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"GREAT IS TRUTH AND IT SHALL PREVAIL"

ALTERNATE SATURDAYS

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CONTENTS

REVIVALISM AND SECULARISM	1	NEW TRENDS IN WESTERN THOUGHT	
THE DECLINE OF COMMUNISM IN WESTERN EUROPE by W. N. Ewer	2	RELIGION AND A PHILOSOPHY OF SYNTHESIS	
"A DETACHED VIEW": A Letter to the Editor by "Cynic"	3	Sir John Stewart-Wallace, C.B.	11
SRI AUROBINDO, THE LEADER OF THE EVOLUTION		BOOKS IN THE BALANCE	12
Part II of "The World Crisis and India" by "Synergist"	4	A PAGEANT OF MAN'S SOCIAL HISTORY (Review by Ravindranath	
INTERIOR NAVIGATION (Poem) by Eleanor A. Montgomery	5	Khanna of Minoo R. Masani's OUR GROWING HUMAN FAMILY)	
IN THE MOTHER'S LIGHT: THE HUMAN BODY by Rishabhchand	6	THE RICH BACKGROUND OF LANGUAGE (Review by P. L. Stephen	
THE AGGRESSION IN KOREA by Philip C. Jessup	8	of C. E. Funk's A HOG ON ICE)	

REVIVALISM AND SECULARISM

For a number of days after the election of Purushottamdas Tandon to the Congress Presidentship the talk of the whole nation turned on Congress's future policy under the direction of the new President. Perhaps feelings ran high most about the issue of the Secular State and the question came to the fore: Should our country, with its huge Hindu majority, be revivalist or, because of its multi-communal character, secular?

If we are to see straight, the confusion which hangs round the terms "revivalism" and "secularism" must be cleared. People who call themselves progressive look upon all revivalist tendencies as if they were the plague: they understand these tendencies to be pure and unadulterated communalism. Intolerant Hindu sectarianism on the rampage is their notion of whoever seems to be a revivalist. It must be admitted that there is a good number of Hindu bigots and we cannot sufficiently emphasise their harmfulness. But two things must be kept in view when we condemn them. Most of these bigots are a reaction to the fanaticism that was the father of the Muslim League and therefore the progenitor of Pakistan. They are the unnatural consequences of a most unnatural phenomenon and are to a large extent a sort of defence mechanism against a menace that has kept on growing. To discourage them is indeed our duty, but if our stand is not equally strong against the root cause of their upsurge we fail to be realists. To expect that no section of the Hindu community would indulge in reprisals for acts of injustice and brutality committed against Hindus in Pakistan is simply to be ignorant of human nature: the way to avoid retaliations is not merely to preach Gandhism to the masses or to punish those who take the law into their own hands but to add to all genuinely preventive or deterrent measures an attempt to stop the occasions of provocation. The second point to bear in mind about the Hindu sectarians is that in a perverse manner they suggest a truth which should never be neglected. Let us explain this seeming paradox.

The Hindu Sectarians and Essential Hinduism

We catch the key to the paradox the moment we fix our eyes searchingly on the credo of the Hindu sectarians: "India is the land of Hinduism and the Muslims are Hinduism's enemies and must be kept under Hindu domination." The perversity here is, of course, the undemocratic idea of domination of one community by another. To discriminate between communities within a country is to sow the seeds of Hitlerism. The fullest equality not only on constitutional paper but also in living practice must be there. Some perversity can be read too in the belief that the Muslims are Hinduism's enemies. Although unfortunately an anti-Hindu virus has been working in the Muslim community owing to the machinations of fanatics and especially since Jinnah brought forward the two-nation theory and caused the sanguinary commotion that culminated in Pakistan, one cannot tar all Muslims with the same brush. Out of the three and a half crores residing in India many see clearly the folly of the country's partition and wish to cultivate friendly relations with the Hindus amongst whom they live. The mere fact that the Muslim religion does not see eye to eye with the Hindu religion in several doctrinal matters need not be taken as any direct antagonism between communities. But a great truth is enshrined in the statement that India is the land of Hinduism. If we forget this truth and seek to create a country with all psychological and metaphysical and spiritual colour of Hinduism wiped off, we shall seriously thwart India's growth and make the nation either a mediocrity or a monstrosity instead of a light to the whole world.

Let us, however, hasten to declare that by Hinduism we do not mean the present form of the caste system or the old marriage laws or any specific orthodox convention. The giving of central place to cow-preservation as if the Vedas, the Upanishads and the Gita boiled down to abstention from cow-slaughter is also far from our meaning. If there are sound arguments in favour of sparing every cow, we may certainly prac-

tice cow-protection—and in any case we should cease from the cruelty of yoking bullocks to two-wheeled carts that throw extra pressure on the poor animals' necks—a cruelty which strangely enough is seldom noticed by cow-worshippers. But it is ridiculous to put cow-protection at the very centre of Hinduism: a man may go on protecting cows all his life and yet be a most deplorable Hindu if the far greater elements of the Hindu religion are neglected as perhaps more often than not they are.

Hinduism means essentially to live in constant sense, ultimately rising to continual realisation, of the Divine Being, infinite and eternal, who has emanated this universe and dwells within it as well as beyond it as its single yet multifarious Self and Sovereign. Hinduism implies essentially the progressive irradiation of one's whole life down to the most physical movements by the Divine Being's supra-intellectual Consciousness and Delight. Not only inner but outer, not only static and peaceful but dynamic and creative regeneration in terms of that Consciousness and that Delight is the aim and goal of Hinduism. A direct all-round turn towards supra-intellectual experience—a concrete mystical and Yogic trend of the widest order—is therefore the final definition of being a Hindu. The phrase "widest order" has importance, for it distinguishes the ideal Hindu God-knower and God-lover from the ideal mystics of other religions in two ways: most religions draw a line between spiritual and secular and feel that God is the business of certain parts of our being and not the be-all and end-all of our entire life, and most religions confine themselves to a particular splendid formula of the deific and fight shy of certain sides of mystical experience—Christianity, for instance, of the pantheistic realisation or the realisation of absolute union between God and man, and Islam not only of these realisations but also of the God with form as well as of the incarnate Godhead, the Avatar. Of course, there are some lines of Christian mysticism that escape here and there from these limits just as the Sufi developments of Islam do, but this is so because overtly or covertly the influence of Hinduism has been felt by them. Hence to be a Hindu, as distinguished from a Christian or Muslim or Jew or even Buddhist, is to be steeped in the tradition of a spirituality which, while admitting of various kinds of contact and communion with the Infinite Eternal and so granting the validity of various approaches according to temperament, holds the vision of an experience combining all approaches and all contacts and communions and is able to include and allow every sort of religious experience in even an exclusive form precisely because it holds that wide and comprehensive vision and keeps it at the back of all the differing experiences so that there is mutual understanding among them and a deep tolerance.

The Necessity of Progressive Revivalism

Of Hinduism, thus defined, India is the land and all that is finest and grandest in our history has sprung from it. Not to put the utmost stress possible on this Hinduism is to castrate spiritually a people that has had the unique distinction of being one of the very few who have kept a living continuity with the hoary past and survived unimpoverished in cultural vitality. Try to take away or relegate to the background the wonderful Hindu spirituality and you do your best to render India utterly impotent as a truly cultural force. That spirituality is the greatest historical fact in our country and it is the very core of India. It is also something that opens up the profoundest possibilities of human growth and provides the power for the next step in evolution—the change from mind to what Sri Aurobindo calls supermind as our established and effective status of consciousness. Unless a single Self in all creatures becomes a concrete experience, unless a derivation of every being from the one Divine Creative Person is inherent part of our life-sense, there can be no genuine brotherhood and harmony on earth. Other modes and means of promoting equality and peace are mere patching-up devices, temporary and restricted expedients or at best halfway houses to the basic spiritual

Continued on page 2

THE DECLINE OF COMMUNISM IN WESTERN EUROPE

BY W. N. EWER

The Swedish municipal elections—which are also indirectly elections for the Upper House of Parliament—have brought a heavy setback for the Communists. They have polled only five per cent. of the votes—a third of their strength two years ago.

This ebb of the Communist parties, their decline to the status of an insignificant if troublesome minority, is general throughout Western Europe. Only in France and Italy are they a serious political force; and signs of a coming decline are visible there as well.

In the Danish general election earlier in September the Communists—posing as the only champions of peace and the only opponents of the “warmongers”—only won six seats out of 150. In 1945 they had 18.

In Norway, last November, they lost every one of their 11 seats in the Storting.

In three Belgian elections they have dwindled from 23 in 1946, to 14 in 1949 and to seven in 1950.

The Dutch municipal elections last year and the provincial elections this year show the same trend—a loss of some 25 per cent. of the strength since the 1948 general election.

No Communist M. P.

In Britain, for the first time in 30 years, there is not a single Communist in the House of Commons.

Lastly Western Germany. In June there were provincial elections in North Rhine-Westphalia, which includes the whole of the great industrial area of the Ruhr. The German Communist Party threw all its energies into a specially intensive cam-

paigned and cheerfully prophesied great gains. In the event, they polled only 5.5 per cent. of the votes as against 14 per cent. three years ago. In Schleswig Holstein, the Communist vote was a mere 2.2 per cent.; even in Hamburg, once a “Red stronghold”, only seven per cent.

The tide everywhere is running strongly against the Communists. The days when they dreamed of coming to power by constitutional means, by winning over the working-class vote from Labour and Socialist Parties, are gone. They can no longer hope even to be accepted as partners in any coalition government.

Reason for Decline

The basic reason for this decline is obvious enough. The Communists have been found out. In one of their own favourite phrases, they have been “unmasked”.

Such success as they have had in the past has been the result of a series of fraudulent pretences. They have professed to be the champions of working-class unity—while, in fact, they had orders to disrupt the trade unions and to destroy social democracy. They posed as the only genuine opponents of Fascism—while Stalin was coming to terms with Hitler. They professed patriotism when it seemed to serve their purpose. They even at times came forward as defenders of the individualist peasantry and of the small business man.

Their latest disguise is that of “partisans of peace”. They had hoped great things from it. But their eager and enthusiastic support

of aggression in Korea has made this pretence merely ridiculous.

It is this incessant and constantly shifting policy of dissimulation which has helped to destroy them. Their own past records them. As Abraham Lincoln said “You can fool some of the people some of the time, but you cannot fool all the people all the time.” The number of people who can be fooled by Communist pretences is falling swiftly.

Stalinism “Unmasked”

The other reason, of course, is that their own leader has “unmasked” himself. In the face of what has happened in Eastern Europe, it is hopeless for them to pretend that “Stalinism” means democracy or personal freedom or national independence; or that it has any care for the well-being of the “workers and peasants.” In the face of what has happened in the Far East, it is idle to pretend that Stalinism means peace. It has exposed itself as what it is. The West European Communists are, as never before, visibly and patently either servants or dupes of something utterly repugnant to the vast majority of their fellow citizens.

The decay of Communism has set in and it will continue. Its leaders will make every effort and use every device to stop the process of decay. In Italy, for example, at the moment they are throwing a veil over the “class war” and over every precept of Marxism. Their latest declaration calls upon all Italians “whether rich or poor, whether they belong to the bourgeoisie or the proletariat”, to support the Communist Party in

its “fight for peace.” It is too grotesque to have any chance of success.

The Future

What of the future? What are these dwindling factions to do? They have no longer any hope or any expectation either of winning power by constitutional action or of seizing it by revolutionary action. For neither (as they themselves rightly insist) is possible without mass support.

The Communist revolution is indefinitely postponed. What is a revolutionary party to do in such circumstances?

The answer lies entirely with Moscow. If Stalin were to decide to call off his cold war against the West, the Western Communists would become quiescent. So long as he decides to continue it they will seek to use every weapon of destruction available for a small minority. They will seek to promote industrial troubles and disturbances. They will turn, wherever they dare, to sabotage. Even assassination may find a place in their armoury. If it is, by neo-Communist standards, possible in Malaya, why not in Europe?

They can and will be exceedingly troublesome. If too troublesome, firm handling may become necessary. But the lesson of all these elections is that in Western Europe the Communists have now to be regarded merely as troublemakers in alien service. They are no longer either a political force or a revolutionary danger.

(Special Feature from British Information Services)

REVIVALISM AND SECULARISM

Continued from page 1

unity-in-diversity. If we have any ideal before us of human perfection, individual and collective, the large and liberal and all-permeating Hinduism of which we have spoken is the world's prime necessity. Not for a moment must we forget or ignore the fact that India by the fundamentals of her Hinduism is the brightest hope of the earth's future.

To be a revivalist of this vastly transformative power is the duty of every Indian. And if secularism is the enemy of that power, then we must fight secularism tooth and nail. Such secularism is no authentic foe of the communalist mind but a destroyer of India and a destroyer too of the only foundation on which non-communalism can be built with any lasting security. There is a tendency in officialdom to refrain from giving encouragement to anything which breathes markedly of Hinduism. Moral maxims from the Hindu scriptures are culled because they bear a resemblance to ethical aphorisms from other religions, but an openly religious and spiritual song like *Vande Mataram*—a cry of obeisance to the divine creative Power that is mother of the world and that is visioned as the ultimate being of the National Soul of India the God-intoxicated country—is made to play second fiddle to a much inferior though by no means crude national anthem which never inspired any heroism or sacrifice as the other constantly did during the course of our struggle for freedom. That *Vande Mataram* should ever have been challenged on the ground that it was too Hindu and not secular enough for a country where there were millions of Muslims is a sad symptom of national decadence. Perhaps a still sadder one is the lukewarm apologia put up for it at times—namely, that the Goddess invoked should not worry anybody since nobody now believes in the reality of such a being and she can be taken as a harmless poetic metaphor for the motherland. Heaven save us from this kind of secularism! Secularism should mean nothing more than that every citizen of India is free to follow his beliefs, religious or non-religious, and has equal civic rights and that no discrimination will be made against him in any sphere because of his particular creed. It must never signify that India will not be regarded any longer as basically the land of Hinduism and that Hinduism in its essentials will not be allowed to mould increasingly the life of the three hundred million people who have inherited it from the most glorious spiritual past any country can claim.

Here we may enter a *caveat*. Revivalism in so far as essential Hindu spirituality with its myriad-aspected realisation of both inner and outer truth is revived is a progressive force. But it should keep clear of sticking

to past achievements and declaring that the *ultima thule* has been reached. New discoveries of the Supreme Spirit's hidden powers are always possible—or at least novel developments of known powers in order to carry further the transformative urge in man and bring it into tune with contemporary modern needs. Surely, it cannot be said that even India has completely found the secret of life's transformation. An immense inner enlightenment is not enough: the outer mind has to be more than merely purified and made plastic to the inner truth, the outer vitality has to be more than merely inspired by the inner dynamism, the outer physicality has to be more than made a mere medium of the inner stability—they have themselves to grow divine by the direct descent of some perfect counterpart of not only our selfhood but also of our instrumental nature. Towards whatever spiritual discipline that would effect this complete change in us we have to move, for the whole many-sidedness of past Hinduism has no meaning if it bars an extension of the spiritual new-birth. Revivalism should never be a magnificent stagnancy.

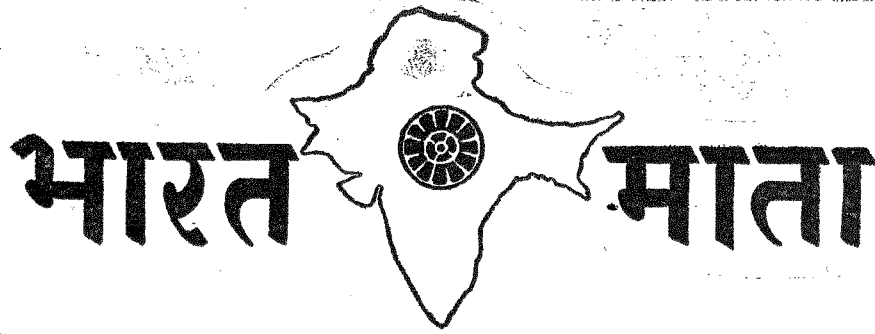
Hinduism and Foreign Cultural Influences

The point about stagnancy holds also in the matter of foreign cultural influences. We should refrain from shutting our doors to the wide world. Hinduism is the very opposite of a hermetically sealed culture, just as it is the reverse of a rigidly uniform religion. Not only is it many-strained, it is also remarkably assimilative and is even on the alert to draw new tones and rhythms into its harmonising organism. To think that by whittling our life down to indigenous products, whether material or psychological, we shall advance most the spirit of Hinduism is a capital error. Of course, our growth has always to be from within outwards, but our “within” need not be a fenced-off secrecy. There can be an Indian “within” that assimilates the essence of all cultural movements of the world, puts itself in connection with the time-spirit and is significantly modern without sacrificing any creative characteristic of its own. In fact, if Hinduism is to grow more powerful it should welcome the play of the whole world's thought and activity, enlarge its own scope of earth-knowledge, give to every department of human effort its true Godward drive and by a spiritual intuitiveness lead it to its finest fulfilment, so that at the same time Hinduism may be in the midst of living history and in vibrant touch with

Continued on page 3

मातृवाणी

चेतना का वह पलटना आकस्मिक होता है। कुछ तुम्हारे अन्दर खुल जाता है और तुम अपने को तुरत-फुरत एक नवीन जगत् में उपस्थित पाते हो। यह परिवर्तन, आरम्भ से ही, सम्भव है कि अन्तिम और सुनिश्चित न हो। इसे स्थायी रूप से



'मदर इंडिया'—हिन्दी पूर्ति : : अक्टूबर, १४ १९५०.

