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"GREAT IS TRUTH AND IT SHALL PREVAIL"

ALTERNATE SATURDAYS

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## SRI AUROBINDO AND THE KOREAN WAR

In the Bombay Weekly, "Blitz", of August 26, Mr. Khwaja Ahmed Abbas who writes the regular feature called "Last Page" put before his readers "An Open Letter to Sri Aurobindo." As the discussion turned on important world-problems and on the fundamentals of the Aurobindonian attitude to them, we sent a reply which appeared in "Blitz" of September 9. The reply was abridged in a few places. This did not impair the main line of argument, but some significant shades of the exposé were lost. We are reproducing the full text below.

Dear Khwaja Ahmed Abbas,

I am commenting on your "Open Letter to Sri Aurobindo" in *Blitz* of August 26, because I feel that in your attitude there is at bottom the sincere puzzlement of one who in his own way has admired Sri Aurobindo and cannot now reconcile with what he considers Sri Aurobindo's greatness the statement got by P.T.I. from the Seer of Pondicherry on the Korean war. You are surprised that so ardent a fighter in his own youth against British imperialism in India, so profound a thinker with a world-view based on a philosophy of integrating the spiritual with the material life and the demands of society with the claims of the individual, so detached and serene and contemplative a mind could declare the war in Korea to be Communism's first move in its plan of world-conquest, stress the necessity of America's taking drastic preventive action from the very outset, even at the risk of a world war, and ask Truman to turn thus the tables on Stalin so that the latter might be forced to yield position after position to him instead of *vice versa*.

Let me make a brief attempt to relieve your genuine pain and to show your resultant indignation to be misguided. But, first of all, let me point out that the world-saving Word which Tagore felt Sri Aurobindo possesses has not at all been, as you imagine, denied by Sri Aurobindo to the waiting world. Quite a series of books has been published under his name; the most recent are *The Life Divine* (946 pages), *The Synthesis of Yoga*, *The Human Cycle*, and *The Ideal of Human Unity*. Three volumes of his Letters on all conceivable subjects from Sachchidananda and Supermind and Krishna's Consciousness to Bernard Shaw and Indo-English Poetry and the Value of Physical Education are on the book-stalls. The Aurobindonian Word is there for all to hear and I do wish you would take the trouble to glance through at least *The Human Cycle* and *The Ideal of Human Unity*, which deal with the issues of man's socio-political development and discuss all the fundamental problems of today. Believe me, there is nothing ivory-towerish about Sri Aurobindo, and his so-called retirement from the world is not an escape, however sublime, but a detachment from the common superficial modes of seeing and judging, a concentrated effort to establish for an all-round regenerative work in the world a new consciousness and a new life.

### Fighter for Freedom and for Humanity's Progress

Your idea that Sri Aurobindo has made hardly any pronouncement on contemporary situations in India is also incorrect. No doubt, he does not issue statement after statement: he speaks only when he feels that an inner call is on him to do so. But in the last few years there have been a few occasions when he has clearly given tongue to his vision. During World War II he published a message to Cripps and urged India to accept Cripps's Proposals as a working basis for at the same time a united fight against Fascism and our own united freedom from British rule. On a back-look, it appears that if Congress had accepted Cripps a new mind would have been created in this country and the post-war partition and its consequent horrors would have been avoided. Indeed, Sri Aurobindo had declared that terrible things would happen if we let surface considerations side-track us from seeing the need of the moment and the fruitful potentialities of what Cripps had proposed. Later, when India became independent, Sri Aurobindo had a fairly long message broadcast, in which he reviewed the whole situation, national and international, at that time and made a pronouncement about partition which is still worth

remembering: "The partition of the country must go,—it is to be hoped by a slackening of tension, by a progressive understanding of the need of peace and concord, by the constant necessity of common and concerted action, even of an instrument of union for that purpose. In this way unity may come about under whatever form—the exact form may have a pragmatic but not fundamental importance. But by whatever means, the division must and will go. For without it the destiny of India might be seriously impaired and even frustrated." He also said: "Asia has arisen and large parts of it have been liberated or are at this moment being liberated; its other still subject parts are moving through whatever struggles towards freedom. Only a little has to be done and that will be done today or tomorrow. There India has her part to play and has begun to play it with an energy and ability which already indicate the measure of her possibilities and the place she can take in the council of the nations."

Surely these are the utterances of a mind wide awake and surely there is no absence here of the fighter for freedom whose voice once filled the whole arena of Indian politics. Nobody who has carefully studied Sri Aurobindo's writings or messages can charge him with any sympathy with Western imperialism or colonialism. And such a charge is quite unthinkable in the light even of his remark, in the same broadcast, about the occurrence of India's Independence Day on his own day of birth: "As a mystic, I take this identification, not as a coincidence or fortuitous accident, but as a sanction and seal of the Divine Power which guides my steps on the work with which I began life. Indeed, almost all the world movements which I hoped to see fulfilled in my lifetime, though at that time they looked like impossible dreams, I can observe on this day either approaching fruition or initiated and on the way to their achievement."

The least we have to grant Sri Aurobindo is that, just as the "retirement" of a dynamic personality like him can never be escapism, so too whatever judgments he may permit to be published cannot be motivated by anything except a high spiritual vision and a profound passion for humanity's progress. How could you forget this and bring yourself to write apropos of his message on Korea: "Pardon my saying so, but this is not the voice of a saint, not the voice of an oracle of God, not the voice of a seeker of divine Peace. This is not the voice of Buddha, not the voice of Christ, not the voice of Gandhi. This is not even the voice of Aurobindo. It is the voice of the State Department in Washington, it is the voice of Wall Street, it is the voice of Churchill and of the most rabid war-mongers of Europe and America."

I wish you had not stooped to this level of suspicion and calumny. The tone of impeachment and the "Beware!" that comes into it on the heels of these unfortunate words are really unworthy of you who, in the first part of your letter, have proved yourself perfectly cognisant of Sri Aurobindo's glorious career and extraordinary eminence as both man and thinker. Perhaps even this sensationalist accusation is not quite divorced from your genuine puzzlement, and only the journalist in you with his eye to rhetorical effect has tripped you into it. I believe that the cause of your puzzlement and indignation is not any anti-Aurobindonian animosity or Communist partizanship but an obsession with the West's past history of imperialism and colonialism, an insufficient appreciation of the facts of Russia's imperialist ambition which cannot even stand a fellow-Communist but non-Stalinist country like Yugoslavia, an ignorance of the basis of Sri Aurobindo's condemnation of the Communist ideology

## SRI AUROBINDO AND THE KOREAN WAR

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and practice and his support to the Western democracies despite all their shortcomings which he is very well aware of and which he has no desire to condone. The best way of opening your eyes is perhaps to quote bits from a letter written by Sri Aurobindo to a disciple at the commencement of the last war and widely publicised at the time.

### Spirituality and War

About the war unleashed by Hitler, he said: "It is not a fight between nations and governments but between two forces, the Divine and the Asuric... What we have to see is on which side men and nations put themselves; if they put themselves on the right side they at once make themselves instruments of the Divine purpose in spite of all defects, errors, wrong movements and actions which are common to human nature and all human collectivities. The victory of one side (the Allies, America, Britain, France) would keep the path open to the evolutionary forces; the victory of the other side would drag back humanity, degrade it horribly and might lead even, at the worst, to its eventual failure as a race, as others in the past evolution failed and perished... What we say is not that the Allies have not done wrong things, but that they stand on the side of the evolutionary forces. I have not said that at random, but on what to me are clear grounds of fact. What you speak of is the dark side. All nations and governments have been that in their dealings with each other,—at least all who had the strength and got the chance. I hope you are not expecting me to believe that there are or have been virtuous governments and unselfish and sinless peoples. But there is the other side also. You are condemning the Allies on grounds that people in the past would have stared at, on the basis of modern ideals of international conduct; looked at like that all have black records. But who created these ideals or did most to create them (liberty, democracy, equality, international justice and the rest)? Well, America, France, England—the present Allied nations. They have all been imperialistic and still bear the burden of their past, but they have also deliberately spread these ideals and spread too the institutions which try to embody them. Whatever the relative worth of these things—they have been a stage, even if a still imperfect stage, of the forward evolution. England has helped certain nations to be free without seeking any personal gain; she has also conceded independence to Egypt and Eire after a struggle, to Iraq without a struggle. She has been moving away steadily, if slowly, from imperialism towards co-operation; the British Commonwealth of England and the Dominions is something unique and unprecedented, a beginning of new things in that direction; she is moving in idea towards a world-union of some kind in which aggression is to be made impossible; her new generation has no longer the old firm belief in mission and empire; she has offered India Dominion independence or even sheer isolated independence, if she wants that,—after the war, with an agreed free constitution to be chosen by Indians themselves.

"All this is what I call evolution in the right direction however slow and imperfect and hesitating it may be. As for America, she has fore-sworn her past imperialistic policies in regard to Central and South America, she has conceded independence to Cuba and the Philippines. Is there a similar trend on the side of the Axis? One has to look at things on all sides, to see them steadily and whole. Once again it is the forces working behind that I have to look at. I don't want to go blind among surface details. The future has to be safeguarded; only then the present troubles and contradictions have a chance to be solved and eliminated.

"The Divine takes men as they are and uses men as His instruments even if they are not flawless in virtue, angelic, holy and pure. If they are of good will, if, to use the Biblical phrase, they are on the Lord's side, that is enough for the work to be done. Even if I knew that the Allies would misuse their victory or bungle the peace or partially spoil the opportunities open to the human world by that victory, I would still put my force behind them. At any rate things could not be one-hundredth part as bad as they would be under Hitler. The ways of the Lord would still be open—to keep them open is what matters. Let us stick to the real, the central fact, the need to remove the peril of black servitude and revived barbarism threatening India and the world, and leave for a later time all side-issues and minor issues or hypothetical problems that would cloud the one all-important tragic issue before us."

It is with a vision and attitude similar to this, and not because of any political bias in America's favour or any prejudice against Soviet Russia's atheism, that Sri Aurobindo puts himself on the side of Truman against Stalin. He is not squeamish on the point of war. All depends on the nature of the war waged. Of course, he would do all to prevent war, especially a world conflict—but not by appeasing the aggressor and not at the cost of values without which peace would be worthless. Whether, in such a view, he has Buddha or Christ or Gandhi behind him is irrelevant. None of them undertook the work that is Sri Aurobindo's. You have yourself said that he is not an ordinary yogi and if you study his writings you will realise that, great as spirituality in the past has been, it has not done what Sri Aurobindo wants or it has perhaps not even attempted the Aurobindonian kind of radical and integral transformation of the world. Ultimately most prophets were for the Beyond while Sri Aurobindo strives to bring the Beyond down to earth-concreteness and make God manifest here and now in a new humanity and a new earth. World-affairs are closely connected with his Yoga and his ideal. Whether

he makes public pronouncements or no, he does not stand aside from the march of the ages as, in a fundamental sense, past spirituality with its asceticism and other-worldliness has done in varying degrees, for all the dynamism it may have shown in certain matters. You are mistaken in saying that the statement on Korea is not the voice even of Sri Aurobindo. It is the same voice that spoke during World War II. And whether it differs or not from Buddha's or Christ's or Gandhi's voice, I know that it is the voice of Sri Rama who did not hesitate to wage a long and bloody war on Ravana and it is the voice of Sri Krishna who, when his efforts for peace had failed, urged Arjuna to fight in the field of Kurukshetra even though the Pandavas to whose ranks he belonged were not all saints.

### Stalinism, Democracy and the Aurobindonian Future

You may, of course, argue that Stalin is not proved to have had anything directly to do with North Korea's attack or that sufficient evidence is not there to demonstrate his ambition to conquer and enslave the world's mind as well as body. But I don't think any non-Communist student of international affairs doubts in his heart that Stalinist Communism is the greatest danger today to civilisation, an all the greater danger than Nazism because a subtle strategy is employed to subvert civilised values by appealing to man's enthusiasm for equality and justice. But what equality and justice in the true sense can there be if the mind of man which is his real manhood is put in chains and all thought steam-rolled into conformity with the Communist Party line and there is not a vestige of political liberty? A Khwaja Ahmed Abbas can castigate the Indian Government or run down the capitalists in what he considers to be a heavy-handed State bolstered up by capitalism, or the editor of *Blitz* can dub Congress raj Fascist and at the same time criticise without fear the Prime Minister himself and call his policy on Korea a betrayal of the cause of freedom. Such things are possible in all the non-Communist democracies. But they are impossible in Stalin's Russia. And equally impossible would be the work there of a Buddha or Christ or even Gandhi, who would have preached in season and out against Dialectical Materialism and the Economic View of History, if not also against giving high-sounding names to the totalitarian tyranny of a small disciplined minority which in Russia substitutes the power of the unorganised capitalists in the countries where the Communist denial of individual freedom does not reign. Much more would the mission of a Sri Aurobindo be baulked of its luminous fulfilment if no force were pitted against the sweep of Communism over Korea and the battle for Light were lost in the very first round by a non-interventionist and dilettante policy by the Americans who took action as soon as the U.N. found North Korea the aggressor and as soon as North Korea refused to withdraw. If Sri Aurobindo—with a vision cleared of egoism and partiality, purified and enlightened by long practice of Yoga—sees here again a conflict essentially between the Divine and the Asuric, it is to his credit that he has boldly spoken out and lifted his voice against the tendency too often found amongst us to let past rancours sway us and to be mazed in superficialities when judging flare-ups like Korea and when weighing the Western democracies against the Russian bloc. You have told Sri Aurobindo that though his disciples may shut out inconvenient visitors like your "Open Letter" from reaching him, History will knock at his door one day. You hardly know the disposition of Sri Aurobindo or of his disciples. The intellect is not a prisoner in Sri Aurobindo's world and your letter will reach him, but the answer to it he has already given in a score of books. As regards History, it is Sri Aurobindo himself who is knocking at its door with his ideal of an integrated humanity embodying a Consciousness more than human by means of his dynamic Yoga to bring about for earth

*What most she needs, what most exceeds her scope,  
A Mind unvisited by illusion's gleams,  
A will expressive of soul's deity,  
A Strength not forced to stumble by its speed,  
A Joy that drags not sorrow for its shade.*

Yours sincerely,  
K. D. SETHNA.

## INDIA'S DELUSIONS ABOUT RED CHINA

Continued on page 3

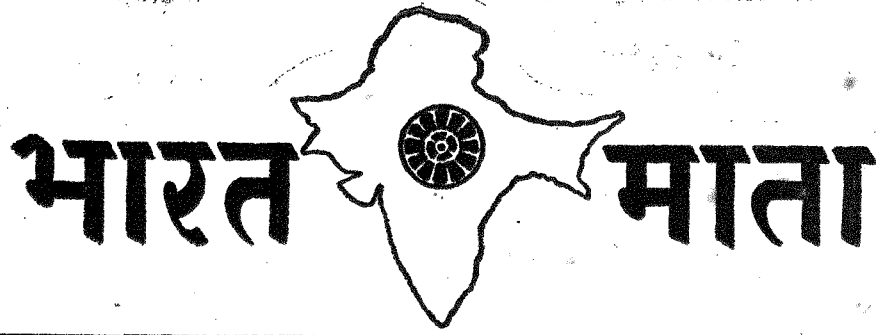
naturally wonders why in other countries of Asia communism can be reconciled with nationalism, while in India the two are antagonistic.

For years the Chinese communists acted exactly as their Indian comrades want to do. Both are equally subservient to a foreign power, and therefore enemies of nationalism. The former have succeeded because the material help of the patrons in unlimited quantity was more easily available to them. Given the same advantage, the latter may also travel "the Chinese way," as their proclaimed intention is.

The Russians raised Mao to his present position, and he can be there only with that powerful patronage. Communism has triumphed in China, and may sweep the whole of Asia, including India, not because in a different part of the world it becomes something different, but because it is backed up by the entire might of Russia. Nationalist race prejudice, poverty and hopelessness of the masses have contributed to the victory of communism, and may do so in other Asiatic countries. But they are auxiliary causes. The power of Russia is the basic sanction behind communism anywhere.

## मातृवाणा

हर एक सजीव प्राणी के लिये यह एक अमूल्य संपद है कि उसने-अपने आपको जानना और अपने-आप पर प्रभुत्व प्राप्त करना सीख लिया है। अपने-आपको जानने का अर्थ है अपनी क्रियाओं और प्रति-क्रियाओं के प्रेरक मनों को जानना, यह



'मदर इंडिया' - हिन्दी पूर्ति : : : सितम्बर, ३० १९५०.

जानना कि अपने अन्दर जो कुछ भी चेष्टा होता है वह कैसे और क्यों होता है। अपने-आप पर प्रभुत्व प्राप्त करने का अर्थ है कि जिस किसी ने जो कुछ करने का निश्चय किया है, वह उसी को करे, केवल उसी को करे और कुछ भी नहीं और आवेगों, कामनाओं या तरंगों की कोई बात न सुनें, न उनका अनुसरण करे।

—श्री माताजी।

सम्पादकीय—

## श्री अरविन्द और कोरियन युद्ध

(प्रसिद्ध अंग्रेजी साप्ताहिक 'बिल्डर' के 'अन्तिम पेज' स्तम्भ में, विख्यात लेखक और पत्रकार श्री ख्वाजा अहमद अब्बास द्वारा श्री अरविन्द को लिखे गये खुले पत्र का उत्तर।)

प्रिय अब्बास साहब,

२६ अगस्त के 'बिल्डर' में श्री अरविन्द के नाम जो खुला पत्र आपने लिखा है, उसी पर एक टिप्पणी मैं किया चाहता हूँ। श्री अरविन्द की चहुँसुखी महानता के प्रति आपने अपने अन्तःकरण की सच्ची श्रद्धा प्रकट की है। दिल्ली सचवाई से प्रेरित होकर ही यह पत्र भी आपने लिखा है। अखबारों में कोरियन युद्ध को लेकर श्री अरविन्द को जो वक्तव्य छपा है, उससे आपको कुछ गलत-फुझी हो गई है। अपनी उसी उलझन से पीड़ित होकर आपने सत्त्व को पाने की निष्ठा से ही पांडोचैरी के दृष्टा को वह खुला पत्र लिखा है। मैं आपके विचारों को भरसक सुलझाने का प्रयत्न यहाँ करूँगा।

आपकी शायद यही देख कर आश्चर्य हुआ है कि अपनी युवावस्था में विश्वी त्रिदिश-शासन के विरुद्ध लड़ने वाला योद्धा, महान दृष्टा, महान योगी, मानव मात्र के कल्याण का उपदेष्टा, सारे जगत का मित्र, महान चिन्तक-दार्शनिक, शान्त, बीतरागी योगी श्री अरविन्द इस युद्ध में पक्ष विशेष का साथ दे रहे हैं और टूटूँ में को रूस के विरुद्ध उभाड़ रहे हैं और साम्यवाद का विरोध कर रहे हैं; यहाँ तक कि तीसरे महायुद्ध की जोखिम उठा कर भी वे टूटूँ में को साम्यवादियों के विरुद्ध जम कर लड़ने को प्रोत्साहित कर रहे हैं।

भाई, आपके दिल की इस सच्ची तकलीफ से मैं आपको मुक्त किया चाहता हूँ। कहना चाहता हूँ कि आपका यह सुस्वा गमल जगह से झरझर है। टैंगोर ने यदि कहा था कि श्री अरविन्द के पास जगत के लिये संदेश है, तो वह बात भूठ नहीं हो गई है। श्री अरविन्द के हजारों पत्रों में लिखे प्रबंधों में वह संदेश जगतके छोरों तक पहुँचा है। कमसे कम उनकी एक पुस्तक 'मानव चक्र' (Human Cycle) पढ़ने का मैं आपसे आग्रह पूर्वक अनुरोध करूँगा। इस पुस्तक में योगी ने मानवजाति के सामाजिक-राजनीतिक विकासपर अपनी गहन अन्तःदृष्टि से प्रकाश डाला है और आज की सारी समस्याओं का एक बुनियादी समाधान प्रस्तुत किया है। विश्वास रखिये, श्री अरविन्द किसी हाथी दाँत के बुज में भ्रम नहीं कर रहे हैं। उनका तथाकथित एकान्तवास जगतसे पालायन नहीं है। कहना होगा कि विश्व की गति-विधियों को देखने और उन पर निर्णय देने के सामान्य तरीकों से ऊपर उठ कर, अपने एकान्त में आत्मा के केंद्र पर आत्मसत्य होकर अनासक्त भाव से वे जगत में एक सर्वथा नवीन जीवन व्यवस्था खाने के लिये मंथन कर रहे हैं।

आपका यह खयाल भी गलत है कि श्री अरविन्द ने भारत की वर्तमान स्थिति पर कभी कोई वक्तव्य ही नहीं दिया। यह सच है कि मामूली राजनीतिक नेताओं की तरह रोज बरोज वे अखबारों में अपने वक्तव्य प्रकाशित नहीं करवाते। जब भीतर से पुकार आती है, तभी वे अपनी बात कहते हैं। दूसरे युद्ध के दिनों में उन्होंने क्रिप्स के नाम एक संदेश दिया था और भारत से क्रिप्स-

