

# The Resurgent India

A Monthly National Review

September 2024



*“Let us all work for the Greatness of India.”*

*– The Mother*

Year 15

Issue 6

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September 2024



## SUCCESSFUL FUTURE

(Full of Promise and Joyful Surprises)

*Botanical name: Gaillardia Pulchella*

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

Year 15

Issue 6

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## **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, Vol. 13, pp. 124-25)

# HIGHLIGHTS

## DEVELOPMENTS IN RUSSIA-UKRAINE WAR

Russia-Ukraine war has continued without any significant change in the status-quo. With the US and UK – Ukraine's key western partners – expressing reluctance to allow Ukraine to use long-range weapons to strike deep inside Russian territory, the stalemate has continued. Ukraine's Kursk invasion appears to have been ignored and normalized by Russia, reflecting that the latter accords it little priority, even as Russia continues to aggressively advance further in the eastern Donbas region and occupy more and more strategic villages.

## Contest in Africa

Beyond the European theatre, the consequences of the war took an ugly turn in Mali in Africa, where an attack by al-Qaeda affiliated Tuareg rebels killing scores of Mali armed forces personnel along with Russian Wagner Group mercenaries was linked to Ukraine, as subsequent investigations showed that Ukraine had trained and funded those rebels. This has led to a widespread international condemnation, as Ukraine's actions had targeted the national army of a sovereign country which was not engaged in any past or present hostilities with Ukraine. In recent months, Africa has become an important front in the Russia-Ukraine war, as Kyiv has been working to counter Russian influence in Africa and expand its own by doubling its embassies on the continent and increasing aid. Russia has also been seeking to expand its influence in Africa through its network of Private Military Companies (PMCs) like the Wagner Group and, lately, through the Russian Orthodox Church.

# **Ukraine's Supremacy in Decentralized Drone Warfare**

Russia-Ukraine war has become the world's first integrated drone, digital, and cyber war, and Ukraine's military-industrial complex has significantly grown – while Russia's has declined – during the war, in terms of weapons development. In Russia's war against Ukraine, both sides are using domestic and foreign drones, but Ukraine has a ten-to-one advantage in the number of drones on the front. Horizontal ties between civil society, volunteer groups, a decentralized government, and the military combine to make Ukraine fundamentally different from Russia's vertically organized, authoritarian state and society. Surveillance cameras in shops, offices, and roads are used as intelligence sources on Russian troop movements. Other Ukrainians work alongside foreign volunteers in Ukraine's information technology army, hacking and launching cyber-attacks against Russia, contributing to the “civilianization of the digital battlefield.”

Further, Ukraine's military-industrial complex has grown during the war, with every second piece (41 percent) of ammunition on the front line being Ukrainian-made, up from 18 percent in 2023. Ukraine's production of one million drones a year is higher than any NATO member, including the United States. This shows that Ukraine's reliance on West will progressively reduce if this pace of indigenous technology development is kept up, regardless of the outcome of the long-drawn war.

## **Changes in Russian Nuclear Doctrine**

As Russia becomes increasingly desperate – with its

economy going under and with the country attempting to emulate Iran's sanctions economy model – it has introduced changes in its previous 2020 nuclear doctrine towards the end of September. The new doctrine encompasses the following key changes, although a formal policy document is yet to be released (Jayaprakash, 2024):

First, it will expand the list of states and alliances against which deterrence can be carried out.

Second, a non-nuclear state conducting aggression against Russia with the support of a nuclear state – even using conventional weapons – will be interpreted as a joint attack against Russia. The evolved language clearly sends a message to the United States to not allow Ukraine to use long range weapons deep inside Russia.

Third, the doctrine has reduced the threshold for military attacks inside Russia. The launch of conventional weapons towards the Russian border and crossing into the territory of the Russian Federation is justification for the use of nuclear missiles.

Fourth, while the previous doctrines mentioned Russia calling for nuclear deterrence in defence of an ally, the proposed doctrine explicitly calls for a nuclear response in the event of an attack against Belarus, citing the latter as a party to the treaty establishing the Union State of Russia and Belarus.

Finally, with the release of the doctrine, Putin emphasised the importance of the nuclear triad for the guarantee of Russia's survival and for maintaining the balance of power. A nuclear triad consists of Intercontinental Ballistic Missiles (ICBMs)<sup>1</sup>,

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<sup>1</sup> Long-range missiles launched from land.

Submarine Launched Ballistic Missiles (SLBMs)<sup>2</sup> and Strategic bombers.<sup>3</sup> Presently, US, Russia, China and India are known to possess a nuclear triad, while Israel is suspected to possess one but has not formally disclosed it. A nuclear triad deters an enemy from destroying the nuclear forces in first strike, ensuring that the country can launch a second strike.