जमने और तुम्हारा सामान्य स्वभाव बन जाने के लिये समय की आवश्यकता होती है। परन्तु एक बार जब परिवर्तन हो जाता है तब वह तत्काल: सदा के लिये वहाँ बना रह जाता है। और उसके बाद बस आवश्यकता है अपनी ठोस अभिव्यक्ति के लिये पूर्ण व्योरे के साथ उसका धीरे-धीरे कार्य करना।

—श्री माताजी।

सम्पादकीय—

पुनरुत्थान और असम्प्रदायवाद

श्री पुस्तोत्तम दास टण्डन के कांग्रेस के सभापति चुने जाने के बाद समुदाय राष्ट्र कुछ समय के लिए इस चर्चा में जुट पड़ा कि नये सभापति की अध्यक्षता में कांग्रेस की भावी नीति सम्भवतया क्या होगी? सवाल उठा कि—विशाल हिन्दू बहुमत के रहते हमारे देश को पुनरुत्थान वादी होना चाहिए या फिर अनेक सम्प्रदायी होने के कारण उसे असम्प्रदायवादी होना चाहिए?

पहले 'पुनरुत्थानवाद' और 'असम्प्रदायवाद' इन शब्दों को स्पष्ट समझ लेना होगा। तथा कथित प्रगतिवादी लोग सारी पुनरुत्थानवादी प्रवृत्तियों को एक बारगी ही शुद्ध सम्प्रदायवादी करार दे देते हैं वे सोचते हैं इसमें से कट्टर हिन्दूवादी पैदा होगी। हिन्दू सम्प्रदायवादियों के कठमुल्लापन से होने वाली हानियों से इनकार नहीं किया जा सकता। मगर उससे पहले हमें यह खूब समझ लेना होगा कि यह कट्टर हिन्दू साम्प्रदायिकता उस कट्टर मुस्लिम साम्प्रदायिकता की प्रतिक्रिया है जिसने मुस्लिम लीग और पाकिस्तान को जन्म दिया। बुराई के इस मूल कारण का यदि हम ठीक तरह से मुकाबिला नहीं करेंगे तो इस बुराई को उखाड़ने के हमारे सारे प्रयत्न विफल ही होंगे। यह आशा करना तो घोर अज्ञान और अवास्तववादिता का सूचक होगा कि पाकिस्तान में हिन्दुओं पर टूटने वाले सारे जुल्मों के बावजूद एक भी हिन्दू फिर उभरे खिलफ़ आन्दोलन न उठाये या बगावत न मचाये। मात्र गांधीवाद का उपदेश देकर या ऊधम मचाने वालों को दण्ड देकर इस प्रकार के साम्प्रदायिक उपद्रवों को दबाया नहीं जा सकता। इन चीजों को रोकने का रास्ता केवल यही हो सकता है कि साम्प्रदायिक उत्तेजना उत्पन्न करने वाली सारी सम्भावित घटनाओं के घटित होने को हर माकूल बन्दोबस्त द्वारा रोका जाय। हिन्दू सम्प्रदायवादियों के बारे में दूसरी बात यह ध्यान में रखने लायक है कि एक बिपरीत तरिके से वे एक ऐसा सत्य हमें सुभाते हैं जिसे टाला नहीं जाना चाहिये। इस विरोधाभास को जरा स्पष्ट करना होगा।

हिन्दू सम्प्रदायवाद और यथार्थ

हिन्दू-धर्म

हिन्दू सम्प्रदायवाद का सिद्धान्त की कुंजी यह है। "भारत हिन्दुओं का देश है और मुसलमान हिन्दुओं के शत्रु हैं, अतएव उन्हें हिन्दू प्रभुत्व स्वीकार करना चाहिए" विपर्यय इसमें यही है कि एक जाति दूसरी जाति पर अपना स्वाभित्त्व कायम किया चाहती है, जो कि एक अप्रजातांत्रिक बात है। एक ही देश में जाति भेद कायम करने का अर्थ होता है हिटलर शाही के बीज बोना। चूंकि मुस्लिम धर्म और हिन्दू धर्म में भेद है, इधीलिये मुस्लिमों को अपना शत्रु मान बैठने में भी प्रजातांत्रिक भाव की अप्रतिष्ठा है। पर इस कथन में तो निश्चय ही एक मौलिक सचाई है कि भारत हिन्दू धर्म का देश है। इस सत्य को भूल

कर यदि हम एक ऐसा देश बनाने जायेंगे जो हिन्दू धर्म के मनोवैज्ञानिक, दार्शनिक तथा आध्यात्मिक संस्कार से वंचित होगा, तो हम भारत की प्रगति को गहरा आघात पहुंचायेगे और इसके परिणाम स्वरूप एक अत्यन्त साधारण, संस्कार आस्मिता हीन राष्ट्र का निर्माण होगा, जो कि जगत् के राष्ट्रों के बीच एक प्रकाश के रूप में प्रकट नहीं हो सकेगा।

तब आवश्यक है कि हम हिन्दू धर्म के यथार्थ स्वरूप को समझ लें। जाति-भेद, वर्ण भेद, गो-रक्षा आदि ऊपरी रूढ़िवादी और परम्परावादी बाह्य अंगों पर हिन्दू धर्म समाप्त नहीं है और न ये चीजें हिन्दू धर्म का केन्द्रीय सार-तत्त्व हैं। सच्चे हिन्दू-धर्म का अर्थ होता है निरन्तर उत्तरोत्तर उन शाश्वत, अनन्त भगवान की ओर विकास करना, जो इस सृष्टि के मूल में विराजमान हैं और जो नाना विध रूपों में जगत् में प्रकट होकर भी

अपनी इस दार्शनिक विशालता के कारण हिन्दू धर्म तो मौलिक रूप से ही अत्यन्त सद्दिष्ट और विवेक संगत है, समस्त मानवीय अनुभवों के प्रति सहज सहानुभूतिशील और ग्रहणशील तथा मुक्त है।

प्रगतिशील पुनरुत्थानवाद की आवश्यकता

हिन्दू धर्म की यही विशाल, सार्वभौमिक प्रगतिशील, अध्यात्मिकता भारतवर्ष की हार्दिक है; उसका प्राणरूपन्दन है। इसी जोत को अपने हृदय में जलाये यह देश आज की घड़ी तक अपनी संस्कारिक अस्मिता को अक्षुण्ण बनाये हुए है। यही आध्यात्मिकता मानव-विकास की नवीन प्रगति का द्वार मुक्त करती है। श्री अरविन्द ने मानव-विकास के आगामी सोपान के रूप में मानस से परे को जिस अतिमानस चेतना का योग-दर्शन किया है, उस चेतना का आधार यही आध्यात्मिकता है। व्यक्ति और समाज के पूर्णत्व और सर्व को मौलिक

विश्व-व्यवस्था के अवतरण की ओर बढ़ता जायगा। पुनरुत्थानवाद के नाम पर किसी स्थिति-स्थापक, रूढ़िपूजा का आभोजन नहीं होना चाहिये।

हिन्दूधर्म और विदेशी सांस्कृतिक प्रभाव

हमें जगत् के सारे सांस्कृतिक आन्दोलनों के सारसत्य को आत्मसात् कर लेना है, हमें काल-चेतना के साथ अपने अन्तर का सुर मिलाकर चलना है और अपनी किसी भी सृजनशील विशेषता का त्याग किये बिना अत्यन्त सार्थक रूप से अत्याधुनिक रूप में प्रवर्तमान होते चलना है। यदि हिन्दू-धर्म को और भी शक्तिशाली होना है तो उसे सारे जगत् के विचार और सारे प्रवृत्तियों का स्वागत करना चाहिये, अपने विश्व-ज्ञान के क्षेत्र को बढ़ाना चाहिये, मानव प्रयत्न के प्रत्येक विभाग को एक समुचित ईश्वरोन्मुखता का सवेग देना चाहिये और अन्तराशुशक्ति के द्वारा उसे सुदृढतम समृद्धता की ओर लेजाना चाहिये, ताकि हिन्दूधर्म जीवन्त इतिहास का विधाता हो सके और समस्त मानव-जाति के प्राणमें भिद कर वर्तमान विश्व-जगत् को अपने अन्तरतम का महत्तर और दिव्यतम प्रकाश दे सके।

हम ऐसे ही सार्वभौमिक और प्रगतिशील पुनरुत्थानवाद के हिमायती हैं। यदि कोई भी असम्प्रदायवाद ऐसे पुनरुत्थानवाद का विरोध करना है और देश को हिन्दू-धर्म के उपरोक्त मौलिक, सारभूत महत्तर संस्कार से वंचित करना चाहता है तो ऐसे असम्प्रदायवाद को हम भारतीय आत्मा का शत्रु मानेंगे और उसके विरुद्ध लड़नेमें अपनी सारी ताकत लगा देंगे।

(मदर इंडिया के संपादकीय से अनुदित)

स्वाति-कण

मैं देहबद्ध जीव, तेरी ओर आकृष्ट हुआ। अब तू मेरी बुद्धि, मेरे प्राण, और मेरी देह को अपनी ओर आकृष्ट कर।

पग रगड़ते हुए, धर खोजते हुए मैं तेरे घर आया। अब तू मेरे घर आ तथा मेरे घर को अपने रहने लायक बनाकर तू भी उसमें रह।

—नारायणप्रसाद जी 'विन्दु'

तानिक सोच तू है मन मेरे ?

तानिक सोच तू है मन मेरे

क्या करता है क्या पावेगा ?

✽

जुन जिस पथ को अरे रहा है, मोड़ मुझे तू जिधर रहा है; हर पल हृदय तुला में तोल, गुल इसमें क्या शेष खिलेगा ?

✽

जिस घरती को जोत रहा है; धो जो इसमें बीज रहा है, अश्रु स्वेद से सींच रहा है, फल क्या उसमें अमर फलेगा ?

✽

भुखा जब तू सुख अनन्त का, प्यासा जब तू सुधा सिन्धु का, जिस फत्थर पर पटक रहा धिर, उससे क्या जल भी निकलेगा ?

✽

जो नद नाले तैर रहा है, वह निशिक्षित जिस धार रहा है, गोता गहरे मार सोच तू, वह सागर क्या कभी मिलेगा ?

इस सारे जगत्-व्यापार से परे अपने एकत्व में पूर्ण निष्काम रूप से प्रतिष्ठित हैं। हिन्दू धर्म का मतलब होता है अपने जीवन को भगवान के मनसातीत चैतन्य और आनन्द के द्वारा सतत प्रगतिशील रूप से अधिकाधिक प्रकाशमान बनाने जाना। हिन्दू धर्म और धर्मों की तरह धर्म और अध्यात्म को मात्र जीवन का एक विभाग मानकर शेष जीवन से उन्हें तोड़ नहीं देती, बल्कि वह तो जीवन की सारी अभिव्यक्तियों का संगोपन और संयोजन करता है। वह जीवन की सर्वांगीण लीला प्राकृत्य और विशाल जगत् व्यापार के नाना-मुख अभिव्यंजन का शास्ता और नियामक है। वह सभी धर्मों द्वारा उपलब्ध साक्षात्कार के विविध रूपों का, विविध अवतारों का अपने भीतर समावेश कर लेता है। इस तरह हम देखते हैं कि हिन्दू-धर्म कोई सम्प्रदाय नहीं है, वह तो सार्वभौम सत्ता का एक सर्वांगीण, निसर्ग दर्शन है जिसमें मानव मात्र की सारी अभीष्टाओं, आवश्यकताओं और स्वरूप-दर्शनों का सहज ही एकीकरण हो जाता है।

एकता तथा जन-जन के मौलिक निजत्व, इन सब को एक साथ सुसंगत रूप से लेकर चलनेवाले हिन्दू-धर्म पर ही जगत् की सारी भावी आशाओं का आधार है।

इस महान् रूपान्तरकारी शक्ति का पुनरुत्थान प्रत्येक भारतीय का जन्म-जात कर्तव्य है। यदि कोई भी असम्प्रदायवाद इस शक्ति का शत्रु है तो उसके खिलाफ लड़ने में हमें अपनी सम्पूर्ण शक्तियों को लगा देना है पर पुनरुत्थानवाद का यह अर्थ भी नहीं होता है कि हम मात्र प्राचीन आध्यात्मिक उपलब्धियों, आदर्शों और परम्परागत साधना-मागों से ही चिपटे रहें और उन्हीं को नवीन रूप देने के फेर में पड़े रहें आध्यात्मिकता अपने आप में ही एक चिरन्तन विकासमान वस्तु है और अपने विकास में वह उत्तरोत्तर अनन्त नव-नवीन रूपों में प्रकट होती जायगी। शरीर, प्राण, मन-बुद्धि के स्तरों पर मनुष्य सम्भावनाओं को प्रगतिशील रूप से शिक्षित करता हुआ बराबर एक नवीनतर उच्चतर और अधिक सुन्दर, सुसंगत तथा शक्तिशाली

धनवान का धन घर बदलता है। सत्तावान की सत्ता निज आसन से उलट जाती है। तथा धनवान एवं सत्तावान जैसे और अनेक... वानों को अन्य अनेकानेक दोष आ घेरते हैं।

परंतु केवल आत्मवान की आत्मा ऐसे घर नहीं बदलती। इस प्रकार अपने आसन पर से नहीं उलटती।

आत्मामें ऐसा-वैसा एकभी दोष नहीं मिलता।

धन-सत्ता आदि की ओर पीठ फेर कर आत्मा की खोज में निकला हुआ जीव ही सच्चा भाग्यवान जीव है, महान् जीव है।

हम दोनों भाई यात्रार्थ निकले।

वे उमरेठ से डाकोर गये, डाकोर से द्वारका गये। वहाँ से काशी होकर कैलाश पहुंचे। परन्तु कैलाश से उमरेठ जैसे पहले थे वैसे के वैसे, वापस लौटे।

(शेष पृष्ठ ४ पर)

सुद्ध के बाद

श्री अरविन्द

(संवांग)

अनु० श्री आनन्दीलाल जी तिवारी

पुराने ज्ञान में श्रम की संवर्धित शक्तियों को कुचलने का बल उतना नहीं है, लेकिन इस क्षेत्र में श्रम भी समानो करने के लिये उनके पास पर्याप्त साधन हैं। तब भी यह निश्चित है, इन उपर्यों से एशिया की यह हलचल शान्त नहीं होगी बल्कि यह प्रयत्न प्रतिहत होकर उनके ही सिर पर दूटेगा, क्योंकि इन यूरोपीय देशों की आर्थिक अवस्था यों भी कठिन हो चुकी है, वह इन नये बोरनों को अब और नहीं संभाल सकती, फलतः नतीजा यह होगा कि वहां सामाजिक और आर्थिक क्रांति शुरू हो जायगी। अगर मान लिया जाय कि ऐसा नहीं होगा, तब भी विश्व के इस सुविगल भूखण्ड का नवोत्थान इस तरह नहीं रोजा जा सकता। एक दिन वह, बावजूब जो भी हों, उनपर, विजय पायेगा और अपने अनिवार्य भविष्य पर आसूढ़ होगा।

