



India: the Friend of the World

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Shanti Mantra

Om Dyauh Shaantir-Antarikssam Shaantih
Prthivii Shaantir-Aapah Shaantir-Ossadhayah Shaantih |
Vanaspatayah Shaantir-Vishve-Devaah Shaantir-Brahma Shaantih
Sarvam Shaantih Shaantireva Shaantih Saa Maa Shaantir-Edhi |
Om Shaantih Shaantih Shaantih ||

Shanti Mantra

Om, May there be Peace in Heaven, May there be Peace in the Sky,
May there be Peace in the Earth, May there be Peace in the Water,
May there be Peace in the Plants,
May there be Peace in the Trees, May there be Peace in the Gods in
the various Worlds, May there be Peace in Brahman,
May there be Peace in All, May there be Peace Indeed within Peace,
Giving Me the Peace which Grows within Me,
Om, Peace, Peace, Peace

1. The need for Swaraj

...we advocate the struggle for Swaraj, first, because Liberty is in itself a necessity of national life and therefore worth striving for for its own sake; secondly, because **Liberty is the first indispensable condition of national development intellectual, moral, industrial, political** (we do not say it is the only condition) and therefore worth striving for for India's sake; thirdly, **because in the next great stage of human progress it is not a material but a spiritual, moral and psychical advance that has to be made and for this a free Asia and in Asia a free India must take the lead**, and Liberty is therefore worth striving for for the world's sake. India must have Swaraj in order to live; she must have Swaraj in order to live well and happily; **she must have Swaraj in order to live for the world**, not as a slave for the material and political benefit of a single purse-proud and selfish nation, but as a free people for the spiritual and intellectual benefit of the human race. (572)

2. Beyond Self-Interest

We do not believe that the path of salvation lies in selfishness. If the mass of men around us is miserable, fallen, degraded, how can the seeker after God be indifferent to the condition of his brothers? **Compassion to all creatures is the condition of sainthood, and the perfect Yogin is he who is *sarvabhutahite ratah*, whose mind is full of the will to do good to all creatures.** When a man shuts his heart to the cries of sufferings around him, when he is content that his fellow-men should be sorrowful, oppressed, sacrificed to the greed of others, he is making his own way to salvation full of difficulties and stumbling-blocks. He is forgetting that God is not only in himself but in all these millions. (*Bande Mataram*: 875)

3. Need for Self-Reliance and Make in India

Strength attracts strength; firm and clear-minded courage commands success and respect; strong and straight dealing can dispense with the methods of dissimulation and intrigue. All these are signs of character and it is only character that can give freedom and greatness to nations. (*Karmayogin*: 190)

4. Inability to think – thinking out of the box

It is my belief that the main cause of India's weakness is not subjection, nor poverty, nor a lack of spirituality or religion, **but a diminution of the power of thought, the spread of ignorance in the birthplace of knowledge.** Everywhere I see an inability or unwillingness to think—incapacity of thought or "thoughtphobia". This may have been all right in the mediaeval period, but now this attitude is the sign of a great decline. The mediaeval period was a night, the day of victory for the man of ignorance; in the modern world it is the time of victory for the man of knowledge. **He who can delve into and learn the truth about the world by thinking more, searching more, labouring more, gains more power.** (*Bengali Writings*)

5. India: The Physician of the World

India is the guru of the nations, the physician of the human soul in its profounder maladies; she is destined once more to new-mould the life of the world and restore the peace of the human spirit. But Swaraj is the necessary condition of her work and before she can do the work, she must fulfil the condition. (*Bande Mataram*: 906)

India has become the 'symbolic representation' of all the difficulties of modern mankind. India will be the land of its **resurrection** – the resurrection to a higher and truer life.

The Mother

6. India: A melting pot of cultures and religions / Unity in Diversity/ Interfaith Existence

The nation-idea in India will realise itself, in all its departments, along what may be called federal lines, — **it will be a union of different nationalities, each preserving its own specific elements both of organisation and ideal, each communicating to the others what they lack in either thought or character, and all moving together towards one universal end, both in civic and social life, progressively realising that end along its own historic and traditional lines, and thus indefinitely drawing near to each other, without, for an equally indefinite period, actually losing themselves in any one particular form of that life, whether old or new.** (BM: 169)

7. Indian Knowledge System

India cannot perish, our race cannot become extinct, because among all the divisions of mankind it is to India that is reserved the highest and the most splendid destiny, the most essential to the future of the human race. **It is she who must send forth from herself the future religion of the entire world, the Eternal religion which is to harmonise all religion, science and philosophies and make mankind one soul.** (BM 84)

8. Governance through Dharma and not through rights and duties

Dharma is the Indian conception in which rights and duties lose the artificial antagonism created by a view of the world which makes selfishness the root of action, and regain their deep and eternal unity. Dharma is the basis of democracy which Asia must recognise, for in this lies the distinction between the soul of Asia and the soul of Europe. Through Dharma the Asiatic evolution fulfils itself; this is her secret. (BM: 932)

9. International Cooperation / *Sarve Bhavantu Sukhinah*

If any nation wishes to survive in the modern struggle, if it wishes to recover or maintain Swaraj, it must awaken the people and bring them into the conscious life of the nation, **so that every man may feel that in the nation he lives, with the prosperity of the nation he prospers, in the freedom of the nation he is free.** (*Bande Mataram*:1049)

10. Human Unity based on Spirituality

अयं निजः परो वेति गणना लघु चेतसाम्।

उदारचरितानां तु वसुधैव कुटुम्बकम्॥

Her mission is to point back humanity to the true source of human liberty, human equality, human brotherhood. When man is free in spirit, all other freedom is at his command; for the Free is the Lord who cannot be bound. When he is liberated from delusion, he perceives the divine equality of the world which fulfils itself through love and justice, and this perception transfuses itself into the law of government and society. When he has perceived this divine equality, he is brother to the whole world, and in whatever position he is placed he serves all men as his brothers by the law of love, by the law of justice. When this perception becomes the basis of religion, of philosophy, of social speculation and political aspiration, then will liberty, equality and fraternity take their place in the structure of society and the Satya Yuga return. (BM: 932)

11. Global leadership/ the impact of India

The third dream was a **world-union forming the outer basis of a fairer, brighter and nobler life for all mankind.** That unification of the human world is under way; there is an imperfect initiation organised but struggling against tremendous difficulties. But the momentum is there and it must inevitably increase and conquer. **Here too India has begun to play a prominent part** and, if she can develop that larger statesmanship which is not limited by the present facts and immediate possibilities but looks into the future and brings it nearer, **her presence may make all the difference between a slow and timid and a bold and swift development.** A catastrophe may intervene and interrupt or destroy what is being done, but even then the final result is sure. For unification is a necessity of Nature, an inevitable movement.