## **Ukraine's new 'victory plan':**

Ukrainian President Volodymyr Zelenskyy presented a “victory plan” to the Joe Biden administration and two US presidential candidates. The plan envisages arming Ukraine adequately for negotiating “peace through strength” with Moscow as well as strengthening economic sanctions on Russia. Kyiv has apparently dropped its earlier conditions, namely the eviction of Russian forces from Ukrainian territories, Russian reparations for war damages, and prosecution of war crimes.

Some of the key elements of the plan include:

- Arming Ukraine with advanced weaponry prioritizing long-range missiles, electronic warfare equipment, air defence systems, and artillery shells.
- Allowing Ukraine to strike military targets deep inside Russia with Western-supplied weapons at their maximum range.
- Using Russian frozen assets in the West to support Ukraine's defence against Russia's aggression. Finalizing a political decision in that regard and agreeing on an implementation mechanism.

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<sup>2</sup> Long-range missiles launched from submarines.

<sup>3</sup> Long-range bombers with nuclear missiles.

- A clear promise, ahead of any negotiations, to invite Ukraine to join the North Atlantic Treaty Organization (NATO) “after the end of the war.”
- Some form of Western security guarantees as an interim solution, stronger than the bilateral security agreements recently signed by NATO member states with Ukraine and pending Ukraine’s eventual accession to NATO.
- Calling a second “world peace summit,” this time with Russia’s participation, in November 2024, following up on the first such summit that Switzerland hosted in June 2024 without Russia’s participation

Zelenskyy’s plan aspires to levels of US and European military support that would turn the tide of the war in Ukraine’s favour, even if not regaining the Russian-occupied territories in their entirety. The plan has been motivated by the West’s fatigue and reluctance to ensure Ukraine’s decisive victory in the war, rising pressure in western capitals to negotiate and end to the war and attempts to ensure that Russia joins the peace summit due to be held in December. Relentless Russian attacks on Ukraine’s energy infrastructure with the onset of winter is once again further posing domestic challenges for the country. It is also interesting to note that the Biden administration and the German government are the leading opponents of inviting Ukraine to join NATO.

Zelenskyy’s Victory Plan is designed, in part, to pre-empt outright defeatist proposals from being tabled by western parties and by countries like Brazil and China, with Ukraine accusing the latter two parties of taking Russia’s side and enabling its war. Out of all the existing proposals, Ukraine has found India’s peace proposal – discussed between Modi and Zelenskyy in

New York in September – the most palatable. According to disclosures by Ukrainian officials, Modi was clear in his discussions with Kyiv that – while Ukraine would inevitably need to compromise on some things to end Moscow’s onslaught – any proposals to end the war should not include giving up territory to Russia (Starcevic, 2024). This shows how far Modi has come along in such a short time. Ever since Modi’s Ukraine’s visit, Kyiv has come to view India as its ideal intermediary in dealings with Russia.

## **DEVELOPMENTS IN ISRAEL-HAMAS WAR**

The continuing Israeli offensive in West Asia is fast acquiring the form of a direct confrontation between Israel and Iran, as Israel undertakes momentous attacks to dismantle Iran’s historic and famed ‘forward network’ or ‘Axis of Resistance’ – consisting of Hezbollah, Hamas, Houthis and other associated Iran-backed terrorist militias – across the region. This forward network was established in the aftermath of the Iran-Iraq war of 1980 – which took place after Sunni nations felt threatened by the 1979 Iranian Islamic Revolution – to enable Iran to counter its US-backed Sunni adversaries in the region and establish its influence. Further, a key aim of the forward network was to wage jihad for the elimination of Israel. While some militias in the network were created by Iran, others were co-opted by it.

### **Hezbollah’s Impending Demise**

Hezbollah – the most powerful non-state actor in the world – has formed a key part of Iran’s proxy network. It was directly created by Iran in 1982 in the aftermath of the Israeli invasion of Lebanon, forcing Israel and US-backed forces to withdraw from Lebanon, although a portion of southern Lebanon

continued to be under Israeli control. It was finally freed by Israel in 2000, prompting Hezbollah to declare it as the ‘first Arab victory against the Zionist entity.’ The strength of Hezbollah was built, to a significant extent, under Hasan Nasrallah who had commanded the organization since the 1990s and transformed it to occupy a key place in Lebanese political system. Often, Hezbollah – due to its deep infiltration in society and political system and its functions – was often referred to as a ‘state within state.’ With more than 40,000 trained fighters and access to advanced technology for warfare, this outfit has been regarded as the crown jewel of Iran’s forward network.