भविष्य का अधिकार नियति ने ही जिनके हाथ में दे दिया है, ऐसी ये दो शक्तियाँ, समाजवाद और एशिया का नवोत्थान बहरहाल नैतिक सहयोग करने की प्रवृत्ति रखते हैं। आज के प्रभुताशाली देशों में श्रमवादी और समाजवादी दल अपनी सरकारों की नीति का तीव्र विरोध करते हैं और एशिया तथा यूरोप की वलित या शक्ति जातियों की मांगों का समर्थन करते हैं। एशिया के भी अधिक अग्रगामी देशों में, आयरलैंड की तरह, राष्ट्रीय आन्दोलन नवोत्थान श्रमिक-आन्दोलनों से निकट सम्पर्क रख रहे हैं। बोलशेविक रशिया मध्य एशिया के स्वतन्त्र राज्यों से या तो मित्रता कर रहा है, या वहां अपनी विचार धारा को प्रचार कर रहा है, या उनकी नीति प्रभावित कर रहा है। ईरान में वह एक हलचल का सूत्रपात कर रहा है, तथा तुर्की और अरबों को जो भी नैतिक सहयोग दे सकता है, दे रहा है। एक समान प्रतिरोध की प्रतिक्रिया से उत्पन्न सहानुभूति के सिवा, हो सकता है कि, इसके प्रवृत्ति में अधिक अर्थ न हो। राजनीतिक शक्तियाँ और स्वायत्त अपनी सक्रियता में हमेशा श्रमवादी होते हैं और अपनी आवश्यकता में जिन दिशा से जो सहायता या सुविधा मिल जाय उसी का सहारा लेने के लिए तैयार हो जाते हैं। लेकिन ऐसी स्वभावित सहयोगिता, यदि उसे कोई स्थायी आधार न मिल जाय तो, मात्र एक अंगुष्ठ और क्षणिक सहयोग ही ठहरती है। बोलशेविक रशिया, जापान और ऐंग्लो-अमेरिकन में सोवियत सरकारों की स्थापना करे, लेकिन यदि वे केवल एक सामयिक माँग के समाधान के फल हैं, यदि यह विशेष शासन-प्रणाली इन जन समुदायों की प्रवृत्ति स्वभाव और कल्पना के अनुकूल नहीं है, यदि वह उनके मानस की गहराई को नहीं छूती, तो वह ज्यादा दिन नहीं टिकेगी। ब्रिटेन का श्रमवादी पक्ष फिलहाल इससे किसी किसी प्रतिश्रुति की माँग नहीं करता, पर स्वभावतः वह यह इच्छा रखेगा कि स्वतन्त्र भारत अपना विकास उसके सामाजिक और आर्थिक आदर्श के अनुसार करे। लेकिन हो सकता है कि उसकी यह आशा पूरी न हो, और भारत विकास की इस प्रचलित दिशा का त्याग कर दे, और किसी नयी दिशा में चल कर अपनी अप्रत्याशित सामाजिक और आर्थिक व्यवस्था का आविष्कार करे। अभी तो निश्चय पूर्वक हम सिर्फ इतना ही कह सकते हैं कि यूरोप के प्रभुताशाली राष्ट्रों की प्रचलित नीति का नतीजा यह आया है कि उनकी सारी योजना खटाई में पड़ गयी है, दो नयी विश्व शक्तियाँ आज उसका विरोध कर रही हैं, ये दोनों शक्तियाँ अभी उसके द्वारा प्रतिहत और प्रतिरुद्ध हैं, पर इसमें कोई सन्देह नहीं कि भविष्य उनके ही हाथ में है।

इसका प्रगत अर्थ यह है कि स्थायी व्यवस्था अभी बहुत दूर है, और हम फिलहाल दुनिया की श्रान्ति और आपसियों के अन्त की आशा नहीं कर सकते। परिस्थितियों के इस संतुलन में—यदि नित्य नयी हलचल और नित्य नये रोक-थाम के उपार्यों की इस विष्ट-खलता को संतुलन कहा जा सके, तो—स्थायित्व के आशा का अभाव है, परिवर्तन का आवेग छिड़कर रह गया है और ज्यों ही उसमें पर्याप्त तीव्रता आयी या किसी घटना ने इस प्रतिहत आवेग का मोचन किया त्यों ही हम देखेंगे कि नये बड़े और विस्मयकारी आन्दोलन, बुनियादी विषय और प्रचण्ड क्रांतियाँ शुरू हो गयी हैं। लेकिन हमारा उत्सुक जिज्ञासा का विषय वह घटना नहीं है जो इनका रास्ता खोल देगी, क्योंकि नियति, जब उसके फलने का समय आजाता है तब किसी भी संयोग का लाभ उठा लेती है। सवाल यह है कि वे किस दिशा में अग्रसर होंगे और उनका आशय क्या होगा। समाजवादी समाज का विकास और एशिया का नवोत्थान बड़े-बड़े परिवर्तनों का प्रवर्तन करेगा, इसमें सन्देह नहीं, लेकिन सम्भव है कि मनुष्य के बृहत्तर कल्याण की आशा पूरी न कर सके। समाजवाद ज्यादा समानता लायेगा, और मनुष्य के जीवन में घनतर आपसी सहयोग का संचार करेगा, लेकिन यह यदि सारा परिवर्तन केवल भौतिक तल पर ही हुआ तो वह दूसरे वांछनीय तत्वों से वंचित रह जायगा, और यह आशा भी हो सकती है कि वह मनुष्य समाज के आर्थिक बौद्धिक को बढ़ा दे और उनकी आत्मा को कुचल कर उसे पृथ्वी की धूल से उठने ही न दें। इसी तरह एशिया के नवजागरण का अर्थ आन्तरराष्ट्रीय संतुलन का केशान्तर मात्र हो, तो हम उसी पुराने दुष्ट चक्र में घूमते रहेंगे। उसमें पुनर्जीवन का तत्व नहीं होगा। वह कदम विकास की दिशा में नहीं होगा और न वह उस दल दल से ही हमारा उद्धार करेगा, जिससे बाहर निकलना इस समय हमारी एक मात्र तरकोपाय है। श्रमवादी पक्ष की वर्तमान आन्तरराष्ट्रीय नीति के उत्तर छोर पर—यदि सत्तासूद्ध श्रमिक दल भी आज के विरोधात्तु श्रमिकदल की ही मनोवृत्ति रखता रहा तो—एक बड़ी सम्भावना दिखती है : राष्ट्रीयता और आन्तरराष्ट्रीयता में एक सम्यक मेल की, अविरोध की स्थापना, स्वतन्त्र राष्ट्रों में आन्तरराष्ट्रीय सद्भाव का सम्बन्ध हो सकेगा, और शक्तिशाली राष्ट्रों के उस गुट की जगह, जो इस अशक्त राष्ट्र संघ (लीग) की छाया को अपनी पूंछ की तरह लिये फिरते हैं, दुनिया के जन-समुदायों का आजादी और समानता की बुनियाद पर एक सच्चा जनमूलक संघटन बन सकेगा। उज्ज्वलतर भविष्य की हमारी कल्पना का पहला लक्षण शोषण और प्रभुता की पुरानी अव्यवस्था अग्रभूत व्यवस्था की जगह आन्तरराष्ट्रीय समानता और सहयोग का होना ही है। लेकिन यही सब नहीं है, यह तो हमारी तस्वीर की केवल चौखट है। यह चाँज, अपने साधारण तल पर, आन्तरराष्ट्रीय सुविधा का एक नया साधन होगी, उत्तर तलपर, मनुष्य जाति का, उसके प्राण के प्रति प्रहिष्णु अधिक अनुसूत शरीर हो सकती है। पर इससे अधिक कुछ नहीं। बड़ा प्रश्न यह है कि इस शरीर का उपयोग कौन करेगा, कौन सा भाव, शक्ति, विचार या संकल्प उसका सारथि बनेगा। अपनी निर्णायक नियति के स्वरूप या दिशा का बोध हमें इसी से होगा।

भविष्य का आसन अधिष्ठत करने के लिये उठ रही ये दो शक्तियाँ दो विशाल तत्वों, यूरोप के

बौद्धिक ध्येयवाद और एशिया की आत्मा की प्रतिनिधि हैं। इस की बौद्धिक सभ्यता है ईसाई धर्म ने जिसे गढ़ा है, तथा विचार की स्वतन्त्रता और बहूनिष्ठ अनुसंधान की प्रवृत्ति ने जिसके चिंतन का विस्तार किया है, ऐसे यूरोपीय मानस ने मनुष्य की परिपूर्णता का एक विशेष आदर्श कल्पित किया है; इस आदर्श की अभिव्यंजना बौद्धिक भौतिक और प्राणिक स्वतन्त्रता, सहयोग की समानता और एकता, विचार अनुभूति और कर्म में एक सक्रिय आनुभाव या साहचर्य आदि तत्वों में हुई है। आदर्श बढ़िया है, पर प्रश्न यह है कि उसके इन अवयवों को एक सुगठन वास्तविकता का रूप कैसे दिया जाय, व्यवहार में कैसे चर्चित किया जाय। यूरोप की प्रगति का सारा प्रयत्न एक ऐसी सामाजिक व्यवस्था ढूँढ़ने और स्थापित करने का रहा है जो स्वतः संघ की भाँति उसके इस अर्थ को रचना कर डालेगी। इस प्रश्न के समाधान की जो पहली योजना ढूँढ़ी गई उसका सूत्र था व्यक्ति प्रधान जनतन्त्र, यानी एक ऐी व्यवस्था जिसमें राजनीतिक स्वतन्त्रता और राष्ट्रीय न्याय-विवाम के समस्त सबकी पूरी समानता स्वीकार की जाय। लेकिन इससे समाज की ऊपरी कक्षाओं का किंचित समीकरण अवश्य हुआ; और अधिक कुछ नहीं। अन्यथा चतुर और शक्तिशालियों की प्रतियोगितापूर्वक भागे आने की सुविधा मिल गई; और परिणतः एक अमानुषिक सामाजिक विषमता, आर्थिक शोषण, अशान्त वर्ग-विग्रह, धन और उत्पन्नक यंत्रों की सत्ता के समुद्र पर राजसी और नीति शून्य राज्य का विस्तार हुआ। अब एक दूसरे सूत्र के प्रयोग की बारी है : प्रकृति की विषमताओं के विपरीत वातावरण में, एक सुद्ध समाज-विज्ञान और यंत्रों के सहारे जितनी दृढ़ और चौकस समानता गढ़ी जा सकती है, उसकी कोशिश हो रही है। ज्यादा अग्रदृष्ट इस बात का है कि श्रम में और सामूहिक जीवन के सामान्य लोगों में सबका समान योग और भाग होना चाहिए। पहला सूत्र जहाँ विफल हो गया, वहाँ इसकी सफलता की आशा का भी कोई निरवय नहीं है। फिलहाल, ऐसी समानता केवल कठोर नियमन द्वारा ही लाई जा सकती है, और उसका अर्थ यह होगा कि स्वतन्त्रता को कुछ काल के लिये अवज्ञा सहनी होगी। जो हो, समस्या के इन सब समाधानों में उसके मूल का विचार नहीं है; जिसे हमने अपने आत्मा में नहीं सिद्ध किया है उसे जीवन में कदा सिद्ध नहीं किया जा सकता। जब मनुष्य आत्मा के क्षेत्र में स्वतन्त्र, समान और एक होंगे, तभी, केवल जीवन में निष्कण्टक स्वतन्त्रता, सशान्ता, और आत्मा-भाव की उद्भावना हो सकेगी। केवल विचार या भावना के लिये कुछ न होगा, क्योंकि वे अपूर्ण हैं और हारी बद्धमूल प्रकृति और प्रवृत्ति निरन्तर उनका विरोध करती है, इसके सिवा, वे स्थिर भी तो नहीं हैं, सदा ही उठते और गिरते रहते हैं। हमें एक बड़ी संजित तय करना है जो स्वतन्त्रता, समानता और एकता को हमारा अनिवार्य भीतरी और बाहरी वातावरण बना दे। और यह केवल आध्यात्मिक परिवर्तन से ही हो सकता है। यूरोप की सुद्ध को भी अब यह दिखने लगा है कि आवश्यकता आध्यात्मिक परिवर्तन की भी है। लेकिन अभी तो वह विचारगत उपाय और आर्थिक प्रयत्न में ही अग्रदृष्ट पूर्वक व्यस्त है, उसे अवकाश कहां कि वह आत्मा के क्षेत्र में भी अनुसंधान और उपलब्धि की कोशिश करे।

एशिया ने ऐसा कोई बड़ा प्रयत्न,—सामाजिक प्रचेष्टा और प्रगति का ऐसा प्रचण्ड परिश्रम अभी तक किया ही नहीं। जहाँ कहीं उसने संस्कृति का उच्चतर विकास प्रकट किया, सर्वत्र, उसके सामान्य उपाय व्यवस्था, धर्म और नीति का एक दृढ़ ढाँचा, एक स्थिर आर्थिक संघटन, और निसर्ग के संकेत के अनुसार एक चढ़ती हुयी वर्ग-परम्परा-जो सुद्ध-वृद्ध और कृत्रिम होकर संस्कृति के लिये वृत्त हो जाती थी—आदि रहे हैं। इनके रचना उसने अपने धर्म-बोध की बुनियाद पर की थी, तथा एक जातीयता सर्वत्र मनुष्य-धर्म, सहानुभूति और मनुष्य की आपसी समानता और वनिष्ठता की अभिव्यक्ति के आयोजन, द्वारा उसने अपनी इस व्यवस्था में मिठास और सहनीयता का संचार किया था। उसकी प्रधान चेष्टा बाहरी नहीं, आध्यात्मिक और आन्तरिक स्वतन्त्रता के शोध के लिये थी और इसीलिये आध्यात्मिक समानता तथा एकता की संभार उपलब्धि भी उसने पायी थी। इस आध्यात्मिक प्रचेष्टा के व्यापक प्रसार की कोशिश नहीं हुयी, और न समग्र मानव-जीवन को ही उसके आदर्श में ढालने का प्रयत्न हुआ। परिणत यह हुआ कि आन्तरिक विकास की दृष्ट से सर्वोच्च व्यक्ति और सामाजिक जीवन में एक बड़ा व्यवधान खड़ा हो गया। भारत में आध्यात्मिक जीवन में तत्पर उसके श्रेष्ठजन सामान्य जीवन की निरापद किन्तु अतिशय संकीर्ण प्राचीरों के बाहर जाकर तत्पश्चात् के जीवन में लीन हो गये; और यह प्रतिगामी विचार सुद्ध हो गया कि जीवन आत्मा के व्यापक सत्य की जो भी शोध करे, उसे वह अपने भीतर उतार नहीं सकता, उसकी सम्पूर्ण प्राप्ति के लिये जीवन के बाहर ही जाना होगा। यह परिस्थिति अब बदल रही है। यूरोप का आक्रमक प्रभाव उसे जीवन की समस्या का सीधा मुकाबला करने और उसका सही और सक्रिय हल खोजने के लिये लाचार कर रहा है। वह अग्रणी रहा है, और इसलिये हो सकता है कि पश्चिम के उद्योगवाद को नकल करे, या नयी आवृत्ति करे। लेकिन यदि ऐसा हुआ तो कहना होगा कि उसके नव-जागरण ने मनुष्य की सुदीर्घ अभियान-यात्रा में किसी नये अर्थ या नयी सम्भावना की सृष्टि नहीं की। या हो सकता है कि मनुष्य के मन के दो सम्पूरक अर्द्धांगों के इन दो प्रतिनिधियों का यह घनतर संयोग हमारी सत्ता के दो ध्रुवों के बीच अधिक शक्तिशाली सम्बन्ध-सूत्र जोड़ दे और दोनों के सर्वोच्च आदर्शों का, आन्तरिक और बाहरी स्वतन्त्रता, समानता और एकता का एक नया और अधिक समर्थ सामंजस्य सिद्ध कर दिखाने। वर्तमान घटनाओं और परिस्थितियों के आधार पर मनुष्य के भविष्य की जो सर्वोच्च आशा रखी जा सकती है, वह यही है।

एक चीज और है : बहुविध उपादानों के मेल से कभी कभी अदृष्टपूर्व रूप का आविर्भाव भी होता है। इसी तरह हो सकता है कि प्रकृति के निम्न अन्तराल में अज्ञ तल पर बृहत्तर तत्व तैयार हो रहा हो। काल की प्रयोगशाला में चाहे अभी तक उसका सूत्र निर्माण न हुआ हो, और प्रकृति के घटना-विधान में वह अभी तक बाहर प्रगत न हुआ हो। विकास की उस अभिनव तत्व का और यदि ऐसा हो तो विकास की क्रमधारा के सहसा विवर्तन से उस अभिनव और विशालतर तत्व का अप्रत्याशित जन्म ही वह उचित प्रसव के लिये विरोध हलचल, नये विचारों और नित्य-नयी शोधों की भीड़भाड़, निर्माण नाश और विलय की बड़ी-बड़ी शक्तियों के संघर्ष से भरपूर हमारा यह अशान्त युग मानव-समाज के अपक्व वेद और मन की भयंकर खींचतान और संश्रया की राह से कोशिश करता रहा है।

पुनर्जन्मवाद मनुष्य के चिन्तन जितना ही पुराना है और उसका आरम्भ कब हुआ, यह नहीं जाना जा सकता। इस वाद को या तो हम प्राचीन काल के आध्यात्मिक अनुभव के फल के रूप में लेकर यह मान सकते हैं कि वह अनुभव आज भी शक्य है और उस वाद का निश्चय आज भी हो सकता है या फिर उसे हम अपनी बुद्धि की कोई कल्पना मान कर उसकी उपज्ञा कर सकते हैं। इन दोनों में से चाहे जो भी एक बात हम करें तब भी यह तो निश्चय है कि यह वाद मानव के चिन्तन जितना ही पुराना है और जब तक मनुष्य सोचते रहेंगे तब तक इस वाद का अस्तित्व सम्भवतया बना ही रहेगा।