प्रस्ताव स्वीकार करने तथा फासिज्म के खिलाफ ब्रिटेन के साथ मिलकर एक संयुक्त मोर्चा कायम करने का आग्रह किया था। पीछे मुड़ कर नज़र डालें तो साफ समझ में आता है कि यदि हमने उनकी बात मानी होती तो आज भारत के विभाजन का यह मनहूस दिन हमें न देखना पड़ता और देश के बटवारे के परिणाम स्वरूप उत्पन्न होने वाले ये भयावह संकट भी टल जाते। भारत के स्वतन्त्र होने पर भी उन्होंने राष्ट्रीय और अन्तर-राष्ट्रीय परिस्थितियों पर प्रकाश डालते हुए एक मार्मिक सन्देश दिया था। उसमें एक याद रखने

जायत आत्मा के भीतर से आ रहा है। सुदूर अतीत में भारतीय राजनीति के आकाश में गुंजने वाली एक महान देश भक्त योद्धा की वाणी से ये वक्तव्य वंचित नहीं हैं। और जिन लोगों ने श्री अरविन्द के लेखों का अच्युत तरह अध्ययन किया है वे जानते हैं कि पारचात्व औपनिवेशिक साम्राज्यवाद के समर्थक तो श्री अरविन्द किसी भी दिन नहीं हो सकते।

श्री अरविन्द जैसी पल-पल प्रगतिशील आत्मा पर पालायन का इन्जाम तो नहीं ही लगाया जा सकता है। उन्होंने यदि बिद्व की गति-विधियों पर कभी भी कुछ कहा है तो उसमें मानवीय प्रगति और उत्थान का एक महत्तर आध्यात्मिक भविष्य-दर्शन ही सामने आया है। इस सत को नजरानदाज करके आप श्री अरविन्द के कोरियन सम्बन्धी वक्तव्य के बारे में यह कहने की भयंकर भूल कैसे कर गये कि "यह एक सन्त की, भगवान

किया है उसके साथ आपके इन पिछले शब्दों का तो जरा भी मेल नहीं बैठता।

यह जो आवेशपूर्ण आरोप आपने श्री अरविन्द पर लगाया है, इसके पीछे भी आपके अन्तर की वही सच्ची उलझन काम कर रही है, और प्रभावोत्पादक अभिव्यक्ति का कायल आपके भीतर का पत्रकार ही इधम-विवेश के लिये जिम्मेवार है। मेरा मानना है कि आपकी यह परेशानी और रोष किसी अरविन्द-विरोधी रज्जुव या साम्यवादी हिमायत का परिणाम नहीं है। इसके पीछे पश्चात्य प्रजा-तंत्रों के पिछले दिनों के औपनिवेशिक साम्राज्यवाद के प्रति आपके मन में बढ़भूक्त गहानि का भाव, और रूस की साम्राज्यवादी महत्वाकांक्षा का ठीक-ठीक अन्दाज न कर पाना, यही दो चीजें काम कर रही हैं। रूसी साम्राज्यवाद और साम्यवाद के विरुद्ध-आसी खतरे का जो एक स्पष्ट दर्शन श्री अरविन्द के सामने है उसी के आधार पर वे साम्यवादी संक्रमण का प्रबल विरोध कर रहे हैं—यह बात शायद आपको नहीं मालूम है। पश्चात्य प्रजातंत्रों की शोषक और साम्राज्यवादी महत्वाकांक्षाओं को भी श्री अरविन्द खूब समझते हैं और इसके बावजूद रूस के मुकाबले जो वे उनका साथ दे रहे हैं, इसके पीछे उनका दिव्य और असुर शक्तियों की गति-विधियों का निश्चयात्मक अन्तःदर्शन है। उनकी दृढ प्रतीति है कि इस समय रूस प्रचलित साम्यवादी आन्दोलन के पीछे असुर शक्ति काम कर रही है। यही कारण है कि वे इतने खुल कर मानवता को इस सत्यानाशी दानवता के विरुद्ध साक्ष्यान कर रहे हैं।

पिछले महायुद्ध के समय भी श्री अरविन्द ने शक्तियों के इसी अन्तःदर्शन के आधार पर स्पष्ट चेतावनी दी थी कि: "यह युद्ध मात्र राष्ट्रों और सरकारों के बीच नहीं है, बल्कि दिव्य और आसुरी शक्तियों के बीच है।... मित्र-राष्ट्रों की विजय भागवदीय विकास के मार्ग को अवरुद्ध नहीं करेगी, इसलिये ब्रिटेन, अमेरिका, फ्रांस आदि प्रजातन्त्रीय राष्ट्रों के सारे दोषों के बावजूद हमारा सहयोग उन्हीं के साथ हो सकता है। हिटलर की विजय मानवता को खींच ले जायगी; वह उसे भयानक पतन के खन्दक में डाल देगी और भागवदीय विकास के महान आयोजन को नष्ट-भ्रष्ट कर देगी..." आदि।

इस बार भी श्री अरविन्द ने इसी सार्वभौम कल्याण के व्यापक दृष्टिकोण से कोरियन युद्ध के सम्बन्ध में अपना वक्तव्य दिया है। अमेरिका और टूटूँ के प्रति कोई विशेष पक्षपात अथवा आसक्ति का भाव रख कर तथा मोनियत नारितकता के प्रति किसी दुःग्रह अथवा विरोध की भावना से प्रेरित होकर उन्होंने अपनी बात नहीं कही है। निश्चय ही विश्व-संघर्ष को रोकने का भरसक प्रयत्न श्री अरविन्द करेंगे; पर आक्रमणकारी को तत्काल के लिये मात्र शान्त करके किसी तरह युद्ध को अटकाये रखने के पक्ष में वे नहीं हैं। वे उन मूल्यों की कीमत पर युद्ध को रोके रखना पसंद नहीं करेंगे जिन मूल्यों के अभाव में कायम होनेवाली शांति निरर्थक और परिणामहीन होती है। इस मानी में बुद्ध, ईसा या गांधी उनके साथ हैं या नहीं, यह उनके निकट अविचारणीय है। श्री अरविन्द ने जिस काम की हाथ में लिया है वह बुद्ध, ईसा या गांधी का असीम नहीं था। अब तक की अध्यात्मिक (शेष पृष्ठ ४ पर)

## माँ जीवन का मूल्य बतादो

क्या अपने जीवन को मैं माँ  
उलझाऊँ जड़ की झलकों में,  
या चेतन की सरल समाधी  
को लाऊँ अपनी पलकों में,  
हे जीवन में द्वैत छा गया,  
इसका सरल उपाय बतादो।

★

हे चेतन जड़ जीवन नर्तित  
किसकी सम वा विशम ताल पर,  
प्रह नक्षत्र सभी आज्ञाते  
नित नियमित नभ रंगमंचपर  
मैं भी सतत विनर्तित प्रतिक्षण  
किस इंगित पर सहज बतादो।

★

इन्द्रवर दित शतदल खिलते  
किसके पादों के अर्चन को  
नभ में शत-शत दीन जलाकर  
रात धावती किस दर्शन को,  
किसके मधुमय पूत परस से  
रौमांचित नभ आज बतादो।

श्री सुरेश्वर सिंह,

'साहित्याचार्य'।

लायक बात उन्होंने यह कही थी कि—“देश का विभाजन दूर होना ही चाहिये—वह होकर ही रहेगा। ऐसा यदि नहीं हुआ तो भारत का भविष्य सदा खतरे में रहेगा।” साथ ही उन्होंने उसमें एक महत्वपूर्ण बात यह भी कही थी कि भारत एक बार फिर एशिया का नेता होकर समस्त भूमण्डल को आत्मा की मूलभूत एकता के सूत्र में बांधने का महान कार्य सम्पन्न करेगा।

निश्चय ही उपरोक्त वक्तव्य इस बात के साक्ष्य हैं कि इनके पीछे बोलने वाली मनीषा एक विशाल

के दूत की, शान्ति के शोधक की, किसी बुद्ध, ईसा का गांधी की वाणी नहीं है, यह श्री अरविन्द की वाणी भी नहीं है। यह वाकिफगटन के स्टेट-डिपार्टमेंट की आवाज है—यह वाल-स्ट्रीट की आवाज है। यह चर्चिल की तथा यूरोप और अमरीका के निहायत बिनौने युद्ध-कोरों की आवाज है।”

काश आप सन्देश और लांछना के इतने निचले धरातल पर न उतर आते। अपने पत्र के आरम्भ में श्री अरविन्द के सर्वतोमुख व्यक्तित्व के गौरव के अनुरूप ही जो अभिन्नन्दन आपने व्यक्त



## पाश्चात्य विचारधारा पर भारतीय प्रभाव

श्री शिशिरकुमार मित्र

[अनु०—श्री नर्मदेश्वर चतुर्वेदी]

(शेषांश)

उपरोक्त उन विद्वानों में से हैं, जिनका विश्वास है कि प्लेटो के 'रिपब्लिक' में व्यक्त विचारों में से कई का उद्गम भारत में है। यूनानियों की एक परम्पराानुसार प्लेटो ने पूर्व की यात्रा की थी। उनके ईरान आने का अनुमान किया जाता है। एक यह भी धारणा है कि वे भारत भी आये थे। माया (प्रकृति) से आत्मा का बन्धन तथा उससे मुक्ति और इसी प्रकार पुनर्जन्म सम्बन्धी उनके विचार स्पष्टतया सांख्य के हैं। हापकिंस का कथन है कि प्लेटो के प्रतिपादित विषय सांख्य के विचारों से भरे पड़े हैं। किन्तु उसे ये पाइथागोरस से मिले हैं। वोल्फे और रथ की उसकी उपमा कठो-पनिषद की उपमा का स्पष्ट प्रतिबिम्ब है। समाज को प्लेटो का चार भागों में विभक्त करना, हिन्दू वर्ण प्रणाली का परिवर्तित रूप है। प्लेटो द्वारा उद्धृत आरफिक जगत की सृष्टि का सिद्धान्त मनु की धर्मशास्त्रिता के सदृश है। रोलिंसन का कथन है कि ये समानताएँ आक्रामिक होने के बहुत निकट हैं। मूलर का कथन है कि प्लेटो और उपनिषदों की भाषा में इतनी समानता है कि कभी कभी आश्चर्य होने लगता है। उल्लिखित पाँक्तियों से हम गार्ब की तरह यह निष्कर्ष निकाल सकते हैं कि यूनानी विचारों का ईरानी माध्यम द्वारा भारत से प्रभावित होना, इसके अतिरिक्त उल्लिखित बौद्धिक विचारों का भारत से यूनान जाना, निर्विवाद रूप से मान्य है।

प्लिनि, स्ट्राबो, टालमी के लेखों और नाम रहित पत्रिका 'पैरोप्लस मेरिस एरिथ्रायी' के सिकन्दरिया में ईसा की प्रथम शताब्दी में प्रकाशन से यह प्रकट है कि भारत और सिकन्दरिया में शताब्दियों तक सांस्कृतिक और व्यापारिक आदान-प्रदान निरन्तर होता रहा है। क्रियापल्लेख 'पेट्री द्वारा मिश्र की प्राचीन राजधानी मेम्फिस में मूर्तियों और अन्य भारतीय स्मारक चिन्हों के अनुसन्धान ने प्रसिद्ध मिश्र-विद्या-विशारद को यह अनुमान करने की प्रेरणा दी है कि ईसा के लगभग पाँच सौ वर्ष पूर्व प्राचीन मिश्र में भारतीय उपनिवेश रहा है। मदाम ब्लवत्स्की का अनुमान है कि मिश्र ने अपने कानून, सामाजिक व्यवस्था, कला और विज्ञान को भारत से प्राप्त किया था। मिश्र और भारतवासियों की जाति प्रथा में समानता थी। हेरोडोटस ने लिखा है कि मिश्रवासियों के कुछ आचार निश्चितरूप से आर्थ जाति के थे। प्लिनि का कथन है कि सीरिया, फिलिस्तीन तथा मिश्र में नास्टिक मता-वलम्बियों के विचार संघे उनके प्रभाव में थे। इनकी प्रकृति-पुरुष की धारणा स्पष्टतया बौद्धवादी थी। ईसा पूर्व की तृतीय शताब्दी के अन्त में विया के महान संरक्षक टॉलमीज की सत्रहवाँया में सिकन्दरिया को अति प्रसिद्ध सांस्कृतिक केन्द्र के रूप में विशेष महत्त्व का स्थान प्राप्त हो गया था। उसने संसार के विभिन्न भागों से विद्वानों को आकर्षित किया था। अशोक द्वारा भेजे गये बौद्धों में से कुछ और ब्राह्मण धर्म-प्रचारक भी इसमें रहे होंगे। वे अपने साथ प्राचीन हिन्दुओं के लोकगीत भी ले गये थे। प्रमाणों से यह प्रकट होता है कि भारतीय विचारों के व्याख्याताओं ने भारतीय ज्ञान को हृदयग्राही बनाकर विभिन्न देशों के समवेत विद्वानों को अत्यधिक प्रभावित करने में भारी सफलता प्राप्त की थी। भारत ने अपनी इन विशिष्ट सन्तानों द्वारा नास्टिक, नव-प्लेटोवादी और प्रारम्भिक ईसाई मत के विकास में अपना उल्लेखनीय हाथ बँटाया था। यह स्वीकार किया जाता है कि नास्टिकवाद का प्रादुर्भाव ईसाई मत और भारतीय विचारों के समन्वय स्वरूप है। नास्टिक विचार के देवताओं तथा आध्यात्मिक क्षेत्रों की अनेकता में औपनिषदिक विचारों की समानता, विशेषतया महायान मत के असंख्य देवताओं या बोधिसत्वों की प्रतिध्वनि आती है। अलेक्जेंडेरियन नाम से प्रसिद्ध विचार में महायान सम्प्रदाय और सांख्य-

दर्शन की बहुत कुछ प्रेरणा है।

अलेक्जेंडेरियन दर्शन के इतिहास में ईसा पूर्व की प्रथम शताब्दी में एक उल्लेखनीय व्यक्ति फीलोका है। फीलोका सम्पर्क भारतीय जिमनोसोफिस्ट्स के साथ था। वह थैरापेटोज और एसेंस बहे जाने वाले बौद्ध संप्रदायों से भी परिचित था। उसके सम्बन्ध में एक यह धारणा है कि वह स्वयं बौद्धमत का सामान्य अनुयायी था। उसने हागस मत का प्रतिपादन किया जो सेण्ट जान के हास्पल द्वारा ईसाईमत में प्रवेश पा गया। भारतीय 'वाक्' (शब्द) में उसके मूल का पता चलता है, जो ऋग्वेद में देवी शक्ति के रूप में जीवधारी ठहराया गया है। ईसा की द्वितीय शताब्दी में अमोनियस सक्कास नामक एक द्वारा अलेक्जेंडेरियन दार्शनिक था। उसके विचारों में भारतीय प्रेरणा की झलक प्रतीत होती है। उसके सम्बन्ध में कहा जाता है कि भारत और विभिन्न देशों के यात्रियों से उसका सीधा आदान प्रदान था। भारतियों से उसके मिलन का ही परिणाम है कि उसे योग का संस्कार मिला। उसका वह विशेषज्ञ हो गया। यह ध्यान देनेकी बात है कि जिन क्रियाओं का उसने अभ्यास किया था, वे उस समय सिकन्दरिया के लिये अज्ञात थीं। मीड का कथन है कि अमोनियस ने अपने समयमें अपनी बुद्धि और ज्ञान की गहरी छाप डाली, उसने 'ईश्वर प्रेरित' (God taught) होने की प्रसिद्धि प्राप्त कर ली, जो सिकन्दरिया में योगी की पक्षी मानी जाती थी।

अमोनियस नवप्लेटोवादी मत के संस्थापक प्लाटीनस का गुरु था। यूरोपीय विचारधारापर उसका प्रभाव प्रसिद्ध है। इस मत के विचारों में से बहुत कुछ भारतसे लिये गये थे। वे प्लाटीनस पर हिन्दुओं के योग और वेदान्त दर्शन के सत्यां के प्रभाव होने का ही परिणाम है। एडमैन का कथन है कि प्लाटीनस की इच्छा थी कि वह भारत जाये। परन्तु उसके बिखरे जीवन-चरित्र में इसका उल्लेख नहीं मिलता कि वह अपनी इच्छापूर्ति कर सका अथवा नहीं। किन्तु इसी विशेषज्ञ की धारणा है कि इसमें कोई संदेह नहीं कि भारतीय रहस्यवादी विचार, विशेषतया वेदान्त मत की गहरी जानकारी उसे थी। इसकी प्राप्ति उसे अपने गुरुसे हुई होगी, जिसका अनुसरण उसने अपने आध्यात्मिक जीवनमें किया। अपने गुरु की ही भांति उसने सात्त्विक जीवन व्यतीत किया, यौगिक क्रियाओंका अभ्यास किया। वह अपना अधिकांश समय ध्यान में ही व्यतीत करता था। वह प्रायः तुरीया तथा आनन्दोल्लास की इन अवस्थाओं को पहुँच जाता था, जो योग दर्शन में उल्लिखित समाधि अवस्था के अनुरूप हैं। उसके सम्प्रदाय का एक सत्य यह था कि पुण्यात्मा ठीक ब्राह्मण या परमात्मा के सदृश है। उपनिषद के साथ-साथ उसने भी घोषित किया कि परम ब्रह्म अनिर्वचनीय है। उसका विश्वमानस और विश्वात्मा क्रमशः वेदान्तके ईश्वर और हिरण्यगर्भ हैं। जिसे उसने 'नेचर' कहा है वह सांख्य की 'प्रकृति' है। कर्मवाद और पुनर्जन्ममें उसका विश्वास था। अपनी मृत्यु के अवसर पर हिन्दू योगी की भांति उसने कहा था कि "अब मैं आत्मा को विश्वात्मा में पुनः मिलाने जा रहा हूँ।" प्लाटीनस के ये शब्द कि हमारा यह कथन कि "वह क्या नहीं है; और हम नहीं कह सकते कि वह क्या है", ऐसा लगता है कि औपनिषदिक 'नेति नेति' की पुनर्कृति मात्र है। प्लाटीनस द्वारा ही गई यह व्याख्या कि संसार किस प्रकार माया, शोक और दुःख में पड़ता है,

गार्ब को सांख्य का प्रभाव जान पड़ता है। संसार किस प्रकार दुःख से पूर्णरूप से निवृत्त हो सकता है, इस सम्बन्ध की उसकी व्याख्या पर भी उसे वही प्रभाव जान पड़ता है जो बौद्धवादी धारणाकी प्रतिध्वनि है। गार्ब का कथन है कि प्लाटीनस के विचारों के भारतीय मूल होने में संदेह नहीं किया जा सकता।

ईसा की तृतीय शताब्दी में प्लाटीनस के शिष्य पोरफिरी की लघुकाय पुस्तकसे (गुटका) पता चलता है कि वह अपने गुरुसे भी संभवतः अधिक आत्मसंयम की भारतीय पद्धतिके प्रति निष्ठावान था भारतीय दार्शनिक विचारों से व्यक्तिगत परिचय प्राप्त करने का उसे सौभाग्य प्राप्त हुआ था। ईसा की तृतीय शताब्दी के आरंभ में प्रसिद्ध बेनीलोनियन नास्टिक गुरु बार्डीसेन्स को इम्राट एन्टोनियस पायसके दरबार में भेजे गये भारतीय राजदूतों द्वारा भारत के सम्बन्ध में प्रामाणिक सूचना प्राप्त हुई थी। उसे अपनी पहुँच द्वारा बार्डीसेन्स से भारत विषयक एक महत्वपूर्ण निबन्ध प्राप्त हुआ था। इसका उद्धरण पोरफिरी द्वारा अभी भी सुरक्षित है, जो बौद्धों और ब्राह्मणों के आचार और जीवन प्रणाली के सम्बन्ध में सुपरिचित जानकारी देता है। पोरफिरीने सांख्य सिद्धान्त के भौतिक एवं आध्यात्मिक जगत के भेद का आलोचनात्मक अध्ययन किया था। परन्तु उसका पशु बलि के निषेध के प्रति जोर और धार्मिक महत्त्व के लिए बलि की भर्त्सना उसके बौद्धवादी पक्षपात को प्रदर्शित करता है।

