth of millions of souls in that country. It is the root of their religion, and to show them what that root is, I feel sure, is the only way of uprooting all that has sprung up from it during the last three thousand years.”⁶

BCE, since they could not have paid such glowing tribute to a mighty river that had turned into a minor stream nearly five centuries before the arrival of the so-called 'Aryan invaders'!

Thus, the scientific bases on which this theory can be disproved are, indeed, endless, making it clear that historians and certain vested interests constructed the Aryan-Dravidian divide on the basis of pure unscientific conjecture.

This has further been made clear in recent times, when in 2009 (through the use of low resolution genetic markers) and then in 2011 (through autosomes or all major 23 chromosomes), an inter-continental research in cellular molecular biology used DNA evidence to show that all Indians are of common origin. One of the lead team members concluded that, "We have proved that people all over India have common genetic traits and origin. All Indians have the same DNA structure. No foreign genes or DNA has entered the Indian mainstream in the last 60,000 years."⁷ They also discovered that instead of an Aryan invasion, it was the Indians who moved from the subcontinent to Europe.

As soon as these latest scientific discoveries were made, they spelled trouble for the Dravidian parties in Tamil Nadu, with mounting speculations that these parties will now need to latch on to a different reason for justifying their existence. Little do our modern commentators know that the demise of the Dravidian ideology was spelled in Tamil Nadu – and, by extension, in India – as soon as the DMK began to dabble in power politics as early as 1960s.

PLAYING OUT OF THE THEORY IN INDIAN POLITICAL LANDSCAPE

In the Indian political landscape, even various Dalit leaders of credibility like BR Ambedkar have denounced the theory asserting that it is based on 'inventions' and is not allowed to evolve out of facts. "On the contrary, the theory is preconceived and facts are selected to prove it. It falls to the ground at every point."⁸ Similarly, Swami Vivekananda's declaration that if North Indians are Aryans

then South Indians are no less Aryans has held the destiny of this nation's future. What now remain of the discredited theory are simply the political subversions of it, which – as in the case of current Tamil Nadu politics – we find collapsing under their own weight.

In India's political and cultural history, the theory has served, deeply vested political interests in the field of both academics and politics. This explains its persistence, till date, among certain intellectual Left-wing circles, despite the clear denunciation of the theory by modern sciences, spanning archaeology, evolutionary biology and genetics and by historians too. There were a number of forces that led to the theory gaining credence in British India, prominent among them being the intent of the British to promote antagonistic caste consciousness in the Hindu society, and the ill-researched dominance of the 'race' distinctions perpetuated to consolidate the supremacy of foreign rule. In the former case, the British got the tacit support of Dalit intellectuals of the time, like Jyotiba Phule, while in the latter case, the British played on the myth of the broader Aryan-European unity to use a racist justification with the intent of getting support of the moderate upper castes in India.

These forces have continued to play out in subsequent history, with the revival of the theory by Nazi Germany and in the Indian context, the full-fledged support it received in history textbooks, university studies, academic intellectuals and, most viciously, by political parties (DMK and AIADMK) in Tamil Nadu. In Tamil politics, the Dravida Munnetra Kazagam (DMK), Dravida Kazagam (DK) and the Justice Party were the earliest political by-products of the Dravidian movement in Tamil Nadu, associated with the Brahmin-non Brahmin struggle, and dating back to the formation of the Justice Party in 1916. All the three parties were operated like social movements, based mainly on the Aryan-Dravidian divide and the discredited Aryan Invasion Theory.

However, it is relevant to note that, despite the strong ideological sway their principles held for decades over the Tamilian people, the present outcome is an abject failure and a mockery based on welfare

dole-outs rather than Dravidian self-respect. It is important to analyze the reason for this failure.

In 1942, the DK was started with much fanfare by one of India's leading Dravidian scholars, EV Ramasami Naicker, also known as Periyar, speaking about Dravidian self-respect and declaring that the Tamilian people adopt the use of the term 'Dravidian' to describe themselves and assert their independence from the Indian Union. However, as quickly as the movement had started it also fizzled out, leaving Naicker the hero of only Left-wing academics rather than a leader of the people. Naicker's rise was curtailed by the ambitious rise of CN Annadurai and the DMK in 1949.

The rise of DMK, in fact, marked the beginning of the end of Dravidian ideology in Tamil Nadu; for, the party started out with the more ambitious agenda of capturing political power, both in the state of Tamil Nadu and in the Indian Parliamentary elections, as well as in municipal elections. And although the DMK paid lip service to the idea of a 'Dravidasthan' independent of the Indian Union, this was undermined by the party's political ambition, and so it could easily be arm-twisted by the Congress. As a result, by the mid-1960s, the DMK, and along with it, the Dravidian movement, had lost its separate identity and gusto, and had fully become a part of the mainstream Indian politics.

Against such a political landscape we can trace the death of the Dravidian ideal and the rapid failure of the Aryan Invasion Theory and a fizzling out of the anti-Hindi bias. Thanks to the ambition that crept into Dravidian parties, making them a part of mainstream Indian Union, the Aryan-Dravidian divide was effectively obliterated and only ineffective outer skeletons remained. Later, with overwhelming scientific evidence, even the Dravidian parties ceased to talk about it, and it became merely the stuff of Leftist historians' hobby horses.