आधुनिक मानस के लिये पुनर्जन्म एक कल्पना और आपत्ति (थियरी) के अलावा और कुछ भी नहीं है। आज के 'सत्यम्' सारी विज्ञान की पद्धति द्वारा अथवा वैज्ञानिक सशक्तता द्वारा गढ़े हुए नये विवेचनीय मान को सन्तोष हो सके, ऐसे तरीके से पुनर्जन्म को कभी भी सिद्ध नहीं किया गया है; साथ ही पुनर्जन्म का न होना भी सिद्ध नहीं हुआ है; क्यों कि मानव जीवन के पूर्व-जीवन अथवा उत्तर-जीवन के विषय में आज का साधन कुछ भी नहीं जानता है। सच पूछिये तो आज का साधन मानव-जीवन के विषय में भी कुछ नहीं जानता है, और जान भी नहीं सकता है। उसका क्षेत्र तो हाक, चाम, शक्ति और ज्ञानतन्तु गर्भ तथा उसके निर्माण और विकास तक ही सीमित है। आज के विवेचन के पास भी पुनर्जन्म के सत्यासत्य का निर्णय करने की कोई साधन सामग्री नहीं है। जो भी आज का विवेचन सूक्ष्म खोज और सूक्ष्म निर्णय का दावा करता है, तब भी सत्य-सोध की दिशा में उसकी कोई खास गति नहीं है। प्रत्यक्ष पार्थिव से परे के क्षेत्र में तो विज्ञान एक दम लाचार हो जाता है। घटनाओं को खोज निकालने में यह ठीक है पर उन घटनाओं की सतह पर से ही जो निर्णय अथवा निष्कर्ष प्रत्यक्ष दिखाई पड़ता हो, उसके अतिरिक्त दूसरा कोई भी निर्णय या निष्कर्ष वह नहीं निकाल सकता, और जो निकालता है तो एक युग में इस तरह पाये हुए निर्णयों को दूसरे युग में तिलांजलि मिलती है। किसी ऐतिहासिक विषय के सत्य या असत्य को निश्चय पूर्वक खोज निकालने के लिये उसके पास कोई साधन नहीं है। आज सौ बरस के चर्चा-विवाद के बाद भी क्राइस्ट के होने न होने का निर्णय नहीं हो सकता है, तब फिर पुनर्जन्म जैसे विषय में उसकी क्या गति हो सकती है जो मानस-शास्त्र के सत्त्व-रूप में और भौतिक नहीं पर मानस-शास्त्रीय-प्रमाणों पर से ही सिद्ध किया जा सकता है ?

पुनर्जन्म के समर्थक और विरोधी जो दलीलें सामने रखते हैं, उसमें से बहुत कुछ तो नितान्त निष्फल ही होता है और दलीलों द्वारा दुनिया में कुछ भी सिद्ध किया जा सकता है या नहीं, यह भी संकास्पद ही है। उदाहरण के लिये पुनर्जन्म के न होने के पक्ष में बार बार सफलतापूर्वक एक यह दलील प्रस्तुत की जाती है कि हमें अपने पूर्व जन्मों की स्मृति नहीं है और इसी से मानना होगा कि पूर्वजन्म थे ही नहीं। अपने आपको बुद्धिमान बालकों से कुछ अधिक मानने वाले जब ऐसी दलील गम्भीरतापूर्वक सामने रखते हैं तब तो सचमुच हंसी आती है। यह दलील मानस-शास्त्रीय आधार पर पेश की जाती है और तब भी हमारी साधारण अथवा पार्थिव स्मृति के स्वरूप की ही वह अवगणना करती है, और सामान्य मनुष्य तो ऐसी स्मृति को ही मात्र उपयोग में ले सकता है। आज जो जीवन हम निःसंशय रूप से जी रहे हैं, वही हमें कितना याद है ? सामान्यतया हमारी स्मृति निकट की वस्तुओं और घटनाओं के बारे में ठीक होती है। ज्यों त्यों स्मृति का विषय दूर होता जाता है,

पुनर्जन्म

श्री अरविन्द

तसे-तैसे वह अधिक अधिक फीकी और कम प्रश-शील होती जाती है। बहुत दूर के विषयों में तो वह कोई महत्व की बात ही याद रख सकती है, और अन्ततः अपने जीवन के आरम्भ के बारे में तो वह एकदम भोरी ही होती है। हम जब दूध पीते बालक थे, तब को वाते क्या हमें याद हैं ? और एकमात्र बौद्ध विद्वान्त को छोड़ कर दूसरा कोई भी पक्ष, यह शैशव अवस्था इसी जीवन का एक भाग थी और इसी व्यक्ति की अवस्था थी,—इसी व्यक्ति की जिसे अपने पूर्वजन्मों की तरह ही इसकी भी स्मृति नहीं है, फिर भी हमारी मांग है कि मानव की यही पार्थिव स्मृति, उसके मस्तिष्क की यही जड़ याद-शक्ति कि जो अपने शैशव को भी याद नहीं रख सकती और उसके बाद के वर्षों का भी जितने इतना कुछ खो दिया है, वह शैशव के पहले का, जन्म के पहले का, स्वयम्-निर्मित हुई उसके पहले का भी याद रखे और जो वह ऐसा न कर सके तो हम पुकार उठें कि 'तुम्हारा पुनर्जन्म गलत साबित हो गया ?'

हमारी साधारण मानवीय तर्क-बुद्धि की सयानी मुखता इस प्रकार के तर्क से अधिक भागे नहीं जा सकती। यह तो स्पष्ट है कि एक वस्तु-स्थिति और एक अवस्था के रूप में अथवा प्रसंगों और झाकियों के रूप में हमारे पूर्व-जीवन जो याद रह सकते हों तो वह तो मात्र कोई जीवात्मा की स्मृति द्वारा ही याद आ सकते हैं और ऐसी स्मृति का उत्थान ही पार्थिव की सीमा पार कर सकता है, वैसे ही पार्थिव मस्तिष्क की क्रिया द्वारा पार्थिव रसा पर पड़नेवाली छापों पर भिन्न छापों को पुनर्जीवित कर सकती है।

मुझे शंका है कि पूर्व जीवन की पार्थिव स्मृति के अथवा तो जीवात्मा की स्मृति के ऐसे उत्थान के प्रमाण हमें लभ्य हों तब भी पुनर्जन्मवाद पहले से अधिक अच्छी तरह सिद्ध हुआ मान लिया जा सकता है या नहीं। आज कल हम स्मृति के ऐसे प्रामाणिक रूप से प्रकाश में आने वाले अनेक उदाहरण सुनते हैं, जो भी यह सच है कि जो-विज्ञान के संशोधन के परिणामों को बल दे सकने वाले और उत्सादायित्व पूर्वक शोधित तथा निश्चय किये हुए प्रमाण का साधन उनमें नहीं होता है। जब तक ऐसे प्रमाण के उदाहरणों को हट्ट आधार पर नहीं रक्खा जाता तब तक तो नास्तिक व्यक्ति उन्हें सदा ही कपोल-कल्पित और निरी कल्पना रूप कह कर उनका तिरस्कार करते रह सकते हैं। इस प्रकार की प्रत्यक्ष देखी हुई घटनाओं द्वारा भी निश्चय कराया जाये, तब भी नास्तिक के पास एक और दूसरी दलील है; वह ऐसा कह सकता है कि वह वास्तव में कोई स्मरण नहीं है पर जिस मनुष्य ने पहले कभी इस प्रकार की चीजें की होगी उसे या तो वे किसी साधारण पार्थिव उपायों द्वारा मिली होगी अथवा तो दूसरों के द्वारा उनकी सूचना उसे मिली होगी और उसने या तो जान-बूझ कर की हुई वंचना द्वारा अथवा तो स्व-वंचना और स्व-आप्ति की किसी क्रिया द्वारा पूर्व जन्म की स्मृति में बदल डाला होगा। और यह भी मानले कि ये प्रमाण इतने बलवान और निरपवाद हैं कि ऐसे किन्हीं परिचित उपायों द्वारा उनकी उपेक्षा नहीं की जा सकती, तब भी यह जरूरी नहीं है कि ये चीजें पुनर्जन्म का प्रमाण मान ली जायें। आज की तर्क-पद्धति और संशोधन जीव-विज्ञान की उपपत्ति और व्याप्तियों पर संशय की ऐसी छाया डालते हैं।

उदाहरणके लिये हम जानते हैं कि स्वयम्-लेखन (Automatic writing) अथवा प्रेतों द्वारा आनेवाले संदेश आदि के बारे में ऐसा संदेह खड़ा किया जाता है कि ये घटनाएं बाहर से, देह शरीर मन के भीतर से प्रकट होती हैं अथवा भीतर से अपनी ही किसी अन्तर्गुह चेतना में से प्रकट होती हैं; और ऐसे संदेश देह-मुक्त पुरुष की तरफ से ही सोधे और सत्य रूप में आते हैं या कि फिर वे उस काल में जिवित किसी मनुष्य के मन के भीतर से आनेवाली कोई दूर-विचार प्रेषण द्वारा पूर्व में प्रकट हुई पर डाल में अपने अन्तर्गुह मानस में दबी पड़ी हुई छाप है। ऐसा ही संशय पुनर्जन्म की स्मृति से सम्बन्ध रखनेवाले प्रमाणों के सामने भी खड़ा किया जा सकता है और यह दलील दी जा सकती है कि जो भी ये प्रमाण यह सिद्ध करते हैं कि भूतकाल की घटनाओं को जानने की कोई शक्ति हमारे भीतर है पर ये घटनाएं हमारी अपनी नहीं होती हैं, बल्कि दूसरे के जीवन की होती हैं और जो हम उन्हें अपना ही पूर्व जीवन मान लेते हैं वह तो एक मात्र कल्पना अथवा आप्ति है अथवा तो अपने नहीं पर मात्र अपने देखे हुए पदार्थों और अनुभवों को अपने स्वयम् के अनुभवों के रूप में अपना लेने की क्रिया का एक उदाहरण है : और यह तो मानसिक भ्रम की ही एक निःशंक घटना है। ऐसी घटनाएं एकत्रित करने से बहुत कुछ सिद्ध हो सकता है, परन्तु, नास्तिक के लिये पुनर्जन्म तो नहीं ही सिद्ध हो सकता है। यदि ये घटनाएं विफल प्रमाण में, निश्चित और स्वानुभव सिद्ध हों तो वे एक ऐसा वातावरण उत्पन्न कर सकती हैं कि जो आखिर इस बात की मानवजानि द्वारा स्वीकृत किये गये न्याय संगत शक्यता के रूप परिणत हो सकती हैं। पर प्रमाणित होना तो बिल्कुल दूसरी ही बात है।

आखिर हम जिन्हें सच कह कर स्वीकार करते हैं ऐसी बहुत सी वस्तुएं, सच पूजा जाय तो ऐसी न्याय संगत शक्यता के अतिरिक्त और कुछ होती ही नहीं है। हमें गहरी से गहरी और अडिग श्रद्धा है कि पृथ्वी अपनी धुरी के आसपास घूमती है, परन्तु जिस प्रकार एक महान-मांसिनी गणित-शास्त्री ने हमारा ध्यान खींचा है उस तरह तो यह सचाई कभी भी सिद्ध नहीं हुई है; अमुक दृश्य सचाइयों को भली प्रकार समझनेवाली एक आपत्ति मात्र वह है, और तो कुछ भी वह नहीं है; और इस सदी में या इसके बाद की किसी सदी में इससे कोई अधिक अच्छा या अधिक खराब उपपत्ति इसके स्थान पर खड़ी नहीं की जा सकती, ऐसा कौन कह सकता है ? जब तक गोलिलियो ने यह नहीं कह दिया था कि यह घूमती है तब तक खगोल के सारे तथ्य 'गोलकों की उपपत्ति द्वारा बड़े ही आश्चर्य-कारक ढंग से समझा दिये जा सकते थे। यह तो निश्चित ही है यदि न्यूटन द्वारा किये गये प्रयोगों द्वारा हमारी बुद्धि सुगम न हो गई होती और पूर्व ग्रहयुक्त न बन गई होती तो गुरुत्वाकर्षण के सारे तथ्यों की समझा सकनेवाली आश्चर्यजनक उपपत्तियां जरूर खोज निकाली गई होती। हमारी तर्क बुद्धि का यह अत्यन्त पीड़क रोग है कि वह कुछ न जानने से ही आरम्भ करती है और अन्तहीन शक्यताओं से काम लेना होता है और अमुक किसी भी एक तथ्य-समुदाय की शक्य जानकारियां भी अपार होती हैं। अन्ततः तो हम जितना निरीक्षण करते हैं उतना ही जानते हैं और वह भी सदा माथे पर म'डरनेवाले संशय की छाया के साथ ही जैसे कि जो हरा है वह हरा है और सफेद है वह सफेद है,

यद्यपि ऐसा लगता है कि जो रंग है वह रंग नहीं है पर और ही कुछ है जो रंग का आभास उत्पन्न करता है। दृश्य तथ्य के बाहर तो हमें सयुक्तिक बौद्धिक सन्तोष, बलवत्तम सम्भवितता और न्याय संगत शक्यता से ही सन्तोष मान लेना पड़ता है। कुछ नहीं तो, इन्द्रियाधीन बुद्धि से अधिक ऊंची और विकास की प्रतीक्षा करती जो शक्तियां हमारे भीतर हैं उन्हें जहां तक देखने की बुद्धि हममें नहीं जागती है वहां तक तो इतने से ही सन्तोष मान लेना पड़ता है।

पुनर्जन्मवाद के पक्ष में नास्तिक के समक्ष हम ऐसी किसी भी बलवत्तम सम्भवितता या कि न्याय संगत शक्यता का प्रतिपादन नहीं कर सकते। बल्य प्रमाण तो अभी नितान्त निर्बल ही है। यह ठीक है कि पायथोगोमस एक महान सन्त थे, पर वह जब ऐसा करता है कि अपने पूर्व जन्म में वह रोन्टेनोर्ड के नाम से टाय के बुद्ध में लड़ा था। और रोन्ट्रयुस के छोटे पुत्र के हाथ मरा गया था, तब तो वह मात्र एक विधान ही है और उसने जो टाय की ढाल को पहचान लिया था, उससे भी ऐसे लोगों को विश्वास नहीं दिलाया जा सकता जिन्हें पहले ही से विश्वास न हो। हमारा अन्त-तत्त्व-साक्षित इन्द्रियात्मक बुद्धि तो बाह्य प्रमाण को ही एक मात्र निर्णायक मानती है और ऐसे प्रमाण के अभाव में पुनर्जन्म वादी यह दलील करते हैं कि अब तक उपस्थित की गई अन्य किसी भी उपपत्ति को अपेक्षा उनकी उपपत्ति सारे तथ्यों को अधिक अच्छी तरह समझा सकती है। उनका यह दावा न्यायोचित है, परन्तु वह किसी भी प्रकार की निश्चयात्मकता उत्पन्न नहीं करता। पुनर्जन्मवाद हमें सारी वस्तुओं की सरल, सुश्लिष्ट और सुन्दर समझ देता है; पर इस तरह तो कभी 'गोलकों की उपपत्ति' भी हमें आकाश की गतिओं की सरल, सुश्लिष्ट और सुन्दर समझ देती थी। और तब भी अर्भी तक हमारे पास उसका एक सवधा चित्र ही स्पष्टीकरण है और यह स्पष्टीकरण पहले से कहीं बहुत ज्यादा अस्पष्ट और अपनी सुश्लिष्टता में गार्थिक शिल्प की तरह खूब ही अधिक उद्दाम है, वैसे ही व्यवस्था हीन असमिता में से उत्पन्न की हुई न समझी जा सके ऐसी व्यवस्था है, और उसे हम इस सम्बन्ध में सत्य के रूप में स्वीकार करते हैं। और तब भी जो हम मात्र विचार ही करेंगे तो कदाचित् हमें दिखाई पड़ेगा कि यह कोई सम्पूर्ण सत्य नहीं है, और उसके पीछे ऐसा बहुत कुछ है जो अभी तक हमने नहीं खोज निकाला है। इससे पुनर्जन्मवाद की सरलता, सुश्लिष्टता, सुन्दरता और सन्तोष कारकता उनकी निश्चयात्मकता का कोई विश्वास नहीं दिला देते।