It is for this reason that Israeli offensive over the past month resulting in elimination of the key rank and file of Hezbollah has been a significant breakthrough. The element of surprise was also on Israel’s side, as it shifted its major operations from Gaza towards southern Lebanon, adding a new war objective – rehabilitation of Israelis in the northern parts of the country, bordering southern Lebanon which had been facing constant barrage of attacks from Hezbollah for last few months. The operation that Israel undertook to start its new war front was no less significant and has been even hailed by the Indian Army chief publicly. Israel – known for masterminding unique spy operations – had infiltrated the supply chain for producing electronic pagers to be supplied to Hezbollah as far back as nine years ago, implanting those communicative devices with bombs which would explode at a time of Mossad’s choosing.

Nearly a decade later, Israel decided to explode those pagers and walkie talkies, resulting in serious injuries to thousands of Hezbollah members. At a time when Hezbollah and Iran were still reeling from surprise, more explosions of devices occurred

across Lebanon, including mobile phones, solar systems, laptops etc., reflecting the depth of Israeli infiltration in enemy territories. This surprise incapacitation of Hezbollah was immediately followed by Israeli attacks on individual Hezbollah leaders – including the assassination of Hassan Nasrallah in his hide-out – and a comprehensive ground invasion of southern Lebanon. This was Israel's historic fourth invasion of Lebanon, at a time when Hezbollah was still in shock. Nasrallah's death was accompanied by the elimination of the ranks of all top Hezbollah commanders.

The recent events are even more momentous than Israel's daring summer assassination of Hamas's chief on Iranian territory and the elimination of Iranian Revolutionary Guard Corps (IRGC) commanders who were attending meetings with Hezbollah in Lebanon when Israel attacked.

## **Possibilities of an all-out war**

The elimination of Hezbollah's key leaders, especially Nasrallah has, both, infuriated and threatened Iran. The recent Israeli actions have been widely interpreted as an invitation to open warfare, with Israel making its desire for regime change in Iran known publicly. Netanyahu's statement indicating Israeli support for the people of Iran against the regime has propelled Ayatollah Khamenei to go into hiding, fearing Israeli attempt to assassinate him. Iran has also – out of its threat perception and to send a domestic public message – launched a barrage of missiles at Israel, even as Hezbollah resumes its bombardment in Israel's north. While Israel has not yet responded to Iran's missile offensive – which did not have any Israeli casualties – it continues to advance its ground offensive in both southern Lebanon and Gaza.

A key reason for Israeli escalation in the past month, resulting in a near-elimination of Hezbollah is because Israel sensed weakness of its enemy. Israel sensed that both Iran and Hezbollah were wary of an all-out war. This perception was bolstered after Israel tested waters in June-July by attacking Iran's embassy in Syria and killing key Hezbollah and Hamas chiefs and commanders, one on Iranian soil. Despite such daring escalations, all Hezbollah did was fire some 300 short-range missiles, which were easily intercepted by Israel. Iran also did not want an escalation and so held back. It wanted Hezbollah to fight. Hezbollah made its desire for a limited war known to Iran. This made Israel sense a weakness on both sides, enabling it to quickly go for an all-out kill. After all, Israel had been preparing since 2006 for the next opportunity to strike Hezbollah for good. Even as Hezbollah – over the years – was transforming into a conventional military force, Israel was preparing like a militia to take on Hezbollah, thereby putting it at a distinct advantage. Its explosion of Hezbollah's devices are typically tactics used by militias and terrorists themselves, but Israel innovatively adopted these very means to eliminate Hezbollah terrorists.

## **THE CONTINUING GENOCIDE OF HINDUS IN BANGLADESH**

The widespread genocide of Hindus in Bangladesh which had begun immediately in the aftermath of deposition of Sheikh Hasina in a mass uprising is continuing unabated. Despite the clear documentation of this genocide which has, in the recent past, spread even to Buddhist minorities in Chittagong and other hill districts close to India, there continues to be a penchant on the part of self-righteous international

organizations like the United Nations and its agencies as well as the media to turn a blind eye.

One big reason for this is the continuing attempt to whitewash the uprising against Hasina as a students' movement in response to the repressive measures adopted by her to quell the anti-government quota protests. The Western countries and the international organizations and media bankrolled by them have actively spread this propaganda, conveniently masking the fact that the so-called movement had long been hijacked by hardline Islamist elements, such as the opposition Bangladesh National Party (BNP), the Jamaat-e-Islami (JeI) and Hefazat-e-Islam.

