

Spiritual History of India

In the Light of Sri Aurobindo

Chapter 1

Introduction

	Voice Over - English
1	The history of Indian civilization is usually narrated in terms of the rise and fall of various political empires.
2	This cyclic process has continuously shaped the geographic boundaries of Indian civilization.
3	Into this ferment were added new cultural streams coming from other civilisations.
4	The Turkish invasion from Central Asia brought in the Islamic culture creating its own political empires in India.
5	While India was struggling to contain and assimilate the Islamic culture and its political processes, the rising powers of European culture were finding their way into India.
6	Eventually European colonisation led to the formation of the British Raj in India.
7	With this colonisation came Scientific Materialism and the Christian missionaries of European culture.
8	This shook the very foundations of Indian civilisation, setting in motion a new awakening.
9	With this awakening came the rebirth of India as a modern Nation State.
10	The post independence era saw the accelerating process of globalisation.
11	And with the arrival of the Internet, the cultural streams from around the world are entering and mixing with the Indian civilisation.
12	At the same time the ideas of the ancient Indian civilization are spreading across the world.
13	The celebration of the International Yoga day is an Indian contribution to the emerging global civilisation.
14	But what is the essential vision and work of India among the global community of nations today?
15	To know this we must be cognisant of the vision and work of the Indian civilisation that had been unfolding over many millennia.
16	Behind the apparently random series of political empire building cycles there is an emerging process of evolving consciousness.

17	Linking them together into a meaningful whole.
18	The evolution of consciousness implies a collective conscious being within a civilisation.
19	This being is going through the process of its birth and growth through generations of people across the empires.
20	A spiritual history must trace and reveal this process.
21	The earliest memories of the Indian civilisation can be traced to the Vedas of the Bronze Age.
22	The Vedic mantras are not a product of reasoning intellect but of Intuition.
23	According to Sri Aurobindo, in India, the reign of Intuition came first before intellectual development.
24	The Vedic mantras are still preserved in its ancient form as an unbroken living continuity.
25	It is in the Vedic experience we can find the birth and childhood of the Indian civilization.
26	The Vedic Rishis had already discovered the Spiritual Reality beyond the material facade.
27	And they had also discovered the process of accelerating their spiritual evolution.
28	This conscious and evolutionary transformation of their own being enabled them to access higher consciousness and its corresponding powers.
29	They laid the seed ideas of the Indian Civilisation.
30	The Vedic Age was followed by a descending movement of consciousness.
31	Which attempted to take up each lower degree of consciousness and link it to the spiritual summit.
32	In this historic process, after the Vedas came the early Upanishads.
33	The Upanishadic Rishis reaffirmed and re-stated the Vedic knowledge but in new forms.
34	They laid the foundations of Vedanta.
35	While their methods were still intuitive their expressions had already become increasingly intellectual.
36	This was the period when the Indian civilization reached its adulthood.
37	This period was followed by the Age of Reason.
38	With the Age of Reason came a great outburst of intellectual development flowering into six systems of philosophy and two great religions.
39	They took spiritual truth as its basis and tried to reach it by the power of the mind's reflective, speculative, logical thought.