And though both the Dravidian parties continued to go strong and govern Tamil Nadu, even this is no longer acceptable to Nature's evolution. Things have now reached a precipitating point in Tamil

politics, and it is obvious that the time has come for even those skeletal outer remains of the Dravidian parties to disappear.

THE FADING AWAY OF THE DRAVIDIAN IDEAL

The death of Jayalalithaa has marked a sharp weakening of the remaining vestiges of the ideology of a separate Dravidian identity and a turning point in Tamil politics. The drama that played out between OPS and Sasikala and the subsequent control of the AIADMK by Sasikala's nephew, Dinakaran, spells the end of AIADMK. Parallel to this, in DMK too, the time of Karunanidhi, the only remaining veteran and ideological leader of the Dravidian ideal, is now over. As his heir, MK Stalin, takes charge, it is apparent that DMK has also been reduced to petty politics.

Both the Dravidian parties, as already charted above, were already abject failures, but the difference now is that the reality has come out in front of the people. For years, there was goonda raj, and, in the name of sham equality and liberty and lip service to their Dravidian ideology, both the parties were promoting caste dominance of all intermediate castes – Thevars, Gounders etc. – instead of the Dalits. Tamil Nadu, much like Kerala, had become a state where fear reigned, and in the name of democracy, people could only choose between DMK and AIADMK.

But now, with AIADMK in disarray and DMK with a weak leader, both these parties will be reduced to the status of their corrupt regional party counterparts in other states, like UP, Bihar etc. Further, if BJP manages to take advantage of the present instability – which it is poised to do, the Congress never had a chance – then the political landscape will change even more rapidly. As it is, people are already voicing their disgust with present Dravidian parties. The Aryan-Dravidian ideological divide has long ceased to matter and the caste calculus in Tamil Nadu remains as multifarious and complex as in any other state. So there are good chances that Dalits may veer towards the BJP.

If this happens, as has been anticipated in the post-Jayalalithaa

period, then there would be real chances of politics of Tamil Nadu becoming more progressive and competitive. With political change, real social changes will follow more rapidly. For, by now, the cases of both Kerala (with its status as a haven for Islamic terrorists and primitive political violence by the ruling Left) and Tamil Nadu suffice to show the utter futility of our so-called economic and human development theories and data. People are searching now for a real alternative; as, for far too long, they have lived in a system that was based on a false idea of democracy. The level of politics in UP might, in fact, be called a little better. With the era of the Dravidian formations and ideas passing away into oblivion, there is now a chance to see some real changes in the state.

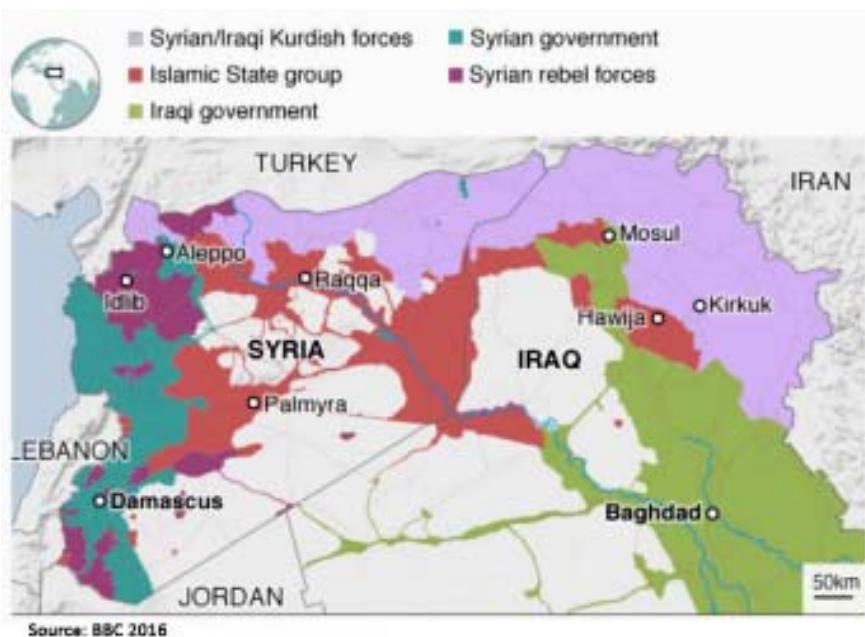
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THE ENDLESS CRISIS IN SYRIA

The situation in Syria has only grown from bad to worse since March 2011 as anti-government sentiment has been growing in the country. The initial protests started because of the discontent of the citizens towards a dictatorial form of government but the protests for greater democracy resulted in violent oppression by the ruling government of the country. The protests which were initially peaceful soon turned aggressive as the government heavily retaliated against the protesters. This was followed by defections in the army and by July many army defectors organized the Free Syrian Army.

Between 2007- 2010 the crisis caused by the most severe drought ever recorded in Syria compounded the crisis on the militant front. The drought resulted in a hike in food prices, mounting unemployment and governmental corruption. This period gave rise to widespread increase in poverty and mass unemployment and consequently the initial discontent with the government was more in poverty hit districts and much less in the urban areas.



The situation in Syria worsened when the rebels adopted a radical Islamist ideology.

As the unrest grew in the country, the intervention of the US began, largely in form of airstrikes in Syria to control the fundamental Islamic terrorist factions of the ISIS which had become the face of the rebellion against the Syrian government. The protest movement that started as a voice against dictatorship has inevitably triggered the rise of ISIS in the world.