## **Jamaat-e-Islami's Terrorism**

The JeI – whose Bangladeshi branch is an offshoot of the original JeI established in Pakistan in 1941 – had been completely weakened by Hasina when its leader, Motiur Rehman Nizami – who had been one of the most powerful figures in the country – had been hanged to death by the Hasina government in 2016. The JeI had become so weak that it could barely mobilize to protest its leader's execution. Nizami was known to belong to the Al Badr militia which had helped the Pakistani Army carry out a gruesome massacre of civilians in Demra during the 1971 liberation movement. During the anti-Hasina protests when the so-called students' movement was being led by prominent organizations like Chhatra Shibir, it should be remembered that Chhatra Shibir is nothing but the youth wing of JeI established in 1954 in the then East Pakistan. It is interesting to note that after facing oblivion with the establishment of Bangladesh under Sheikh Mujib Ur Rehman, the JeI finally successfully reinvented itself as the prime voice

of Muslim majoritarianism and radicalism in Bangladesh during the December 6, 1992, demolition of Babri Masjid in Ayodhya, at a time when Khaleda Zia's BNP had gained power in Bangladesh in 1991. It is also interesting to note that a hardline Islamist faction like JeI could garner such unprecedented support as, under its present leader Shafiqur Rehman, it has, through sophisticated tactics and rhetoric, widely infiltrated coaching centers and liberal universities and used them as fertile breeding grounds for the propagation of its Islamic ideology. Hasina, in failing to anticipate this and ban the JeI on time – she banned it as late as August 2024, barely days before her overthrow – paid a heavy price.

## **Hefazat-e-Islam's Terrorism**

The same goes for the other major radical Islamic outfit in Bangladesh, Hefazat-e-Islam, which was formed in 2010 to advance the cause of protection of Islam and to protest against Hasina's repeal of the Fifth Amendment (passed during the military rule) which had altered the country's secular, socialist character. In 2013, it revealed its true nature during its protests demanding capital punishment for an atheist blogger, among other regressive demands. It was also responsible for hacking a blogger to death in broad public space. Notably, this group came to limelight in 2021 when its members – launching the organization's biggest protest till date – were arrested for widespread disruption and violence in Bangladesh during Narendra Modi's visit, including attacks on Hindu temples.

## **Yunus's Active Legitimation of Minority Persecution**

In the view of the terrorist background of these so-called

students' outfits, it is surprising that the international community, led by western narrative, is supporting such Islamic revival in Bangladesh – a patent security threat to India, as it will strengthen the jihadist network across Bangladesh and Pakistan, and lead to complete decimation of religious minorities in Bangladesh. It is noteworthy that these Islamic terrorist elements in Bangladesh – masquerading as students – have received public legitimacy and recognition like never before under the interim government of 'Noble Laureate' Mohammad Yunus – who also happens to be a close ally of American Democrats and of families like Clintons. Instead of controlling the law-and-order situation in Bangladesh and protecting the minorities and other civilians, one of the first things that the Yunus government did was to lift the ban on JeI. The government was also prompt in granting bail to Jashimuddin Rahmani, the chief of the al-Qaeda-inspired terror outfit, Ansarullah Bangla. Yunus himself also met Haque, the leader of Hefazat who had spearheaded the 2021 anti-Modi protests. His government also freed more than 32 Islamic terrorists lodged in jails. When he travelled to the United Nations summit in America recently, he carried with him and lauded Mahfuz Alam, the leader of banned Islamic terrorist outfit Hizbul Tahrir (banned in many countries, including US and UK), as the 'brain behind the revolution', even as Bill Clinton clapped. This was the clearest admission that the so-called revolution was not a spontaneous student movement as portrayed by western media, but a deliberately masterminded and funded colour revolution to trigger Islamic revival and regime change. Not only this, but Yunus made statements downplaying the attacks on Hindu minorities saying that these attacks were not communal but a fallout of political upheaval due to the Hindu community's traditional support for Hasina's Awami League.

That Yunus was blatantly supported by the West, – led by America which has lost no time in sending its top diplomats to Bangladesh to engage with Yunus and promised him billions of dollars to facilitate Bangladesh’s ‘development’ – has legitimized the Islamist massacre of Hindus in the country. That Islamism has always found the most fertile growing ground in democracy has been well-known, but Bangladesh is the clearest example of this trend, where Islamic forces have historically masked themselves and allied with democratic movements and later taken over the system. Yunus, himself a product of Western democracy and laurels, is a standing example of this trend. The developments in Bangladesh since Yunus took over were infamously lauded by American philanthrope, Alexander Soros, son of George Soros, in a social media post on October 2<sup>nd</sup> (Mukherjee, 2024). Further, the Talibanization of the country was openly backed by Obama and Clintons, the backbone behind the Democrat-led Biden-Harris administration in the US. Yunus is one of the major donors to the Clinton Foundation. According to Wikileaks, even in 2007, Hillary Clinton had exerted pressure on Bangladesh Army to appoint Yunus as the head of interim government.