### भारतीय संस्कृति और ईसाई युग

ईसा की द्वितीय या तृतीय शताब्दी में सिकन्दरिया का क्लीमेंट बौद्धमत से परिचित था। भारत में पदार्पण करने वाले प्रारम्भिक ईसाई धर्म प्रचारकों में से Pantaenus उसका गुरु था। भारत के सम्बन्ध में उसने उससे सुना। सिकन्दरिया में बौद्धों की उपस्थिति की चर्चा वह बारबार करता है। उसका कथन है कि "यूनानियों ने अपना दर्शन असभ्यों (barbarians) से सुराया।" बुद्ध नाम की चर्चा करने वाला वह सर्वप्रथम यूनानी है। सिकन्दरियाके Therapeutae और यूनानी जगत के सुपरिचित फिलिस्तीन के Essenes वास्तव में बौद्ध भिक्षु थे। वे बौद्ध रीतियों का आचरण करते, बौद्धमत का उपदेश देते तथा पाश्चात्य देशों में बौद्ध उपदेश का प्रसार करते थे। Therapeutae शब्द पाली Theraputta का रूपान्तर मात्र है। इसका अर्थ बुद्धपुत्र है। ईसाई इतिहासज्ञ महफी का कथन है कि "ये बौद्ध धर्म प्रचारक ईसा के अग्रवर्ती थे।" शैलिंग तथा शापेनहावर ऐसे दार्शनिक और डीन मैतिल तथा डी मिलमन ऐसे ईसाई विचारक स्वीकार करते हैं कि अशोक के शासनकाल में भारत से आये बौद्ध धर्म प्रचारकों के प्रभाव से Essenes और Therapeutae प्रादुर्भूत हुए थे।

कई विद्वानों द्वारा ईसाई मत के विकास पर बौद्धमत का प्रभाव स्वीकृत हुआ है। बौद्ध जातकों की कथा प्रणाली की प्रतिध्वनि बाइबिल भी दृष्टान्त-युक्त शैली में बतलायी जाती है। विसेंटिमथ का "कथन है कि ईसा के उपदेशों के कुछ धार्मिक रुढ़ स्वरूप गौतम के उपदेशों के ऋणी हैं।" बिण्टर-नित्स का अनुमान है कि "बहुदो और यूनानी विचारों के जिस मेल पर ईसाई इज्जील अवलम्बित हैं, उसमें बौद्ध विचारों एवं लोकोक्तियों का मिश्रण था। Apocryphal Gospel में धार्मिक

बौद्ध साहित्य की देन पायी जाती है।" शास्त्रीय आचार पद्धति, तपस्या, अविवाहित जीवन तथा अन्य कठोर आत्मसंयमों के पालन पर दृढ़ जोर बौद्धमत से धारण किया बतलाया जाता है। बाइबिल की इज्जील कथा और बौद्ध साहित्य के 'ललित विस्तार' में वर्णित बुद्ध-जीवन इन दोनों में उल्लेखनीय साम्य है। उसमें बुद्ध के चमत्कार पूर्ण गर्भधारण तथा जन्मका वर्णन, उनके जन्म स्थान पर नक्षत्र, वृद्ध अस्ति की भविष्यवणी, मार द्वारा प्रलोभन तथा बारह शिष्यों का वर्णन मिलता है। परन्तु बौद्ध तथा ईसाई दृष्टान्तों की समानता के विषय विशेष उल्लेखनीय है। इज्जील में वर्णित समान कथा की जातक कथाके निष्ठावान शिष्य के पानी पर चलने की समानता की चर्चा करते हुए मैक्समूलर कहते हैं कि इज्जीलसे जातक शताब्दियों पुराने हैं। अतएव किसी ऐतिहासिक सम्पर्क या परिवर्तन द्वारा ही ऐसा होने का अनुमान किया जा सकता है। Prodigalson लगभग उसी रूप में बौद्ध साहित्य सुद्धम पुण्डरीक में पाया जाता है। रूसी अन्वेषक Lutovitch द्वारा तिब्बती मठ में प्राप्त पाण्डुलिपि के अनुसार The Unknown Life of Jesus Christ नामक पुस्तक से बिसका वर्षों पूर्ण रहस्य खुला था, ईसाई मत पर भारतीय प्रभाव की संभावना की पुष्टि होती है। उक्त पुस्तक द्वारा ईसा की उत्पत्ति भारत की अग्रगण्य कहानी से ईसा की जेरुसेलम से बारह वर्ष तक की अनुपस्थिति की पूर्ति होती है। इसी समय उन्होंने भारत के सुप्रसिद्ध नगरों, विद्यापीठों और उसके सन्तों तथा विद्वानों का दर्शन किया था।

ऐशिया माइनर में ईसा पूर्वकाल के भारतीय मत या दर्शन के विस्तार का निश्चित प्रमाण मिलता है। चतुर्थ शताब्दी के प्रारम्भ में Christian Armenia के शास्त्रीय लेखक जेनोव ने दो भारतीय सरदारों की कहानी का वर्णन किया है। अपने बादशाह के विरुद्ध राजद्रोह में पराजित हो कर उन्होंने अपने अनुयायियों सहित स्वदेश को छोड़ दिया और ऊपरी युफ्रीटीजके (Van) 'वान' मील के Taron में बस गये। उन्होंने वहाँ एक नगर बसाया। Giansne नामक देवता की पूजा के लिए मन्दिर स्थापित किया, जो कृष्ण नाम के विकृत रूप के अतिरिक्त अन्य कुछ भी नहीं। यह ईसापूर्व की द्वितीय शताब्दी की बात है। उस क्षेत्र में वह चार सौ से अधिक वर्षों तक रहे। तीन से चार शताब्दी के लगभग सेण्ट ग्रेगरी इनके मन्दिरध्वस्त आंदोलन में प्रकट हुए और कठिन प्रतिरोध पर हावी होकर मन्दिरों को भूमिसात कर दिया। उस समय वहाँ वैष्णव सम्प्रदाय के पाँच हजार से अधिक अनुयायी थे। स्पष्ट है कि उनमें से सभी भारतीय नहीं होंगे।

ईसा काल के पाँच सौ वर्ष पूर्व के सीरीयन प्रदेश, जो पहले ईरान और बाद में Graeco-Roman जगत के भाग होकर रहे हैं, भारतीय प्रभाव के लिए खुले रहे हैं। उनका भागवत सम्प्रदाय और बौद्ध मत से विशेषतया निकटसम्पर्क रहा है। एक यह भी धारणा है कि इजराइल पर इस भारतीय समाघात का ईसाई मत के प्रादुर्भाव और विकास से गहरा सम्बन्ध रहा है। अन्य कारणों में से एक यह भी है कि Jadaism विरोधी हो गया और बाद में भी नए मत के प्रति ऐसा ही बना रहा, क्योंकि वह उसे किंचित विदेशी समझता रहा है।

लेवाण्ट के पूर्वी गिरजाघरों को भारतीय ज्ञान का पता रहा है। तृतीय शताब्दी के 'Origen' के लेखों में भारतीय विचारों का समावेश एक उल्लेखनीय बात है। वह पूर्वी गिरजाघरों के बड़े पादरियों में से एक श्रेष्ठ रहा है और ईसाई धर्मशास्त्रों का अधिकारी लेखक रहा है। 'Origen' का पुनर्जन्म में विश्वास था। उसने ईसापूर्व की (शेष पृष्ठ ४ पर)

एक बिल्कुल सीधी छड़ी लो, उसका आधा भाग पानी में डुबो दो। छड़ी तुम्हें बीच में से टेढ़ी दिखाई पड़ेगी, पर उसका यह रूप झूठा है; और यदि तुम यह सोचो कि छड़ी वास्तव में टेढ़ी हो गई तो तुम्हारा विचार गलत होगा। छड़ी को पानी में से बाहर निकालो, तुम देखोगे कि वह पहले की भांति ही सीधी है।

इसके विपरीत, यह भी सम्भव है कि एक टेढ़ी छड़ी को इस तरीके से पानी में खड़ा किया जाय कि वह सीधी प्रतीत होने लगे।

कई मनुष्य भी इन छड़ियों के समान होते हैं। कुछ तो होते हैं सच्चे पर वे वैसे प्रतीत नहीं होते, कुछ लगते सच्चे हैं परन्तु वे होते हैं छलिया—ऐसा मायावी रूप वे धारण कर लेते हैं। इसलिये बाह्य रूपका हमें कम से कम विश्वास करना चाहिये, साथ ही किसी व्यक्ति के बारे में मत स्थिर करने में खूब होशियारी बरतने की जरूरत होती है।

भारतवर्ष में एक साधु एक बार भिखा मांगता मांगता एक देश में से गुजरा। एक चरागाह में उसे एक मेढ़ा दिखाई पड़ा। जानवर उस समय क्रोध में था। उसने साधु पर झपटने की तैयारी की और वह सिर नीचे कर कुछ कदम पीछे हटा।

“वाह !” वह धर्माभिमानी साधु बोल उठा, “कैसा होशियार और भला है यह जानवर। इसे पता है कि मैं एक गुणी व्यक्ति हूँ। मुझे प्रणाम करने के लिये ही तो इसने मेरे सामने सिर झुकाया है।”

ठीक उसी समय मेढ़ा उस पर कूद पड़ा और अपने सिर की एक टोकर से उस गुणवान व्यक्ति को जमीन पर दे पड़ा।

जो अनधिकारी है उसके प्रति विश्वास और सम्मान दिखाने से यही दशा होती है। कुछ लोग होते भयंकर हैं परन्तु दिखाई निर्दोष देते हैं, जैसे कि वह कहानी का भेड़िया जिसने चरवाहे का लबादा पहन लिया था और भेड़ों से अपना स्वामी समझ बैठे था। इसके विपरीत कुछ दिखते भयंकर हैं पर होते नहीं, जैसे एक और कहानी का गदहा जिन्होंने शेर को खाल ओढ़ ली थी और वह भयानक प्रतीत होने लगा था।

जहाँ मनुष्य दूसरों के बाह्य रूप में विश्वास करने की गलती कर सकता है, वहाँ, इसके विपरीत, वह दूसरों के बारे में अनुदार और जतावला मत बनाने के प्रलोभन में भी पड़ सकता है।

फारिस का शाह इस्माइल सफवी खुरासान का राज्य जीत कर अपनी राजधानी को वापिस लौट रहा था। जब वह कवि हातिफी के निवासस्थान के पास से गुजरा तो उसके मन में कवि से मिलने की इच्छा हो आई। उस प्रसिद्ध व्यक्ति को देखने की उसकी इच्छा इतनी प्रबल हो उठी कि उसमें इतना धैर्य भी नहीं रहा कि वह मकान के सिंहरार तक पहुँच सके। उसकी दृष्टि अहाते की दीवार के बाहर एक पेड़ की लटकती हुई शाखा पर पड़ी। वह उसके सहारे झूल गया और दीवार को फाँदता हुआ कवि के बगीचे में जा कूदा।

यदि इसी प्रकार सहसा कोई तुम्हारे मकान में घुस आये तो तुम क्या सोचोगे ? निश्चय ही, तुम उसे चोर समझोगे और उसके साथ वैसे ही पेश आओगे।

पर हातिफी ने यह अच्छा किया कि उसने घटना के बाह्य स्वरूप को देख कर और अपने सर्वप्रथम विचार के अनुसार ही अपना मत स्थिर नहीं कर लिया। उसने अपने अनेक अतिथि की खूब आव-भगत की और कुछ दिनों बाद तो इस घटना पर उसने एक कविता लिखी कि किस प्रकार शाह के मन में उससे मिलने की ऐसी उत्सुकता हो उठी थी।

साधारणतया दूसरों के अवगुण देखना अधिक आसान होता है। प्रत्येक मनुष्य में कोई न कोई

### श्री मां की कहानियाँ

## ठीक जांच सकना

[ ये कहानियाँ इसलिये लिखी गई थीं कि इनको पढ़ कर बच्चे अपने आपको जानना तथा सत्य और सौंदर्य के मार्ग का अनुसरण करना सीखें। —श्री मां ]

दोष होता ही है और अपनी प्रपञ्चा दूसरे लोग उसे जल्दी जान लेते हैं। परन्तु यदि हम दूसरों के प्रति कम से कम अन्याय करना चाहें तो हमें उनके सर्वोत्तम गुण को देखने का रत्न करना चाहिये। एक लोकोक्ति है—

“यदि तुम्हारा मित्र काना है तो उसके मुँह को एक झोर से देखो।”

तुम्हारे जो सहपाठी तुम्हें फूँड और सुस्त प्रतीत होते हैं वे ही, वास्तव में, सबसे अधिक परिश्रमी हो सकते हैं।

तुम्हारे जो अध्यापक तुम्हें अनुशासनप्रिय और कठोर मालूम देते हैं वे, निश्चय ही, तुमसे प्रेम करते हैं और केवल तुम्हारी उत्तमि की ही इच्छा है उन्हें।

वह मित्र जो तुम्हें अरुचिकर और गंवार दिखाई पड़ता है तुम्हारा सबसे अधिक हितैषी हो सकता है।

कई ऐसे व्यक्ति होते हैं जिन्हें हम दुष्ट समझ कर प्रेम नहीं करते। इनके भीतर भी कोई न कोई ऐसा गुण होता है जिसको हम नहीं देख पाते।

आगोबीओ नाम के शहर के पास के खेतों और जंगलों में एक विशालकाय भेड़िये का इतना आतंक छाया हुआ था कि वहाँ कोई रास्ता चलने का साहस नहीं करता था। यह अनेक मनुष्यों और पशुओं का सफाया कर चुका था।

अंत में भद्र प्रकृति संत फ्रांस्वा ने उस भयानक जानवर का सामना करने का निश्चय किया। वे शहर से बाहर निकले। उनके पीछे पुरुषों और स्त्रियों की एक बड़ी भीड़ थी। ज्यों ही वे जंगल के समीप पहुँचे, त्यों ही भेड़िया मुँह फाँड़ संत की ओर लपका। परन्तु फ्रांस्वा ने शान्तिपूर्वक कुछ इशारा किया और भेड़िया ठंडा होकर उनके पैरों के पास ऐसे छोट गया मानों भेड़ का कोई बच्चा हो।

“भाई भेड़िये”, संत फ्रांस्वा ने कहा, “तुने इस देश को बहुत हानि पहुँचाई है। जो दण्ड हलवारों को मिलना चाहिये तू उसी दण्ड का अधिकारी है और सब लोग तुझसे घृणा करते हैं। परन्तु यदि तैरे और आगोबीओ के मेरे इन मित्रों के बीच में मंत्री स्थापित हो जाय तो मुझे बड़ी प्रसन्नता होगी।”

भेड़िये ने अपना सिर झुका लिया और वह अपनी पूँज हिलाने लगा।

संत फ्रांस्वा ने और कहा—“भाई भेड़िये, मैं तुझसे प्रतिज्ञा करता हूँ कि यदि तू इन लोगों के साथ शान्तिपूर्वक रहना स्वीकार करे तो वे तैरे साथ अच्छा वर्ताव करेंगे और तुझको प्रतिदिन खाना भी देंगे। क्या तू भी यह प्रतिज्ञा करता है कि आज से तू इनको कोई हानि नहीं पहुँचायेगा ?”

अब तो भेड़िये ने अपना सिर पूरी तरह से झुका लिया और अपना दायाँ पंजा संत के हाथ में रख दिया। इस प्रकार सच्चे दिल से दोनों में संधि स्थापित हो गई।

तब फ्रांस्वा भेड़िये को आगोबीओ के विशाल राजमहल की ओर ले चले। वहाँ नागरिकों की एक भारी भीड़ के सामने उन्होंने उक्त वचन फिर दुहराये। और उसने भी फिर से अपना पंजा

संत के हाथ में धर दिया जिसका अर्थ था कि वह भविष्य में अच्छे आचरण की प्रतिज्ञा करता है।

वह भेड़िया उस नगर में दो वर्ष तक रहा और उसने इस बीच में किसी को कोई हानि नहीं पहुँचाई। नगरवासी उसके लिये प्रतिदिन भोजन खाते थे। जब उसकी मृत्यु हुई तो सबको दुःख हुआ।

वह भेड़िया कितना भी भुर्रा क्यों न प्रतीत होता था पर उसके अन्दर एक ऐसी चीज थी जिसको, वास्तव में, तब तक किसी व्यक्ति ने नहीं जाना जब तक संत फ्रांस्वा ने उसे ‘भाई’ कहकर संबोधित नहीं किया। इस कहानी में भेड़िया निःसन्देह एक बच्चे अपराधी का दृष्टांत उपस्थित करता है जिससे सब लोग घृणा करते हैं। परन्तु यह हमें बताती है कि उन लोगों में भी, जिनसे किसी को कोई आशा नहीं होती, भलाई के कुछ ऐसे बीज होते हैं जो तनिक सा प्रेम पाकर फूट पड़ते हैं।

ऐसा कोई भी लकड़ी का तख्ता न होगा—चाहे वह कितना भी सड़ा गला क्यों न हो—जिसमें एक कुशल मिस्त्री कुछ रेशे ठीक अवस्थामें न देख सके। एक फूँड कारीगर अज्ञान व घृणावश उसको फेंक देगा पर एक प्रवीण बढ़ई उसे उठा कर रख लेगा और जो हिस्सा सड़ गल चुका है उसे निकाल कर बाकी को होशियारी से रंदा फेंककर साफ कर लेगा। वृक्षों की कठोर गाँठें मूर्ति बनाने वाले बलाकार के बच्चे काम आती हैं, क्योंकि उन्हीं में वह छोटे छोटे अत्यन्त आकर्षक चित्र खोद सकता है।

गियाना प्रदेश का जलवायु योरुपवासियों के लिये बिनाशकारी है। वहाँ दण्डितों और निर्वासितों के लिये बंदीगृह बने हुए हैं। कई वर्षों की बात है, वहाँ एक बार एक प्रहरी अपनी देख रेखमें कैदियों के एक गिरोह को केन नामक स्थान को ले जा रहा था। अचानक, तट के समीप ही, जब लहरें किनारे की ओर बढ़ रही थीं, वह पानी में गिर पड़ा।

उस बंदरगाह में लहरों के उतार के समय इतनी रेत भर जाती थी कि नौका को वहाँ खड़ा करना असंभव हो जाता था। इसके विपरीत ज्वार के समय पानी के तेज बहाव के साथ साथ शार्क मछलियाँ एक बड़ी संख्या में आकर सारे तट को घेर लेतीं।

पानी में गिरे हुए उस प्रहरी की अवस्था अत्यन्त चिंताजनक हो उठी थी, क्योंकि तैरना भी उसको नाममात्र को ही आता था। और क्षण क्षण में यह भय बढ़ रहा था कि हिंसक जन्तु उसे निगल जायेंगे। तभी किसी कौमल भावना से प्रेरित होकर एक कैदी पानी में कूद पड़ा। वह उस प्रहरी को पकड़ने में सफल हो गया और यथेष्ट प्रयत्नों के बाद वह उसे बचा सका।

वह मनुष्य एक अपराधी था—ऐसा अपराधी कि जिसको कोई रास्ता चलता कैदी की पोशक में, नम्बर और निशानसहित, देख ले तो वह घृणा से मुँह फेर ले। उसका तो अपना अब कोई नाम ही नहीं रह गया था, वह नम्बर ही उसका नाम था और जो अब एक कृपापूर्ण दृष्टि, एक दयापूर्ण शब्द का भी अधिकारी नहीं था। पर इस विचार को हम म्हाययुक्त नहीं कह सकते क्योंकि उसके

अन्दर भी दया नाम की चीज का निवास था। सब दोषोंके होते हुए भी उसका हृदय कोमल था। उसने अपनी जान भी खतरे में डाली तो किसके लिए ? उस मनुष्य के लिए जिसको अपने कर्तव्यपालन के हेतु उसके साथ निरन्तर कठोरता का वर्ताव करना पड़ता था।

अपराधियों की एक और कहानी भी है। इससे हमें यह पता चलेगा कि यदि मनुष्यों के बाह्य स्वरूपों को देख कर हम अपना मत स्थिर करें तो कितना धोखा खा सकते हैं।

दो कैदी जेल से छूटने के बाद ओ-मारोनी नामक स्थान के कच्चे साने के एक व्यापारी के यहाँ नौकर हो गये। व्यापारी इन्हें विश्वस्त मानकर वर्षों तक स्वर्ण धूलि और स्वर्ण की डलियाँ इनको सौंरता रहा। वे ही उनको पास के स्वर्ण बाजार में बेचने के लिये ले जाते। पर वह पास का बाजार भी इतना दूर था कि वहाँ पहुँचने में तीस दिन लग जाते। नदी के बहाव में नाव द्वारा जाना होता था।

एक दिन उन दोनों छूटे हुए कैदियों ने भागने का निश्चय किया।

क्योंकि वहाँ कैदियों को अपना दण्ड भुगत लेने के बाद भी वापिस अपने घर जाने की स्वतन्त्रता नहीं थी। उन्हें वहाँ प्रायश्चित्त-गृहों में, कभी कभी तो सारा जीवन ही, रहना होता था। वह प्रदेश भी गियाना के समान बंजर और सूखा था, और कहीं कहीं इतना घना जंगल और दलदल-भूमि थी कि उन लोगों को सदा ही वहाँ भूख और ज्वर से मरने का डर लगा रहता था। उनमें से अधिकतर तो अवसर मिलते ही भाग खड़े होते थे।