THE BALANCE OF POWER

With more than 400,000 people dead and approximately 12 million displaced, the Syrian crisis has become the worst humanitarian crisis currently facing the world. With so many people displaced the situation of immigrants has worsened in many countries, especially in Europe, bearing the brunt of this influx. This sudden rise in immigrants has resulted in discontent amongst the citizens of various countries that have now become a haven for these immigrants.

The Assad family, which has ruled over Syria since 1970, has established strong alliances with many countries. Russia continues to provide weaponry to the Assad government and is of the view that external interference is not suitable for Syria and that only its citizens should decide the viability of the Assad government. Russia supports the Syrian regime due to its past history with the country in terms of trade and military interests and most importantly its access to the Tartus port that is a major Russian naval facility in the Mediterranean. Apart from Russia, the Syrian government also has support from Iran and some support from Iraq and China.

For Iran – one of the key players – the main interest in a stable Assad regime lies in the fact that it is a Shia-Alawite government ruling the Sunnis. Therefore, Iran, also being a Shia country, provides subsidized weapons and military advisers to the Assad regime. Syria is also the main transit point for Iranian weapon shipments to the Lebanese Shia Islamist movement Hezbollah, which is also supporting Assad.

While Turkey was initially against the Syrian government, it made

an about-turn much after the entry of Russia in the conflict in 2015 and after seeing that the Syrian Kurds on the Turkish border were becoming an ever stronger rebel faction, much like the isolated Iraqi Kurds. Turkey's interest lies in the defeat of independent Kurds at any cost. That is why in December 2016, Turkey, along with Iraq and Moscow signed a 'Moscow Declaration' on Syria. This effectively led to Turkey cutting its ties with its own proxies in Syria and also refusing to allow passage to US-funded proxies from the Gulf to re-arm rebel units in northern Syria. It was this new balance of power which allowed Syria to re-capture Aleppo from the rebels and the terrorists, who were really US-funded Gulf proxies.

This sounded the death knell of the legitimate claims of the US-led Western powers to decide the future of Syria, and propelled Russia into a path of acquiring a great power status, displacing the US (helped in part by the discredit and weakness of the US, exposed during the US Presidential elections of 2016).

Thus arrayed on the other side of the divide, the so-called champions of humanitarianism – America, UK, France and the representative of Western interests, the United Nations – have been left out in the cold. The interference of these external powers has only caused the crisis in Syria to worsen, and had it not been for the timely alliance between Russia, Turkey and Iran, Syria would not have been able to reclaim large parts of its land from the ISIS.

THE DOUBLE-SPEAK OF US AND OBAMA

Ever since the Syrian government started cracking down on the rebels, USA's former President, Barack Obama, has been following a strategy of further destabilizing Syria, much like the traditional US policy in Middle-east. Initially, the US targeted the Syrian government for perpetuating atrocities against anti-government rebels and civilians, and started arming the rebel factions. At the same time, the geographic spread of the ISIS also kept on expanding, reaching even beyond Syria. Subsequently, even as rebel factions became indistinguishable from ISIS terrorists, the US continued to arm the

rebels, thereby directly arming the ISIS and waging a war against the sovereign regime of Syria – nothing short, in efforts and intention, of what George Bush did in Iraq. Under the Obama administration, Syria's Assad was commonly referred to as a “war criminal”.¹

If one follows the actual reports on ground from the civilians of Syria and not from Left-liberal pro-Obama Western media, it is easy to get a clear picture of how much the civilians in Syria have started detesting the US. Concrete proof of this came in the form of revelations by a secret ‘fact-finding’ mission that was personally undertaken by US Democrat, Tulsi Gabbard, without prior disclosure to the US establishment, resulting in a massive outcry against her from the lawmakers. In her fact-finding details, she clearly submits that the US is, indeed, arming the ISIS terrorists against the Assad government, prompting her to even table the ‘Stop Arming Terrorists’ bill in the US Congress, which would prohibit the US government from arming and funding “Sunni militant groups working to overthrow the Assad regime, such as the Levant Front, Jabhat Fateh al-Sham [Al-Nusra Front], and al Qaeda.”²

She gives proof of what has already been known for long – that CIA is secretly funding ISIS and Al-Qaeda through countries like Saudi Arabia, Qatar and, formerly, Turkey, enabling these terrorists to establish strongholds in Syria, and pitting the Sunni majority against Assad's Shia Alawite sect.

Gabbard has given the following report, “The CIA has long been supporting a group called Fursan al Haqq, providing them with salaries, weapons and support, including surface to air missiles. This group is cooperating with and fighting alongside an al-Qaeda affiliated group trying to overthrow the Syrian government. The Levant Front is another so-called moderate umbrella group of Syrian opposition fighters. Over the past year, the United States has been working with Turkey to give this group intelligence support and other forms of military assistance. This group has joined forces with al-Qaeda's offshoot group in Syria.”³

It is noteworthy that when the Assad regime re-captured Aleppo, the Western governments and media raised the hype of civilian human rights violations, but when ISIS attacked the city of Palmyra,

they did not speak out against the terrorists, thus exposing the Obama administration's convenient approach to terrorism.

THE CHANGING EQUATIONS

Syria's case, as is now evident, has much wider repercussions and the potential to determine the temporary future world order. All the main actors/powers have had a heavy stake in the Syrian conflict, including the biggest terrorist organization, the ISIS.