Not only this, under Yunus, the jihadist outfits and student wings have established an alternative government in the country akin to Iran’s private militia, the Islamic Revolutionary Guard Corps (IRGC), which have established a regime of mob justice where perpetrators enjoy legal immunity. Further, the regime – akin to apartheid – also issued orders in September (from the President’s Office directly) soliciting details of Hindu civil servants working at the level of secretaries and joint secretaries in various government ministries and departments. Despite the hasty rescinding of the order, it led to panic among Hindus

and allegations of blatant religious profiling and official persecution (Mishra, 2024). Further, many Hindus allege receiving threatening calls from Islamists to either offer them protection money or else face death (Arya, 2024). In more recent times, there has been disruption and vandalization of Durga Puja ceremonies in Bangladesh including throwing of firebombs, and precipitating in the theft of the crown of Jeshoreshwari Devi – one of the revered Hindu Shakti Peeths – offered by Modi to the temple during his visit in 2021. Despite the CCTV cameras capturing the identity of the thief and the process of theft and despite India officially raising objections and deploring the ‘systematic desecration of temples’ in the aftermath of attacks on Durga puja pandals, Bangladesh authorities have failed to act.

The worsening situation in Bangladesh is now leading to some hardening of attitude in India. While Modi had raised concerns regarding persecution of minorities in Bangladesh with the US, India is now raising this issue more actively in Indian public sphere too. Tripura and West Bengal have witnessed protests on this issue. In recent times, notably, RSS’s Mohan Bhagwat made a speech saying that Bangladeshi Hindus need help and that it is the duty of Indian government to help them, and further referring to weakness as a crime and calling for the mobilization of Hindus. UP Chief Minister, Yogi Adityanath, likewise stressed the need for Hindus to unite or else face elimination.

# THE GREATNESS OF INDIA AND ITS CULTURE (43)

(Continued from the August 2024 Issue)

## 9. INDIA AND THE WEST

### I. East and West

### II. Life and Society in Europe

### III. Achievements of Europe

### IV. East and West: Mind and Metaphysical Thinking

**“The mind of the European is an Iliad or an Odyssey, fighting rudely but heroically forward, or, full of a rich curiosity, wandering as an accurate and vigorous observer in landlocked seas of thought; the mind of the Asiatic is a Ramayan or a Mahabharat, a gleaming infinity of splendid and inspiring imaginations and idealisms or else an universe of wide moral aspiration and ever varying and newly-grouped masses of thought.**

The mind of the Westerner is a Mediterranean full of small and fertile islands, studded with ports to which the owner, a private merchant, eagerly flees with his merchandise after a little dashing among the billows, and eagerly he disembarks and kisses his dear mother earth; the mind of the Eastern man is an Ocean, and its voyager an adventurer and discoverer, a Columbus sailing for months over an illimitable Ocean out of reach of land, and his ports of visit are few and far between, nor does he carry in his bottoms much merchandise you can traffick in; yet he opens for the trader new horizons, new worlds with new markets.

By his intuitions and divinations he helps to widen the circles the European is always obstinately tracing. The European is essentially scientific, artistic and commercial; the Asiatic is essentially a moralist, pietist and philosopher. Of course the distinction is not rigid or absolute; there is much that is Asiatic in numbers of Europeans, and in particular races, notably the South Germans, the Celt and the Slav; there is much that is European in numbers of Asiatics, and in particular nations, notably the Arabs and the Japanese. But the fundamental divergence in speculative habits is very noticeable, for in the things of the mind the South imposes its law on the whole Continent.”<sup>5</sup>

“European metaphysical thought – even in those thinkers who try to prove or explain the existence and nature of God or of the Absolute – does not in its method and result go beyond the intellect. But the intellect is incapable of knowing the supreme Truth; it can only range about seeking for Truth and catching fragmentary representations of it, not the thing itself, and trying to piece them together. Mind cannot arrive at Truth; it can only make some constructed figure that tries to represent it or a combination of figures. At the end of European thought, therefore, there must always be Agnosticism, declared or implicit. Intellect, if it goes sincerely to its own end, has to return and give this report: ‘I cannot know; there is or at least it seems to me that there may be or even must be Something beyond, some ultimate Reality, but about its truth I can only speculate; it is either unknowable or cannot be known by me.’ Or, if it has received some light on the way from what is beyond it, it can say too: ‘There is perhaps a consciousness beyond Mind, for I seem to catch glimpses of it and even to get intimations from it. If that is in touch with the Beyond or if it is itself the consciousness of the Beyond and you can find some way to reach it, then this Something can be known but not otherwise.’