जब हम विगर्षों में उतरते हैं तो यह अनिश्चितता और भ्रम बढ़ जाती है। पुनर्जन्म प्रतिभा, सहज शक्ति और ऐसी अन्य अनेक गुह्य मानस-शास्त्रीय बातों को समझाता है। परन्तु विज्ञान अपनी सब कुछ समझा देने वाली वंशानुवर्तन की उपपत्ति के साथ आगे आता है, यद्यपि यह सब समझाने की बात तो उन्हीं के लिए सच होती है जो पुनर्जन्म की तरह ही उसको भी पहले ही से मानने वाले होते हैं। यह तो निःसन्देह सच है कि वंशानुवर्तन के दावों की अशिथोक्त उप-हासास्पद है। हमारी पार्थिव सत्ता, हमारा स्वभाव और हमारे जीवन की विचित्रताओं में से एक यद्यपि सब कुछ को नहीं, तब भी बहुत कुछ को समझाने में वह सफल हुआ है जरूर परन्तु प्रतिभा सहज, शक्ति और ऐसी ही अन्य मान-शास्त्रीय बातों को समझाने में उसका प्रयास नितान्त विफल ही हुआ है। कदाचित् ऐसा हो सकता है कि पुनर्जन्म मानने के खगोल वेत्ता तारों की गतियों का पृथे सावधानी से निरीक्षण करने के बावजूद भी उनकी और नियम के विषय में जितना जानते थे उससे (शेष पृष्ठ ४ पर)

श्री मां की कहानियाँ

व्यवस्था

[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]

प्राचीन काल के हिन्दू जगत और उषकी रचना के बारे में एक विचित्र विचार रखते थे, और इस विचार का आशय था व्यवस्था का निरूपण करना।

जिस भूमि-खंड पर मनुष्य रहते थे उसका नाम था जम्बूद्वीप। उसके चारों ओर खारे पानी का सागर था। इसके चारों ओर पृथ्वी थी जो क्षीर-सागर से घिरी थी। फिर पृथ्वी और उसके चारों ओर नवनीत का सागर। उसके बाद पहले की तरह पृथ्वी और दधि-सागर पृथ्वी और सुरा का सागर—फिर पृथ्वी और खांड का सागर—वही क्रम। सातवां और अंतिम सागर शुद्ध निर्मल जल का था। वह बहुत मीठा—सब सागरों से अधिक मीठा—था।

यदि तुम पृथ्वी का मानचित्र, जो आज कल स्कूलों में बरता जाता है, देखो तो तुम्हें न वहां खांड का सागर मिलेगा, न दूध का और न कोई और। वे हिन्दू भी यह नहीं मानते थे कि इन सागरों का सचमुच कोई अस्तित्व है। यह तो एक गहन विचार को समझने का एक मौलिक ढंग था।

यह प्राचीन कथा और बातों के साथ हमें यह भी बताती है कि संसार में सारा काम व्यवस्थित रूप में, एक क्रम से होता है और यदि इस पृथ्वी पर प्रत्येक वस्तु ठीक अपने स्थान पर न पाई जाती तो यह एक विश्रामदायक, उचित और निवास योग्य जगह कभी न हो सकती। यदि नमक, दूध, मक्खन, सुरा, खांड, जल या कोई और बढ़िया पदार्थ पृथक् पृथक् किसी ढंग से न रखे होते, बरन् इसके विपरीत सब मिला-कर खिचड़ी बने होते, तो कैसे तुम उनका स्वाद ले सकते?

मनुष्यजाति की सब धर्म-पुस्तकें, और विषयों में विभिन्न हो ही हुई भी, एक स्वर में व्यवस्था का पाठ पढ़ती हैं।

यहूदियों की पुस्तक (Old Testament) के सृष्ट्युत्पत्ति-प्रकरण में व्यवस्थासंबंधी अपने ढंग की एक कहानी है।

प्रारंभ में सब कुछ अस्तव्यस्त था, अर्थात् चारों ओर अव्यवस्था और अंधकार का साम्राज्य था। ईश्वर ने जब जो पन्ना काम किया वह यह कि इस अव्यवस्था के साम्राज्य के ऊपर प्रकाश फेंका, ठीक वही प्रकार जैसे कोई मनुष्य एक अंधेरी और मलिन गुफा में उतरते समय उसपर अपने लैंप का प्रकाश डालता है।

उसके बाद—जैसा कि वहां लिखा है—दिन प्रतिदिन सब वस्तुएं क्रमानुसार उस अस्तव्यस्त साम्राज्य से निकालकर व्यवस्थित रूप में प्रकट होती गईं। अंत में मनुष्यजाति प्रकट हुई।

व्यवस्था का निर्माण करने और उसे सर्वत्र प्रकृति में खोज निकालने का यश मनुष्य को ही मिला है।

ज्योतिषविद् नक्षत्रों की ओर आंखें उठाये देखते रहते हैं और आकाश का मानचित्र बनाते हैं; वे नक्षत्रों के मार्ग का अध्ययन करते हैं, उन्हें नाम देते हैं तथा सूर्य के चारों ओर ग्रहों के घूमने का हिसाब रखते हैं। उन्हें पहले ही पता चल जाता है कि इस समय चन्द्रमा पृथ्वी और आग के गोले सूर्य के बीच में आकर पृथ्वी की परछाईं प्रहण करेगा अर्थात् चन्द्र प्रहण होगा। सारा ज्योतिष-विज्ञान ही व्यवस्था-ज्ञान के ऊपर निर्भर है।

गणित विद्या तो ही व्यवस्था का ज्ञान। एक बहुत छोटा बालक भी ठीक क्रम में ही गिनती कहना पसंद करता है। उसे शीघ्र इस बात का ज्ञान हो जाता है कि, एक, पांच, तीन, दस, दो कहने का कोई अर्थ नहीं, चाहे वह उंगलियों पर गिने या फिर बांच की गोलियों द्वारा। वह गिनेगा—एक, दो, तीन, चार सारा गणित शास्त्र ही इधी क्रम में से निकलता है।

और, किसी क्रम और व्यवस्था के बिना, उस गान विद्या जैसी सुन्दर वस्तु का क्या रूप होगा? परदे में सात सुर हैं—सा, रे, ग, म, प, ध, नी। यदि तुम इन सुरों को एक के बाद एक बजाओ तो सब ठीक चलेगा पर यदि तुम सबको एकबारगी ही दबाकर उनका एक सुर कर दो, तो वह क्या होगा, केवल एक विकट कोलाहल। मिलकर तो वे तभी एक सुरीला स्वर निकाल सकते यदि उनमें किसी प्रकार का क्रम होगा। उदाहरणार्थ सा, ग, प, सा इन्हें बजकर एक ऐसा स्वर निकालते हैं जिसे हम 'पूर्ण स्वर' कहते हैं हम यह सिद्ध कर सकते हैं कि मनुष्यनिर्मित सब विज्ञानों और कलाओं का आधार व्यवस्था ही है।

पर व्यवस्था क्या सभी वस्तुओं में उतनी ही आवश्यक नहीं है?

यदि तुम एक ऐसे घरे में घुसो, जहां युद्धस्थी का सब साज सामान, छोटी बच्ची चीज इधर उधर कोनों में बिखरी पड़ी है और उनके ऊपर धूल-मिट्टी की एक मोटी तह जम गई है, तो तुम एकदम चिल्ला पड़ोगे—'कैसा कुप्रबंध है, कैसी गन्दगी है?' क्योंकि गन्दगी और अव्यवस्था एक ही चीज है।

इस जगत् में धूल मिट्टी के लिए भी स्थान स्थान है, पर इनका स्थान इन चीजों पर नहीं है। इसी तरह स्याही का स्थान दावात में है न कि उंगलियों या गलीचे पर।

सब काम ठीक तभी चलता है जब प्रत्येक वस्तु अपने स्थान पर हो।

व्यवस्था सीखने के लिये प्रारम्भ में तो कुछ कष्ट उठना ही पड़ता है, बिना परिश्रम के तो कुछ सीखा नहीं जाता। तैरना, नौका खेला कुत्ती लड़ना—इनका सीखना कोई सरल नहीं होता। मनुष्य धीरे-धीरे ही इन्हें सीख पाता है। कुछ समय के उपरान्त ही हम अपने कार्य नियमित ढंग से और कम से कम कष्ट के साथ करना सीख सकते हैं। और अन्त में तो ऐसा हो जाता है कि अव्यवस्था हमें रुचि कर और दुःखदायी प्रतीत होने लगती है।

जब तुम पहली बार चलना सीखे थे तो उसमें कई गलतियाँ थीं, तुम गिरे, तुम्हें चोट लगी और तुम रोये भी। अब तुम बिना इस तरह ध्यान दिये चलते हो, निपुणता से दौड़ लेते हो। अब चलने और दौड़ने की तुम्हारी क्रिया भी तो व्यवस्था की एक बढ़िया मिसाल है, तुम्हारी नहीं, तुम्हारे पुष्टे तथा तुम्हारे सब अंग एक नियमित ढंग से ही तो काम करते हैं।

इस तरह से व्यवस्थित ढंग से किया हुआ काम अन्त में स्वभाव बन जाता है।

यह कभी मत सोचो कि नियमित ढंग से और ठीक समय पर काम करने से तुम प्रसन्न नहीं रह पाओगे, या हंस नहीं सकोगे। जब कोई अपना काम विधिपूर्वक करता है तो उसके लिये यह आवश्यक नहीं है कि वह अपना मुँह गम्भीर और

(शेष पृष्ठ १ से आगे)

में स्थूल से मुक्त होकर हृदय में बैठे। हृदय से होकर सहस्रदल की ओर बढ़ा। वहां से ज्ञान-सूर्य के घर की ओर उड़कर अमृत के घर की ओर उड़ा। और अमृतवाम से अमृत पीकर जैसा पहले था उससे पलटकर वापस लौटे।

हम दोनों भाइयों ने यात्रा की।

जिसे आध्यात्मिक शांति नहीं मिलती है वह कैलाश पर भी जलता है। जिसे यह मिली है वह रेगिस्तान की बू में भी नहीं जलता।

कल्पना करो, वर्षा की झड़ियों में पड़े हुए कितने-ही-पुराने सड़े-गले देवदार की पटरियाँ, किसी बुद्ध बूढ़े और गुड़ड़ी चाजार से बिना सोचे खरीदा हुआ कबाड़।

उनकी पेटी बनवा कर जो उसमें जेवर रखने की सोचे उसे क्या कहें? मूढ़।

तो वासना-झड़ियों से छलनी हुए शरीर, भक्ति का दिवाला निकाले हुई बुद्धि या बुद्धि का दिवाला निकाले हुई भक्ति और कोहे के कबाड़ जैसे जीबे सम्प्रदाय—इनका आश्रय लेकर जो प्रभुप्राप्ति करने की, स्वदेह की प्रभुमन्दिर बनाने की उमंग रखे उसे क्या कहें?

मां। कोटानुकोटि देवों की मां। तेरा असली स्वरूप, तेरा महत्तम-स्वरूप किसने देखा है? तेरे उस तेज की झिरणें पृथ्वी पर सीधी गिरें तो पृथ्वी के लोगों के सिर पर मानों पहाड़ टूट पड़े।

परन्तु तू जादूगरनी है। सभी के सम्मुख भिन्न-भिन्न स्वरूप में खड़ी होती है। देवों और महादेवों के आगे महत्तम के पूर्ण स्वरूप में, दानव या मानव मांघाता के समक्ष तेज के चण्ड स्वरूप में, भक्तों के सम्मुख तेज के लावण्यमय स्वरूप में और सबके आगे जो जैसा चाहे और सहन कर सके वैसे स्वरूप में।

अपने साधक के सम्मुख नित्य नवीन स्वरूप में। जैसे जैसे साधक आगे बढ़ता जाता है वैसे वैसे एक के बाद एक उषड़ते हुए उच्चात्युच्च तेज के अनन्त स्वरूप में।

मां। अच्छा है कि तू ऐसी जादूगरनी है। इतनी दयालु है। अन्यथा तेरे प्राकट्य से, पृथ्वी पर तेरे सवेह अवतरण से पृथ्वी के लोग ऐसा उदास बना ले। इसलिये व्यवस्था-सम्बन्धी इस लेख को हम एक मजेदार प्रसंग से समाप्त करना चाहेंगे।

समय पालन का एक दृष्टान्त सुनाती हूँ, परन्तु तुम उसका अनुकरण करने की कोशिश मत करना।

अरब देश की एक स्त्री के पास एक नौकर था। उसने उसको पञ्जोस के घर से आग लाने के लिये भेजा। नौकर को रास्ते में मिश्र देश को जाता हुआ एक काफिला मिल गया। कुछ देर तो वह उनसे बातें करने में लगा रहा और अन्त में उसने उन्हीं के साथ चल देने का निश्चय कर लिया। वह पूर्ण एक वर्ष वहां से अनुपस्थित रहा।

काफिले के साथ जब फिर वह वहां लौटा तो वह अपनी स्वामिनी की आज्ञानुसार पञ्जोसी के घर में आग मांगने गया। जब वह बलते हुए कोयले ला रहा था तो उसको ठीकर लग गई और वह गिर पड़ा। साथ ही उसके हाथ से कोयले भी छूट पड़े और बुझ गये। तब वह चिल्ला पड़ा—

“उतावली कितनी बुरी चीज है!”

अनु० श्री लीलावती जी “अदिति” के सौजन्य से

समझते जैसे उन पर पर्वत टूट पड़े हों—एकाएक सरपट।

मुझे जब पांच साल पहले मिला तब तेरे आज के स्वरूप के दर्शन होते तो मेरा कथीरपात्र टूट गया होता। परन्तु उस दिन तेरे महत्तम की किरणों में सह सकूँ उतना ही प्रकाश तूने मुझ पर फेंका और उतने से अपने अंत ज्ञान में से बाहर निकल आने के लिये मुझे प्रयत्न करने दिया।

अपने विशेष ज्योतिर्मय स्वरूपों का तूने मुझे दर्शन दिया है परन्तु मेरी बढ़ती हुई पवित्रता के अनुपात में ही।

सचमुच तू अद्भुत जादूगरनी न होती तो मैं तेरे समीप इस प्रकार न टिक पाया होता।

तेरी सच्ची पूर्ण पहचान के लिए तेरे साधकों को अंतर तपश्चर्या की कितनी ही श्रद्धियों में से पार होने के लिये सदा सर्वदा तत्पर रहना होगा।

एक दिन मैंने प्रार्थना की कि हे प्रभु! रोज ऐसी सुबह उदित हो। पर अब जहां एक से एक बढ़ कर सुबह उदित होती है वहां ऐसी प्रार्थना क्यों करूँ?

—श्री गिरधरलाल जी

(शेष पृष्ठ ३ से आगे)

विशेष आज का विज्ञान हमारे मानस-शास्त्र के मूल तत्वों के विषय में कुछ भी नहीं जानता है। मैं नहीं जानता कि जब विज्ञान अच्छी तरह से और अधिक प्रमाण में ज्ञानवान हो जायगा, तब भी वह इन बातों को वंशानुवर्तनके द्वारा समझा सकेगा, पर वैज्ञानिक तो अवश्य ही यह दर्शन पेश करेगा कि अभी तो उसको शोध आरम्भिक दशा में ही और जिप सामान्य नियम ने इतना समझा दिया है वह अवश्य ही सब कुछ को समझा सकेगा, और चाहे जो भी हो, पर उसकी अपनी उपपत्ति में, प्रमाणित किये जा सकें, ऐसे तथ्यों का आधार पुनर्जन्म की उपपत्ति से अधिक हैं।

इसके बावजूद भी पुनर्जन्मवादीकी दलील जैसी है उस रूप में निर्णायक न होते हुए भी बहुत अच्छी और मानाई है। पर एक और भी दलील बड़े जोरशोर से आगे रक्खी जाती है और मुझे लगता है कि अपक्व मानस को आकर्षित करने के लिये जिस स्वरूप में वह प्रस्तुत की जाती है उस स्वरूप में तो वह दलील स्मृति के अभाव पर से खड़ी की गई विरोधी दलील की समान कक्षा में आ जाती है। वह है नीतिशास्त्रीय दलील। ईश्वर का जगत् के साथ का व्यवहार अथवा जगत् का अपने साथ का व्यवहार योग्य करने में इस दलील का उपयोग होता है। ऐसा माना जाता है कि दुनिया के लिये कोई नैतिक शासन हाना चाहिये। अथवा तो कम से कम सृष्टि में पुण्य के लिये अच्छे बदले का पीठबल और पाप के लिये सजा का पीठबल होना चाहिये, परन्तु हमारी उलझनभरी और अस्त-व्यस्त पृथ्वी पर ऐसा कोई पीठबल नहीं दिखाई पड़ता। हम देखते हैं कि सज्जन लोग दुःखों की चक्की में पिसते हैं और दुर्जन लोग हरे झाड़ों की तरह फलते-फूलते हैं और अन्त में भी वे दुःख रूपसे कट नहीं मरते। यह तो असत्य ही है। यह तो एक भ्रति क्रूर, अयोग्य घटना है, और ईश्वर की समझारी और उसकी न्यायी सत्ता पर एक कलंक है, कदाचित् ईश्वर से लगभग यही प्रमाणित होता है। इसका कोई उपाय तो करना ही होगा। अथवा जो ईश्वर न हो तो हमें अपने सदाचरण के लिये दूसरा कोई पीठबल ढूँढ निकालना होगा।

—कमला:

“A DETACHED VIEW”

A LETTER TO THE EDITOR

By “Cynic”

Dear Mr. Sethna,

Thank you for the article from *The Hindustan Times*: “Life’s Panorama: What Will Supermen Be Like?” by Mr. Arthur Moore, which I understand was sent to you by a reader of *Mother India* with a request to publish a suitable rejoinder. I do not think there is really any need to write a rejoinder to what are after all Mr. Moore’s purely personal opinions. Nevertheless, as certain things require to be pointed out, I am writing this letter to you, which you may publish on the page you have reserved for my *Of Mice and Men*.