40	At the same time the processes of Yoga were developed which spiritualised the thinking mind.
41	This period also saw the birth of two great epics - Ramayana and Mahabharata.
42	Valmiki and Vyasa, the most influential poets of ancient India, took up the essence of the Vedic and Upanishadic experience and recast them into new forms suitable for the Age of Reason.
43	The Gita of Mahabharata brought in a new synthesis of knowledge.
44	The consciousness came down further leading to increasing codification and systematisation of knowledge of that era.
45	As consciousness came down further the emotional and aesthetic being was taken up as the means of spiritual realisation.
46	This gave birth to the Puranic period and Bhakti movements spiritualising the emotional being in the individual through the heart and its emotions.
47	This period saw the birth of temples and deity worship.
48	They revived and restated the ancient truths of the Vedas in terms of devotional poetry.
49	Further descent of consciousness led to the development of Tantra which took up the aspect of power and pleasure and turned them towards spiritualisation.
50	This period saw the proliferation of massive temple architecture and related tantric methods of occult sciences.
51	There was a vast expansion of Indian culture across Asia.
52	As the descending movement continued, the Hathayoga emerged which took up the body and its spiritualisation.
53	This was India's entry into the physical consciousness and the plunge into its subconscious regions.
54	Then began the withdrawal of the Indian civilisation from its outgoing expansion of the previous tantric cycle.
55	The civilisation entered the dreamstate of sleep and its corresponding illusionism.
56	Which denied and neglected the existence of the material reality.
57	It is during this stage of inertia of the inward absorption that the foreign invasions came to India.
58	The powerful force of Materialism that came from the West, shook India out of slumber.
59	The newly awakened India is recovering her true being.
60	The recovery of the old spiritual knowledge and experience in all its splendour, depth and fullness is her first, most essential work;
61	The flowing of this spirituality into new forms of philosophy, literature, art, science and critical knowledge is the second step;

62	An original dealing with modern problems in the light of the Indian spirit and the endeavour to formulate a greater synthesis of a spiritualised society is the third and most difficult work.
63	Indian civilisation's success on these three lines will be the measure of India's contribution to the future of humanity.
64	India has always existed for humanity and not for herself and it is for humanity and not for herself that she must be great.

Chapter 2

Age of Intuition

Vedic Period of Spiritual Self-discovery

1	Main Title - The Age of Intuition - Subtitle: Vedic Period and the Spiritual Self-discovery
2	In India, the most ancient records of spiritual self-discovery can be found in the <i>Vedas</i> .
3	The Vedic seers boldly declared that behind the many forces of Nature worshipped by man, there is One Self, One Being, One Consciousness, One existence.
4	And we are one with that greater Self, immortal and deathless behind the multiplicity of forms.
5	This experiential realisation was accessible to anyone who was willing to embark upon the path of self-discovery.
6	And the seekers who had arrived at such a self-realisation were called the Rishis.
7	They guided the destiny of people, their kings, kingdoms and the growth towards larger empires.
8	They laid the foundations of Indian Culture.
9	But how old are the <i>Vedas</i> ?
10	The orthodox scholars position it around 1500 BCE
11	But the Vedic Rishis speak of themselves as new seers and refer back to their own ancient seers who preceded them and found the path to self-realisation.
12	This makes it difficult to clearly demarcate the time period of the Vedic Age and the antiquity of its systems of knowledge.
13	The Vedic experience was orally transmitted across generations encoded as mantras.
14	Sri Aurobindo refers to this ancient Mantric language as Devabhasha in which the creative power of the Word was central.

15	The Rishis were the discoverers of the Vedic Mantras, they did not intellectually compose them.
16	They discovered the flame of aspiration, the Agni, arising from their innermost depths and gave it utterance in life as Mantras.
17	The rhythmic Words of immense transformative power, an utterance that was one with the innate processes of Nature.
18	This Agni, this flame of aspiration, was not only within themselves, but they saw it everywhere in Nature.
19	Carrying forward a mysterious process of evolution in Nature towards higher ranges of consciousness.
20	Following the ascending path of Agni, they could discover and open to the descending power of Indra, of a divine Mind above.
21	And with it the immense powers of self-transformation.
22	A process that was at once a journey and a battle.
23	Ascending to higher planes of existence and receiving into themselves greater powers of consciousness.
24	Beyond the material Nature, they mapped the seven planes of consciousness.
25	It is in the Vedas we find the earliest references to the Supermind, the Mahas or the Vijnana, or in Sri Aurobindo's modern language, the Truth Consciousness.
26	It was this plane of consciousness that linked the formless oneness above and the world of forms and multiplicity below.
27	It was the dynamic foundation of Oneness and multiplicity of creation held together in a vast harmony of Truth Consciousness.
28	They mapped the ascending pathways to this Sunworld.
29	It was their psycho-spiritual process of self-discovery and self-transformation.
30	A process they referred to as Yajna.
31	A universal process of evolutionary transformation in Nature, at once subjective and objective.
32	Which brought not only spiritual wealth but also material wealth and abundance.
33	Their knowledge was encrypted in the living symbols of their mantric language.
34	Accessible only to those who were psychologically fit to handle the immense powers that it gave them.
35	The Mantras revealed their true meanings and powers only to those who could evolve to become the seers themselves.
36	For the rest of the society these mantras and yajnas remained as a means of gaining material prosperity.
37	It was the age of Intuition in India, the age of mysteries, the earliest dawn of spiritual awakening and evolutionary transformation of human nature.