व्यापारी के इन नौकरों ने भी अपने पास नाव पाकर उससे फायदा उठाना चाहा। अतएव परले किनारे पर स्थित हालैंड के किसी उपनिवेश में भाग जाने का उन्होंने निश्चय किया।

पर इससे पहले जितना भी स्वर्ण उनके स्वामी का उनके पास था उन्होंने उसे एक स्थान पर रख दिया और व्यापारी को पत्र लिख कर उस स्थान का पता बता दिया।

उन्होंने लिखा—“आपने हम पर सारा कृपा रकी है। सो आगते समय हम इतने कृतघ्न नहीं हो सकते कि उस धन से, जिसको आपने हम पर विश्वास करके हमें भेजा है, आपको वंचित कर दें।”

स्मरण रहे, ये दोनों कैदी चोरी डकैती के लिये दण्डित हुए थे। जो स्वर्ण उनके हाथ में था कितना भी थोड़ा क्यों न हो उनके काम आ सकता था। परन्तु उनके अन्दर कोई चीज सच्ची और खरी भी थी। उन लोगों के लिये, जो उनके पूर्व इतिहास को जानते थे और उसी के आधार पर अपना मत बनाते थे, वे कुकर्मी, चोर और डाकू थे; परन्तु उस व्यक्ति के लिये, जो उनपर विश्वास करना जानता था, सब दोषों के होते हुए भी वे विश्वासपात्र बन सकते थे।

नन्हे बच्चो, हमें अपने विचारों में उदार और दूरदर्शी होना चाहिये; अपने साथियों के बारे में कोई भी उतावला मत स्थिर कर लेने से हमें बचना चाहिये। सबसे अच्छा तो यह है कि यदि इसके बिना चल जाय तो कोई मत स्थिर ही नहीं करना चाहिये।

अनु० श्री लीलावती जी  
“अदिति” के सौजन्य से।



## युद्ध के बाद

श्री अरविन्द

अनु० श्री आनन्दीलाल जी तिवारी

(कमराः)

जो उदीयमान शक्ति इस अन्तिम सम्भावना के लिये भवकाश पेश करती है, एशिया का नवजागरण है। यह नहीं माना जा सकता कि विचार व्यवहार और अपना जीवन स्वच्छापूर्वक गढ़ने की आजादी पाकर भी एशिया देर तक यूरोप के ही अतीत या प्रचलित प्रगति पथ का अनुसरण करता रहेगा। एशिया के जन समुदायों का स्वभाव यूरोपीय स्वभाव से पृथक है, दोनों में गहरा भेद है, उसके मन के गठन और गति की अपनी विलक्षणता है। फिलहाल, यह सही है कि, एशिया के इस नवजागरण का जो प्रकाशन हो रहा है उसमें उसकी स्वतन्त्र सार्जन विचार-शक्ति या कार्य शक्ति का बिन्दु नहीं है। यह तो एक प्रस्तावना मात्र है, एशिया अपने स्वतन्त्र जीवनाधिकार का दावा सिद्ध कर रहा है। जो हां, एशिया की यह हल्चल ही आज की जागतिक परिस्थितियों का दूसरा प्रमुख लक्षण है, और वह ईजिप्ट से चीन तक सर्वत्र नजर आ रही है। मुस्लिम दुनिया में उसका रूप पश्चिमी देशों की परावलम्बी रक्षिता या आरेशानुगमिता के त्याग और स्वतन्त्र एशियाई राज्यों की रचना की तीव्र चेष्टा है। भारत में उसका रूप कुछ अलग है—अधुने उपायों से बढ़ता हुआ असंतोष, तथा सम्पूर्ण और अद्वैत स्वराज्य की उत्कट मांग जिसका आवेश लगातार बढ़ता जा रहा है। यह सारी हलचल, स्वाधीन जीवन और कार्य की चेष्टा के आरम्भ से अधिक कुछ भी अन्तर्गत नहीं करती। स्वशासन, गृह-स्वातन्त्र्य, जनतंत्र, राष्ट्रीय स्वतन्त्रता आदि स्वाधीनता की जिन कल्पनाओं को पश्चिम प्रगट और परिणत हुए काफी समय हो गया और जिनका वहां व्यवस्थित प्रयोग भी हुआ है, उन्हीं पुराने राजनीतिक सूत्रों से वह प्रेरणा ले रही है। लेकिन इसके साथ एक दूसरा प्रश्न अग्रित है—यह प्रश्न है यूरोपीय आक्रमण से एशियाई संस्कृति के गूढ़ तत्व की, उसकी आध्यात्मिक स्वतन्त्रता के स्वाभाविक ध्येय की रक्षा का। एशिया के जन साधारण की चेतना में चाहे यह अभी तक जागरूक न हुआ हो, पर उसके प्रमुख मनीषियों की बुद्धि में वह आकार ग्रहण कर रहा है। पहली नजर में शायद ऐसा लगे कि आजादी और प्रगति के आधुनिक तत्वों की जो अनुकरणमूलक कोशिश है उससे यह बेमेल या प्रतिकूल है। भारत में तो, एशिया का अपना, अध्यात्मभावपन्न जनतंत्र का विचार पेश भी किया गया है, यद्यपि उसमें अभी रूप और रेखाओं की कमी है। खिलाफत के आन्दोलन में धार्मिक अथवा सांस्कृतिक और राजनीतिक रंग और प्रेरणा भी है। मंडेट (mandate) की परंप्रित शासन प्रणाली के विरोधका यह कारण तो है ही कि उसका आशय यूरोप द्वारा एशियाका राजनीतिक नियन्त्रण और अधिक शोषण है। लेकिन उसके खिलाफ हमारी अरुचिका एक और अप्रकट कारण भी है। सफल शोषण तब तक नहीं हो सकता जब तक कि एशियाई जीवन को तोड़ फोड़ कर यूरोपीय पूंजीवाद और उद्योगवाद के कठोर सांचे में नहीं ढाल दिया जाता, और यद्यपि यह सही है एशिया को अपने ऐश्वर्यशाली किन्तु अपर्याप्त अतीत का मोह छोड़कर भविष्य में रहने की तयारी करना है तब भी वह इस भविष्य की रचना किसी दूसरे के संकेत पर नहीं, अपनी दृष्टि के अनुसार कर सकने की मांग तो करेगा ही। यूरोपीय प्रभुता के भीतरी और बाहरी दोनों विरोधों की आवश्यकता का पोषण कर रही यह द्विविध मांग ही एशिया की हलचल का वर्तमान, और उसके नवजागरण का भवितव्य अर्थ है।

एशिया की इस बेचैनी और मुखालफत से परेशान यूरोप के पूंजीवादी शासन उसे वस्तु-तत्त्व-हीन अधिकारों का स्वांग देकर उसका मन बहुलाव करना चाहते हैं। भारत में वे उत्तरदायी शासन का वास्तविक उपक्रम भी नहीं करना चाहते, उस तक पहुंचने के लिए जिसे उसने 'डोस' कहा है ऐसी एक सीढ़ी ही गई है। लेकिन इस सीढ़ी को भी ब्रिटेन के राजनीतिक और पूंजीवादी हितों की रक्षा के लिए प्रतिबन्धों के एक ढेर से ढंक कर दुर्गम बनाया गया है और साथ ही एक सुचक शत जड़ दी गई है कि अपने राजनीतिक, आर्थिक और सामाजिक संगठन में भारत ब्रिटेन की विचार और भावधारा का जिस अंश में रूपायन करेगा, उधी पर उसकी भावी प्रगति निर्भर करेगी। दमिस्क पर फ्रांस की सेना हावी है, राजा का और जनता द्वारा निर्वाचित सरकारका निर्वासन कर दिया गया है, अगरेचे एक ऐसी स्वदेशी (?) सरकार कायम करने का वचन दिया गया है जो यूरोपीय हितों की रक्षा और उनके आदेशों का पालन करने के लिए बाध्य होगी। इंग्लैंड इराक को स्वदेशी अरब-शासन देने का वादा करता है पर शासन की व्यवस्था का सूत्र और मोसल का तेल गड़पते रहने का अधिकार अपने ही हाथ में रखना चाहता है, और इस बीच में स्थानीय विद्रोहियों का दमन भी कर रहा है इसलिये कि वे स्वतन्त्रता की अभद्र और निबुद्ध लालसा छोड़कर इनका लादा हुआ प्रकृष्टतर कल्याण स्वीकार कर लें। ईरान की सीमाओं को अक्रयगता की रक्षा का भार ब्रिटिश नियंत्रण पर ढाका गया है। फिलिस्तीन में यूरोप से आयात यहूदियों का उपनिवेश बनाना तय हुआ है और उसका शासन, स्थानीय जातियों के हित में यद्यपि उन सबकी इच्छाओं के खिलाफ, एक हाई कमिश्नर करेगा। टर्की से उसका लौकिक साम्राज्य, और खिलाफत की धार्मिक प्रतिष्ठा छीन ली गई है, और यह निश्चय हुआ है कि वहां को जनता को एक सुदृढ़ अन्तरराष्ट्रीय नियन्त्रण की छाया में आजादी का सुख दिया जायगा और वहां यूनानी सेना रख कर उन्हें एक सभ्य आधुनिक राष्ट्र बनने की इस अपूर्व सुविधा और अप्रतिम सौभाग्य को अपने-अपने के लिये बाध्य किया जायगा। (कमराः)

(पृष्ठ १ से आगे)

साधना अपने आप में बेहक मूल्यवान है, पर विश्व-जीवन के सर्वतोमुख विकास और आभूत क्रांतिकारी रूपान्तर का जो लक्ष्य श्री अरविन्द ने निर्धारित किया है, वह अध्यात्मिक साधना के क्षेत्र में एक सर्वथा नवीन और अमृतपूर्व कदम है। अब तक के अध्यात्मिक योग का लक्ष्य पारलौकिक मुक्ति या निर्वण रहा है; पर श्री अरविन्द तो उस मुक्ति के अमृत को चिरकाल से मरण, विनाश, रोग-शोक और संघर्ष से पीड़ित मृत्यु मानवों की धरती पर उतार लाना चाहते हैं। वे तो भगवान के पूर्णत्व को मानव की इस जगती में सांगोपांग प्रत्यक्ष व्यक्त कर दिया चाहते हैं। यही कारण है कि आज के जगत की सारी हलचलों का उनके योग के साथ अत्यन्त घनिष्ठ सम्बन्ध है। भूतकालीन अध्यात्म-योगियों की तरह सन्यास द्वारा पारलौकिक मुक्ति को ही अन्तिम लक्ष्य बना कर वे जगत के दुःख-दुन्दों से विरक्त नहीं रहना चाहते।

इसलिये आपकी यह मान्यता नितान्त अर्थात् है कि कोरियन युद्ध पर दिशा गया श्री अरविन्द का वक्तव्य श्री अरविन्द की आवाज नहीं है। वह वही आवाज है जो दूसरे युद्ध की विभीषिका के बीच एक गम्भीर चेतावनी के रूप में सुनाई पड़ी थी। हो सकता है बुद्ध, ईसा या गांधी की आवाज वह न हो, पर श्री राम की आवाज वह जरूर है जिन्होंने पूंजीमृत अमुर रावण के विनाश के लिये भयंकर रक्तपात युद्ध ठानने में जो जरा हिचक नहीं दिखाई। और निश्चय ही यह उन ही कृष्ण की आवाज भी है जिन्होंने कुत्रक्षेत्र के रणगण में अर्जुन को लड़ने के लिये बाध्य किया था, जबकि वे अच्छी तरह जानते थे कि सारे के सारे पाण्डव सन्त नहीं हैं।

शायद आप यह दलील पेश करेंगे कि इस बात का कोई प्रत्यक्ष प्रमाण मौजूद नहीं है कि उत्तर कोरियन आक्रमण के साथ स्टैलिन का कोई सीधा सम्बन्ध है अथवा जगत के मन-मस्तिष्क और शरीर पर विजय प्राप्त करके उसे अपना दास बनाने

के लिये साम्यवादी रूस कोई निश्चित आयोजन लेकर चल रहा है। पर मेरा ख्याल है कि विश्व की मौजूदा गति-विधि के किसी भी तटस्थ असाम्यवादी विद्यार्थी के हृदय में इस सम्बन्ध में रंच भी संदेह नहीं है कि स्टैलिन का साम्यवाद जगत के लिये फासिज्म से भी बड़ा खतरा है। मानवता के आगे न्याय और समानता के छद्म प्रलोभन रख कर स्टैलिनवादी साम्यवाद मनुष्य के जीवन के सर्वांगीण मूल्यों को कुचलने का बड़ा ही घातक और विषम इन्द्रजाल रच रहा है। पर मनुष्य के भीतर का जो सरभूत तत्व उसका मन-मस्तिष्क और हृदय है उसी को फौलादी वेदियों में कस कर जो समानता कायम होगी उसका मनुष्य के मुक्त और कल्याणकारी विकास की दृष्टि से क्या महत्व रह जायगा। प्रजातान्त्रिक देशों की प्रजा और उससे अप्रथी अत्यन्त निर्भीकता से वहां की मौजूदा सरकार और नेताओं के विरुद्ध खल्लम-खल्ला मन चाहे आरोप लगा सकते हैं, फिर भी वहां की सरकारें उन्हें बर्दाश्त करती हैं। पर क्या सोचियत रूस में यह सम्भव है ?

और, आपने जो यह आरोप लगाया है कि श्री अरविन्द के शिष्य आपके पत्र को श्री अरविन्द तक पहुंचने भी देंगे या नहीं यह सन्देह है, और यदि नहीं भी पहुंचने देंगे तो 'इतिहास' स्वयम् एक दिन श्री अरविन्द के द्वार खट-खटायेगा, यह भी अन्ति से खाली नहीं है। आप शायद श्री अरविन्द और उनके शिष्यों के स्वभाव और अनुशासन से परिचित नहीं हैं। श्री अरविन्द के जगत में बुद्धि बन्दिनी नहीं है और आपका पत्र उन तक पहुंच कर हो रहेगा। पर उसका उत्तर तो इनको अब तक की बीसियों पुस्तकों में पढ़े ही दिया जा चुका है। और जहां तक इतिहास की बात है, श्री अरविन्द स्वयम् अपने प्रगतिशील योग द्वारा मानवता के पूर्ण रूपान्तर का सन्देश लेकर इतिहास का द्वार खटखटा रहे हैं।

पुनः इतिहास की है सबसे बड़ी यही आज अपनी ही क्षेत्र-सीमा करे वह आज अति-कांति आज उसे चाहिये मनीषा जो कि अति-मुक्त चाहिये इच्छा-शक्ति व्यंजक अन्त-मन्दव की, चाहिये उसे वह बल उलट न जाये जो उसके गति-चक्रों से, चाहिये आनन्द वह कि विषाद की छाया को साथ ना चसाटे जो !

आपका सस्नेह

के. डी. स्टैटन

(पृष्ठ २ से आगे)

अन्तरदृष्टि और प्रकाश को भारतीय विवेक का ईसाई मत से हृदयगम करने की अत्यधिक उत्सुकता प्रदर्शित की है। ईसाईमत के विरोधी धारणा के कारण तीन बार उसके पीछे पड़ा गया और अन्तिम बार उसे मृत्युदण्ड मिला। इनमें से एक पुनर्जन्म अवश्य ही रहा होगा। एक विशिष्ट ईसाई विचारक का कथन है कि यदि चतुर्थ शताब्दी में 'Council of Chalcedon' ने पुनर्जन्मकी भर्त्सना न की होती तो उस समय कई ईसाई पादरियों का विश्वास था कि (Religion of Love) 'प्रेम धर्म' ने इस एक जीवन के प्रति स्थायी दण्ड की निर्मम अवस्था को कलंक से बचा लिया होता।

कई अधिकारी विद्वानों ने यह अनुभव किया है कि भारतमें जीवन प्रवाह (Water of Life) का सम्पन्न और स्थायी उद्गम स्थान है। उसके पास मानव जातिके गिरजाघरों के पुरोहित सम्बन्धी सूतों को भरने के लिये पर्याप्त कोष (जलराशि) है। उनका अनुमान है कि भारत ने प्रत्यक्ष या परोक्ष रूप में उच्चादर्श और भक्ति के सूतों को प्रभावित किया है, जो राइनलैंड के मध्ययुगीन वसन्तकाल में प्रादुर्भूत हुआ था। भारतीय विचारकमागत गुरुओं और दिव्यों द्वारा हस्तान्तरित हुए। अरबीमहंथ Barsudali जो 'Disnysius the Areopagite' नाम से भी प्रसिद्ध है और जिसके सिद्धांत 'Synoptic' से अधिक वेदान्तिक

थे, 'Erigena-Eckhart' और उसके अध्यात्मिक पुत्र उदाहरण स्वरूप हैं। वास्तव में यह गंगासत से भारतीय विवेक के राइन तट पर वृक्षारोपणकी क्रिया थी। Rufus Jones ने अपनी पुस्तक The flowering of Mysticism में स्पष्टतया भारतीय विचार के इस आन्दोलन का ईरान, सिकन्दरिया, कारबोवा, पदुम्मा और वहां से पेरिस से होकर राइन का पता लगाया है, जिसने "पश्चिमी प्रारम्भिक विशिष्ट मतों का सम्प्रदायों के आचार और विचार को प्रभावित तथा निमित्त किया है।" Gerald Heard का कथन है कि "अध्ययन तथा मनन ने अब यह साहित्यिक तथ्य के रूप में सिद्ध कर दिया है कि विशिष्ट सामान्य विचार, जिसने 'Western Religion' को गहरी अन्तरदृष्टि और प्रभावशाली विद्विष्ट कला प्रदान की, वे सभी भारतीय क्षेत्रों से आये हुए थे।

यह सुविदित है कि यूरोपीय कथाओं के निर्माण में भारतीय कहानियों के सारपूर्ण तत्व हैं। पंचतंत्र, दितोपदेश और बौद्ध जातक कथाओं का भारत से कहानियों के देशान्तरण में महत्वपूर्ण हाथ है। Llewellyn and Gebert की प्रसिद्ध वेल्स कहानी 'ला फाउन्टेन' (La Fontaine) के फ्रेंच साहित्य की कई कल्पित कथाएं (Fables) Grimm and Hans Anderson की परियों की बहुसंख्यक कहानियां, Gesta Romanorum the Decameron की कई कहानियां और चासर की कैंटरबरी कहानियां, ईसप की कल्पित कथाओं की कौन कहे, सभी भारत से लगे गई हैं। Barlaam and Josephat सुप्रसिद्ध ईसाई कथा में निश्चितरूप से बोध सत्व और बुद्ध के रूप में पहचाने गए हैं। गौतम-बुद्ध के 'महान त्याग' (Great Renunciation) की कहानी है, जैसा कि 'ललित विस्तार' में कही गई है। इस प्रकार सेन्ट बरलाम को सम्पत्ति सिसली के एक चर्च में आज बुद्ध की पूजा उत्कृष्ट रूप में होती है। शोकसपीयर के 'मर्चेंट ऑव वेनिस' में एक जातककथा का पता चलता है।

प्रारम्भिक पारचात्य विज्ञान की भारतीय देन कम उल्लेखनीय नहीं है। कथित अरबी ग्रंथ, दश-मलव पद्धति, ग्रंथों के लिए (Place value System) शून्य का प्रयोग, बीज गणित का मौलिक सिद्धांत और भूमिति शास्त्र का मूल स्पष्टतया भारतीय है, जो अरबों द्वारा यूरोप में प्रविष्ट हुआ। Royle का कथन है कि पश्चिमी औषधि के जनक Hippocrates ने भारत से अपनी 'मेटेरिया मेडिका' ली। गैरिसन का कथन है कि सिकन्दर के समय में "हिन्दू चिकित्सकों और शल्य चिकित्सकों (सर्जन) ने अपने श्रेष्ठ ज्ञान और कौशल के लिये अच्छी ख्याति प्राप्त की थी।" विश्वास किया जाता है कि अरस्तु भारत का ऋणी रहा है। Wagner के मुख्य विचार या The Leading of Motive का उद्गम भारतीय संगीत विज्ञान ठहराया जाता है Beethoven भी भारत से प्रभूता न था।

पश्चिमी जगत में भारतीय विचार के विस्तार का एक लघुकाय लेख में और अधिक विवरण देना सम्भव नहीं। अधिकारी विद्वानों की सहायता से हम जो कुछ अब तक प्रमुख आन्दोलनों और व्यक्तियों के सम्बन्ध में कह सके हैं, वह वह प्रदर्शित करने के लिये पर्याप्त है कि किस प्रकार भारत ने अपनी अमिट छाव उन पश्चिमी देशों पर छोड़ी है, जो उसके सम्पर्क में आए। प्रसिद्ध अमेरिकन इतिहासज्ञ और विचारक Will Durant के आदरसूचक शब्दों में हम यह सारांश दे सकते हैं कि 'भारत हमारी जातिकी मां थी।' संस्कृत यूरोपीय भाषाओं की जननी थी। वह हमारे दर्शन की, अरबों के माध्यम द्वारा उससे भी अधिक हमारे गणित की, बुद्ध के माध्यम से ईसाई मत की और ग्रामीण समुदाय के माध्यम से स्वशासन और प्रजातन्त्र की मां थी। भारतमाता विविध भातियों से हम सब की मां है।

# INDIA'S DELUSIONS ABOUT RED CHINA

## IS AN ALLIANCE BETWEEN NEHRU AND MAO POSSIBLE?

By M. N. ROY

This extremely clear-sighted article is reproduced from "The National Herald" in which it appeared under the title "Russia and Communism in Asia." At the present moment when India is busy trying to bring about the admission of Red China into the U.N.O., it should be seriously pondered by our Government and all other democratic Governments that are labouring under the same delusions.