Mr. Moore begins his article by saying: “An advocate in Jullundur urges me to discuss in these columns Sri Aurobindo’s theory of the descent of supramental consciousness upon earth, and also the life and teachings of Sri Raman Maharshi. He continues, ‘You who take a detached view of things and personalities, would be able to give us the philosophy of these two great personalities in its true perspective and also assess its proper value in the free India of today.’”

Now, I have not the slightest intention of disputing here the gentleman from Jullundur’s right to think that Mr. Moore takes a detached view of things—I can quite believe that Mr. Moore has a tendency to get detached from his mind when writing,—but for the life of me I cannot understand how an educated person could even think of asking a journalist to evaluate the spiritual experiences of two God-realised persons of the stature of Sri Aurobindo and Sri Raman Maharshi, and to assess the worth of their respective spiritual philosophies. To use a famous Socratic line of argument: one does not go to a carpenter if one wants to learn music, or to a butcher to learn mathematics. To go to a journalist to learn about the spiritual realisations men of God have attained, and the rationale of their yogic disciplines, is like going to the local druggist to attain salvation.

I am sure that at this juncture I shall be hauled up by the advocate from Jullundur, who with his keen legal mind may notice a flaw in my argument. He will perhaps ask me, “Do you mean to say that a man does not have a right to express his opinion? What does it matter if Mr. Moore is only a journalist and not a professional philosopher?” I can only say in reply, “Of course, every man has a right to express his opinion, but only on matters which fall within the range of his daily experience—on matters he really understands. But he should not pass judgment on matters which, for a true understanding, require a specialised knowledge. He should not pronounce verdicts on matters like ‘Quantum Physics’ or ‘Mutations’, or the ‘Static and Dynamic Aspects of the Divine Being’ or the descent of the Supermind on earth and the divinisation of man, or again, the withdrawal of the personal consciousness from its outer superficial activities and its union with the Divine Consciousness, unless he has knowledge of these. To be able to assess the value of spiritual realisations attained by a yogi, and then to compare them to those of other yogis, and to ascertain the validity of the system of metaphysics and the yogic discipline arising from them; two qualifications are necessary; spiritual illumination and scholarship. Failing to possess them the best thing to do is to observe silence. Even without these qualifications a person can very well throw about his opinions with impunity; but this he can only do with those who know even less than he does. Mr. Moore’s article with its pseudo-philosophical gloss may appear intellectual in a daily newspaper but in a journal of philosophy it will be exposed for what it really is.”

I would not blame Mr. Moore very much for thinking that the major part of *The Life Divine* is just “word-spinning.” Surely everyone cannot be expected to understand the intricacies of ontology and epistemology. Only highly developed intellects, minds that can move freely in the realm of ideas, can really follow metaphysical expositions. So there is no reason for any Aurobindonian to feel offended if Mr. Moore thinks that Sri Aurobindo indulges in “word-spinning”. He also considers Hegel’s philosophy “a pain in the neck.”

I don’t suppose I am seriously expected to comment upon Mr. Moore’s ridiculous attempts to show that Sri Aurobindo is only a struggling aspirant who has not yet attained God-realisation. I may as well be expected to convince people that Shakespeare is a poet, or Leonardo a painter. One either has the light of truth in him and looks *into* things, or he does not have it and just looks *at* things. However I would like to say something about the title of the article: *What Will Supermen be Like?* Each thinker creates his superman according to his own mental or spiritual vision. We have the titanic superman of Nietzsche, the cerebral superman of Shaw, and the mystical Neo-Brahmin of Gerald Heard; Sri Aurobindo creates his Supramental Gnostic Being in accordance with his own integral spiritual vision. Now comes Mr. Moore with his “detached vision” and creates a new kind of superman. This superman resembles an R.A.F. pilot dispossessed of his aeroplane. Mr. Moore explains: “When the supermen arrive they will not pass their time sitting down and sending their thoughts round the world, but will themselves take to the air in their physical bodies. . . .” (like Flash Gordon, I suppose.)

Now, I neither believe nor disbelieve Mr. Moore; I do not profess to know whether the supermen will fly or not,—perhaps they will; but I definitely do know that even if these supermen keep on hitting the moon with their heads the whole day, the fundamental problems of men will not be solved. These plane-less pilots are not going to create the kingdom of Heaven upon earth. Only a “new-birth” of humanity into the Spirit giving rise to a race of divinised beings—the ideal of Sri Aurobindo—can lead to the consummation to which men have always aspired.

Before I end my letter I would like to say one thing more about Mr. Moore’s attitude towards the philosophy of Sri Aurobindo. The gentleman from Jullundur thinks that Mr. Moore always takes a detached view of things. How detached that view is, can be easily seen by reading the articles Mr. Moore keeps on writing about Sri Aurobindo from time to time—always trying to lower his prestige and to undermine the value of his teachings. When on August 15, 1949, Indians in Calcutta, Delhi and Bombay, celebrated Sri Aurobindo’s birthday, Mr. Moore came out with a long invective against him, accusing him of all sorts of things. He followed it up by publishing in *Thought*—a magazine no longer in his hands—an article on Sri Aurobindo by a foreign journalist, which for sheer vulgarity and bad taste would be hard to rival. If a person asserts that such a prejudiced outlook can be called “taking a detached view of things” it can signify only one thing, that he attaches no meaning to the words he uses.

Yours sincerely,

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REVIVALISM AND SECULARISM Continued from page 2

mankind as a whole and impart to the contemporary universe the typically Hindu light and colour which are of the deep divine Self of selves.

Amplitude, multiplicity, variety to the utmost on a basis of absolute unity—penetration of the entire world and absorption too of the world in its entirety—these are Hinduism’s natural modes of being. And if these modes are not to be vitiated it is necessary to consider as a vital portion of our national life the English language. We may regard Hindi with a fostering care, we may try to spread it more and more, but let us not commit the blunder of attempting to cut out or atrophy what is now a natural organ of our culture-body and what to our good fortune is the vividest medium of the developing world-mind. When people all over the globe are wishing to make English more and more a part of their education we should not be foolish enough to diminish its actual established presence in our culture. English is now as much a language of India as any of the indigenous tongues. If it is not as well spoken by many of those who employ it as Tamil is by the South Indians or Hindi by the northerners, it is spoken by the south and the north, the west and the east of our sub-continent in a unifying nation-conscious manner as no Indian language is spoken. It is the language by which the political unity of our country has been historically formed, it is the language in which our whole battle for freedom has been fought, it is the language with which we have put India on the map of the world, it is the language of our best journalism and our rarest literature—Nehru has fashioned of it a gleaming mirror of his idealistic personality, Gandhiji has effectively used it for straight thrusts of moral force, Radhakrishnan has achieved through it a striking lucidity of versatile intellectual exposition, R. K. Narayan has made by its help the novelist’s art a rare blend of the simple and the subtle, Sarojini Naidu has been enchantingly

lyrical in it, Tagore has given with it to his *Gitanjali* an immortal poignancy, Vivekananda has forged from it a thrilling clarion of the Vedanta calling both the East and the West to God-knowledge, Sri Aurobindo has turned through it philosophy into a magnificent marshalling of spiritual truths and of mystical realisations and poetry into a mighty image of the Eternal, “mountain-lined, crowded with deep prophetic grotts.”

Mention of Sri Aurobindo spotlights English as undeniably integral to our growth in greatness. For, if a unique spirituality is the core of India, then the fact that our greatest spiritual figure today creates in the medium of English as if English were his mother-tongue is profoundly significant. It sets the seal on the extraordinary capacity of English to transmit by its highly developed plasticity, its multi-suggestive quickness and its packed power the presence of the Infinite that is India’s special source of life abounding. This is not to deny the spiritual potentialities of our indigenous tongues. This is only to affirm the important role English is meant to play in our culture. To minimise that role is to fall far short of a truly enlightened revivalism.

A revivalism enlightened and progressive, free from superficial orthodox restraints and insularities, moving out from a richened inward centre is our burning need, rather than a neutral secularism ignoring the deep foundation which the ideals of liberty, equality and fraternity must seek if they are to become living and spontaneous facts. This revivalism does not imply the entry of terms like *Brahman*, *Atman* and *Ishwara* into our Constitution: it has in that respect no quarrel with the Secular State. But it does imply the resurgence and the furtherance within us of the profound sense India once had of man’s origin from the Eternal, his oneness with the Infinite and his destiny of a Life Divine.

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

SUPRANORMAL, PARANORMAL AND INFRANORMAL RANGES OF CONSCIOUSNESS

We examined in the previous essays the psychobiological justification for the existence of the ego—the need of the individual to dissociate himself from the subconscious of the mass and affirm himself,—as well as its metaphysical significance; we found that it was a formation of Universal Nature created to establish stable individual forms in the Universal flux, and that it was an instrumental nature-personality for the true person behind—the soul-being. But, as has been pointed out, man has not only to affirm himself—an excessive self-affirmation can only make him more confirmed in his ego-centricity,—he has also to exceed himself and transcend his ego, he has to make a conscious effort to co-operate with the evolutionary nisus and grow spiritually and attain divinisation. Therefore it is necessary for him to enlarge his partial being into a complete being, his narrow limited consciousness into an integral consciousness; he has not only to realise his true individuality but has to widen it into the Cosmic Self and become conscious of his universality as well, and finally to find his source in the Transcendent. "To become ourselves by exceeding ourselves..... is the difficult and dangerous necessity," says Sri Aurobindo, "the cross surmounted by an invisible crown which is imposed on us..... To exceed ego and be our true self, to be aware of our real being, to possess it, to possess a real delight of being, is therefore the ultimate meaning of our life here; it is the concealed sense of our individual and terrestrial existence."—"It follows at once that the knowledge we have to arrive at is not truth of the intellect; it is not right belief, right opinions, right information about oneself and things—that is only the surface mind's idea of knowledge. To arrive at some mental conception about God and ourselves and the world is an object good for the intellect but not large enough for the Spirit; it will not make us the conscious sons of Infinity."

This clearly explains how problems of Being, Becoming and Knowledge are inter-related in the philosophy of Sri Aurobindo. The next step is to see the nature of the higher knowledge attained through an enlargement of being and a growth of consciousness.

A superficial examination of our personality reveals to us that we have first a surface-consciousness, and below or behind it a subconscious—a consciousness of which we are not directly aware; that is, of course, if we discard the still more superficial view that mind or consciousness is a quality of matter or its by-product. To say this is not to undermine the findings of the Behaviourists, for one can always recognise their partial validity and see the truth behind physiological processes affecting psychological ones without subscribing to Epiphenomenalism. As a matter of fact it can be empirically proved that psychological processes can condition physiological processes, and it can be experimentally ascertained how occult and spiritual processes can also influence them. Coming back to the subconscious, we find that we know very little about it except in manifestations of what are commonly known as "psychic phenomena",—but which should really be called subliminal phenomena for they have nothing to do with the true psyche, the soul, the spark of the Godhead,—and in morbidly abnormal phenomena of the diseased mind. But if we probe deeper into the "abyssus humanae conscientiae" by piercing the veil of the surface-consciousness, we find how vast is this region which we ordinarily designate as the subconscious, and how small and fragmentary is our surface being which we call ourselves. We find that our ego is only the culminating outer point of a greater subliminal self behind, or rather, it is the outer frontal personality of a greater inner being behind it.* Sri Aurobindo says that to know our inner being is the first step towards self-knowledge, and that it is by this inward self-finding that the second—the cosmic self-finding—can become entirely possible. A proper distinction has to be made between the subliminal which is a luminous region of consciousness alongside the normal surface being—paranormal to it—and the infranormal subconscious which is dark and turbid. Sri Aurobindo makes this distinction in *The Life Divine*: "Ordinarily we speak of a subconscious existence and include in this term all that is not on the waking surface. But the whole or the greater part of the inner or subliminal self can hardly be characterised by that epithet; for when we say subconscious, we think readily of an obscure unconsciousness or half-consciousness or else a submerged consciousness below and in a way inferior to and less than our organised waking awareness or, at least, less in possession of itself. But we find, when we go within, that somewhere in our subliminal part,—though not co-extensive with it since it has also obscure and ignorant regions,—there is a consciousness much wider, more

luminous, more in possession of itself and things than that which wakes upon our surface and is the percipient of our daily hours; that is our inner being, and it is this which we must regard as our subliminal self and set apart the subconscious as an inferior, a lowest occult province of our nature....."

"Our subliminal self is not, like our surface physical being, an outcome of the energy of the Inconscient, it is a meeting-place of the consciousness that emerges from below by evolution and the consciousness that has descended from above for involution. There is in it an inner mind, an inner vital being of ourselves, an inner or subtle-physical being larger than our outer being and nature....."

"There is here a consciousness which has a power of direct contact with the universal unlike the mostly indirect contacts which our surface being maintains with the universe through the sense-mind and the senses. There are here inner senses, a subliminal sight, touch, hearing; but these subtle senses are rather channels of the inner being's direct consciousness of things than its informants: the subliminal is not dependent on its senses for its knowledge, they only give a form to its direct experience of objects; they do not, so much as in waking mind, convey forms of objects for the mind's documentation or as the starting-point or basis for an indirect constructive experience. The subliminal has the right of entry into the mental and vital and subtle-physical planes of the universal consciousness, it is not confined to the material plane and the physical world; it possesses means of communication with the worlds of being which the descent towards involution created in its passage and with all corresponding planes or worlds that may have arisen or been constructed to serve the purpose of the re-ascent from Inconscience to Superconscience. It is into this large realm of interior existence that our mind and vital being retire when they withdraw from the surface activities whether by sleep or inward-drawn concentration or by the inner plunge of trance.

"Our waking state is unaware of its connection with the subliminal being, although it receives from it—but without any knowledge of the place of origin—the inspirations, intuitions, ideas, will-suggestions, sense-suggestions, urges to action that rise from below or from behind our limited surface existence....."

"This concealed self and consciousness is our real or whole being, of which the outer is a part and a phenomenon, a selective formation for a surface use. We perceive only a small number of the contacts of things which impinge upon us; the inner being perceives all that enters or touches us and our environment. We perceive only a part of the workings of our life and being; the inner being perceives so much that we might almost suppose that nothing escapes its view. We remember only a small selection from our perceptions, and of these even we keep a great part in a store-room where we cannot always lay our hand upon what we need; the inner being retains everything that it has ever received and has it always ready to hand. We can form into co-ordinated understanding and knowledge only so much of our perceptions and memories as our trained intelligence and mental capacity can grasp in their sense and appreciate in their relations: the intelligence of the inner being needs no training, but preserves the accurate form and relations of all its perceptions and memories and,—though this is a proposition which may be considered doubtful or difficult to concede in its fullness,—can grasp immediately, when it does not possess already, their significance. And its perceptions are not confined, as are ordinarily those of the waking mind, to the scanty gleanings of the physical senses, but extend far beyond and use, as telepathic phenomena of many kinds bear witness, a subtle sense the limits of which are too wide to be easily fixed...."

Then again "the subliminal being has also a larger direct contact with the world; it is not confined like the surface Mind to the interpretation of sense-images and sense-vibrations supplemented by the mental and vital intuition and the reason. There is indeed an inner sense in the subliminal nature, a subtle sense of vision, hearing, touch, smell and taste; but these are not confined to the creation of images of things belonging to the physical environment,—they can present to the consciousness visual, auditory, tactual and other images and vibrations of things beyond the restricted range of the physical senses or belonging to other planes or spheres of existence. This inner sense can create or present images, scenes, sounds that are symbolic rather than actual or that represent possibilities in formation, suggestions, thoughts, ideas, intentions of other beings, image forms of powers or potentialities in universal Nature; there is nothing that it cannot image or visualise or turn into sensory formations. It is the subliminal in reality and not the outer mind that possesses the powers of telepathy, clairvoyance, second sight and other supernormal faculties whose occurrence in the surface consciousness is due to openings or rifts in the wall erected by the outer personality's unseeing labour of individualisation and

* This inner being must not be mistaken for the soul-being or the psychic being, the immortal part of mortal man, that incarnates life after life, and uses mind life and body as its instruments of self-expression and fulfilment, helps them to evolve, and itself grows through their experience. As we have seen, the soul-being is a direct projection of the Transcendent in terrestrial manifestation and is not a formation of Universal Nature, Prakriti. The function of the psychic being in earth evolution will be discussed at length later.

interposed between itself and the inner domain of our being. . . ."