Any seeking of the supreme Truth through intellect alone must end either in Agnosticism of this kind or else in some intellectual system or mind-constructed formula. There have been hundreds of these systems and formulas and there can be hundreds more, but none can be definitive. Each may have its value for the mind, and different systems with their contrary conclusions can have an equal appeal to intelligences of equal power and competence. All this labour of speculation has its utility in training the human mind and helping to keep before it the idea of Something beyond and Ultimate towards which it must turn. But the intellectual Reason can only point vaguely or feel gropingly towards it or try to indicate partial and even conflicting aspects of its manifestation here; it cannot enter into and know it. As long as we remain in the domain of the intellect only, an impartial pondering over all that has been thought and sought after, a constant throwing up of ideas, of all the possible ideas, and the formation of this or that philosophical belief, opinion or conclusion is all that can be done. This kind of disinterested search after Truth would be the only possible attitude for any wide and plastic intelligence. But any conclusion so arrived at would be only speculative; it could have no spiritual value; it would not give the decisive experience or the spiritual certitude for which the soul is seeking. If the intellect is our highest possible instrument and there is no other means of arriving at supraphysical Truth, then a wise and large Agnosticism must be our ultimate attitude. Things in the manifestation may be known to some degree, but the Supreme and all that is beyond the Mind must remain for ever unknowable.

It is only if there is a greater consciousness beyond Mind and that consciousness is accessible to us that we can know and enter into the ultimate Reality. Intellectual speculation,

logical reasoning as to whether there is or is not such a greater consciousness cannot carry us very far. What we need is a way to get the experience of it, to reach it, enter into it, live in it. If we can get that, intellectual speculation and reasoning must fall necessarily into a very secondary place and even lose their reason for existence. Philosophy, intellectual expression of the Truth may remain, but mainly as a means of expressing this greater discovery and as much of its contents as can at all be expressed in mental terms to those who still live in the mental intelligence.

This, you will see, answers your point about the Western thinkers, Bradley and others, who have arrived through intellectual thinking at the idea of an “Other beyond Thought” or have even, like Bradley, tried to express their conclusions about it in terms that recall some of the expressions in the *Arya*. The idea in itself is not new; it is as old as the Vedas. It was repeated in other forms in Buddhism, Christian Gnosticism, Sufism. Originally, it was not discovered by intellectual speculation, but by the mystics following an inner spiritual discipline. When, somewhere between the seventh and fifth centuries B.C., men began both in the East and West to intellectualise knowledge, this Truth survived in the East; in the West, where the intellect began to be accepted as the sole or highest instrument for the discovery of Truth, it began to fade. But still it has there too tried constantly to return; the Neo-Platonists brought it back, and now, it appears, the Neo-Hegelians and others (e.g., the Russian Ouspensky and one or two German thinkers, I believe) seem to be reaching after it. But still there is a difference.

In the East, especially in India, the metaphysical thinkers have tried, as in the West, to determine the nature of the highest Truth by the intellect. But, in the first place, they have

not given mental thinking the supreme rank as an instrument in the discovery of Truth, but only a secondary status. The first rank has always been given to spiritual intuition and illumination and spiritual experience; an intellectual conclusion that contradicts this supreme authority is held invalid. Secondly, each philosophy has armed itself with a practical way of reaching to the supreme state of consciousness, so that even when one begins with Thought, the aim is to arrive at a consciousness beyond mental thinking. Each philosophical founder (as also those who continued his work or school) has been a metaphysical thinker doubled with a Yogi. Those who were only philosophic intellectuals were respected for their learning but never took rank as truth discoverers. And the philosophies that lacked a sufficiently powerful means of spiritual experience died out and became things of the past because they were not dynamic for spiritual discovery and realisation.

In the West it was just the opposite that came to pass. Thought, intellect, the logical reason came to be regarded more and more as the highest means and even the highest end; in philosophy, Thought is the be-all and the end-all. It is by intellectual thinking and speculation that the truth is to be discovered; even spiritual experience has been summoned to pass the tests of the intellect, if it is to be held valid – just the reverse of the Indian position. Even those who see that mental Thought must be overpassed and admit a supramental “Other”, do not seem to escape from the feeling that it must be through mental Thought, sublimating and transmuting itself, that this other Truth must be reached and made to take the place of the mental limitation and ignorance. And again Western thought has ceased to be dynamic; it has sought after a theory of things, not after realisation. It was still dynamic amongst the ancient Greeks, but for moral and aesthetic rather than spiritual ends.