Assuming that the spirit of co-operation and harmony can still be restored in UNO, the question of Chinese representation on the Security Council, by itself, may be of some importance. But in the present situation there is no call for linking it up with the war in Korea. It is difficult to see how a settlement of the question, as urged by India and Russia, would end the war in Korea, and prevent its spreading. One could understand why the Russians should attach priority to the settlement of the question of Chinese representation. With two permanent members, they will completely paralyse UNO. They are linking it up with the conflict in Korea as a blackmail.

The implied suggestion is that, granted their demand, they might be prepared to make a compromise in Korea; and they could deliver the goods if they wanted, and if the bargain, at the cost of the Korean Communists, suited their books. In 1945, they threw the Chinese Communists overboard and concluded a far-reaching treaty with the Nationalists as the last effort to detach them from America. As in China, so in Korea, they would give in a yard to gain many miles in the fullness of time. That confidence, derived from their position of supreme strategic importance, enables the Russians to manoeuvre. But India is not at all in a position to influence the situation one way or the other. Therefore, her Prime Minister's passionate championing of the cause of Communist China is entirely pointless. His policy seems to start from the premise that the Red regime in China, like India, is or can be independent of both the Anglo-American and Russian blocs. The corollary is that an alliance of Communist China and Nationalist India would prevent the spread of the Korean war. Therefore, he has been insisting on the admission of a representative of Communist China in the Security Council as the condition for a peaceful settlement of the conflict in Korea.

### A Mistaken Tribute

In an interview with Tom Driberg of the *Reynold's News*, London, Pandit Nehru tried to explain his policy. "The Chinese people and their new Government are honest, able and self-reliant. They have won their own victory without outside help. They feel that they can take on anybody."

The Communist regime in China is still to prove that it deserves all the credit conceded to it so very generously. And to apply the adjectives to more than 400 million people is a sweeping generalisation which none can take seriously. Mao Tse-tung himself would dispute the latter part of the assertion. Any student of contemporary history knows that the Communists could not capture power anywhere, in Asia as well as in Europe, without the fullest measure of Russian support. The Chinese Red army was trained, armed, supplied and led by Russians, just like the North Korean army.

During the war with Japan, the Chinese Communists did act as the spearhead of resistance to the invader. On the collapse of Japan they seized a large quantity of arms. Yet, soon after, Chiang Kai-shek resumed the civil war and drove the Communists even from their strong-

hold in the north-west, which they had held for ten years. Only two years later, the Communists began their new offensive from Manchuria and delivered crushing defeats on the Nationalist army. What happened during that short period of two years?

### Manchuria Turns The Scales

The vast industrial potentials of Manchuria seized by the Russians from the Japanese were placed at the disposal of the Chinese Red army, which itself was re-grouped, reorganised, enlarged, trained and equipped by Russian strategists. By the end of 1948, it reached the Yangtse. In view of the fact that America had spent no less than 2,000 million dollars to build up an anti-communist bastion in China, it was generally apprehended that any further advance of the Chinese Red army would provoke direct American armed intervention, as it happened a year and a half later in Korea. Judged by all available information, Russia was not yet ready for the final showdown. Therefore, it was almost certain that the Chinese Communists would stop at the Yangtse. They did not; nor did America act as expected. Again, what happened? Meanwhile, Russian scientists had succeeded in manufacturing atom bombs. A very significant information, which reached Hongkong through some Chinese professor of the Peking University, escaped general attention, though reported in some papers. A Russian military mission, said to be headed by Molotov, came to Peking to give the order that the Chinese Red army should cross the Yangtse, storm Shanghai and advance further southwards to complete the conquest of the country. The possession of the atom bomb changed the strategy of communism in Asia. But the information, being the top-most military secret, could be imparted to the field-commanders only personally by some highest officers of the International General Staff. The information was true; otherwise, America's failure to act as she did a year and a half later under more unfavourable circumstances, could not be explained. The point is that the communist victory in China was a Russian victory. The Chinese Red army is a detachment of the armed force of international communism; and the Red regime in China an integral part of the world communist order. To believe that China can be communist and yet be independent of Russia is an idle dream.

### Mere Arguments

Nevertheless, in the interview with Driberg, Pandit Nehru described the various ways in which

Communist China differed from the Eastern European countries, and therefore could act differently. "They are small. They are near Russia. They are mostly Slav. They have no sense of unity with Western Europe. By contrast, China is large. It is far from Moscow. The Chinese are not Slavonic, but—very Chinese". Arguments, however, cannot explain away facts. China has a many times longer common frontier with Russia than any other country, and the power of Russia is not confined to Moscow. The Magyars of Hungary are not Slavs; nor are the Rumanians, nor again the Albanians, not to mention the Germans. And the Communists in Italy and France have left no room for any doubt about their relation with Russia when they also will come to power—with Russian help.

The most remarkable argument is that the Chinese Communists are bound to be independent of Russia because they are Chinese. Belief in racial genius and unity provided a pseudo-scientific foundation to Hitler's national-socialism. Since then, it has been blasted by outstanding authorities in anthropology. It cannot be refurbished to support national-communism. The communists, whether European or Asiatic, do not believe in the doctrine of race or national solidarity. Because it contradicts their faith in class struggle.

Nehru's foreign policy may have all the very best intentions in the world; but it is based on false premises. The belief that Communist China will be independent of Russia is entirely unfounded. He may think that his diplomacy will encourage Red China to be independent of Russia. But she does not want to be independent, nor does the Red regime in China or any other communist government feel that the relation with Russia is in any way harmful or derogatory. The offer of American recognition in the wake of Britain's, and the implied promise of all-out aid to resist Russian pressure, could not lure the Chinese Communists from their deliberately chosen path and loyalty. Nehru has absolutely nothing more to offer. The doctrine of Asiatic unity would not appeal to the hard-boiled communists.

### Alliance Out Of The Question

There is not the least possibility of an alliance between Communist China and nationalist India. For the leadership of Asia, Nehru has a rival in Mao, or whoever might replace him; the whole of East and South-East Asia, right up to the land-frontiers of India, has already made the choice. The Chinese Communist rival of Nehru has won this position because he represents the entire might of Russia. Therefore, Nehru's expectations about the future behaviour of the Red rulers of China and that of communism generally in Asia, are mere wishful thinking. Communists are Communists, wherever they are. They are prepared to utilise everything and everybody; but finally, it will be their victory; they must rule. No

honest person can ally himself with them, nationally or internationally. One must be either with them or against them, in principle. They give no quarter, know no neutrality; nor do they allow any independence, either to themselves or to others.

### Lenin's Prophecy

Lenin once said that London and New York (as citadels of capitalist imperialism) would fall on the Yangtse under the assault of communism. In other words, he believed that the communist triumph in Asia would assure the final victory of the proletarian world revolution. That perspective of the inevitable triumph of communism was precluded by the Marxist horoscope of history; and Lenin was not a revisionist. On the contrary, he was the most dogmatic orthodox follower of the prophet. For him, the perspective of communism conquering the world in Asia was a possible alternative to the more orthodox one. He did not believe that Asiatic nationalism would turn out to be a more powerful revolutionary force than communism. He counted upon it as a possible ally, an instrument for promoting the proletarian world revolution. The ultimate object was to bring about the downfall of London and New York. It would be defeated if the striving to attain it deviously resulted in the establishment of Asiatic nationalism as an independent force. As an orthodox Marxist, and a theoretician of revolution in his own right, Lenin did not believe that, liberated from colonial domination, Asiatic countries would peacefully move towards communism. According to his doctrine of social evolution, the national states in Asia, as previously in Europe, would be controlled by the bourgeoisie to consolidate capitalist economy and consequently be new obstacles to the world revolution and final victory of communism.

Marx proved to be a false prophet; but his most orthodox disciple made good. Having suffered setbacks in Europe, communism turned towards Asia and won easy victories, as predicted by Lenin. It has successfully exploited the race prejudice of the middle-class nationalists as well as the poverty and hopelessness of the masses. But the spectacular Communist victory in China, and the near certainty of more in the neighbouring countries, have given birth to a doctrine which may be interpreted as asserting that the tail wags the dog.

The Indian Prime Minister believes that communism has triumphed in China, and will do so in the neighbouring countries, because it has subordinated itself to nationalism. As the most ardent champion of nationalism, the cosmopolitan Prime Minister of India, therefore, has become also the patron of Asiatic communism. Of course, he does not apply this doctrine to India. Here, the communists are denounced as disruptive elements to be suppressed by all means for the unity and security of the nation. One

Continued on opposite page



# LYRA MYSTICA

## SOME NOTES ON ENGLISH MYSTICAL POETRY

BY K. R. SRINIVASA IYENGAR

Continued from previous issue

Poets, being as a rule more sensitive than others, are poignantly conscious of the thousand and one heart-aches that man is heir to and must put up with, but the mystic poets somehow alchemize pain into ecstasy and defeat into victory. Pain and evil apparently exist, but they are only the shadows on the path and not the flaming terminus. Felicity beckons to us from afar; nay more: felicity is *here*, here all the time. The mystics have themselves shared this felicity; and now they must proclaim the news to us, it is too exciting! Thus Wordsworth affirms, quietly and serenely:

*To every form and being is assigned  
An active principle:—however removed  
From sense and observation, it subsists  
In all things, in all natures; in the stars  
Of azure heaven, the unending clouds,  
In flower and tree, in every pebbly stone  
That paves the brooks, the stationary rocks,  
The moving waters, and the invisible air,  
Whatever exists hath properties that spread  
Beyond itself, communicating good,  
A simple blessing, or with evil mixed;  
Spirit that knows no insulated spot,  
No chasm, no solitude; from link to link  
It circulates, the Soul of all the Worlds.*

Thus Hopkins:

*Glory be to God for dappled things  
For skies of couple-colour as brindled cow;  
For rose-moles all in stipple upon trout that swim;....  
He fathers-forth whose beauty is past change:  
Praise him.*

And thus another modern poet, Harold Munro:

*Nothing is lost: all that is dreamt or done  
Passes unaltered the eternal way,  
Immerging in the everlasting One,  
Who was the dayspring and who is the day.*

Affirmations like the above occur not infrequently in English poetry from Anglo-Saxon times. Poets of all ages have tried to relate events to their first causes, to locate the undying norm behind the unending flux. Such a passage as follows, written perhaps eight hundred years ago, recalls our own *Bhagavad Gita*:

*I am the wind that breathes upon the sea,  
I am the wave of the ocean,  
I am the murmur of the billows,  
I am the ox of the seven combats,  
I am the vulture upon the rocks....  
I am the God who creates in the head the fire.*

Richard Rolle of Hampole, the mediaeval mystic, is drunk with Christ and writes movingly of his visions and joying sounds. Robert Southwell, the Elizabethan Jesuit, writes memorably as in—

*God present is at once in every place,  
Yet God in every place is ever one;  
So may there be by gifts of ghostly grace,  
One man in many rooms, yet filling none,  
Sith angels may effects of bodies shewe,  
God angels' gifts on bodies mat bestowe.*

From the conceit of the last lines it is a natural transition to the "metaphysical poets" of the seventeenth century. Donne is the prince among them, but alas he is often forbiddingly obscure. Yet, do not these lines acquire, for all that they are an elaborate conceit, the indubitable accents of poetry?

*Who can blot out the Crosse, which the instrument  
Of God, dew'd on me in the sacrament?....  
Swim, and at every stroke, thou art thy crosse;  
The mast and yard make one, where seas do tosse;  
Look down, thou spiest out Crosses in small things;  
Look up, thou seest birds rais'd on crossed wings;  
All the Globes frame, and spheres, is nothing else  
But the meredians crossing parallels....*

Elsewhere Donne is more direct; he would surrender everything to God:

*As due by many titles I resign  
Myself to thee, O God...*

The other metaphysical poets are true to type; they are often obscure, but they scatter now and again beautiful lines that embody profound revelations that vibrate in our memory for ever. Thus Henry Vaughan:

*I saw Eternity the other night  
Like a great Ring of pure and endless light,  
All calm, as it was bright,  
And round beneath it, Time in hours, days, years  
Driven by the spheres  
Like a vast shadow moved, in which the world  
And all her train were hurled....*

And this blissful recordation is Thomas Traherne's:

*How like an Angel came I down!*

*How bright are all things here!...  
The Skies in their Magnificence,  
The lovely lively Air,  
Oh how divine, how soft, how sweet, how fair!...  
A Native Health and Innocence  
Within my Bones did grow,  
And while my God did all his Glories show  
I felt a vigor in my Sense  
That was all Spirit: I within did flow  
With Seas of Life like Wine;  
I nothing in the World did know  
But 'twas Divine.*

What Traherne has experienced is still Herbert's aspiration:

*Teach me, my God and King,  
In all things Thee to see,  
And what I do in anything  
To do it for Thee.*

The typical mystics tirelessly hanker after the one ultimate Truth beyond all truths, and thirst for the Beatitude that can quench all thirsts. There are here two assumptions,—assumptions that are presently verified by experience. Firstly, the universe is a cosmos, not a chaos; and, secondly, this cosmos, this macrocosm, can be apprehended and held in blissful identity by the human soul, by the microcosm. These assumptions are born of faith and realized through experience, but they are beyond mere logic and debate. To aspire, to experience, to hymn the glory of the Bliss of Brahman,—these sum up the mystic poet's life-programme. The mystic ever aspires like Blake

*To see a World in a grain of sand,  
And Heaven in a wild flower,  
Hold Infinity in the palm of your hand,  
And Eternity in an hour...*

Hungering for God, conscious of the Divine Presence, participating in His Purpose, the typical mystic reaffirms the Beauty and the Glory and the Identity in a hundred ways, sees Him in Man and Nature, in Love and Wisdom and Perfection, but also in Pain, Suffering and Purgation. The paths that lead to the Sanctuary are many, yet the terminus is the same; from whatever direction we may approach it, after whatever trials we may reach it, all difference and division disappear in the splendour of the culminating experience. That is why the evidence from the mystics is so strikingly and shinningly uniform. As Dr. Inge points out, "Like the sublime subjects with which it deals, Mysticism seems to be independent of space and time. The mystics all speak the same language; their testimony agrees in the most surprising manner....Mystics not only admit, they insist on the inadequacy of their descriptions; and yet we can recognize the same chart of land that is very far off, the same experience of purification, of enlightenment, of alternate rapture and dereliction, the same recurrent images of blinding light and murky darkness, of growing detachment from all earthly interests, of simplification leading up to the ineffable experience of losing the separate self and becoming united with God himself".

Professor Spurgeon tentatively groups mystics under 'Love and Beauty Mystics' (Shelley, Rossetti, Browning, Patmore, Keats), 'Nature Mystics' (Henry Vaughan, Wordsworth, Cowper), 'Philosophical Mystics' (Donne, Traherne, Emily Bronte, Tennyson, Bridges), and 'Devotional and Religious Mystics' (Richard Rolle, Juliana, Crashaw, Herbert, Blake, Hopkins, Francis Thompson), and adds: "All mystics are devotional and all are religious in the truest sense of the term". But, after all, in a phenomenon so inclusive and integral as mysticism, it is not really valid to analyse or classify. A mystic's utterance, however halting or lacking in intensity or finality of phrasing, is *sui generis* and needs no critical microscope for its location. Cowper, for instance, was no superlative poet, but the inspiration behind this affirmation is clear enough:

*The Lord of all, himself through all diffused,  
Sustains, and is the life of all that lives.  
Nature is but a name for an effect,  
Whose cause is God.*

Likewise Donne sees the Cross everywhere, and Wordsworth reads the hand of God in all the nooks of multifoliate Nature; all sights and sounds, all gestures and vestiges, are to him

*like the workings of one mind, the features  
Of the same face, blossoms upon one tree;  
Characters of the great Apocalypse,  
The types and symbols of Eternity,  
Of first, and last, and midst, and without end.*

To Shelley, again, is vouchsafed the faith that the never-changing One forever triumphs over the ever-changing Many:

*The One remains, the many change and pass;  
Heaven's light forever shines, Earth's shadows fly;  
Life, like a dome of many-coloured glass,  
Stains the white radiance of Eternity.  
Until Death tramples it to fragments...*

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# SRI AUROBINDO, THE LEADER OF THE EVOLUTION

PART II OF "THE WORLD CRISIS AND INDIA" By "Synergist"

## SECTION III : THE NEW WORLD-VIEW

### (a) THE SPIRITUAL METAPHYSIC

#### (ii) KNOWLEDGE OF THE DIVINE REALITY

*Continued from previous issue*

#### THE PREJUDICES OF THE AVERAGE MIND

The epistemological, as well as the psychological causes of man's restricted apprehension of reality, and as a necessary consequence the limitations in his knowledge, were discussed in the previous essays. This Section on Knowledge will not be complete without the statement made by Sri Aurobindo in *The Life Divine* on the prejudices of the average mind—the mind which attempts to judge all phenomena by its own limited experience and discards all that falls outside it as illusory.

In the essay on the grades of mentality\* it was shown that in the average individual, the pure mind or the higher mind does not function. The average mind builds its conceptions upon the evidence of sense-perception and the surface experiences of the nervous-emotional being, and the ideas it learns through education or absorbs from its sociocultural environment. It goes on moving in this restricted orbit of physical, vital and practical experiences, and whatever intellectual experiences it gains are concerned solely with practical utilities. The consciousness of the average individual is poised on the lowest sub-plane of his mentality—the physical-mental; he depends upon the physical brain, the physical sense-mind, and the physical sense organs for the knowledge of the world. Therefore it is not surprising that it associates the real with the sensibly perceptible and considers the supraphysical and the occult, the mystical and the spiritual to be illusory.

It does not understand that there can be different orders of reality, that the objective and material need not be the only one. This particular order of reality seems convincing to the physical mind because it is directly obvious to the senses, while of the subjective, and the supraphysical, the mystical, and the spiritual, it has only vague and indirect evidence. It is unable to comprehend that man's subjective movements and experiences of mystical and spiritual realities belong to a domain of happenings as real and as apodictic as any which are obvious to the senses. "This is the limitation of the physical mind of man," says Sri Aurobindo, "and it creates in him a habit of believing entirely only in the physical and of doubting or challenging all that does not come into accord with his own experience or his own scope of understanding or square with his own standard or sum of established knowledge.

"This ego-centric attitude has in recent times been elevated into a valid standard of knowledge: it has been implicitly or explicitly held as an axiom that all truth must be referred to the judgment of the personal mind, reason and experience of every man or else it must be verified or at any rate verifiable by a common or universal experience in order to be valid. But obviously this is a false standard of reality and of knowledge, since this means the sovereignty of the normal or average mind and its limited capacity and experience, the exclusion of what is super-normal or beyond the average intelligence. In its extreme, this claim of the individual to be the judge of everything is an egoistic illusion, a superstition of the physical mind, in the mass a gross and vulgar error. The truth behind it is that each man has to think for himself, know for himself according to his capacity, but his judgment can be valid only on condition that he is ready to learn and open always to a larger knowledge. It is reasoned that to depart from the physical standard and the principle of personal or universal verification will lead to gross delusions and the admission of unverified truth and subjective phantasy into the realm of knowledge. But error and delusion and the introduction of personality and one's own subjectivity into the pursuit of knowledge are always present, and the physical or objective standards and methods do not exclude them. The probability of error is no reason for refusing to attempt discovery, and subjective discovery must be pursued by a subjective method of enquiry, observation and verification; research into the supraphysical must evolve, accept and test an appropriate means and methods other than those by which one examines the constituents of physical objects and the processes of Energy in material Nature.