For now, Russia has hijacked the discourse. It is telling that the next meeting of the Moscow Declaration will be held in Kazakhstan, and not in Geneva, the UN hub of Western world order, completing the exclusion of the West in deciding the fate of Syria. It is unlikely that Trump – an epitome of weakness, commercialism and frivolity and someone wanting to phase out of all international agreements – will show much backbone in the issue, unless the CIA compellingly throws in its ball in the game. With the fading away of America, UK and France and the rest of Europe will be left without an anchor and forced to follow America's suit, as usual.

Irrespective of international equations, what happens inside Syria is altogether another story. The entire West Asia and North Africa is staring at an endless abyss and a future full of suffering. The Syrian conflict is not just a determining factor of who spins international power equations, but also represents the complete destruction of a sovereign nation-state. Everything inside the country is crumbling. Kidnappings, murder, loot and arson have become the order of the day and violence has become the daily language of common people. If one looks at Syria now, one would never be able to imagine that it ever existed as a civilized country with a social, moral, political and cultural structure in place.

Such destructive results have happened in the past also, but the reasons for the conflicts have been ethnic or something similar. Syria, however, is a case in point of how our so-called liberal machinery has bred monsters. And their existence should be enough for us to question the very machinery and structures and ideas in which we have always reposed our faith.

In this sense, the Syrian conflict is a harbinger of the times to come. It shows that our civilization is fast exhausting the ideas it has glorified, hurtling inevitably towards destruction in all directions. Rising discontent, food, water, livelihood and planetary crises will become the order of the day, leading to both inner rot as well as massive outward destruction of entire countries as is happening in Syria.

CONCLUSION

The changing international order, as seen through power equations in such crises, has now reached a point where we have exhausted all the immediate possibilities that our material progress can possibly put at our disposal. We are fast transitioning to an age where our collective understanding is being shaped not by facts, but increasingly by the collective intuition arising from the national instinct of the race, which has long been buried under the burden of a mechanical international unity. Our world unity so far – based on systems like United Nations and other international regimes and forms of people-to-people exchange across borders – was built on a fundamental selfishness and a principle of commercialized selfish association rather than true brotherhood, taking Matter as its referral point. It was a system which excluded many and under which an oligarchy of powerful nations still struggle to colonize the economically weaker states, through all kinds of obvious and implicit means, including spawning terrorism. The system was false, the spirit was weak or missing, the only saving grace being the mental idea that unity was necessary, ingrained in the civilization after bearing the brunt of two World Wars.

And so, when we were striving for world unification, we got instead a backlash in the form of global Islamic terrorism and a powerless organization of experts in the form of the United Nations. There is an intense sentiment against cultural and cross-border exchange and an increased anti-globalism sentiment. People are blindly reverting to their national identities.

Under the prevalent conditions of the world and given the selfish mindset which governs us, we can only have ‘concert’ in place of unity and that concert must necessarily be imperfect and will die out unless it constantly enlarges and adapts itself. However, this

does not mean that nationalism is the ultimate ideal towards which we are collectively striving. It is, however, a prerequisite to true unity. Unless the true spirit of nationalism is realized, internationalism would remain unfulfilled. Unification, as Sri Aurobindo wrote, is an inevitable necessity. However, this is not the blind, selfish globalization for feeding our vital satisfactions, as is prevalent at present. For, as Sri Aurobindo has written, “an outward basis is not enough; there must grow up an international spirit and outlook, international forms and institutions must appear, perhaps such developments as dual or multilateral citizenship, willed interchange or voluntary fusion of cultures. **Nationalism will have fulfilled itself and lost its militancy and would no longer find these things incompatible with self-preservation and the integrality of its outlook.** A new spirit of oneness will take hold of the human race.”⁴

To first and foremost realize the true spirit of nationalism is the prerequisite to realize such a unity – something in which we had failed, and the impulse is only now fulfilling itself. Instead of realizing the true collective spirit, we had collectively given too much precedence to material science and innovations that endlessly try to satiate our vital and mental formations. As a result, even though we have progressed on the front of mental development, the overall result was a degeneration, as we ended up creating a monstrous, vital machinery based on nothing more than our ego-selves. Now this entire structure is coming crumbling down, as all our panaceas prove ineffective. We can never find a solution till we rise above matter. Otherwise one form of tyranny and mismanagement will simply replace another.

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HISTORY OF INDIA – THE VEDIC AGE (26)

XIII. THE PSYCHOLOGICAL AND THE HISTORICAL BASES FOR THE INTERPRETATION OF THE VEDA

C. SRI AUROBINDO'S DETAILED PSYCHOLOGICAL INTERPRETATION OF THE VEDA

(iii) *The Mystic Meaning Behind the Symbols of the Soma-wine, and the Ghṛta*

“The drinking of the Soma-wine as the means of strength, victory and attainment is one of the pervading figures of the Veda. Indra and the Ashwins are the great Soma-drinkers, but all the gods have their share of the immortalising draught. The Angirases also conquer in the strength of the Soma. Sarama threatens the Panis with the coming of Ayasya and the Navagwa Angirases in the keen intensity of their Soma rapture, *eha gamann āyaya somaṁ ayasyo āgirasō navagvā* (X.108.8). **It is the great force by which men have the power to follow the path of the Truth.** ...It is in the power of the Soma that the hill is broken open, the sons of darkness overthrown. This Soma-wine is the sweetness that comes flowing from the streams of the upper hidden world, it is that which flows in the seven waters, it is that with which the *ghṛta*, the clarified butter of the mystic sacrifice, is instinct; it is the honeyed wave which rises out of the ocean of life. Such images can have only one meaning; **it is the divine delight hidden in all existence which, once manifest, supports all life's crowning activities and is the force that finally immortalises the mortal, the *amṛtam*, ambrosia of the gods.**”¹