Upanishads

1	In course of time, already by 800 BCE, the original Vedic knowledge was largely lost.
2	The outer forms of yajna which grew in complexity of symbols and rituals veiled the deeper spiritual knowledge.
3	We can see that Yaska, the ancient lexicographer who lived before Panini, counts more than four hundred antique words of which he did not know the meaning.
4	This loss of Vedic knowledge led to a powerful movement of revival in the form of the <i>Brahmanas</i> and the <i>Upanishads</i> .
5	The <i>Brahmanas</i> focused on conservation of the forms of Vedic yajna
6	They laboured to fix and preserve every detail of the Vedic ceremony, the conditions of their material effectuality and purpose of their different parts and movements.
7	On the other hand, the <i>Upanishads</i> sought the revelation of the soul of Veda.
8	They sought to recover the lost or waning knowledge by meditation and spiritual experience.
9	They were seekers of a higher than verbal truth and used words merely as suggestions for the illumination towards which they were striving.
10	The Vedic Word was a seed of thought and vision by which they recovered old truths in new forms.
11	What they found, they expressed in other terms more intelligible to the age in which they lived.
12	Thus the eternal knowledge enshrined in the <i>Vedas</i> was brought forth and restated as the knowledge of Brahman, the central idea of the <i>Upanishads</i> .
13	Their real work was to found Vedanta rather than to interpret the Veda.
14	The word Vedanta is nowadays often used as if it meant the end of Veda
15	But it means the culmination of the rediscovery of Vedic experience and giving them a new form in a more modern language based on the inner realisations of great Rishis like Yajnavalkya & Janaka.
16	While a large number of <i>Upanishads</i> emerged over many centuries, the ten most ancient <i>Upanishads</i> are considered as the primary source.
17	These primary <i>Upanishads</i> themselves have always been known as the original Vedanta.
18	They are at once the flowering and ending of the great Age of Intuition in India.
19	The Vedantic seers bridged the ancient mystic tradition of the <i>Vedas</i> with the coming age of Reason in India.

20	The immense work done in this period became the firm bedrock and perennial source of inspiration for Indian spirituality.
21	It formed the young soul of Indian culture with a profound spiritual turn that would continuously unfold her mission for the next 2500 years.

Chapter 3

Age of Reason

Intellectual Foundation for a Spiritual Culture

	Voice Over
1	After the Age of Intuition and its profound heights of spiritual realisation, consciousness was on a descending course of evolution.
2	In this downward movement, a reasoning intelligence emerged around 500 BCE onwards.
3	In India as well in Greece and China, the faculty of reason, logic and philosophical methods were replacing the mystical and intuitive methods of the previous cycles.
4	But in India, unlike other cultures, this effort was never dissociated from the spiritual motive of the previous cycles due to the great work done by the Upanishadic seers.
5	It was a birth time and youth of the seeking intellect and, as in Greece, philosophy was the main instrument by which it laboured to solve the problems of life and the world.
6	Science too developed, but it came second, only as an auxiliary power.
7	The ancient mantric language, which Sri Aurobindo referred to as Devabhasha, had already fragmented into many vernaculars.
8	Grammarians like Panini tried to purify and reconstruct the ancient language.
9	This purified and reconstructed form was called Sanskrit. Everything else became known as Prakrit.
10	The algorithmic and generative grammar of Sanskrit provided a solid foundation for developing the linguistic precision required for philosophical enquiry.
11	With it came the <i>Sutra</i> literature, concise and precise logical expressions that were of scientific nature unlike the <i>Vedas</i> and the <i>Upanishads</i> .
12	The original intuitive and integral process and knowledge of the <i>Upanishads</i> fragmented into six major schools of philosophy and epistemology.
13	The fundamental perception, separating, narrowed itself and became the Uttara Mimamsa of Badarayana
14	The discriminative analysis, separating, narrowed itself and became Sankhya of