"To refuse to enquire upon any general ground preconceived and *a priori* is an obscurantism as prejudicial to the extension of knowledge as the religious obscurantism which opposed in Europe the extension of scientific discovery. The greatest inner discoveries, the experience of self-being, the cosmic consciousness, the inner realm of the liberated spirit, the direct effect of mind upon mind, the knowledge of things by consciousness in direct contact with other consciousness or with its objects, most spiritual experiences of any value, cannot be brought before the tribunal of the common mentality which has no experience of these things and takes its own absence or incapacity of experience as a proof of their invalidity or their non-existence. Physical truth of formulas, generalisations, discoveries founded upon physical observation can be so referred, but even there a training of capacity is needed before one can truly understand and

judge; it is not every untrained mind that can follow the mathematics of relativity or other difficult scientific truths or judge of the validity either of their results or their process. All reality, all experience must indeed, to be held as true, be capable of verification by a same or similar experience; so, in fact, all men can have a spiritual experience and can follow it out and verify it in themselves, but only when they have acquired the capacity or can follow the inner methods by which that experience and verification are made possible. It is necessary to dwell for a moment on these obvious and elementary truths because the opposite ideas have been sovereign in a recent period of human mentality,—they are now only receding,—and have stood in the way of the development of a vast domain of possible knowledge. It is of supreme importance for the human spirit to be free to sound the depths of inner or subliminal reality, of spiritual and of what is still superconscious reality, and not to immure itself in the physical mind and its narrow domain of objective external solidities, for in that way alone can there come liberation from the Ignorance in which our mentality dwells and a release into a complete consciousness, a true and integral self-realisation and self-knowledge.

"An integral knowledge demands an exploration, an unveiling of all the possible domains of consciousness and experience. For there are subjective domains of our being which lie behind the obvious surface; these have to be fathomed and whatever is ascertained must be admitted within the scope of the total reality. An inner range of spiritual experience is one very great domain of human consciousness; it has to be entered into up to its deepest depths and its vastest reaches. The supraphysical is as real as the physical, to know it is part of a complete knowledge. The knowledge of the supraphysical has been associated with mysticism and occultism, and occultism has been banned as a superstition and a fantastic error. But the occult is a part of existence; a true occultism means no more than a research into supraphysical realities and an unveiling of the hidden laws of being and Nature, of all that is not obvious on the surface. It attempts the discovery of the secret laws of mind and mental energy, the secret laws of life and life-energy, the secret laws of the subtle-physical and its energies,—all that Nature has not put into visible operations on the surface; it pursues also the application of these hidden truths and powers of Nature so as to extend the mastery of the human spirit beyond the ordinary operations of our physical existence. In the spiritual domain, which is occult to the surface mind in so far as it passes beyond normal and enters into supernormal experience, there is possible not only the discovery of the self and spirit, but the discovery of the uplifting, informing and guiding light of spiritual consciousness and the power of the spirit, the spiritual way of knowledge, the spiritual way of action. To know these things and to bring their truths and forces into the life of humanity is a necessary part of its evolution. Science itself is in its own way an occultism; for it brings to light the formulas which Nature has hidden and it uses its knowledge to set free operations of her energies which she has not included in her ordinary operations and to organise and place at the service of man her occult powers and processes, a vast system of physical magic—for there is and can be no other magic than the utilisation of secret truths of being, secret powers and processes of Nature. It may even be found that a supraphysical knowledge is necessary for the completion of physical knowledge, because the processes of physical Nature have behind them a supraphysical factor, a power and action mental, vital or spiritual which is not tangible to any outer means of knowledge.

"All insistence on the sole or the fundamental validity of the objective real takes its stand on the sense of the basic reality of Matter. But it is now evident that Matter is by no means fundamentally real; it is a structure of Energy: it is becoming even a little doubtful whether the acts and creations of this Energy itself are explicable except as the motions of power of a secret Mind or Consciousness of which its processes and steps of structure are the formulas. It is therefore no longer possible to take Matter as the sole reality. The material interpretation of existence was the result of an exclusive concentration, a preoccupation with one movement of Existence, and such an exclusive concentration has its utility and is therefore permissible; in recent times it has justified itself by the many immense and the innumerable minute discoveries of physical Science. But a solution of the whole problem of existence cannot be based on an exclusive onesided knowledge; we must know not only what Matter is and what are its processes, but what mind and life are and what are their processes, and one must know also spirit and soul and all that is behind the material surface; only then can we have a knowledge sufficiently integral for a solution of the problem."

This statement answers very effectively the sceptical observations of the anti-metaphysicals and the anti-spirituals who seem to believe that their *a priori* disbelief, their capacity for doubting everything, is a sign

*Continued on page 7*

\* Refer to issue of June 24, 1950.

In its simple and moderate form, asceticism is a self-imposed mortification or privation for the discipline and control of the lower nature. When the animal in man refuses to be tamed or quieted, but opposes his inner quest and living by an obstinate insistence on the satisfaction of its base appetites, a curb or brake is put upon it by his will. The objects of desire are renounced, so that the outer obsession may cease and the being may be free to discover its inmost truth and live in it. Asceticism in this sober form can be, in many individual cases, an unimpeachable, perhaps indispensable, preliminary to spiritual discipline, and those who decry or deride it are either innocent of spiritual life or addicted to an unthinking self-indulgence. However much it may be buttressed with dialectical subtlety and ingenious sophistry, indulgence of one's lower cravings is absolutely incompatible with spirituality. Those who dream of attaining to a harmony and happiness in their psycho-physical being by "following Nature" and making light of self-restraint and discipline, are only deceiving themselves and wandering away from the true path of purity and freedom.

An initial self-control preceding a direct, higher control is, therefore, a prerequisite of spiritual life. A resolute and persevering will, fired by a high-soaring aspiration, rejects the turbulence and waywardness of the lower nature, its disquieting desires and impulses that seek only egoistic gratification, and imposes a rhythm, a balance and a poise on it, so that a certain amount of self-mastery may be achieved by the individual soul, and its consciousness, released from the trammels of ignorance, may advance, unimpeded, towards spiritual realisation. This practice of self-discipline, unless it goes to extreme forms of renunciation and mortification, is common to all religions and Yogas.

But asceticism usually defeats its own purpose by three wrong movements:—

- (1) it easily runs to extremes, turning rejection into a systematic repression;
- (2) it often betrays a tendency to gravitate towards *tamas*, inertia, and become formal, and mechanical, a matter of habitual routine;
- (3) it induces an anti-pragmatic mentality and encourages a progressive withdrawal from the world and life.

(1) The history of religion is replete with instances of ascetic excesses. It is not only in India, but even in the West, that asceticism has gone to rabid extremes and delighted in the mortification of the flesh for its own sake. Most often the ethical mind exerts its will upon the erring vital-physical nature and represses those of its movements which it disapproves of or deems detrimental to its self-improvement. Sometimes it is the vital will that turns a red eye upon some of its own movements and takes a perverse pleasure in a ruthless self-repression. Sometimes, again, this is very common among people of poor mental development; the mind or the vital tramples upon the body, crushing even its healthy instincts and natural capacities and reducing it to a limp bundle of battered nerves, as if the poor "brother ass" were solely responsible for all the ills and infirmities of human nature. Countless spiritual seekers have lost themselves in the labyrinth of ascetic practices and never emerged from them to reach the goal of their pursuit; and among the few who have been fortunate enough to emerge, the majority have had to pass the rest of their days as physical wrecks. Very few, indeed like Suso and St. Catharine of Genoa, escaped unhurt and continued to live as vigorous champions of practical spirituality. The modern mind reads with horror Madame Guyon's description of her own ascetic practices: "Although I had a very delicate body, the instruments of penitence tore my flesh without, as it seemed to me, causing pain. I wore girdles of hair and of sharp iron, I often held wormwood in my mouth." "If I walked, I put stones in my shoes."

In the serene, full-blooded spirituality of the Vedas and the Upanishads there is hardly any trace of self-torture as a means of self-purifica-

tion. The spiritual vision of the God-lovers was clear enough to perceive that the causes of deviation and fall are within and not without, and that an inner conquest by detachment and equality and not an outer abstention and renunciation is the surest means of spiritual perfection. The Gita, a great synthesis of the living spiritual traditions of the past, denounces in no uncertain terms the extreme forms of asceticism and brands them as a violence on the indwelling Divine. But the mind of man is not, except in extraordinary individual cases, capable of so strengthening its will and raising its consciousness as to remain equal and impassive to the seductions of the senses, even while giving the sense full play and moving freely in the midst of their objects of desire. In fact, in all forms of ascetic extremism we find, if we probe their roots, a lack of the right knowledge of human nature, an ignorance of the source and nature of the frailties and impurities which hamper our spiritual progress and an impatient haste born of ignorance and weakness. It can be said that ascetic excesses are an outcome of a mental or vital fear in the face of assailing impurities, an exaggerated stress and overmeasure and a perversity of vindictive violence on oneself. From the standpoint of Yogic knowledge they are a dangerous pre-occupation.

(2) Ascetic excesses, if practised for a long time, tend to produce a sort of anaesthesia in the being and end in a mechanical, routine observance. The initial spiritual ardour is soon lost and the unchallenged pressure of tradition and the dull drive of habit continue to supply the momentum. Asceticism then becomes tamasic, clouding the consciousness and deadening the springs of life.

(3) Ascetic extremism takes its stand upon the trenchant duality of the Spirit and the flesh, Light and Life, sin and virtue. It negates or spurns the world in order to gain Heaven or realise the freedom of the naked soul. It acts as a constant blight upon life and its activities. Renunciation is carried to the length of utter destitution and poverty on the one hand, and fierce and fantastic self-torture on the other, over which the ego of the individual secretly gloats as a remarkable achievement. Renunciation of the world is a natural corollary to extreme asceticism, which even if it engages in works of philanthropy or social service, as it has done in some outstanding Eastern and Western mystics, holds on to its base of physical renunciation and regards it as the sole condition of all selfless service. But the basic problem remains unsolved, for asceticism does not seem to touch it at the right point—the ego and its separative self-assertion.

The Mother's approach to the problem is altogether on a different footing. She agrees with the Gita that a relentless repression of nature, *nigraha*, is a perilously barren method of self-purification. Solitude, vows of silence and inaction, abstinence from even the necessary and healthy pursuits of life are, even at their very best, but temporary makeshifts and cannot yield any substantial and abiding results. The question is essentially one of consciousness. If the being is enslaved to sense-pleasures, it means that the consciousness has not risen beyond the sense-mind. Not a rigorous renunciation of all sense-objects,—if that were at all possible—but a raising of the consciousness will bring the desired freedom. A totally different vista opens before our eyes as we look at the problem from this new angle of vision.

## LYRA MYSTICA —Continued from page 4

Thompson's resounding Ode, *The Hound of Heaven*, is among the summits of mystic poetry in English. It is a magnificent dramatization of the mystic truth, enunciated by Sri Aurobindo: "he who chooses the Infinite has been chosen by the Infinite". The torrential rhythms and the force of the radiant imagery invest this drama of the soul's fiercely achieved salvation with a strange power rarely surpassed in the whole range of English poetry. Patmore too, like Thompson, was a Catholic poet, while the American, Whitman, is so possessed by the ideal of democracy that it is something of a religion to him, to be hymned ecstatically in *vers libres* of considerable elasticity and force. The Irishmen, George Russell (A.E.) and Yeats, on the other hand, were largely influenced by the philosophy of the Orient. Krishna is all we see and hear, says A.E., and adds:

*And yet He is the life within the Ever-living living ones,  
The ancient with eternal youth, the cradle of the infant suns,  
The fiery fountain of the stars, and He the golden urn where all  
The glittering spray of planets in their myriad beauty fall.*

Elsewhere A.E.'s faith achieves an even clearer articulation:

*Everywhere  
I saw the mystic vision flow  
And live in men and woods and streams,  
Until I could no longer know  
The stream of life from my own dreams.*

Many of Tagore's *Gitanjali* pieces, not to mention others in the imposing Canon, are mystical outpourings pure and simple. The facility of the utterance need not blind us to the core of spirituality behind it all. Saro-

jini Naidu is a poet of life and love, but now and then the mystic fire burns in her poetry with a clear gem-like flame, as for example in the well-known lyric, *To a Buddha Seated on a Lotus*:

*The end, elusive and afar,  
Still lures us with its beckoning flight,  
And all our mortal moments are  
A session of the Infinite.  
How shall we reach the great, unknown  
Nirvana of thy Lotus-throne?*

Sri Aurobindo is more especially, uniquely and absolutely a mystic than most of the others mentioned here, and as a laureate of the Spirit he can have few equals anywhere. Great and difficult, says Sri Aurobindo, is the burden of the poet's destiny: "A divine Ananda, a delight interpretative, creative, revealing, formative,—one might almost say, an inverse reflection of the joy which the universal Soul has felt in its great release of energy when it rang out into the rhythmic forms of the universe the spiritual truth, the large interpretative idea, the life, the power, the emotion of things packed into its original creative vision,—such spiritual joy is that which the soul of the poet feels and which, when he can conquer the human difficulties of his task, he succeeds in pouring also into all those who are prepared to receive it". Sri Aurobindo's own recent poems are an attempt to achieve in English something equivalent to the *mantra*. Words are now more than mere words, they are quanta of energy, soul-radiations, winged squadrons of the spirit:

*Slow the heart-beats' rhythm like a giant hammer's;  
Missioned voices drive to me from God's doorway  
Words that live not save upon Nature's summits,  
Ecstasy's chariots....*

# HER'S LIGHT

## ICISM

### CHAND

Man is essentially a consciousness, a certain individual formation of consciousness with major and minor vibrations in it, and his complex nature is only an instrumental mechanism, a realising and revealing medium of that consciousness. The greater the limpidity and lightness and wideness in the consciousness, the greater its freedom from the yoke of the sense-objects. The positive and spiritually fruitful method of self-purification is, therefore, detachment, equality and sublimation of consciousness, and not self-repression. Asceticism may be helpful in some cases of stubborn attachment and impurities, but, then, it must be a sane and seeing asceticism, mild and patient in its dealing with the peccable parts of nature, which have to be educated and enlightened and not coerced and crushed; for, the end of self-purification is not self-annihilation, but a harmonious self-perfection, a divine self-fulfilment. "Certainly, it is easier to suppress than to organise, but a harmonious order is a realisation far superior to suppression."<sup>1</sup> The Mother therefore, advocates the positive way of spiritual progress, the way of psychic aspiration and surrender, the "sun-lit path", as Sri Aurobindo calls it, and not the negative way of painful and precarious ascetic repression. If you are attached to certain persons or things, it is almost futile to think of running away from them; you will remain attached to them even in their physical absence, or you will develop new attachments to other persons and other things. Even when you think you have got rid of all attachments, you have done nothing better than drive them underground and expose yourself to their surprise assaults. Besides, as the Mother says, "The attitude of the ascetic who says, 'I want nothing' and the attitude of the man of the world who says, 'I want this thing' are the same. The one may be as much attached to his renunciation as the other to his possession." The solution of the problem with which the ascetic vainly struggles, is an ascent of consciousness by aspiration, rejection and surrender. If the impurities of your nature seem to be obstinate, detach yourself from them, feel that they do not belong to your essential being which is ever pure, but are an excrescence, a discharge from the surrounding universal nature, and reject them quietly and sincerely. A quiet, sincere and uncompromising rejection is infinitely more powerful than a desperate wrestle and a perturbed pre-occupation with them. The Mother counsels detachment, rejection and sublimation of consciousness, and not repression. Turn to the Divine and advance towards Him with a consuming love and resolute will, and most of your bonds will snap and drop of themselves; the few that will remain the Divine will cut asunder.

There is "the very universal superstition, prevalent all over the world, that asceticism and spirituality are one and the same thing. If you describe someone as a spiritual man or a spiritual woman, people at once think of one who does not eat or sits all day without moving, one who lives in a hut in great poverty, one who has given away all he had and keeps nothing for himself. This is the picture that immediately rises in the minds of ninety-nine people out of a hundred, when you speak of a spiritual man; the one proof of spirituality for them is poverty and abstinence from everything that is pleasant or comfortable. This is a mental construction which must be thrown down if you are to be free to see and

<sup>1</sup> "Prayers and Meditations of the Mother".

*Arms taking to a voiceless supreme Delight,  
Life that meets the Eternal with close breast,  
An unvalled mind dissolved in the Infinite,  
Force one with unimaginable rest. . .*

*Rose of God like a blush of rapture on Eternity's face,  
Rose of Love, ruby depth of all being, fire-passion of Grace!  
Arise from the heart of the yearning that sobs in Nature's abyss:  
Make earth the home of the Wonderful and life Beatitude's kiss. . .*

*The ways that lead to endless happiness  
Ran like dream-smiles through a meditating vast;  
Disclosed stood up in a gold moment's blaze  
White sun-steppes in the pathless Infinite. . .*

*A million lotuses swaying on one stem,  
World after coloured and ecstatic world  
Climbs towards some far unseen epiphany.*

Some of Sri Aurobindo's disciples—K. D. Sethna, Arjava (J. A. Chadwick), Dilip Kumar Roy, Nirodbaran, Nishikanto, Punjalal, Tehmi, Romen, Dowsett—would also appear to have caught the clue to the secret of the 'lyra mystica'. Sethna's recent work, *The Adventure of the Apocalypse*, for instance, is shot through and through with mystic vision, and neither the authenticity of the experience nor the vitality and beauty of the utterance can be in question.

To conclude: poetry at its best is soul communing with soul, spirit responding to spirit; it is, in M. Bremond's words, a mystic incantation allied to prayer. In this sense, all quintessential poetry is also religious and even spiritual, because such poetry concerns itself, not with man's crusts of appearance but his innermost core, because it sees man in relation to God

follow the spiritual truth. . . This false conception has to be broken down and disappear. Once it is gone, you find something that is much higher than your narrow ascetic rule, a complete openness that leaves the being free. If you are to get something, you accept it, and if you are to give up the very same thing, you, with an equal willingness, leave it. Things come and you take them up; things go and you let them pass, with the same smile of equanimity in the taking or the leaving. . . . The only true attitude for a Yogi is to be plastic and ready to obey the divine command, whatever it may be; nothing must be indispensable to him, nothing a burden. Often the first impulse of those who want to live the spiritual life is to throw away all they have; but they do it because they want to be rid of a burden, not because they want to surrender to the Divine. Men who possess wealth and are surrounded by the things that give them luxury and enjoyment turn to the Divine, and immediately their movement is to run away from these things,—or, as they say, to 'escape from their bondage.' But it is a wrong movement; you must not think that the things you have belong to you,—they belong to the Divine. If the Divine wants you to enjoy anything, enjoy it; but be ready too to give it up the very next moment with a smile."

These words transport us from the stale and stuffy atmosphere of traditional asceticism into the serene freedom and amplitude of the true spiritual consciousness. No longer do we take our stand upon the vital or mental will injuring and impairing the manifoldness and elasticity of our nature, but upon the innate and inalienable sovereignty of our divine Self and the Grace of the Self of our Self for the purification and perfection of our natural instruments. We realise that each part of our nature, each fibre of its composition has its proper function and individual utility in the economy of the corporate organism, and has to be cleansed, fostered, illumined and transfigured to serve the divine ends of our life, and not to be starved and suppressed or mangled by the cruel excesses of a life-shunning asceticism. We remember that Rama, one of the most harmonious spiritual personalities ever born, was no ascetic; nor was Krishna, the embodiment of the most versatile perfection realised in the past. Yajnavalkya had such a wealth of cows as might make an American master dairyman giddy. Janaka, Ajatashatru, Kartavirya—to name only a few—led a robust spiritual life in the midst of material opulence. Buddha had to pay heavily for his immoderate austerities and was forced to relinquish them in favour of a safe method of moderation: the golden mean. Sri Ramkrishna, after a pretty long spell of physical neglect and ascetic practices, had to pray to the Mother (Kali) to let him live a life of easeful sweetness and not turn him into a desiccated ascetic. The Christ, we all know, was no ascetic, nor did he preach the mortification of the flesh so common in his day among the followers of John the Baptist. In reply to the charge that his disciples were not fasting, but feasting and enjoying, he said, "Can ye make the children of the bridechamber fast, while the bridegroom is with them?" St. Paul, regarded as second only to the Christ in spiritual stature and transparent purity, exerted his powerful influence to check the spread of extreme asceticism and exhorted men to revert to the inner Christ and live from within outwards. All this proves that the greatest stalwarts of the Spirit have always been led by the calm light of knowledge in their dealing with their nature, and not stampeded into panicky devices which constitute asceticism in its immoderate forms. Asceticism is a symptom of spiritual anaemia and decadence and, even at its best, a negative way which has to be complemented or replaced by the positive way of spiritual progress—a loving and active surrender of the whole being to the Will of the Divine.

The Mother's gospel of an unfettered life of consecrated service, a life in God, equal in poverty and plenty, sounds the death-knell of rigorous asceticism and initiates a new era of the radical purification and transmutation of the flesh for the manifestation of the Spirit.

and Nature, because it links man's terrestrial life with a Before and a Beyond, and resolves once and for all the tension between time and Eternity. Poetry generally, and mystical poetry in particular, is thus among man's most precious of possessions, as it is also among God's choicest gifts to humanity. It is a grace vouchsafed to us from Above, and by shooting revealing lights into our spiritual heritage it awakens us to our true nature and forever enfranchises us.