Later on, it became yet more purely intellectual and academic; it became intellectual speculation only without any practical ways and means for the attainment of the Truth by spiritual experiment, spiritual discovery, a spiritual transformation.... It is the spiritual way, the road that leads beyond the intellectual levels, the passage from the outer being to the inmost Self, which has been lost by the over-intellectuality of the mind of Europe.”<sup>6</sup>

## **V. The Future: The Healing of the Division Between Life and Spirit – India and the West**

“The West has made the growth of the intellectual, emotional, vital and material being of man its ideal, but it has left aside the greater possibilities of his spiritual existence. Its highest standards are ideals of progress, of liberty, equality and fraternity, of reason and science, of efficiency of all kinds, of a better political, social and economical state, of the unity and earthly happiness of the race. These are great endeavours, but experiment after experiment has shown that they cannot be realised in their truth by the power of the idea and the sentiment alone: their real truth and practice can only be founded in the spirit. **The West has put its faith in its science and machinery and it is being destroyed by its science and crushed under its mechanical burden. It has not understood that a spiritual change is necessary for the accomplishment of its ideals. The East has the secret of that spiritual change, but it has too long turned its eyes away from the earth. The time has now come to heal the division and to unite life and the spirit.**”<sup>7</sup>

The fundamental difference between the two has been that “...Asia has served predominantly (not exclusively) as a

field for man's spiritual experience and progression, Europe has been rather a workshop for his mental and vital activities. As the cycle progressed, the Eastern continent has more and more converted itself into a storehouse of spiritual energy sometimes active and reaching forward to new development, sometimes conservative and quiescent. Three or four times in history a stream of this energy has poured out upon Europe, but each time Europe has rejected wholly or partially the spiritual substance of the afflatus and used it rather as an impulse to fresh intellectual and material activity and progress.

The first attempt was the filtering of Egyptian, Chaldean and Indian wisdom through the thought of the Greek philosophers from Pythagoras to Plato and the Neo-Platonists; the result was the brilliantly intellectual and unspiritual civilisation of Greece and Rome. But it prepared the way for the second attempt when Buddhism and Vaishnavism filtered through the Semitic temperament entered Europe in the form of Christianity. Christianity came within an ace of spiritualising and even of asceticising the mind of Europe; it was baffled by its own theological deformation in the minds of the Greek fathers of the Church and by the sudden flooding of Europe with a German barbarism whose temperament in its merits no less than in its defects was the very antitype both of the Christian spirit and the Graeco-Roman intellect.

The Islamic invasion of Spain and the southern coast of the Mediterranean – curious as the sole noteworthy example of Asiatic culture using the European method of material and political irruption as opposed to a peaceful invasion by ideas – may be regarded as a third attempt. The result of its meeting with Graecised Christianity was the reawakening of the European mind in feudal and Catholic Europe and the obscure beginnings of modern thought and science.

The fourth and last attempt which is as yet only in its slow initial stage is the quiet entry of Eastern and chiefly of Indian thought into Europe first through the veil of German metaphysics, more latterly by its subtle influence in reawakening the Celtic, Scandinavian and Slavonic idealism, mysticism, religionism, and the direct and open penetration of Buddhism, Theosophy, Vedantism, Bahaism and other Oriental influences in both Europe and America.

On the other hand, there have been two reactions of Europe upon Asia; first, the invasion of Alexander with his aggressive Hellenism which for a time held Western Asia, created echoes and reactions in India and returned through Islamic culture upon mediaeval Europe; secondly, the modern onslaught of commercial, political, scientific Europe upon the moral, artistic and spiritual cultures of the East.

The new features of this mutual interpenetration are, first, that the two attacks have synchronised and, secondly, that they have encountered in each case the extreme exaggeration of their opposites. Intellectual and materialistic Europe found India, the Asia of Asia, the heart of the world's spiritual life, in the last throes of an enormous experiment, the thought of a whole nation concentrated for centuries upon the pure spiritual existence to the exclusion of all real progress in the practical and mental life of the race. The entering stream of Eastern thought found in Europe the beginning of an era which rejected religion, philosophy and psychology, – religion as an emotional delusion, philosophy, the pure essence of the mind, as a barren thought-weaving, – and resolved to devote the whole intellectual faculty of man to a study of the laws of material Nature and of man's bodily, social, economic and political existence and to build thereon a superior civilisation.

That stupendous effort is over; it has not yet frankly declared its bankruptcy, but it is bankrupt. It is sinking in a cataclysm as gigantic and as unnatural as the attempt which gave it birth. On the other hand, the exaggerated spirituality of the Indian effort has also registered a bankruptcy; we have seen how high individuals can rise by it, but we have seen also how low a race can fall which in its eagerness to seek after God ignores His intention in humanity. Both the European and the Indian attempt were admirable, the Indian by its absolute spiritual sincerity, the European by its severe intellectual honesty and ardour for the truth; both have accomplished miracles; but in the end God and Nature have been too strong for the Titanism of the human spirit and for the Titanism of the human intellect.