"But more important is the power of the subliminal to enter into a direct contact of consciousness with other consciousness or with objects, to act without other instrumentation, by an essential sense inherent in its own substance, by a direct mental vision, by a direct feeling of things, even by a close envelopment and intimate penetration and a return with the contents of what is enveloped or penetrated, by a direct intimation or impact on the substance of mind itself, not through outward signs or figures,—a revealing intimation or a self-communicating impact of thoughts, feelings, forces. It is by these means that the inner being achieves an immediate, intimate and accurate spontaneous knowledge of persons, of objects, of the occult and to us intangible energies of world-Nature that surround us and impinge upon our own personality, physicality, mind-force and life-force."

"In our surface mind we have no direct means of knowing even other men who are of our own kind and have a similar mentality and are vitally and physically built on the same model. . . . Human beings therefore live as strangers to each other, at best tied by a very partial sympathy and mutual experience; we do not know enough, do not know as well as we know ourselves—and that itself is little—even those nearest to us. But in the subliminal inner consciousness it is possible to become directly aware of the thoughts and feelings around us, to feel their impact, to see their movements; to read a mind and a heart becomes less difficult, a less uncertain venture. There is a constant mental, vital, subtle-physical interchange going on between all who meet or live together, of which they are themselves unaware except in so far as its impacts and interpenetrations touch them as sensible results of speech and action and outer contact: for the most part it is subtly and invisibly that this interchange takes place; for it acts indirectly, touching the subliminal parts and through them the outer nature. But when we grow conscious in these subliminal parts, that brings consciousness also of all this interaction and subjective interchange and intermingling, with the result that we need no longer be involuntary subjects of their impact and consequence, but can accept or reject, defend ourselves or isolate. At the same time, our action on others need no longer be ignorant or involuntary and often unintentionally harmful; it can be a conscious help, a luminous interchange and a fruitful accommodation, an approach towards an inner understanding or union. . . ."

"Equally important would be the change in our dealings with the impersonal forces of the world that surround us. These we know only by their results, by the little that we can seize of their visible action and consequence. Among them it is mostly the physical world-forces of which we have some knowledge, but we live constantly in the midst of a whirl of unseen mind-forces and life-forces of which we know nothing, we are not even aware of their existence. To all this unseen movement and action the subliminal inner consciousness can open our awareness, for it has a knowledge of it by direct contact, by inner vision, by a psychic sensitiveness; but at present it can only enlighten our obtuse superficiality and outwardness by unexplained warnings, premonitions, attractions and repulsions, ideas, suggestions, obscure intuitions, the little it can get through imperfectly to the surface. The inner being not only contacts directly and concretely the immediate motive and movement of these universal forces and feels the results of their present action, but it can to a certain extent forecast or see ahead their farther action; there is a greater power in our subliminal parts to overcome the time barrier, to have the sense or feel the vibration of coming events, of distant happenings, even to look into the future. It is true that this knowledge proper to the subliminal being is not complete; for it is a mixture of knowledge and ignorance and it is capable of erroneous as well as of true perception, since it works not by knowledge by identity, but by a knowledge through direct contact and this is also a separative knowledge, though more intimate even in separation than anything that is commanded by our surface nature. But the mixed capacity of the inner mental and vital nature for a greater ignorance as well as a greater knowledge can be cured by going still deeper behind it to the psychic entity which supports our individual life and body. There is indeed a soul-personality, representative of this entity, already built up within us, which puts forward a fine psychic element in our natural being; but this finer factor in our normal make-up is not yet dominant and has only a limited action. Our soul is not the overt guide and master of our thought and acts; it has to rely on the mental, vital, physical instruments for self-expression and is constantly overpowered by our mind and life-force: but if once it can succeed in remaining in constant communion with its own larger occult reality,—and this can only happen when we go deep into our subliminal parts,—it is no longer dependent, it can become powerful and sovereign, armed with an intrinsic spiritual perception of the truth of things and a spontaneous discernment which separates that truth from the falsehood of the Ignorance and Inconscience, distinguishes the divine and the undivine in the manifestation and so can be the luminous leader of our other parts of nature. It is indeed when this happens that there can be the turning-point towards an integral transformation and an integral knowledge.

"These are dynamic functionings and pragmatic values of the subliminal cognition; but what concerns us in our present inquiry is to learn from its way of action the exact character of this deeper and larger cognition and how it is related to true knowledge. Its main character is a knowledge by the direct contact of consciousness with its object or of consciousness with other consciousness; but in the end we discover that this power is an outcome of a secret knowledge by identity, a translation of it into a separative awareness of things. For as in the indirect contact proper to our normal consciousness and surface cognition it is the meet-

ing or friction of the living being with the existence outside it that awakens the spark of conscious knowledge, so here it is some contact that sets in action a pre-existent secret knowledge and brings it to the surface. For consciousness is one in the subject and the object, and in the contact of existence with existence this identity brings to light or awakens in the self the dormant knowledge of this other self outside it. But while this pre-existent knowledge comes up in the surface mind as a knowledge acquired, it arises in the subliminal as a thing seen, caught from within, remembered as it were, or, when it is fully intuitive, self-evident to the inner awareness; or it is taken in from the object contacted but with an immediate response as to something intimately recognisable. In the surface consciousness knowledge represents itself as a truth seen from outside, thrown on us from the object, or as a response to its touch on the sense, a perceptive reproduction of its touch on the sense, a perceptive reproduction of its objective actuality. Our surface mind is obliged to give to itself this account of its knowledge, because the wall between itself and the outside world is pierced by the gates of sense and it can catch through these gates the surface of outward objects though not what is within them, but there is no such ready-made opening between itself and its own inner being: since it is unable to see what is within its deeper self or observe the process of the knowledge coming from within, it has no choice but to accept what it does see, the external object, as the cause of its knowledge. Thus all our mental knowing of things represents itself to us as objective, a truth imposed on us from outside; our knowledge is a reflection or responsive construction reproducing in us a figure or picture or a mental scheme of something that is not in our own being. In fact, it is a hidden deeper response to the contact, a response coming from within that throws up from there an inner knowledge of the object, the object being itself part of our larger self; but owing to the double veil, the veil between our inner self and our ignorant surface self and the veil between that surface self and the object contacted, it is only an imperfect figure or representation of the inner knowledge that is formed on the surface.

"This affiliation, this concealed method of our knowledge, obscure and non-evident to our present mentality, becomes clear and evident when the subliminal inner being breaks its boundaries of individuality and, carrying our surface mind with it, enters into the cosmic consciousness. The subliminal is separated from the cosmic through a limitation by the subtler sheaths of our being, its mental, vital, subtle-physical sheaths, just as the surface nature is separated from universal Nature by the gross physical sheath, the body; but the circumscribing wall around it is more transparent, is indeed less a wall than a fence. The subliminal has besides a formation of consciousness which projects itself beyond all these sheaths and forms a circumconscient, an environing part of itself, through which it receives the contacts of the world and can become aware of them and deal with them before they enter. The subliminal is able to widen indefinitely this circumconscient envelope and more and more enlarge its self-projection into the cosmic existence around it. A point comes where it can break through the separation altogether, unite, identify itself with cosmic being, feel itself universal, one with all existence. In this freedom of entry into cosmic self and cosmic nature there is a great liberation of the individual being; it puts on a cosmic consciousness, becomes the universal individual. Its first result, when it is complete, is the realisation of the cosmic spirit, the one self inhabiting the universe, and this union may even bring about a disappearance of the sense of individuality, a merger of the ego into the world-being. Another common result is an entire openness to the universal Energy so that it is felt acting through the mind and life and body and the sense of individual action ceases. But more usually there are results of less amplitude; there is a direct awareness of universal being and nature, there is a greater openness of the mind to the cosmic Mind and its energies, to the cosmic Life and its energies, to cosmic Matter and its energies. A certain sense of unity of the individual with the cosmic, a perception of the world held within one's consciousness as well as one's own intimate inclusion in the world consciousness can become frequent or constant in this opening; a greater feeling of unity with other beings is its natural consequence. It is then that the existence of the cosmic Being becomes a certitude and a reality and is no longer an ideative perception."

Interior Navigation

I've tied my fate to the tail of a kite
And however I flap in the gusty gale
Or whip-lash the wind, with a bright
Air-worthy lead I sail!

When I come into port in the thick of the night
I'll hurl the umbilical rope afar,
Tether somehow, by some singular sight,
This battered bark to a star!

Though I wake in the caves of the troglodyte,
Or the underground vault of the safely dead,
Like a vapour I'll rise, or a flaming sprite,
To moor my ship overhead,

Then drop anchor (by some secret sleight
Of mind) up in the midnight sea
And wait on the deep for the marvelous light
That guides solitarily.

ELEANOR A. MONTGOMERY.

IN THE MOT THE HUM

By RISHAB

No part of the psycho-physical organism of man has been more misunderstood and mishandled than the body. Either it has been unduly coddled and cosseted and its coarse demands and pleasures inordinately indulged, or a severe asceticism has ridden rough-shod over it, denying even its elementary needs and depressing or damaging its motor powers. Man's dealing with his body has usually swung between these two ignorant extremes, and it is only in rare individual cases that it has been able to strike a balance and steer a middle course. And even this balance has been a rather poor and precarious makeshift, there being always an unsuspected disproportion or a wrong stress on the part of the mind or the life forces illegitimately interfering with the natural working of the body.

Never has man awakened to the spiritual potentialities of his body and the role it is meant to play in his terrestrial perfection. Never has he faced its defects and difficulties with a searching empathy and a patient, dispassionate courage, and directed the powers of his soul or the supreme Force of the Spirit to effect its radical conversion and transfiguration. Even Plato who gave so great an importance to physical culture, speaks with an undisguised disparagement of the body which, in his view, is "the source of endless trouble to us by reason of the mere requirement of food; and is liable also to diseases which overtake and impede us in the search after true being; it fills us full of loves, and lusts, and fears, and fancies of all kinds, and endless foolery, and in fact, as men say, takes away from us all power of thinking at all. . . . It has proved to us by experience that if we would have true knowledge of anything, we must be quit of the body." The Stoics gave an added impetus to the mortification of the flesh and the Neo-Pythagorians carried on the tradition with an unabated zeal. Nor did Christianity improve upon this pagan attitude; rather its later development tended to put a premium on the contempt and chastisement of the body, culminating sometimes in a positive self-torture. In India the whole post-Upanishadic period of philosophical thought and spiritual practice has been marked by a growing and glorified aversion to the body and even Hatha-yoga which concerns itself with the body and its health and longevity, does so with the ulterior motive of the soul's release from the material bondage into the freedom and peace of the pure spiritual existence, and not for any spiritual conquest and perfection of the body itself. Even the great eight siddhis or attainments of supernatural powers are regarded as incidental to a certain line of spiritual advance, and not as an achievement in themselves, so far as the body is concerned.

Thanks to the prevailing pragmatism of the modern age, the body has come to claim its rightful place in the hierarchy of our natural instruments and assume, in spite of the materialists, a teleological importance and significance. An expansion, enrichment and enlightenment of life is one of the two most insistent demands of the modern mind,—the other being the unity of human life,—and for the fulfilment of this demand what is essential is a physical frame capable of holding the heightened powers of life and responding to its varied urges towards self-development and creative self-expression. The studied neglect and high disdain of the traditional religious outlook are being replaced by an earnest plumbing of the physical possibilities of the human body, and though science is leading in this endeavour, resurgent spirituality is trying to catch up with it and investing the endeavour with a deeper significance and lifting it from the domain of the merely physical to that of the boundless supra-physical.

And yet the inmost secret of the body has not been discovered and its hidden springs have not been touched. Beyond all the accumulated knowledge of physiology and anatomy, beyond the momentous discoveries of biology, anthropology and psychology, beyond even the horizons of neo-spiritual aspiration and vision, there waits a great mystery to be revealed, the crux of the physical birth of man to be resolved. What is the body? What is its proper function and destiny? What is the right way of dealing with it? What is the secret of its mastery and transformation? These are some of the questions we shall briefly consider here in the light of the Mother's teachings.

The body is the material form of the self-manifesting Spirit. In its fundamental essence, it is the substance of the Spirit itself, luminous and immortal, but in its phenomenal formation in the inconscience of Matter, it undergoes such a modification as to belie its eternal essence and become dense and mutable and perishable. Density, insensibility and inertia are the gift of its inconscient origin and mutability and mortality the condition of its evolution in ignorance. When the soul evolves, its triple nature of mind, life and body also evolves with it. This evolution is a progressive refinement, purification, widening and deepening of the emergent consciousness and the realisation of its potential capacities for instrumental action. The mind, because it is the subtlest and most elastic and plastic of the three instruments, evolves with a greater celerity and ease than the other two; the body takes the longest time and offers the most obstinate resistance. But it too is an instrument, a very important instrument at that, in our earthly existence; in fact, it is the base and pedestal upon which we stand for our spiritual growth and fulfilment. Therefore it has neither to be repressed nor pampered, but patiently and properly trained and perfected. That it is capable of an infinite perfection is attested by two facts: first, the ascending scale of its development in evolution and, second, the existence of its sustaining, subtle counterpart behind, which is wider, ampler, lighter, plastic and transparent. When we study the ascending scale, we find that the most dense, inert and rigid material form (body) is the stone, in which the indwelling consciousness is imprisoned and eclipsed by its corporeal tenement. A creeper or a plant is a less dense body of the

evolving soul,—the delicacy, suppleness, grace and adaptability of the form betray the awaking Inhabitant. The body of an animal is more free and flexible, mobile and mutable, and capable of expressing something of its inner movements. The human body is a distinct improvement upon the body of the animal, its architectonic harmony and beauty fully approved by the gods, as says one of the Upanishads. It can reflect and reproduce, to a remarkable extent, the stuff, colour and psychological vibrations of the human consciousness, work out, as far as it lies in its power, the behests of the will and support the manifold action of an expanding mind and life. It is more conscious than the body of an animal—though its consciousness is mostly a sub-consciousness,—and able to adapt itself to all sorts of conditions and contingencies. This ascending scale of perfection lends support to the belief that if man's consciousness undergoes a further change and breaks out of its present sense-moulds into the limpid infinity of the Spirit, his body may also register a considerable change, provided he wills it. The body is a material reflex of the soul, a crystallisation of its formative energy, its clay configuration. There is no gulf between it and the soul, but an ascending series of substance, linking up the crust to the core, and a correlation of creative energies. Every advance made by the soul and the mind is, therefore, sure to produce its results upon the body in some form or other, and no limit can possibly be set to this progressional parallelism. But what has weighed in favour of repression or rejection of the body is its density and inertia, its slowness to change, its instinctive recoil from the light and force of a higher poise. This dull conservatism—it is essentially a principle of conservation—can be overcome, as the evidence of morphology proves, and a radical transformation effected, not only in its instincts and impulses and desires, but even in its structure, texture and organic functions.

The second fact* which supports our theory of physical transformation, is the existence of the subtle or etheric body, just behind the gross body. Through the medium of this subtle body, the soul or the mind can, if it knows how to do it, influence and change the gross body to an unimaginable extent. It can purify or enlighten it, fill its nerves and tissues and veins with a subtler energy and verve and supplement the normal limping and limited action of the senses by the superior working of the subtle senses. It can eliminate the causes of the body's weakness and susceptibility to illness, and infuse into it something of its own fire, freedom and flexibility. Most of the physical attacks in the form of diseases come through the subtle physical and can be stopped there before they get at the gross body, if one has the knowledge and perception of the operations of that sheath. Faith cure, cure by hypnotic suggestion etc., even after due allowance has been made for the elements of chance and superstition involved in them, point to the occult presence of potent curative agencies which, once set in motion, may perform miracles on the material plane. Indeed, except to a wilful obscurantist and unseeing sceptic, miracles are not after all so miraculous as they seem at the first blush.

There are other facts as undeniable as the two referred to above, but they are far removed from the normal experience of man and the orbit of his immediate perception. It is only when his consciousness, which is now almost wholly identified with material things, rises beyond them into the large air of the Spirit-skies that a new, limitless vista will open before him and he will know that he is infinitely greater than he ever imagined and that he has the power to reveal and radiate this transcendent greatness by every part of his being, even by his body. "There is, so to say, no limit to its (the body's) growth in capacities and to its progress", says the Mother, "provided one discovers the true method and the proper conditions. This is one of the numerous experiments which we wish to attempt in order to break the collective suggestion and to show to the world that human possibilities surpass all expectations."¹

If such are the possibilities of the human body, how is it that it suffers so much and proves a stumbling block to our mental and spiritual progress? The Mother says that the mind and the life are two "brigands" that sack and ravage the body. "The body is a marvellous instrument, it is our mind that does not know how to use it, and, instead of promoting its suppleness, its plasticity, puts into it a certain fixity arising from pre-conceived ideas and unfavourable suggestions."² The mind imposes its own ideas, which are nothing but ignorant constructions, upon the body and in its effort to compel it to subserve its own ends, disrupts the natural harmony of the physical organism and throws it out of gear. The vital forces, in the blind fury of their desires, prey upon the body and suck up its life-blood. This combined tyranny breaks the body, deadens or destroys its springs and renders it vulnerable to all sorts of suffering.