*In flame of sunrise bathe my mind,  
O Master of the Hidden Fire,  
That, when I wake, clear-eyed may be  
My soul's desire.*

## SRI AUROBINDO, THE LEADER OF THE EVOLUTION

*Continued from page 5*

of great intellectuality, who pronounce as unreal and illusory realities of which they do not have the slightest conception, for they have not experienced them, and who by their attitude imply that what they themselves have not experienced cannot possibly be experienced by others, for if they admit the possibility of others experiencing truths which they themselves cannot, they would have to admit the validity of these truths. This highly unscientific attitude cannot possibly lead to an expansion of man's knowledge. It is an *a priori* disbelief of this type that Goethe called inverted superstition. This will-not-to-believe whatever falls outside the gamut of one's own experience and of others who are on the same psycho-spiritual level as oneself stands on the same pedestal as credulity in unthinking minds.

*To be continued*



# THE MUSINGS OF A DOCTOR

## A COMMENT ON KENNETH WALKER

By NATHANIEL PEARSON

Readers of "Mother India" are already familiar with the name of Kenneth Walker as a contributor to the three special Numbers published to far. Here are two of his books which will help us to understand his ideas more thoroughly. One is MEANING AND PURPOSE, which (published in 1944) is now re-issued in the well-known Pelican series. The other is a new publication—A DOCTOR DIGRESSES (Jonathan Cape, London)—which deals mainly with the various aspects of the author's professional life and his reflections thereon. Let us first examine his earlier book which clears the ground of modern thought, in the hope that a new construction of belief may be raised.

It is one of the most disconcerting factors of these unbalanced times that man has lost or forsaken his old faith and beliefs, many of which are even essential for his future progress and inner harmony. The ordinary man-in-the-street no longer believes in orthodox religion. The materialism of the last 100 years has left him with a scepticism ruling out blind belief and with a fixed attachment to the outer and surface life. In this way he has developed an inherent fear of the inner and higher realities. Because science has given modern man a certain measure of control over the forces of Nature—that is, bending them to his own egoistic will and purpose—he has settled back complacently thinking that the mere development of science alone will automatically usher in a new age. He believes (or rather believed until fairly recently) that science would surely carry him along a chromium-plated highroad to progress and prosperity. Thus the advancement of man would inevitably come about through the improvement of his outer conditions, and by a greater control over Nature's domain.

But a radical change has now appeared in man's absolute faith in and reliance on scientific advancement. He is beginning to seek for wider and more certain avenues of knowledge. In the first place the scientist himself has become lost in a fog, largely created by the new outlook in physical science which has given the investigator a more personalised (or rather mentalised) picture of the universe. In other words, the observer has entered into and become a conscious part of the field of scientific observation. It is the appearance of the observer—introducing the wavering nature of mind—which has produced the present fogginess (technically known as indeterminism) in modern science, and this new picture separates it greatly from the world of our ordinary outlook. But though the two viewpoints are wholly dissimilar and apparently opposed to each other, it seems feasible that both pictures represent different aspects of the same Reality. But what indeed can we say of this Reality—objectively—when the constructions of mind are so intermingled with the actual nature of the thing—in-itself? Men are beginning to realise that although science is a valuable source of utilisable knowledge, it cannot give him the whole truth of things.

That science is strictly limited is now abundantly clear. A greater part of *Meaning and Purpose* is devoted to showing by what avenues science is so limited. Kenneth Walker covers in an easy and yet acute manner a large amount of scientific material and thought. He has excellent remarks to make on not only the development of modern physics but also the shortcomings of Darwinism and Freudism, and he turns a keen scrutinising eye on the evi-

dence for design in Nature—evidence which, after giving due consideration to the argument against it, he finds acceptable. A lot of admirable things he has to say on those three pseudo-religions—the worship of humanity, the doctrine of the master race and the cult of Communism. To him the horizons of man's life can be widened only by going beyond these movements no less than beyond everything else the mere intellect has set up. Useful though the intellect has proved and always will prove, Kenneth Walker favours the view advocated by the two modern thinkers Bergson and Ouspensky, that it is far from being the be-all and end-all of man's attainment. Intuition is in fact a super-faculty in man, which though at present latent must be duly acknowledged and developed. And by intuition is meant that opening through the higher mind or the inner heart, which has led man in the past to a direct revelation of Truth or Reality, to spiritual knowledge and to the creative inspiration of art and poetry. It is in fact a superior consciousness, which particularly in mystical experience has become more purely sustained. It is to the mystics and seers therefore that we must turn for our future guidance and model of progress.

In discussing the important part the concept of Matter has played in shaping modern thought, the author rightly points out that the mere enlargement of the sense faculties does not lead to increase of understanding. Rather it is the reasoning and reflecting power (as the Eastern sages taught) which has to be heightened; and beyond reason the faculty of intuitive knowing can then be brought into play. Thus of the great purposes of evolution which still remains to be fulfilled is the appearance of a new and higher type of man, of which the great spiritual leaders of the world are the forerunners. This leads us naturally to think of Sri Aurobindo's *The Life Divine* where the whole import of this spiritual development is thoroughly discussed (and in fact the author himself turns to this work as a source of reference in his latest book). Having thus cleared the ground and exposed some of the salient tendencies of modern thought Kenneth Walker aptly concludes that what men need more than anything else is an integrative philosophy which will take account of all varieties of human experience and synthesise them into a harmonious whole e.g. (the interrelationship of science, religion and philosophy). But he further surmises that the philosophy at which a man eventually arrives is always a personal one. This can only be true, however, if he means not a philosophy resulting from a personal outlook and experience—which is necessarily a narrow and one-sided view,—but one resulting from an in-

dividual endeavour which achieves some measure of a wider consciousness. It is then that a more integrative philosophy can be attempted; and such philosophy is of the universal calibre rather than merely personal. Philosophy must serve as a guide to individual action and aim. It is a record of achievement, not of trial and error. Otherwise how can it serve its purpose as guide? It is here that the presence of a Master—the living embodiment of attainment—is the thing needed to guide the individual properly along his own line of endeavour. This is a fundamental factor in Eastern spiritual discipline and is not yet sufficiently recognised in the West, where too much importance is attached to individual outlook and not enough to individual achievement, which is the thing that really counts. Pondering and cogitating and reflecting can and often does prove to be a valuable aid in clarifying one's own outlook but it cannot be called a philosophy.

It is something of this realisation which has led the author to write his "Digressions" rather than a "Philosophy of Medicine" in a new book which is an engaging blend of informality, dry Scots humour, quiet poetic feeling, professional knowledge and a sense of the mysterious whole no surgery of analysis can at any level satisfactorily explain. At the very outset of this book we find him deliberately burning a manuscript which represented his first attempt—and failure—to write such a philosophy. He realised that a philosophy—if it is to be called one—must result from a completed and definite experience and cannot be merely an abstract impersonal account, without losing the essential living element from which others could possibly gain something. Moreover, the entire question of Medicine is still in the melting-pot, and no definite philosophy can be drawn from it at this stage. He therefore, settles down to writing merely his musings on a long and busy professional life, hoping that they may be useful in estimating the progress that medicine has made and can possibly make in the future. First we are taken to his retreat in the country, away from the hubbub and distraction of the city-life. Here he escapes as often as he can tear himself away from his clinical duties in London. And it is here that he can relax and drift at leisure in retrospect along the stream of his medical career. He invites us to join him in his reverie.

In this quiet detachment he tries to show us two sides of the doctor's world. One is the inside view, giving the aims and outlook of orthodox medicine with its good intentions and failings frankly faced. And the other is the viewpoint of the critic of medicine,—that is, one who has something positive to say, and not merely destructive and negative cavilling. This dual method, however, has its disadvantages in that we swing uneasily from one viewpoint to the other without getting a settled and definite impression regarding the real place of medicine in modern life. At first it is rather disconcerting, until we realise that we ourselves must arrive at a settled decision on the subject. From his professional point of view he dutifully supports the doctor's aims. But in his extra-professional freedom he can appreciate some astute criticisms against medicine, and doctors in general. Thus he gives us that delightful extract from Molière's *Malade Imaginaire* in which Béralde exclaims: "Most men die of their remedies, and not of their disease". He further cites biographical extracts to

show how Charles II of England actually succumbed fatally to the blind ineptitude of his Court physicians. But a too frequent alternation of tolerance and scepticism in the book becomes rather confusing at times, so that one has difficulty in differentiating between the false and the acceptable in medical practice. One thing stands out clearly and that is that doctors, even utilising all the refinements of modern treatment, are still practising trial and error methods just as was done in the 17th Century.

It is no doubt the doctor—and not the philosopher—in the author that overstates the importance of environment, in so far as one's attitude and behaviour are concerned. For one of the many weaknesses of orthodox medical treatment is that it tends too much towards adjusting a person to his environment. Thus the doctor aims merely to patch the patient up,—instead of discovering the root of the disease—so that the patient again continues with his old faulty habits. By these methods disease becomes a recurring factor, and medical treatment merely soothes without radically healing. The important question, of course, is whether one must necessarily adjust oneself (which means submit) to the environment. Surely the primary consideration—whether of the individual or the collectivity—should be to see one's own nature first, and not aim to live according to the nature of one's environment. Self-control and self-mastery should rather be the aim, for only then can man really master Nature and his outer world (and incidentally root out disease which indicates a present inhering weakness in him).

Perhaps one of the chief merits of *A Doctor Digresses* is that it encourages the reader to think for himself along the very neglected lines of medical treatments, which have hitherto been all too meekly accepted by the non-medical world. Certainly the book makes no dogmatic assertions, and allows for a certain freedom of speculation on the subject. It is clear that for any radical improvement in the present condition of medical practice, there has to be a free and equal collaboration between the doctors, the people and the authority governing both doctors and people. One is inclined to think that such co-operation would be greatly facilitated if the medical profession were divided into three or four separate spheres, each with its own functions in respect to the general maintenance of health,—much in the same way as the profession of law has its separate functionaries (judges, barristers, solicitors, etc.) with the common aim of serving law and order. Thus for example, the top-ranking men of the medical profession would be the advisers and consultants, whose job it would be to give the accurate diagnosis of each particular case,—not merely attaching a name to a disease,—so that the root of the trouble can be clearly seen. They would be specialists with a thorough all-round knowledge of medicine, and not of one particular branch only. Like judges in the court of law, they would have to be men of wide experience and keen discernment, possessing also some native insight which would readily reveal the inner nature of a disorder. Another section of this hypothetical grouping of the profession would be concerned mainly with healing, pure and simple, by which is meant a course of treatment more in conformity with Nature's methods than by a fixed reliance on drugs. There would be here experts on nutrition, remedial and other exercises, hydrotherapy and so on,

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# SRI AUROBINDO AND MAN'S SOCIO-POLITICAL DEVELOPMENT

By C. C. DUTT

Continued from previous issue

The rational man is distinguished from all other animals by his search for a rule of his life, for the principle underlying his self-development. There is nothing mechanical about this development and he knows himself to be its master. "He can initiate an intelligent evolution which he himself shall determine or at least be in it a conscious instrument. He knows that he can by his effort transcend the present limits of his faculties. Of course, like everything in this world, man's self-development is also a part of Nature's evolution. At a certain stage in that evolution there becomes apparent the soul in things. In man this soul turns its conscious mind inwards seeking to know the hidden Law of Nature's work in him.

"This turning of the consciousness upon itself... which man represents has been the great crisis in the terrestrial evolution of the soul in Nature. There have been other crises before, and there is the great crisis ahead in the awakening of the supermind. But at present the *manomaya purusha* is at work in order to arrive at some intelligent ordering of man's life in view of the supreme crisis in front of him. The rational intellect is not man's only means of knowledge. He has many others, instinct being an important one amongst them. But the intellect alone can detach itself from the work, can watch it, study it, alter and improve it. It can look through the outward appearance and see the truth concealed behind.

Reason was installed as the sovereign power in human affairs when man cast away all blind conventions of the former age. Since then Religion has been its only serious rival; but it has had ultimately to give way. Some lesser forces like imagination, emotion, the ethical and the aesthetic need have also disputed the sway of rationalism but they too have been as unsuccessful as Religion. Still it is felt vaguely that a deity more powerful than Dame Reason has appeared in the field.

Some say that this new deity is the secret Will-in-Life. Reason is useful only as far as it serves this Will. Life-forces alone can evolve and create; they must not be repressed or cramped by Reason. In fact, there is a profounder and greater power of knowledge—intuition—"which is more deeply in the secrets of existence." Reason's method is too analytical, it depends too much on division and artificial classification to be our sole guide. With the coming of a subjective age, man is beginning to feel that his sovereign godhead is his soul.

Reason's highest power is disinterested seeking after knowledge—knowledge for its own sake. It may be utilised for a particular end afterwards, but if right from the start we have this utilisation in view, then we certainly limit our gain and distort the truth by casting it in a particular mould. We know that the ordinary man uses his reason to serve some utility. But even the thinking man limits his reason to the working out of something preferred or desired; he ignores or denies all that is not useful to him. But just as some people are subject to the tyranny of prejudices and preferences, so there are others who are subject to the tyranny of ideas and ideals—political, religious, economic or other. Under the influence of these ideals they evolve systems of life, but all human systems have, generally speaking, failed in the end. It is because there has been at their root only a confused or partial application of reason. Reason has no light of its own, it has to grope its way along. Still its achievements are tremendous in the field of Philosophy and Science from Plato and Aristotle to Newton, Darwin and Einstein. Man may well be proud of his performances in this line, but on looking more closely, we find that vast depths of Truth lie unexplored below the surface, in which lie the real springs and the mysterious powers of existence. Will the intellect unaided ever discover them? Its limitations are obvious. It has no self-illumination that would enable man to visualise, as a whole, the Truth of all truths. It is obliged to divide and subdivide knowledge, to classify more or less artificially and to build up systems only to discard them after a while.

We can, of course, keep our reasoning faculty as an aid in every-day life—restricting its work to observing and criticising things. Or, we may

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allow it to withdraw from the world and devote itself to higher action entirely. But this higher action would, then, amount to dwelling in a world of abstractions and of losing all power of guiding man in the field of life. Sri Aurobindo says that thinkers and poets and artists when they abstract themselves in this fashion find themselves entirely at sea when they seek to grapple with practical life. The two chapters in *The Human Cycle*, entitled "The Office and Limitations of the Reason" and "Reason and Religion" elaborate points that have been indicated already in the chapter just reviewed.

The Spirit that secretly dominates all stages of man's development is the sovereign master of his being. As long as this Spirit is unmanifest the intellect appears to guide him. But directing man in his earthly functions is not its only work; it also teaches him to look within himself and discern high from low, pure from impure; it guides man in his pursuit of Good, Beauty and Truth, and teaches him to exceed himself. The intellect has, we know, an outward and downward look on our overt common life; but it has also "an inward and upward eye and a more luminous functioning by which it accepts divinations from the hidden eternities." Unfortunately in transmitting these subtle divinations it gives them an intellectual form. The result is that ideas, that come from an exalted plane where knowledge and force are one, can act down below only by division and analysis and fail to bring about harmony. In every sphere of life and action the intellect presents before us a number of differing principles and proceeds by compromise, conflict, or combination, leading to nothing stable or harmonious. Yet, says Sri Aurobindo, through it all the width and wealth of our nature go on increasing and we get nearer to our awakening into the greater consciousness.

The very nature of man's intelligence is such that his progress from ignorance to Knowledge has to be piecemeal, slow and wavering, he has to contrive continually some new harmony between the various elements of his being. He is now a puritan and now a hedonist—now a free-trader and now a protectionist, now for autocracy and now for democracy. He is throwing out a constant variety of types under the stress of the Spirit within the intellect working as an efficient secretary—but through it all "accumulating stock of self-experience."

Intellect has a double function—one is pursuit of truth for the sake of Truth, knowledge for the sake of Knowledge, without any further motive—the other is "coloured by the passion for practice, the desire to govern life by the truth discovered." There is no pitfall in the first path, it is only when the practice or application to life comes that human intelligence stumbles or takes a false step. It is not difficult to understand, why. In concerning itself with action, the intellect becomes partial and makes itself the servant of something other than the pure truth. Even if it remains impartial, the truths or ideas discovered by it fall under the control of forces other than itself.

The fact is that man's intellect is an imperfect light, an unreliable guide. It can be employed and has always been employed to justify any idea, any theory of life, any system of society or government; Reason's jugglery in philosophy, religion, politics, aesthetics, ethics and economics is well-known. The truth is hidden from the rationalist first because he is always convinced that his reasoning is correct and the reasoning of the other side is incorrect—secondly because he is convinced that whatever failing there may be in man's intelligence today, collective reason will triumph one day and found life on a sound rational basis. Sri Aurobindo discusses both these articles of faith. We shall be content with quoting a few characteristic lines: "Its limit is reached, its function is finished when it can say to man, 'There is a Soul, a Self, a God in the world and in man, who works concealed and all is his self-concealing and gradual self-unfolding. His minister I have been, slowly to unseal your eyes... until there is only my luminous veil between you and him. Remove that and make the soul of man one in fact and nature with this Divine.'"

## THE MUSINGS OF A DOCTOR—Continued from page 8

with an army of assistants to help in their curative work. It goes without saying that the principal directors of healing would be those "called" to this special branch. For they would be those men and women endowed with the natural gift of healing—possessing and reflecting something of the divine Calm, which would become more apparent than it is at present when this faculty is neither discouraged nor entirely suppressed. A yet larger group of medical workers would be those concerned with the prevention of disease, and with the discovery of all its latest and subtle

causes. They would be the pioneers of the new (and real) science of medicine. This would be the most important productive branch of the medical profession, being closely allied to that of the scientist engaged on research. But it would not only be work confined to the laboratory, for these medical scientists would study at first hand the actual living conditions of the people,—their dietary, daily routine and habits,—and not only general hygienic conditions.

In conjunction with this supposed re-organisation of the medical profession, there would need to

be a wider system of education, to counteract the present widespread ignorance among people regarding the simple care and function of the body. People could thus be taught the simple and straightforward procedure of being able to deal with disabilities themselves. And even when medical treatment was felt to be necessary they would be in a position to co-operate with the doctor's work, rather than become a helpless "case" in his hands. Members of the profession would have the opportunity of taking part in the teaching and demonstration of health subjects. In fact the whole stress would be shifted from disease to a healthy condition and outlook. Thus a teaching section of the medi-

cal profession may arise for instructing young and old alike on the newly developing medical science and knowledge. The whole question of psychological therapy, and the mind-body relation, has been omitted from this scheme not because it is unimportant but because it is not properly understood yet. For although speculation on the possibilities of psychological treatment has become popular in medical circles, this branch of therapy has still neither a foundation firm enough nor the correct directive. And in the field of contemporary thought it is only too apparent into what abnormal and morbid state the whole subject of psychology has

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# THE INFINITE AND THE FINITE

BY RAJANIKANT MODY

Many attempts have been made so far by mathematicians as well as by philosophers and mystics to understand what the infinite is and what its relation is to the finite. One such attempt in our own times is that of Emil Froeschels. In his book, *The Human Race: A Study in the Nature of Knowledge* (Philosophical Library, New York, 1947), he discusses many questions of immense importance in psychology, in metaphysics and in mysticism on the one hand and in the several sciences on the other. But the fundamental and most important question on which, according to the author, all the other questions depend, is that of the infinite and the finite. This problem seems to be like a "thread on which most of the chapters of his book are strung. As a recent approach to this age-old problem that has confronted mankind in every country of the world, they are well worth our perusal, for it is an interesting and a thought-provoking exposition that he has made in them.

In his Foreword the author says, "The reader will not only find some chapters devoted to the infinite magnitudes, namely God, the mathematical infinite, and the universe; but he will also find almost every other idea elaborated on to be intimately interwoven with those infinite magnitudes." He further writes, "For many years, I have been puzzled by the fact that the decisive role those magnitudes are apt to play in the entity of a human being had been entirely or partly neglected by many philosophers. Even Kant, who places mathematics on the highest rung of the ladder of the sciences, deals with the infinite as though it were nothing but a handicap that prevents the mind from dealing exclusively with the world of the finite. But he also concedes that there is no way for the human mind to get rid of the infinite, and that is why he speaks in this connection of an antinomy. It should be stressed that it is precisely mathematics which tried to explore the infinite scientifically. It seems to me that this fact, as well as the frequent question of the common man as to whether the world is infinite in space and time, necessitates acknowledgement of at least the equal importance of the infinite and the finite.

"It is the writer's hope that in this way the human being will find himself not only participating in the world of earthly restrictions but also enjoying the privileges of that realm which is free from all boundaries of space and time."