	Kapila
15	The psychological experimentation, separating, narrowed itself & became Yoga of Patanjali
16	The physical analysis, separating, narrowed itself and became Vaisheshika of Kanada
17	The analysis of discriminative processes, separating, narrowed itself and became Nyaya of Gautama
18	The application in formulas of life-action, separating, narrowed itself extremely & became the Purva Mimansa of Jaimini
19	Each of the six systems arrogated to themselves the status of complete knowledge.
20	Besides them, two major religions were born – Buddhism and Jainism.
21	Systems of knowledge and worldviews differentiated themselves in terms of Vedic and non-Vedic.
22	On a political level, this period saw the attempt of Alexander from Macedonia to invade India.
23	In response to this new threat, with the statesmanship of Chanakya and Chandragupta, the Mauryan empire rose up encompassing most of India.
24	The successive empires that followed protected India from invasions for another 1000 years.
25	Emperor Ashoka of Mauryan dynasty chose Buddhism to be his path and made it his mission to spread the cultural influence of Indian civilisation across South East and North West Asia.
26	Meanwhile the notions of Dharma and Shastra dominated political and social discourse.
27	Two national epics - <i>Ramayana</i> of Valmiki and <i>Mahabharata</i> of Vyasa, took birth covering the entire geographic area of India in its narrative.
28	Both the epics based their stories on ancient legendary kings, and their role in establishing Dharma in the society.
29	The <i>Gita</i> of <i>Mahabharata</i> brought in a whole new synthesis out of the fragmented systems of knowledge.
30	The spiritual wisdom of the <i>Vedas</i> and <i>Upanishads</i> were given a new form accessible to the common man.
31	These two epics were destined to shape the entire civilisation for the coming two millenia.
32	They deeply imprinted the ideal of spiritual purpose and self-realisation in the social life of Indian people.
33	It was a time of massive social construction, not only in terms of large empires but also of philosophies, religions, epics, cosmology, astronomy, medicine, mathematics and social sciences with detailed systematisation and codification.
34	They laid solid intellectual foundations for a deep and rich spiritual culture.

35	They powerfully directed the collective mind of Indian civilisation towards her spiritual mission.
36	This was the time when the soul of India reached her deep maturity and wide creative capacity.

Chapter 4

Age of Devotion

Emotional Foundation for a Spiritual Culture

	Voice Over
1	After the divine childhood of the Vedic period,
2	After the heroic youth of the Upanishadic seers who rediscovered the Vedic experience,
3	After the bright and strong early manhood of the age of Reason,
4	The centre of consciousness of the Indian civilisation shifted further down to the heart.
5	The power of rational intelligence, having matured through the previous centuries, stepped back and gave full play to the emotions and aesthetic sense.
6	This shift found its matured and refined expressions during the Gupta empire bringing forth the Golden Age of the Indian civilisation.
7	It was one of the most opulent and creative periods in Indian history.
8	As part of the ongoing development of reason, the Gupta period saw the birth and growth of Nalanda, the world's first residential university.
9	During its peak, Nalanda housed 2000 teachers and 10,000 students.
10	They flocked to Nalanda from all over India and the neighbouring Asian countries.
11	However, admission to Nalanda was tough and only the intellectual elite could get through.
12	The wider population outside the universities and monasteries were awaiting their spiritual education.
13	As the centre of consciousness had already shifted to the heart, the emotional and aesthetic needs of the civilisation needed to come into focus.
14	The already well developed rational intelligence provided a firm foundation for all forms of arts, music and literature to flourish.
15	The representative poet of the era was Kalidasa, a Sanskrit dramatist and poet.
16	His Sanskrit play, <i>Shakuntala</i> , can be considered as the most perfect and captivating romantic drama in all literature.