“ ‘Indra found the honey stored in the Shining One, the footed and hoofed (wealth) in the pasture of the Cow.’^a The Shining One, *usriy* (also *usr*), is another word which like *go* means both ray and cow and is used as a synonym of *go* in the Veda. We hear constantly of the *ghṛta* or clarified butter stored in the cow, hidden there by the Panis in

^aIII.39.6

three portions according to Vamadeva; but it is sometimes the honeyed *ghṛta* and sometimes simply the honey, *madhumad ghṛtam* and *madhu*. We have seen how closely the yield of the cow, the *ghṛta*, and the yield of the Soma plant are connected in other hymns and now that we know definitely what is meant by the Cow, this strange and incongruous connection becomes clear and simple enough. ***Ghṛta* also means shining, it is the shining yield of the shining cow; it is the formed light of conscious knowledge in the mentality which is stored in the illumined consciousness** and it is liberated by the liberation of the Cow: Soma is the delight, beatitude, Ananda inseparable from the illumined state of the being; and as **there are, according to the Veda, three planes of mentality in us**, so there are three portions of the *ghṛta* dependent on the three gods Surya, Indra and Soma, and the Soma also is offered in three parts, on the three levels of the hill, *trīṇi śānuṇi*. We may hazard the conjecture, having regard to the nature of the three gods, that **Soma releases the divine light from the sense mentality, Indra from the dynamic mentality, Surya from the pure reflective mentality.**"²

(iv) The General and the Detailed Sense of the Veda that Emerges by Giving Deeper Meaning to the Vedic Legends and Symbols

After a detailed discussion of the mystic meanings behind various Vedic symbols and the Angiras legend, Sri Aurobindo writes, "Once we have the key to the meaning of the Cows, the Sun, the Honey-Wine, all the circumstances of the Angiras legend and the action of the Fathers, which are such an incongruous patchwork in the ritualistic or naturalistic and so hopelessly impossible in the historical or Arya-Dravidian interpretation of the hymns, become on the contrary perfectly clear and connected and each throws light on the other. We understand each hymn in its entirety and in relation to other hymns; each isolated line, each passage, each scattered reference in the Vedas falls inevitably and harmoniously into a common whole. We know, here, how the Honey, the Bliss can be said to be stored in the Cow, the shining Light of the Truth; what is the connection of the honey-bearing

Cow with the Sun, lord and origin of that Light; why the discovery of the Sun dwelling in the darkness is connected with the conquest or recovery of the cows of the Panis by the Angirases; why it is called the discovery of that Truth; what is meant by the footed and hoofed wealth and the field or pasture of the Cow. We begin to see what is the cave of the Panis and why that which is hidden in the lair of Vala is said also to be hidden in the waters released by Indra from the hold of Vritra, the seven rivers possessed by the seven-headed heaven-conquering thought of Ayasya; why the rescue of the sun out of the cave, the separation or choosing of the light out of the darkness is said to be done by an all-discerning knowledge; who are Dakshina and Sarama and what is meant by Indra holding the hoofed wealth in his right hand.^a And in arriving at these conclusions we have not to wrest the sense of words, to interpret the same fixed term by different renderings according to our convenience of the moment or to render differently the same phrase or line in different hymns, or to make incoherence a standard of right interpretation; on the contrary, the greater the fidelity to word and form of the Riks, the more conspicuously the general and the detailed sense of the Veda emerge in a constant clearness and fullness.”³

(v) The Great Achievement of the Human Fathers and the Seven Divine Seers According to the Veda

“In order to hold clearly in our minds at the start what that great achievement was we may put before ourselves the clear and sufficient formulas in which Parashara Shaktya expresses them. ‘Our fathers broke open the firm and strong places by their words, yea, the Angirases

^a“The right and left hand of Indra are his two powers of action in knowledge; ...and they correspond to his two perceptive powers, his two bright horses, harṣas which are described as suneyed, sṛṣṭakṣas and as vision-powers of the Sun, sṛṣṭasya ketu. Dakshina presides over the right-hand power, dakṣiṇ, and therefore we have the collocation dakṣiṇe dakṣiṇvṛtṣṇ. It is this discernment which presides over the right action of the sacrifice and the right distribution of the offerings and it is this which enables Indra to hold the herded wealth of the Panis securely, in his right hand.”⁴

broke open the hill by their cry^a; they made in us the path to the great heaven; they found the Day and Swar and vision and the luminous Cows,' *cakrur divo bhato gatum asme, aha svar vividu ketum usr*, (I.71.2). This path, he tells us, is the path which leads to immortality; 'they who entered into all things that bear right fruit formed a path towards the immortality; earth stood wide for them by the greatness and by the Great Ones, the mother Aditi with her sons came (or, manifested herself) for the upholding' (I.72.9). That is to say, the physical being visited by the greatness of the infinite planes above and by the power of the great godheads who reign on those planes breaks its limits, opens out to the Light and is upheld in its new wideness by the infinite Consciousness, mother Aditi, and her sons, the divine Powers of the supreme Deva. This is the Vedic immortality.