**The salvation of the human race lies in a more sane and integral development of the possibilities of mankind in the individual and in the community. The safety of Europe has to be sought in the recognition of the spiritual aim of human existence, otherwise she will be crushed by the weight of her own unillumined knowledge and soulless organisation. The safety of Asia lies in the recognition of the material mould and mental conditions in which that aim has to be worked out, otherwise she will sink deeper into the slough of despond of a mental and physical incompetence to deal with the facts of life and the shocks of a rapidly changing movement.** It is not any exchange of forms that is required, but an interchange of regenerating impulses and a happy fusion and harmonising.

The synchronism and mutual interpenetration of the two great currents of human effort at such a crisis in the history of the race is full of hope for the future of humanity, but full also of possible dangers. The hope is the emergence of a new and

better human life founded on a greater knowledge, a pursuit of the new faculties and possibilities opening out before us and a just view of the problem which the individual, the society, the race have to solve. Mankind has been drawn together by the developments of material science and for good or evil its external future is henceforth one; its different parts no longer develop separately and in independence of each other. There opens out at the same time the possibility that by the development and practice of the science and the life of the soul it may be made one in reality and by an internal unity.

The idea by which the enlightenment of Europe has been governed is the passion for the discovery of the Truth and Law that constitutes existence and governs the process of the world, the attempt to develop the life and potentialities of man, his ideals, institutions, organisations by the knowledge of that Law and Truth and the confidence that along this line lies the road of human progress and perfection.

The idea is absolutely just and we accept it entirely; but its application has been erroneous. For the Law and Truth that has to be discovered is not that of the material world – though this is required, nor even of the mental and physical – though this is indispensable, but the Law and Truth of the Spirit on which all the rest depends. For it is the power of the Self of things that expresses itself in their forms and processes.

**The message of the East to the West is a true message, ‘Only by finding himself can man be saved,’ and ‘what shall it profit a man though he gain the whole world, if he lose his own soul?’** The West has heard the message and is seeking out the law and truth of the soul and the evidences of an inner reality greater than the material. The danger is that with her passion for mechanism and her exaggerated intellectuality she may fog herself in an external

and false psychism, such as we see arising in England and America, the homes of the mechanical genius, or in intellectual, unspiritual and therefore erroneous theories of the Absolute, such as have run their course in critical and metaphysical Germany....

**The message the West brings to the East is a true message. Man also is God and it is through his developing manhood that he approaches the godhead; Life also is the Divine, its progressive expansion is the self-expression of the Brahman, and to deny Life is to diminish the Godhead within us.** This is the truth that returns to the East from the West translated into the language of the higher truth the East already possesses; and it is an ancient knowledge. The East also is awaking to the message. The danger is that Asia may accept it in the European form, forget for a time her own law and nature and either copy blindly the West or make a disastrous amalgam of that which she has in its most inferior forms and the crudenesses which are invading her.

The problem of thought therefore is to find out the right idea and the right way of harmony; to restate the ancient and eternal spiritual truth of the Self so that it shall re-embrace, permeate, dominate, transfigure the mental and physical life; to develop the most profound and vital methods of psychological self-discipline and self-development so that the mental and psychical life of man may express the spiritual life through the utmost possible expansion of its own richness, power and complexity; and to seek for the means and motives by which his external life, his society and his institutions may remould themselves progressively in the truth of the spirit and develop towards the utmost possible harmony of individual freedom and social unity.”<sup>8</sup>

**“What then shall be our ideal? Unity for the human race by an inner oneness and not only by an external association of interests; the resurgence of man out of the merely animal and economic life or the merely intellectual and aesthetic into the glories of the spiritual existence; the pouring of the power of the spirit into the physical mould and mental instrument so that man may develop his manhood into that true supermanhood which shall exceed our present state as much as this exceeds the animal state from which science tells us that we have issued. These three are one; for man’s unity and man’s self-transcendence can come only by living in the Spirit.”**<sup>9</sup> (The Greatness of India and Its Culture in the Words of Sri Aurobindo and the Mother, The Resurgent India Trust, 2016, pp. 382-92)

### *References:*

- 5 CWSA 18: 346-47
- 6 CWSA 28: 351-54
- 7 CWSA 13: 509-10
- 8 CWSA 13: 141-46
- 9 CWSA 13: 147

## HINDU-MUSLIM UNITY

“Hindu-Muslim unity should not mean the subjection of the Hindus. Every time the mildness of the Hindu has given way. **The best solution would be to allow the Hindus to organise themselves and the Hindu-Muslim unity would take care of itself, it would automatically solve the problem.** Otherwise, we are lulled into a false sense of satisfaction that we have solved a difficult problem, when in fact we have only shelved it.”

– **Sri Aurobindo**

(Evening Talks with Sri Aurobindo, Recorded by A. B. Purani 2007: P. 301)