17	It was time for the collective emotions of the Indian civilisation to be refined and turned towards divine realisation.
18	This was accomplished through a new form of religious poetry known as <i>Puranas</i> and temple worship.
19	The name Purana means "from ancient times".
20	During the development of the age of Reason, the Gita had already brought forth the powerful role of love and devotion in spiritual realisation.
21	While Vayasa is said to be the initiator of the <i>Puranas</i> , it is during the Gupta period, that Puranic poetry came to the forefront and developed.
22	The seed of devotion sprouted and flourished in the form of eighteen major <i>Puranas</i> over the coming centuries.
23	They used the emotional being as the means of spiritual transformation and spiritualised the emotional level in humankind.
24	Storytelling based on the <i>Puranas</i> , <i>Ramayana</i> and <i>Mahabharata</i> became the perfect means for the spiritual education of the wider population of all classes.
25	This period saw a powerful revival of the Vedic culture.
26	The <i>Puranas</i> retained the essential truths of the Vedas but created new forms of expression.
27	The Vedic Pantheon of Nature gods was replaced by the trinity of Brahma, Vishnu and Shiva and their female consorts.
28	The Vedic house of fire and sacrifice was replaced by temples and deity worship.
29	This period saw the birth and growth of beautiful and ornate temple architecture in India.
30	They appealed to the emotions of the heart and aesthetic delight expressed through sacred sculptures and designs.
31	The deity worship, rituals and ceremonies infused the spiritual ideals into the mass consciousness.
32	The presence of the divine seated in the heart of humanity became a popular understanding.
33	Devotion became a popular method for spiritual realisation.
34	It is during this period, the story of the ten avatars of Vishnu came into prominence.
35	The sequence of Avatars provided an easy framework for the masses to comprehend the notion of spiritual evolution and the manifestation of the Divine in humanity.
36	Buddha was also integrated into the list of avatars.
37	The ancient Vedic and Upanishadic cosmology found a new expression in the form of the seven worlds of Puranic cosmology.
38	This set the foundation for the emergence and growth of Bhakti movement in India orienting the whole civilisation and its emotions towards spiritual realisation.

39	This evolutionary movement continued to flourish through many saints across India over the next millenia.
40	The perfect outcome of this evolution can be found in the philosophy and religion of divine love promulgated by Chaitanya Mahaprabhu.

Chapter 5

Age of Power

Tantric Period

	Voice Over
1	Around 600 CE onwards the centre of consciousness shifted further downward.
2	At the spiritual and religious front this corresponded to emergence of Tantra complementing the Puranas.
3	Tantra brought focus on Shiva and Shakti as the cosmic creative couple.
4	However, the seed idea was already there in the Vedas as Nri and Gna
5	After the Vedic age, it became the Purusha and Prakriti of Sankya philosophy during the age of Reason.
6	By 600 CE these archetypal ideas evolved and got integrated into Shiva and Shakti of Tantra .
7	The union of Shiva and Shakti as the central process of spiritual realisation came to the forefront through Tantra.
8	Once again the ancient wisdom was recast into new forms suitable for the new evolutionary stage of the Indian civilization.
9	They took up the creative power of the life energy to turn it towards the divine realisation.
10	Tantra traced the cosmic creative process arising from <i>Nadabindu</i> , the primal seed sound...
11	They traced the geometry, rhythm and process of the beeja mantras, the seed sounds.
12	It was also the time when Indian Mathematics reached its glorious classical age.
13	Tantrics explored and systematised the processes of creative Energy or Shakti working through Nature.
14	They mapped and organised the knowledge of the chakras and nadis of the subtle body.
15	They developed a process of awakening the kundalini, the divine force asleep in human nature accelerating human evolution.