The means of this finding and expanding are also very succinctly stated by Parashara in his mystic, but still clear and impressive style. 'They held the truth, they enriched its thought; then indeed, aspiring souls (*arya*), they, holding it in thought, bore it diffused in all their being," *dadhann ta dhanayann asya dhrim, id id aryo didhvo vibhr*, (I.71.3). The image in *vibhr* suggests the upholding of the thought of the Truth in all the principles of our being or, to put it in the ordinary Vedic image, the seven-headed thought in all the seven waters, *apsu dhiya dadhu*, as we have seen it elsewhere expressed in almost identical language; this is shown by the image that immediately follows, – 'the doers of the work go towards the unthirsting (waters) which increase the divine births by the satisfaction of delight,' *atyant apaso yanti acch, devnjanma prayas vardhayant*. The sevenfold Truth-consciousness in the satisfied sevenfold Truth-being increasing the divine births in us by the satisfaction of the soul's hunger for the Beatitude, this is the growth of immortality. It is the manifestation of that trinity of divine being, light and bliss which the Vedantins afterwards called Sachchidananda.

^a“...this cry is the voice of the higher heaven, the thunder that cries in the lightning-flash of Indra, and the advance of the Angirases on their path is the forward movement of this cry of the heavens...”⁵

The sense of this universal diffusion of Truth and the birth and activity of all the godheads in us assuring a universal and immortal life in place of our present limited mortality is made yet clearer by Parashara in I.68. Agni, the divine Seer-Will, is described as ascending to heaven and unrolling the veil of the nights from all that is stable and all that is mobile, 'when he becomes the one God encompassing all these godheads with the greatness of his being. Then indeed all accept and cleave to the Will (or the Work) when, O godhead, thou art born a living soul from the dryness (i.e. from the material being, the desert, as it is called, unwatered by the streams of the Truth); all enjoy godhead attaining to the truth and the immortality by their movements, *bhajanta vāve devatvaṁ nṁma, ītaṁ sapanto amṛtam evaṁ*. The impulse of the Truth, the thinking of the Truth becomes a universal life (or pervades all the life), and in it all fulfil their workings,' *ītasya preṣṭī tasya dhīr, vāyur vāve apṣi cakruḥ*.

And in order that we may not, haunted by the unfortunate misconstruction of the Veda which European scholarship has imposed on the modern mind, carry with us the idea of the seven earthly rivers of the Punjab into the super-terrestrial achievement of the human forefathers,..."⁶ Sri Aurobindo cites the following illuminating verses from Rishi Parashara in which he tells us about the seven rivers. "The fostering cows of the Truth (*dhenavaḥ*, an image applied to the rivers, while *gṛvaḥ* or *usrṣṣ* expresses the luminous cows of the Sun) nourished him, lowing, with happy udders, enjoyed in heaven; obtaining right thinking as a boon from the supreme (plane) the rivers flowed wide and evenly over the hill,' *ītasya hi dhenavo vāvaṁnṁ, smadḥnṁ pṇpayanta dyubhaktṁ; parāvataṁ sumatiḥ bhikṁamṁ, vi sindhavaṁ samayṁ sasrur adrim*, (I.73.6). And in I.72.8, speaking of them in a phrase which is applied to the rivers in other hymns, he says, 'The seven mighty ones of heaven, placing aright the thought, knowing the Truth, discerned in knowledge the doors of felicity; Sarama found the fastness, the wideness of the luminous cows; thereby the human creature enjoys the bliss,' *svḍhyo divaḥ sapta yahvḥ, rāyo duro vi ītajṁ ajṇan; vidad gavyaṁ saramḥ dḥam rvaḥ, yenṁ nu kaṁ mṇnuḥ bhojate vā*. These are evidently not the

waters of the Punjab, but the rivers of Heaven, the streams of the Truth,^a goddesses like Saraswati, who possess the Truth in knowledge and open by it the doors of the beatitude to the human creature. We see here too what I have already insisted on, that there is a close connection between the finding of the Cows and the outflowing of the Rivers; they are parts of one action, the achievement of the truth and immortality by men, *īta sapanto amītam evaī*.”⁷

Rishi Vamadeva, speaking of the attainment of the human fathers, says, “ ‘Here our human fathers seeking possession of the Truth went forward to it; the bright cows in their covering prison, the good milkers whose pen is in the rock they drove upward (to the Truth), the Dawns answered their call. They rent the hill asunder and made them bright; others all around them declared wide this (Truth) of theirs; drivers of the herds they sang the hymn to the doer of works (Agni), they found the light, they shone in their thoughts (or, they accomplished the work by their thoughts). They with the mind that seeks the light (the cows, *gavyatī manasī*) rent the firm and compact hill that environed the luminous cows; the souls that desire opened by the divine word, *vacasī daivvena*, the firm pen full of the kine.’^b These are the ordinary images of the Angiras legend, but in the next verse Vamadeva uses a still more mystic language. ‘They conceived in mind the first name of the fostering cows, they found the thrice seven supreme (seats) of the Mother; the females of the herd knew that and they followed after it; the ruddy one was manifested by the victorious attainment (or, the splendour) of the cow of Light,’ *te manvata prathamaī nīma dhenos, trī sapta mītu paramī vindan; taj jīnatī abhyantāta vrī, virbhuvad aruī r yāśasī goī*.^c The Mother here is Aditi, the infinite consciousness, who is the Dhenu or fostering Cow with the seven rivers for her sevenfold streaming as well as Go the Cow of Light with the Dawns for her children; the Ruddy One is the divine Dawn and the herd or rays are her dawning illuminations. The first name of the Mother

^a Note that in I.32 Hiranyastupa Angirasa describes the waters released from Vritra as ‘ascending the mind’, *mano ruhī*, and elsewhere they are called the waters that have the knowledge, *Àpo vicetasaī* (I.83.1).