## The Idea of Infinity

Here, then, is the central theme of the book, viz., the question of the infinite and the finite. According to the author, the infinite is not accessible through the finite and this is the fundamental assumption on which the whole book rests. The idea of infinity, according to him, is not given to us by our sense experiences, for from the moment of our birth to our last sigh our senses deliver to our mind only limited quantities and therefore there is no way in which the infinite could enter us after birth. No measurable quantity or extension can bring us one centimeter closer to infinity. It makes no difference, in reference to infinity as a "goal", whether one moves 1 mm. or 100,000 miles, nor is an imagined millimeter more distant from infinity than an imagined million light-years. The idea of infinity must be within our person congenitally, because it could not have been experienced first through our senses. In another place the author says that infinity is within our psychic person and that the knowledge of the infinite must be a congenital knowledge. Mathematicians have tried to define infinity by saying that a part contains as many items as a whole or that it consists of "subclasses" each of which is itself infinite. One could also say that infinity is that which oversteps every measurable quantity or extension. But this, according to Froeschels, cannot be a definition of infinity for it demands completion, in the sense of establishing the degree in which the infinite so oversteps and this degree itself would evidently be infinite. Thus, no definition of infinity is possible. The knowledge, however, of both the infinite and the finite puts us in a very peculiar position, for the acquisition and the maintenance of our knowledge of the finite is bound to certain categories which are entirely different from that of the infinite, and the sum of our knowledge of the finite is and always will be limited; thus we are confronted with an "antinomy". This, in brief, is the thesis of the first chapter.

## The Infinite in Mathematics, Philosophy and Theology

In the second chapter he deals with the infinite in mathematics and philosophy wherein he says that Bertrand Russell calls the mathematical infinite a whole containing parts that have as many terms or items as the whole. But, the author says, the word 'part' is used in an entirely different sense when related to something definite (i.e. finite) and when related to the infinite, for a part means a magnitude which if either added to or taken away from a magnitude changes the latter. The use of the word 'subclass' in place of 'part' in referring to infinity does not improve the situation for everybody would feel that he is dealing with parts which are only called differently, viz., subclasses. The moment we start dealing with parts, we have left the domain of the infinite, he says. The understanding of everything definite depends on the knowledge of infinity. Therefore, infinity is a category—a kind of "background category"—upon which other categories of the mind are based.

Yet it is not only a "background category" but is also a positive knowledge, viz., the knowledge of something that exists beyond every measurable extension and quantity. The knowledge of infinity is as

fundamental a part of the human personality as are thoughts in terms of measurable quantities and extensions. This is not only a logical but a personal truth. One need only "look into oneself" and ask what would happen to his thinking if infinity were not within his psychic personality. Our very thought, our whole knowledge of the measurable parts of the world would simply disappear, because there would be no background from which those measurable parts could be understood. Just as to understand and define, say, 'plants' we must have exactly its opposite 'no-plants', or just as to understand 'motion' we must have 'rest' as its background, even so to understand anything finite we must have 'infinite' as the background. Thus infinite is the opposite of 'finite'. By the word opposite is meant anything not covered by the definition of the particular thing in question. No matter how old the human race will grow, no matter in which way and to what extent its thinking will mature, the knowledge of limited quantities and extensions will always be possible only because there is within us the knowledge of the infinite as the opposite of the finite. If we think "this chair has a measurable height" and if we disengage the mind from "the chair", there remains the pure meaning of "measurable" which is nothing but the opposite of "immeasurable",—that is "infinite". Therefore measurable, which is "finite", is only thinkable because the "infinite" is presupposed. There is no way from the finite to the infinite. One may be convinced that the finite world and all its parts are included in the Infinite, but there is not, and will not be, a continuation from studying the finite world by means of perceptions and categories to any kind of systematic studying of the infinite.

From the mathematical and philosophical infinite, the author then turns to the theological infinite, viz., God. The God of the monotheistic religions is an eternal, omnipotent, omniscient, all-good God. He is a Being that infinitely oversteps every good property experienced by our senses. Can the assumption of completeness have been derived from our sensual experiences, perhaps by progressing from our experiences of limited might, goodness, etc. towards the infinite might, goodness etc.? But this assumption of completeness could never have been so developed because of the impossibility of reaching the infinite step by step from the finite. This proves that the knowledge of the existence of a complete Being cannot be acquired through experience within the world of finite properties; that is to say that such knowledge must be congenital. Just as the mathematical infinite is not only a "background category" but something more, viz., a positive knowledge on which the knowledge of the finite is based, so also God as infinite good, infinite wisdom etc., is not simply a "background category." Goodness extended infinitely in space would be only a limited goodness and not one that infinitely oversteps every goodness experienced by man. A limited wisdom conceived as ubiquitous in the universe still is a limited wisdom and not omniscience.

## The Shortcomings in Froeschels' Conception

This, in brief, is the author's conception of the threefold infinite. On many points it agrees with the fundamental experiences of the mystics and we should give full credit to the author for having arrived at them purely by his ratiocinative method. But there are some points in the above exposition of the idea of the infinite which cannot be accepted in the form in which they stand. However much the human mind may be helped by intuition, still it always falls short of the complete truth and the Reality eludes the grasp of the limited mentality that constitutes man. The fundamental nature of mind is to divide and then to work on the basis of that which it divides, to raise irreconcilable opposition between things that are fundamentally one and then to attempt to reunite them into some kind of constructed unity. And, then, when it is baffled in such an attempt, it considers the thing to be an insoluble mystery. Such an opposition has been raised by the author between the finite and the infinite, when he says that there is no way from the finite to the infinite. If such were the case then there would not be any hope of any human being ever reaching the infinite. It almost amounts to saying that the Infinite or God is bound to remain for ever unknowable. But at the same time, the author says that we have a congenital knowledge of the infinite or God and that without that infinite we can have no knowledge of the finite; the infinite is what he calls the "background category" of the finite. Although he maintains that it is not merely the "background category" but is also much more than that, a positive knowledge, viz., a knowledge of something that exists beyond every measurable extension and quantity, what exactly he means by this term "positive knowledge" we do not know. If by positive knowledge of the infinite he means a dynamic all-embracing knowledge of the infinite (and the knowledge of the infinite must itself be infinite) then the human soul must be omniscient and this he has clearly denied later on where he says, "If the soul is endowed with omniscience, what is the difference between the soul and God? God is the eternal cause and the soul is not" (p. 185). What then is the meaning of "positive knowledge" of the infinite? His distinction between "expression-ripe" and "non-expression-ripe" does not throw any light on this point, either.<sup>1</sup> The difficulty arises because of the fundamental distinction he makes between the soul and God. In his view, it seems, the soul can never attain omniscience and is for ever destined to remain in possession of the entirely

<sup>1</sup> In the author's terminology, expression-ripe means conscious and non-expression-ripe means unconscious or rather subconscious (pp. 52-54).



## THE INFINITE AND THE FINITE—Continued from page 10

useless "congenital" knowledge of the infinite;—it is useless because, so long as he deals with the finites, that knowledge cannot be made dynamic and he cannot cease from dealing with the finites so long as he is in the body. When he is "freed from the limitations of the body he will not have to struggle any longer to make expression-ripe some parts of his knowledge" (p. 186). Nor can the term "positive knowledge" be taken to mean a mere passive knowledge or a vague knowledge that remains somewhere in the deeper layers of our consciousness, for such a knowledge is already included in that of the "background category."

Such an infinite as is conceived by the author can therefore only be a truncated infinite. As against this we can state what Sri Aurobindo says about the infinite.

### The True Infinite

"We see that there is an infinite pure status and immobile silence of the Spirit;<sup>2</sup> we see too that there is a boundless movement of the Spirit, a power, a dynamic spiritual all-containing self-extension of the Infinite. Our conceptions foist upon this perception, in itself valid and accurate, an opposition between the silence and status and the dynamis and movement, but to the reason and the logic of the Infinite there can be no such opposition. A solely silent and static Infinite, an Infinite without an infinite power and dynamis and energy is inadmissible except as a perception of an aspect; a powerless Absolute, an impotent Spirit is unthinkable; an infinite energy must be the dynamic of the Infinite, an all-power must be the potency of the Absolute; an illimitable force must be the force of the Spirit. But the silence, the status are the basis of the movement, an eternal immobility is the necessary condition, field, essence, even, of the infinite mobility, a stable being is the condition and foundation of the vast action of the Force of being. . . . The opposition we make is mental and conceptual; in reality, the silence of the Spirit and the dynamis of the Spirit are complementary truths and inseparable. . . ."

"It becomes clear from these considerations that the co-existence of the infinite and the finite, which is the very nature of the universal being, is not a juxtaposition or mutual inclusion of two oppositions, but as natural and inevitable as the relation of the principle of Light and Fire with the suns. The finite is the frontal aspect and a self-determination of the Infinite; no finite can exist in itself and by itself, it exists by the

Infinite and because it is of one essence with the Infinite. For by the Infinite we do not mean solely an illimitable self-extension in Space and Time, but something that is also spaceless and timeless, a self-existent Indefinable and Illimitable which can express itself in the infinitesimal as well as in the vast, in a second of time, in a point of space, in a passing circumstance. The finite is looked upon as a division of the Indivisible, but there is no such thing; for this division is only apparent; there is a demarcation, but no real separation is possible. When we see with the inner vision and sense and not with the physical eye a tree or other object, what we become aware of is an infinite one Reality constituting the tree or object, pervading its every atom and molecule, forming them out of itself, building the whole nature, process of becoming, operation of indwelling energy; all of these are itself, are this Infinite, this Reality; we see it extending indivisibility and uniting all objects so that none is really separate from it or quite separate from other objects. 'It stands' says the Gita 'undivided in beings and yet as if divided'. Thus each object is that Infinite and one in essential being with all other objects that are also forms and names—powers, numens—of the Infinite.

"This incoercible unity in all divisions and diversities is the mathematics of the Infinite, indicated in a verse of the Upanishads—'This is the complete and that is the complete; subtract the complete from the complete, the complete is the remainder.' For so too it may be said of the infinite self-multiplication of the Reality that all things are that self-multiplication; the One becomes Many, but all these Many are that which was already and is always itself and in becoming the Many remains the One. There is no division of the One by the appearance of the finite, for it is the one Infinite that appears to us as the many finite: the creation adds nothing to the Infinite; it remains after creation what it was before. The Infinite is not a sum of things, it is that which is all things and more. . . ."<sup>3</sup>

This, then, is the right view of the Infinite. There is no real opposition between the finite and the Infinite, as Froeschels has supposed. It is only when we take this view that we can have a complete knowledge of the Infinite. The Infinite is not merely a "background category" but also the whole of every finite as well as its foreground and its circum-ground, and every finite is not a part of that Infinite but the whole of it, because the Infinite is also the Invisible.

<sup>2</sup> This is what Froeschels calls the "background category!"  
<sup>3</sup> Sri Aurobindo: The Life Divine, Vol. III, pp. 63-67.

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saint or the devotee before the presence of the worshipped deity. This is the character of the task the Indian sculptor set before his effort and it is according to his success in that and not by the absence of something else, some quality or some intention foreign to his mind and contrary to his design, that we have to judge of his achievement and his labour."

Q. 5: What is the place of Indian sculpture amongst the sculptures of the world?

A. "Each manner of art has its own ideals, traditions, agreed conventions; for the ideas and forms of the creative spirit are many, though there is one ultimate basis. The perspective, the psychic vision of the Chinese and Japanese painters are not the same as those of European artists; but who can ignore the beauty and the wonder of their work? . . . The essence of the question lies in the rendering of the truth and beauty seized by the spirit. Indian sculpture, Indian art in general follows its own ideal and traditions and these are unique in their character and quality. It is the expression great as a whole through many centuries and ages of creation, supreme at its best, whether in rare early pre-Asokan, in Asokan or later work of the first heroic age or in the magnificent statues of the cave-cathedrals and Pallava, and other southern temples or the noble, accomplished or gracious imaginations of Bengal, Nepal and Java through the after centuries or in the singular skill and delicacy of the bronze work of the southern religions, a self-expression of the spirit and

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sunk during its close alliance with medicine over the past three decades. At present it is far more important that the much larger field of spiritual power be opened up, so that the soul-force itself may become the direct instrument and controlling factor in healing. Psychological science can then be built up as an aid and adjunct to the spiritual light, instead of mostly obscuring as it does at present the way of the latter's advent into life.

Kenneth Walker is far from being unaware of the field of spiritual power. He devotes a fair amount of space to the Eastern science of going beyond the mere discursive mind. Patanjali of the *Yoga Sutras* has been sensitively appreciated by him and there is perceptive treatment of subtle and even occult facts of consciousness in connection with

the body and its organs. (Here it may be mentioned as a point of interest to readers of *Mother India* that in this context there is a passage of Sri Aurobindo's quoted from one of the early issues.) A fuller vision of the riches of direct knowledge made available by the various Indian disciplines (Patanjali's Raja Yoga is not either the only one or the most important) would have given us a more authoritative book, a more definite guidance in certain profound problems; but the author is undoubtedly a rare species of doctor—a combination of scientific practitioner with man of contemplative insight. To endeavour to put expert technical skill at the service of intuitive understanding and of a fine detached yet never long-faced wisdom cannot but be an exceptionally admirable occupation.

ideals of a great nation and a great culture which stands apart in the cast of its mind and qualities among the earth's peoples, famed for its spiritual achievement, its deep philosophies and its religious spirit, its artistic taste, the richness of its poetic imagination, and not inferior to any of the older civilisations in its dealings with life and its social endeavour and political institutions. This sculpture is a singularly powerful, a seizing and profound interpretation in stone and bronze of the inner soul of that people."

K.G.



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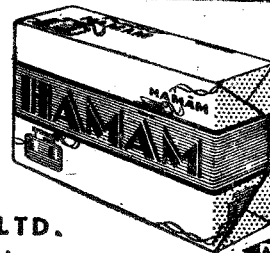
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# LIGHTS ON LIFE-PROBLEMS

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One of our chief aims will be to provide authentic guidance in regard to the many important questions which arise in the minds of thoughtful persons all over the world. This cannot be better done than by considering these questions in the light of Sri Aurobindo's writings, because Sri Aurobindo is not only a Master of Yoga in possession of the Eternal Spiritual Truths, but also a Guide and Helper of mankind in various spheres of life and thought. To bring home the light of this guidance and to make it directly applicable to the problems that present themselves to an observing intelligence, a series of questions of common interest along with precise answers directly taken from Sri Aurobindo's writings will regularly appear in these columns.

- Q. 1: Why did the art of sculpture flourish greatly only in ancient times in countries like Egypt, Greece and India while in mediaeval and modern Europe it is in the art of painting that rich and abundant work was produced?
- A. "The difference arises from the different kind of mentality required by the two arts. The material in which we work makes its own peculiar demand on the creative spirit, lays down its own natural conditions, as Ruskin has pointed out in a different connection, and the art of making in stone or bronze calls for a cast of mind which the ancients had and the modern have not or have had only in rare individuals, an artistic mind not too rapidly mobile and self-indulgent, not too much mastered by its own personality and emotion and the touches that excite and pass, but founded rather on some great basis of assured thought and vision, stable in temperament, fixed in its imagination on things that are firm and enduring. One cannot trifle with ease in this sterner material, one cannot even for long or with safety indulge in them in mere grace and external beauty or the more superficial, mobile and lightly attractive motives. The aesthetic self-indulgence which the soul of colour permits and even invites, the attraction of the mobile play of life to which line of brush, pen or pencil gives latitude, are here forbidden or, if to some extent achieved, only within a line of restraint to cross which is perilous and soon fatal. Here grand or profound motives are called for, a more or less penetrating spiritual vision or some sense of things eternal to base the creation. The sculptural art is static, self-contained, necessarily firm, noble or severe and demands an aesthetic spirit capable of these qualities. A certain mobility of life and mastering grace of line can come in upon this basis, but if it entirely replaces the original *dharma* of the material, that means that the spirit of the statuette has come into the statue and we may be sure of an approaching decadence. Hellenic sculpture following this line passed from the greatness of Phidias through the soft self-indulgence of Praxiteles to its decline. A later Europe has failed for the most part in sculpture, in spite of some great work by individuals, an Angelo or a Rodin, because it played externally with stone and bronze, took them as a medium for the representation of life and could not find a sufficient basis of profound vision or spiritual motive. In Egypt and in India, on the contrary, sculpture preserved its power of successful creation through several great ages. The earliest recently discovered work in India dates back to the fifth century B.C. and is already fully evolved with an evident history of consummate previous creation behind it, and the latest work of some high value comes down to within a few centuries from our own time. An assured history of two milleniums of accomplished sculptural creation is a rare and significant fact in the life of a people."
- Q. 2: What is the cause of this greatness and continuity of Indian sculpture?
- A. "This greatness and continuity of Indian sculpture is due to the close connection between the religious and philosophical and the aesthetic mind of the people. Its survival into times not far from us was possible because of the survival of the cast of the antique mind in that philosophy and religion, a mind familiar with eternal things, capable of cosmic vision, having its roots of thought and seeing in the profundities of the soul, in the most intimate, pregnant and abiding experiences of the human spirit... The more ancient sculptural art of India embodies in visible form what the Upanishads threw out into inspired thought and the Mahabharata and Ramayana portrayed by the word in life. This sculpture like the architecture springs from spiritual realisation, and what it creates and expresses at its greatest is the spirit in form, the soul in body, this or that living soul power in the divine or the human, the universal and cosmic individualised in suggestion but not lost in individuality, the impersonal supporting a not too insistent play of personality, the abiding moments of the eternal, the presence, the idea, the power, the calm or potent delight of the spirit in its actions and creations. And over all the art something of this intention broods and persists and is suggested even where it does not dominate the mind of the sculptor. And therefore as in the architecture so in the sculpture, we have to bring a different mind to this work, a different capacity of vision and response, we have to go deeper into ourselves to see than in the more outwardly imaginative art of Europe."
- Q. 3: What is the essential difference between the greatness of the Greek and the Indian sculptures?
- A. "The earlier and more archaic Greek style had indeed something in it which looks like a reminiscent touch of a first creative origin from Egypt and the Orient, but there is already there the governing conception which determined the Greek aesthesis and has dominated the later mind of Europe, the will to combine some kind of expression of an inner truth with an idealising imitation of external Nature. The brilliance, beauty and nobility of the work which was accomplished, was a very great and perfect thing, but it is idle to maintain that that is the sole possible method or the one permanent and natural law of artistic creation. Its highest greatness subsisted only so long—and it was not for very long—as a certain satisfying balance was struck and constantly maintained between a fine, but not very subtle, opulent or profound spiritual suggestion and an outward physical harmony of nobility and grace. A later work achieved a brief miracle of vital suggestion and sensuous physical grace with a certain power of expressing the spirit of beauty in the mould of the senses; but this once done, there was no more to see or create. For the curious turn which impels at the present day the modern mind to return to spiritual vision through a fiction of exaggerated realism which is really a pressure upon the form of things to yield the secret of the spirit in life and matter, was not open to the classic temperament and intelligence. And it is surely time for us to see, as is now by many admitted, that an acknowledgment of the greatness of Greek art in its own province ought not to prevent the plain perception of the rather strait and narrow bounds of that province. What Greek sculpture expressed was fine, gracious and noble, but what it did not express and could not by the limitations of its canon hope to attempt, was considerable, was immense in possibility, was that spiritual depth and extension which the human mind needs for its larger and deeper self-experience. And just this is the greatness of Indian sculpture that it expresses in stone and bronze what the Greek aesthetic mind could not conceive or express and embodies it with a profound understanding of its right conditions and a native perfection."
- Q. 4: How is this difference of aesthetic conception reflected in the figures of Gods and human beings created by the Greek and the Indian sculptors?
- A. "The Olympian gods of Phidias are magnified and uplifted human beings moved from a too human limitation by a certain divine calm of impersonality or universalised quality, divine type, *guna*; in other work we see heroes, athletes, feminine incarnations of beauty, calm and restrained embodiments of idea, action or emotion in the idealised beauty of the human figure. The gods of Indian sculpture are cosmic beings, embodiments of some great spiritual power, spiritual idea and action, inmost psychic significance, the human form a vehicle of this soul-meaning, its outward means of self-expression; everything in the figure, every opportunity it gives, the face, the hands, the posture of the limbs, the poise and turn of the body, every accessory, has to be made instinct with the inner meaning, help it to emerge, carry out the rhythm of the total suggestion, and on the other hand everything is suppressed which would defeat this end, especially all that would mean an insistence on the merely vital or physical, outward or obvious suggestions of the human figure. Not the ideal physical or emotional beauty, but the utmost spiritual beauty or significance of which the human form is capable, is the aim of this kind of creation. The divine self in us is its theme, the body made a form of the soul is its idea and its secret. And therefore in front of this art it is not enough to look at it and respond with the aesthetic eye and the imagination, but we must look also into the form for what it carries and even through and behind it to pursue the profound suggestion it gives into its own infinite. The religious or hieratic side of Indian sculpture is intimately connected with the spiritual experiences of Indian meditation and adoration, ... soul realisation is its method of creation and soul realisation must be the way of our response and understanding. And even with the figures of human beings or groups it is still a like inner aim and vision which governs the labour of the sculptor. The statue of a king or a saint is not meant merely to give the idea of a king or saint or to portray some dramatic action or to be a character portrait in stone, but to embody rather a soul state or experience or deeper soul quality, as for instance, not the outward emotion, but the inner soul-side of rapt ecstasy of adoration and God-vision in the

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