16	They developed extensive mastery over the occult forces beyond physical Nature.
17	Besides spiritual liberation, they brought in the aspect of cosmic enjoyment as a natural progression in the spiritual evolution of humankind.
18	They synthesised the spiritual relationship between man and woman, humans and Nature.
19	Even the sexual and sensual dimension of life was brought into the fold of spiritualisation.
20	By the 8th century even the Bhakti movements had begun to turn the romantic and sensual energy towards the divine realisation.
21	Over the centuries both Tantra and Purana mixed together and became the most living and enduring movements of the classical age of India.
22	They had the most abiding result in the mind of the people.
23	They opened the general mind of the people to a higher and deeper range of inner truth and experience and feeling.
24	The centuries that followed saw the rise of massive temple architecture across India.
25	By 1000 CE, India's cultural and spiritualising influence was well established across south east Asia.
26	Indian cosmology and systems of knowledge shaped large temples and cultures across Asia.
27	It was the universal nature of India's religions, philosophy, science, art and technology that attracted the Asian neighbours.
28	The Indian universities were sought after by the students from all the neighbouring countries.
29	India's extensive maritime trade became the vessels of cultural transmission.
30	India's spiritual influence spread far and wide.

Chapter 6

Age of the Body

Conquest of the Body Consciousness

	Voice Over
1	After spiritualising the mind.... the emotions....and the dynamic energy...
2	The centre of consciousness of the Indian civilisation shifted further down around 1100 CE.
3	The root chakra, or the mooladhara corresponds to the physical consciousness

	according to Sri Aurobindo.
4	In the long historic process, this shift brought forth the body consciousness and its spiritualisation as the next stage in India's mission.
5	It emerged naturally as a continuation of the ongoing development of Tantra and the knowledge of the chakras.
6	The divinisation of the body became the field of research & mastery for the yogins of India.
7	To accomplish this Hathayoga was developed and systematised based on the ancient wisdom.
8	Yogic asanas and related processes were developed and practised to master the body, its health and longevity for a spiritual life.
9	For a Hathayogin the body is not a mere mass of living matter, but a mystic bridge between the spiritual and the physical being...
10	He does not view it with the eye of the anatomist or physiologist, but describes and explains it in terms of the subtle body behind the material frame.
11	Hathayoga gave to the soul in the physical body the power, the light, the purity, the freedom and the ascending scales of spiritual experience.
12	However, they were not able to discover the true characteristic method and power of spirit in the body that could transform and divinise the body.
13	The methods of Hathayogins were physical, laborious and difficult and demanded most of their time and energy.
14	They had to withdraw from society and the utilisation of the powers gained for the welfare of the world became either impracticable or were extraordinarily restricted.
15	On the other hand, the consciousness of the civilisation was on its further downward movement into the subconscious ranges that were more dull, passive and steeped in inertia.
16	At the same time the philosophy of illusionism was gaining popularity in India...
17	The world was increasingly seen as a dream, an illusion - Maya - to be discarded.
18	The yogins withdrew from society in pursuit of individual solitary salvation.
19	Indian civilisation was steadily falling into a state of inertia and a dream state of sleep.
20	Renunciation of the worldly life became the norm.
21	The civilisation withdrew from its outward expansion and turned into a state of inward absorption.
22	This made possible the Islamic invasions from Central Asia to gain deep inroads into the Indian sub-continent.
23	And India couldn't defend herself from looting and destruction of her temples and universities.
24	By 1500 CE most of India came under foreign rule.