^b IV.1.13-15, ^c IV.1.16

with her thrice seven supreme seats, that which the dawns or mental illuminations know and move towards, must be the name or deity of the supreme Deva, who is infinite being and infinite consciousness and infinite bliss, and the seats are the three divine worlds, called earlier in the hymn the three supreme births of Agni, Satya, Tapas and Jana of the Puranas, which correspond to these three infinities of the Deva and each fulfils in its own way the sevenfold principle of our existence: thus we get the series of thrice seven seats of Aditi manifested in all her glory by the opening out of the Dawn of Truth.^a Thus we see that the achievement of the Light and Truth by the human fathers is also an ascent to the Immortality of the supreme and divine status, to the first name of the all-creating infinite Mother, to her thrice seven supreme degrees of this ascending existence, to the highest levels of the eternal hill (*śāmu, adri*)."⁸

According to Sri Aurobindo, "The fathers are the ancient Rishis who discovered the Way of the Vedic mystics and are supposed to be still spiritually present presiding over the destinies of the race and, like the gods, working in man for his attainment to Immortality. They are the sages who received the strong divine vision, *akāśa*, the Truth-vision by which they were able to find the Cows hidden by the Panis and to pass beyond the bounds of the Rodasi, the mental and physical consciousness, to the Superconscious, the Vast Truth and the Bliss."⁹

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5. *Ibid*, p.185
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^a The same idea is expressed by Medhatithi Kanwa (I.20.7) as the thrice seven ecstasies of the Beatitude, *ratnāni triśaptāni*, or more literally, the ecstasies in their three series of seven, each of which the Ribhus bring out in their separate and complete expression, *ekam ekaṁ suḥastibhiḥ*.

THE GREATNESS OF INDIA AND ITS CULTURE (26)

5. THE GREATNESS OF INDIAN LITERATURE

C. The Persistence and Continuity of the Indian Mind in Its Literary Creation

“The early mind of India in the magnificent youth of the nation, when a fathomless spiritual insight was at work, a subtle intuitive vision and a deep, clear and greatly outlined intellectual and ethical thinking and heroic action and creation which founded and traced the plan and made the permanent structure of her unique culture and civilisation, is represented by four of the supreme productions of her genius, the Veda, the Upanishads and the two vast epics, and each of them is of a kind, a form and an intention not easily paralleled in any other literature. The two first are the visible foundation of her spiritual and religious being, the others a large creative interpretation of her greatest period of life, of the ideas that informed and the ideals that governed it and the figures in which she saw man and Nature and God and the powers of the universe. The Veda gave us the first types and figures of these things as seen and formed by an imaged spiritual intuition and psychological and religious experience; the Upanishads constantly breaking through and beyond form and symbol and image without entirely abandoning them, since always they come in as accompaniment or undertone, reveal in a unique kind of poetry the ultimate and unsurpassable truths of self and God and man and the world and its principles and powers in their most essential, their profoundest and most intimate and their most ample realities, – highest mysteries and clarities vividly seen in an irresistible, an unvalled perception that has got through the intuitive and psychological to the sheer spiritual vision. And after that we have powerful and beautiful developments of the intellect and the life and of ideal, ethical, aesthetic, psychic, emotional and sensuous and physical knowledge and idea and vision and experience of which the epics are the early record and the rest of the literature the

continuation; but the foundation remains the same throughout, and whatever new and often larger types and significant figures replace the old or intervene to add and modify and alter the whole ensemble, are in their essential build and character transmutations and extensions of the original vision and first spiritual experience and never an unconnected departure. **There is a persistence, a continuity of the Indian mind in its literary creation in spite of great changes as consistent as that which we find in painting and sculpture.**"¹

II. THE VEDAS

"At the root of all that we Hindus have done, thought and said through these many thousands of years, behind all we are and seek to be, there lies concealed, the fount of our philosophies, the bedrock of our religions, the kernel of our thought, the explanation of our ethics and society, the summary of our civilisation, the rivet of our nationality, a small body of speech, Veda. From this one seed developing into many forms the multitudinous and magnificent birth called Hinduism draws its inexhaustible existence. Buddhism too with its offshoot, Christianity, flows from the same original source. It has left its stamp on Persia, through Persia on Judaism, through Judaism, Christianity and Sufism on Islam, and through Buddha on Confucianism, and through Christ and mediaeval mysticism, Greek and German philosophy and Sanskrit learning on the thought and civilisation of Europe. There is no part of the world's spirituality, of the world's religion, of the world's thought which would be what it is today, if the Veda had not existed. Of no other body of speech in the world can this be said."