25	The Vijayanagara and Maratha Empires were the last powerful creative outbursts of Indian civilisation sourcing from her ancient stream.
26	However they couldn't prevail against the invasions.
27	The Indian culture became increasingly conservative.
28	Meanwhile Materialism and modern science was rising up in Europe.
29	The rising powers of Europe found their way to India.
30	The British colonisation of India was even more devastating than the Islamic invasions.
31	The British not only looted India's material wealth but also destroyed her economy and the ancient education system.
32	By 1900 India was not only materially poor but also culturally devastated.
33	Instead of conquering and spiritualising the body, the yogins looked at the body as a burden to be discarded in pursuit of the spirit.
34	Spirituality became a withdrawal and rejection of material life.

Chapter 7

India's Rebirth

	Voice Over
1	In the spiritual history of India, the first period was luminous with the discovery of the Spirit by the Vedic rishis.
2	Their keyword was Yajna
3	This was followed by the Upanishadic rishis who rediscovered the Vedic experience but gave it a new form.
4	Their keyword was Brahman
5	The power of Intuition was their means and they laid the spiritual foundation of Indian civilisation.
6	Upon this foundation was built the second period which laid the intellectual and philosophical foundations of Indian culture.
7	It was an age of reason that spiritualised the mind of India. Their keyword was Dharma.
8	Upon this foundation of Dharma was the luxurious flowering of Indian civilisation into elaborate details of an opulent living.
9	This was the third period in which Puranas and Tantra flourished. If Bhakti was the keyword to the Puranas, Shakti was the keyword to Tantra.

10	They spiritualised the emotions, the life-will and the life of sensations of the civilisation.
11	It was the age of devotion and the age of power in India.
12	By this time what began with a small group of rishis had spread to cover the whole civilisation and the wider Asia.
13	The last period saw the attempt to spiritualise the body with the power of Hatha Yoga.
14	However, this still awaits the discovery of the true characteristic method and power of spirit in the body.
15	This period also saw the decline of Indian civilisation under the impact of foreign invasions.
16	The European colonisation was a wake up call upon India.
17	Whatever temporary destruction this impact of European life and culture caused, on the positive side, it led to three needed impulses.
18	It revived the dormant intellectual and critical impulse;
19	It rehabilitated life and awakened the desire of new creation;
20	It put the reviving Indian spirit face to face with novel conditions and ideals and the urgent necessity of understanding, assimilating and conquering them.
21	India's rebirth began with social reformation movements with a spiritual orientation.
22	Poets sourced their inspiration from ancient roots and promoted a new vision of Mother India.
23	Artists gave birth to new forms of the ancient spirit.
24	The ancient spiritual experience was recovered by three spiritual giants from Bengal.
25	Sri Ramakrishna realised in himself all the spiritual wisdom of the ages.
26	Swami Vivekananda's speech at Chicago was the most powerful message to the world that the giant shakti of India was waking up.
27	Sri Aurobindo awakened the will to freedom in India upon a spiritual foundation.
28	He saw that the freedom and rebirth of India was only a step on the way, and that there was a greater role for India in the world.
29	The world was heading for an evolutionary crisis.
30	The human mind had reached a stage in its evolution, it had to go beyond the power of rational intelligence to a greater consciousness.
31	But the ancient wisdom of India was fragmented and scattered into many schools of yoga that were incompatible.
32	Sri Aurobindo recovered the secrets of the Veda through his own spiritual experiences.
33	He mapped the entire spiritual history of India, synthesised its various schools of yoga and gave birth to Integral Yoga.

34	A Yoga for the evolutionary transformation of human nature.
35	He discovered the key to the divinisation of the body, which the hathayogins and trantrics had missed.
36	His integral yoga was in its principle a taking up and summarising and completing of the ancient historic process that had been unfolding in India.
37	It is a yoga that brought together the Spirit and Matter, Individual and collective evolution for a divine life on earth.
38	Sri Aurobindo synthesised the Eastern and Western ideas of evolution and boldly declared that humans are transitional beings, they are not final.
39	Evolution continues and humans will be surpassed...
40	This is the future awaiting humanity.
41	This is an unprecedented adventure of consciousness on earth.
42	And India is destined to play a leading role in this adventure.
43	We do not belong to the past dawns but to the noons of the future.