"Since our earliest ages the Veda has been, in the invincible tradition of our race, the bedrock of all our creeds; in this our goddess of veiled and ancient speech we have always persisted in seeing the fruitful mother of all our Indian spirituality. For it is nothing but the simple truth, evident whenever we look below the surface & beyond the details, that every creed, sect, school of philosophy which has had any roots in our Indian temperament or any vitality of survival in our Indian surroundings has been in its secret nature, if not in its

open features, a child of the eternal Vedic inspiration. **All the outbursts of religious life that have helped to maintain or renew through the course of several millenniums the vitality of our race, the eternal richness and fruitfulness of our ancient culture, the fineness and profound sincerity of our undying spiritual attainment and endeavour, were derived, if we trace them to their remote sources, from the word or the substance of the Veda.** All our religious innovators, restorers, systematisers, wittingly or unwittingly, of good will or against their grain, have been stirred to their task by some vibration that reached them from those far-off ages. Our Darshana, Tantra and Purana, our Shaivism, Shaktism and Vaishnavism, our orthodoxy, heresy and heterodoxy, even when they have been the most perfect misunderstandings of each other, have always been imperfect understandings of one Vedic truth. Shankara clasped the head of Vedic truth, Ramanuja embraced its heart; but both the great disputants were dazzled by their adoration of the body of one veiled deity. **Our greatest modern minds are mere tributaries of the old Rishis. This very Shankara who seems to us a giant, had only a fragment of their knowledge. Buddha wandered away on a byepath of their universal kingdom.** In our own day Ramakrishna lived in his being and concretised in his talk, Vivekananda threw out into brilliance of manysided thought and eloquent speech the essence of ancient Veda. The Veda was the beginning of our spiritual knowledge; the Veda will remain its end. These compositions of an unknown antiquity are as the many breasts of the eternal Mother of knowledge from which our succeeding ages have all been fed.”³

“The Vedas are the roots of Indian civilisation and the supreme authority in Indian religion. For three thousand years, by the calculation of European scholars; for a great deal more, in all probability, the faith of this nation, certainly one of the most profound, acute and intellectual in the world, has not left its hold on this cardinal point of belief. Its greatest and most rationalistic minds have never swerved from the national faith. Kapila held to it no less than Shankara[.] The two great revolted intellects, Buddha and Brihaspati,

could not dethrone the Veda or destroy India's spiritual allegiance. **India by an inevitable law of her being casts out, sooner or later[,] everything that is not Vedic.** The Dhammapada has become a Scripture for foreign peoples. Brihaspati's strictures are only remembered as a curiosity of our intellectual history. Religious movements & revolutions have come & gone or left their mark but [a]fter all and through all the Veda remains to us our Rock of the Ages, our eternal foundation.

Yet the most fundamental and important part of this imperishable Scripture, the actual hymns and mantras of the Sanhitas, has long been a sealed book to the Indian mind, learned or unlearned. The other Vedic books are of minor authority or a secondary formation. The Brahmanas are ritual, grammatical & historical treatises on the traditions & ceremonies of Vedic times whose only value – apart from interesting glimpses of ancient life & Vedantic philosophy – lies in their attempt to fix and to interpret symbolically the ritual of Vedic sacrifice. **The Upanishads, mighty as they are, only aspire to bring out, arrange philosophically in the language of later thinking and crown with the supreme name of Brahman the eternal knowledge enshrined in the Vedas. Yet for some two thousand years at least no Indian has really understood the Vedas.** Or if they have been understood, if Sayana holds for us their secret, the reverence of the Indian mind for them becomes a baseless superstition and the idea that the modern Indian religions are Vedic in their substance is convicted of egregious error. For the Vedas Sayana gives us are the mythology of the Adityas, Rudras, Maruts, Vasus, – but these gods of the Veda have long ceased to be worshipped, – or they are a collection of ritual & sacrificial hymns, but the ritual is dead & the sacrifices are no longer offered.

Are we then to conclude that the reverence for the Vedas & the belief in the continued authority of the Vedas, is really no more than an ancient superstition or a tradition which has survived its truth? Those who know the working of the human mind, will be loth to hasten to that conclusion. Great masses of men, great nations, great

civilisations have an instinct in these matters which seldom misleads them. In spite of forgetfulness, through every misstatement, surviving all cessation of precise understanding, something in them still remembers their origin and holds fast to the vital truth of their being. According to the Europeans, there is a historical truth at the basis of the old persistent tradition, but a historical truth only, a truth of origin, not of present actuality. The Vedas are the early roots of Indian religion, of Indian civilisation; but they have for a long time past ceased to be their present foundation or their intellectual substance. It is rather the Upanishads & the Puranas that are the living Scriptures of mediaeval and modern Hinduism. But if, as we contend, the Upanishads & the Puranas only give us in other language, later symbols, altered forms of thought the same religious truths that we find differently stated in the Rigveda, this shifting of the immediate point of derivation will make no real difference. The waters we drink are the same whether drawn at their clear mountain sources or on their banks in the anchorite's forest or from ghats among the faery temples and fantastic domes of some sacred city. The Hindu's belief remains to him unshaken."⁴

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THE WORKING OF POLITICAL MACHINERIES – APPEARANCE AND REALITY

“Constitutions can only disguise facts, they cannot abrogate them: for whatever ideas the form of the constitution may embody, its working is always that of the actually realised forces which can use it with effect. Most governments either have now or have passed through a democratic form, but nowhere yet has there been a real democracy; it has been everywhere the propertied and professional classes and the bourgeoisie who governed in the name of the people.”

– Sri Aurobindo

(Complete Works of Sri Aurobindo, 25, p.400)