The body has its own consciousness,—though much of it is still sub-

* I take it for granted that modern advanced thought does not deny its existence.
1. "Words of the Mother". 2. "Prayers and Meditations of the Mother."

HER'S LIGHT IN A BODY

RICHARD

merged and can be evolved,—its own mode and rhythm of action and its characteristic way of expressing the self-nature of the being. If patiently and intelligently trained, it can respond to most of the psychological movements of our composite personality and reproduce them in a growing beauty of poise and form. But the training must respect its autonomy and basic qualities, and not play havoc with them in order to force it into a pre-conceived mould. But the results can only be obtained if the body and its evolving consciousness are steadily opened to the infinite consciousness and force of the Divine. Once united to its universal source and sustenance, it will receive a perennial flow and know no defeat or depletion.

Among several means of replenishing the bodily energies, the Mother mentions two: "The first is to put oneself in relation with the energies accumulated in the material and earthly world and to draw freely from this inexhaustible source. These material energies are obscure and half inconscient; they encourage animality in man, but, at the same time, establish a kind of harmonious relation between the human body and material Nature. Those who know how to receive and use these energies generally meet with success in life and achieve whatever they undertake. But still they depend largely upon the conditions of their life and the state of their bodily health. The harmony created in them is not safe from all attack, it generally vanishes when circumstances become adverse. The child spontaneously receives this energy from material Nature when it throws out all its forces without measuring, gladly and freely. But in most human beings, as they grow up, this faculty is deadened because of the cares of life and the predominant place mental activities come to occupy in the consciousness.

"Yet there is a source of energy which, once discovered, never dries up, whatever the circumstances and the physical conditions in life. It is the energy that can be described as spiritual, that which is received not from below, from the depths of inconscience, but from above, from the supreme origin of men and the universe, from the all-powerful and eternal splendours of the superconscious. It is there everywhere around us, penetrating everything, and to enter into contact with it and to receive it, it is sufficient to sincerely aspire for it, to open oneself to it in faith and confidence, so as to enlarge one's consciousness for identifying it with the universal Consciousness."³

"We can easily imagine what would be the consequences of this power to draw at will and in all circumstances from the limitless source of an omnipotent energy in its luminous purity. Fatigue, exhaustion, illness, age and even death become mere obstacles on the way which a steady will is sure to surmount."⁴

Speaking on the same subject of opening to the divine Consciousness and Will, the Mother says, "As soon as physical conditions are a little difficult and there results from them some unease, if we know how to surrender completely before Thy Will, holding cheap life or death, health or illness, our integral being enters immediately into harmony with Thy law of love and life and all physical indisposition ceases, to give place to a well-being calm, deep and peaceful."⁵

Let me illustrate the above teaching of the Mother by an outstanding personal experience. It was probably in the year 1938 or 1939. As a resident of Sri Aurobindo Ashram I was practising Yoga and serving the Mother as a supervisor of the painters employed by her for the work of the Building Service. One morning my friend, the then Engineer of the Ashram, came and informed me that the Mother wanted me to take up the entire repairs of a building she had rented. I was a trifle surprised, for I had no experience or knowledge of the work of the masons and carpenters and felt at a loss as to how I should acquit myself of the new task. But personal capacity or incapacity is no question before the decision of the Mother, and I bowed to it. With the gang of workmen allotted to me I went to the house next morning. It was a big, old house, evidently in bad repairs and wearing a singularly weird and woe-begone look. On all sides there were heaps of stinking debris and rubbish, which proclaimed that for years nobody had taken care of it. I was told that a very old lady who had been living in a room on the first floor had died a few weeks before. However, we set about clearing away the debris and drawing up a programme of work. After an unusually busy day I returned home in the evening, took my bath and dinner, attended the collective meditation conducted by the Mother and went to bed as usual at ten. So far as I remember I had a good, restful sleep, and I woke up, as was my wont in those days, at about four in the morning. But just as I was going to get up, I felt that the whole lower part of my body had become benumbed; there was no sensation in the legs, which had lost all power of locomotion. Simultaneously with this feeling and perception rushed in suggestions of paralysis trying to

drown my consciousness in their unrelenting surge. But, lo! a strange thing happened. My body opened of itself, without any intervention of my mind, to the Mother's force. I was wide awake and could very well watch my physical consciousness turning automatically to the Mother and opening to her power and protection. My mind joined my physical consciousness and there was consequently a global opening. And then began a short tussle, the suggestions of paralysis making a desperate bid for acceptance and my body stubbornly throwing them out. I remember distinctly that there was no fear in any part of my being and that was why it was so easy for the body to reject the adverse suggestions. A few minutes' struggle between the body and the suggestions was followed by a miraculous intervention of the Mother's force in response to the call and opening of the being, especially of the body. The force came and entered into my body and I could clearly feel it filling my body with a fresh strength and energy. I felt this action of the force as a continuous pumping up of my body and I lay quiet and flat on my back to let it continue. This went on for a little more than half an hour, at the end of which, somewhat reinforced, I tried to get up again, but felt still weak and giddy and fell back, limp and panting, on the bed. But the call and the opening did not relax, nor did the working of the force. After about another half hour I felt thoroughly rallied and my lower body as strong as ever. I got up, stood firm on my feet for a moment, made an inner obeisance to the Mother and went about the day's work. I was my old self again.

I have stated the bare fact in the most precise way I could and leave the reader to form his own judgment of it. I may, however, add that I have never been anything but superstitious and credulous in my life, and have never known any fear of the spirits since my early youth. It would, therefore, be rather rash to father the experience on the sub-conscient. The whole thing happened when I was wide awake and well able to watch all its details with as much quiet and detachment as I could command at the moment. I may also add that one or two more similar experiences have convinced me—whatever may have been their causes—that (1) the body has its own individual consciousness and can, if properly developed and trained, receive the right intuition and take the right initiative in many things and that (2) the divine Force is constantly present everywhere, like the ether, to help and heal us, if we invoke its aid in full faith and confidence. It never fails us.

Speaking of the protection the human body affords against the attack of the vital beings in a supraphysical world, the Mother says, "The physical body acts as a protection by its grossness, by the very thing we charge against it. It is dull and insensitive, thick, rigid and hard; it is like a fortress with strong dense walls. The vital world is fluidic, there things move and mix and interpenetrate freely; it is like the waves of the sea that ceaselessly flow into each other and change and mingle. Against this fluidity of the vital world you are defenceless unless you can oppose to it a very powerful light and force from inside; otherwise it penetrates you and there is nothing to hamper its invading influence. But the body intervenes, cuts you off from the vital world and is a dam against the flood of its forces."⁶

"The human being is at home and safe in the material body; the body is his protection. There are some who are full of contempt for their bodies and think that things will be much better and easier after death without them. But in fact the body is your fortress and your shelter. While you are lodged in it the forces of the hostile world find a difficulty in getting any direct hold upon you. What are nightmares? These are your sorties into the vital world. And what is the first thing you try to do when you are in the grip of a nightmare? You rush back into your body and shake yourself into your normal physical consciousness. But in the world of the vital forces you are a stranger; it is an uncharted sea in which you have neither compass nor rudder. . . . Directly you enter any realm of this world, its beings gather round you and want to encompass and get out of you all you have, to draw what they can and make it a food and a prey. If you have no strong light and force radiating from within you, you move there without your body as if you had no coat to protect you against a chill and bleak atmosphere, no house to shield you, even no skin covering you, your nerves exposed and bare. There are men who say, 'How unhappy I am in this body', and think of death as an escape! But after death you have the same vital surroundings and life. The dissolution of the body forces you out into the open spaces of the vital world. And you have no longer a defence; there is not the physical body any longer to rush back into for safety."⁷

The greatest achievement has to be made here, in this material world, in this physical body. Is the body dense and inert and reluctant? The reason is that much of it is yet submerged in the obscurity of the Sub-conscient and the Inconscient, and so it is incapable of moving forward as quickly as the rest of the being. Is it always prone to illness and suffering? This too is due partly to its roots being in the Sub-conscient and the Inconscient and partly to the tyranny of the mind and the vital. An illumination and transformation of these nether regions will make the body not only fully conscious, but impervious to fatigue and illness and suffering. An immortality of the body too is not a utopian dream, but the inevitable culmination of its progressive evolution. "The body must know and be convinced that its essence is divine" and that "if no obstacle is put in the way of the Divine's working", it can be converted into its divine essence and become a radiant, potent and undecaying instrument of divine manifestation.

3. "Words of the Mother."

4. Ibid.

5. "Prayers and Meditations of the Mother"

6. "Words of the Mother."

7. "Words of the Mother."

THE AGGRESSION IN KOREA

By PHILIP C. JESSUP
U. S. AMBASSADOR-AT-LARGE

(Exclusive to "MOTHER INDIA")

The brutal aggression against the Republic of Korea which, on June 25, 1950, left the free world shocked and angered, was not a hastily contrived operation. The size, equipment, and heavy armor of the invading forces, the invasion plan as it unfolded and the battle tactics of the Communist troops were the result of long and calculated preparations.

What was the nature of these preparations? And why did the United States take the initiative in the United Nations action to meet this breach of the peace?

The basic facts, in answer to these questions, demand the most painstaking and judicious appraisal. For already, throughout many parts of the world and among millions of people, a version of the events in Korea, before and after the invasion, is being circulated which is totally at variance with the facts. A hideous myth is being propagated in our day, in our very midst, and only lately was further expounded by the Soviet representative in the Security Council.

The situation in Korea is tragically of the present, but its roots are five years old.

The Soviet Union took its first step toward the future disposition of Korea in September 1945 when the Russian zone commander clamped down a Far Eastern version of the Iron Curtain on North Korea. This impenetrable barrier to free intercourse between the North and South was never again lifted. For it was intended, as in other areas of Soviet dominance, to mask what was going on behind a wall of absolute militarism. It was meant, first, to conceal the emergence of a Soviet-style totalitarian regime, and, later, to cover up the stealthy preparations by that regime for a lawless assault upon the freedom and independence of a sovereign Republic.

It is necessary to keep these Soviet objectives in mind when considering the devious maneuvers and obstructions engineered by representatives of the U.S.S.R., which began in September 1945 and were still continuing in the United Nations Security Council under the presidency of Jacob Malik, in August 1950.

The background of the debates on Korea, which took place during three sessions of the General Assembly, was a matter of public record, despite the persistent attempts of the Soviet delegation to falsify that record.

The freedom and independence of Korea were pledged by the war allies in the Cairo Declaration of December, 1943, and confirmed in the Potsdam proclamation of July, 1945, to which the Soviet Government adhered on August 8, the date when the U.S.S.R. declared war on Japan.

The United States and the Soviet Government had never agreed on a formal division of Korea into occupation zones prior to the offer of Japanese surrender in August 1945. After the Japanese offered to surrender, the United States Government proposed that Soviet troops accept the surrender of Japanese troops north of the 38th parallel, and that American forces accept the surrender of troops south of the parallel.

This arrangement, offered in good faith by the United States Government solely for the purpose of facilitating the surrender in Korea, was agreed to by Generalissimo

This article, received from United States Information Service, is extremely valuable for two reasons. The psychological, political and military antecedents of the breach of peace by North Korea are surveyed in historic detail by a very high authority with the result that a clear authentic inside-picture emerges of prolonged Soviet machinations against a democratic settlement. This picture serves as a guide to what we may expect from the Soviet Union in the future and should be an eye-opener to all who still blink the ugly facts of the world situation today and who fail to support the thorough measures proposed by the U.N. General Assembly to make aggressive totalitarian tactics impossible in the Korea of tomorrow and perhaps also in all other danger-spots of the world.

Stalin and was then incorporated in the first General Order issued by General Douglas MacArthur as Supreme Commander for the Allied Powers, on September 2, 1945, when Japan formally capitulated.

The United States did not at any time contemplate a lasting division of Korea into separate occupation zones rigidly delineated by the parallel. On the contrary, the General Order as regards Korea was considered merely a practical means of effecting Japanese surrender in two contiguous areas which would be restored at the earliest opportunity to administrative and economic unity under the joint occupancy of the two powers.

It soon became evident, however, that the Soviet occupation authorities arbitrarily interpreted the division of Korea as setting up two permanent military zones, with the 38th parallel as a demarcation line that could be crossed only by permission of the zone commanders. Since the efforts of the United States commander to alter this situation were entirely unsuccessful, the issue was transferred to non-military hands.

Meeting at Moscow in December 1945, the Foreign Ministers of the United Kingdom and the Soviet Union and the U.S. Secretary of State agreed that a provisional democratic government should be established for all Korea. China later adhered to this agreement.

The Moscow Agreement, like other agreements among the war allies, became the basis for ambiguous Soviet tactics designed to nullify its main purpose. Under the Agreement, the United States and Soviet commands in Korea were to form a Joint Commission. After consulting "democratic parties and social organizations" relative to setting up a provisional democratic government in Korea, the Commission was to report its conclusions to the four powers.

The Foreign Ministers at Moscow were not sure that the Koreans were fully prepared for self-government. The present generation had been brought up under a Japanese dictatorship imposed in 1910. The Moscow Agreement therefore envisaged a four-power trusteeship of up to five years, during which the Koreans would be assisted in their progressive development toward full independence. This trusteeship plan was not popular with the great majority of Koreans, who desired immediate independence. Korean Communists, however, had been advised by their Soviet mentors—for reasons best known to the Kremlin—to favor trusteeship.

The Joint Commission met at Seoul on March 20, 1946, but its deliberations soon bogged down over a fundamental issue—the

meaning of "democratic parties and social organizations." The Soviet member produced his own definition; all those who opposed the Moscow Agreement or belonged to the so-called "anti-trusteeship committee" were "undemocratic" and should be excluded from consultation. This was merely a device for insuring consultation only with Communist or pro-Communist groups throughout Korea.

The United States delegation, adhering to the principle of freedom of speech and opinion, was in favor of consulting all groups and parties except those which fomented active demonstrations against the Joint Commission or one of the Allied Powers or against the fulfillment of the Moscow Agreement. Its work blocked by the intransigence of the Soviet member, the Commission adjourned sine die on May 8.

2

A year later, in the spring of 1947, the Kremlin seemed to be in a more conciliatory mood and the Joint Commission was directed by the two Governments to reconvene. For a time it appeared that the two delegations would find common ground on the principle that all Korean groups and parties signing a statement to uphold the Moscow Agreement, abide by the Commission's decisions and cooperate with it. But in July the Soviet delegation reverted to its original position and again insisted on barring all Koreans who had been against trusteeship.

There was another stumbling block to agreement. This was the question of Korean voting procedure for setting up a provisional government. The Soviet plan was for an "All-Korean People's Assembly," made up of representatives of "democratic parties and organizations" with a membership of 10,000 or more, which were also known to support the Moscow Agreement. This was a bold bid for an Assembly that would be overwhelmingly Communist in complexion. North Korea is chiefly an industrial region, South Korea mainly agricultural. Industrial workers' unions were under the effective control of their overlords, the Soviet occupying power, and could be counted on to supply the mass membership specified in the Soviet plan. Southern agricultural workers were scarcely organized at all as to mass membership; there were innumerable small groups and independents in the South, and the number of large organizations wholly in favor of the Moscow Agreement, especially trusteeship, was negligible.

But the Kremlin was not satisfied with offering this novel scheme. Its deputy on the Commission insisted that representation in the "People's Assembly" between the

North and South be equal. In other words, the North with one-third of the total population should have just as many representatives in the Assembly as the South, with two-thirds of the population.

The Joint Commission was still at odds on every question before it when Secretary of State George C. Marshall on September 17, 1947, addressed the second session of the United Nations General Assembly. "We do not wish to have the inability of two powers to reach agreement delay any further the urgent and rightful claims of the Korean people to independence," he said. "...This is a matter which now requires the impartial judgment of the other members of the United Nations."

The General Assembly on September 23 voted to place the Korean question on its agenda in the form of a resolution which was offered by the United States representative. The essence of the United States proposal was that elections be held throughout all Korea, not later than March 31, 1948, for representatives to a National Korean Assembly. The voting procedure specified in the resolution called for the secret ballot, on the basis of adult suffrage, and with representation according to population. The United States further proposed that the United Nations establish a Temporary Commission on Korea to observe the elections, thereby assuring an atmosphere free from pressure upon the voters. The Korean people were to be free to choose their candidates and elect the Government of their choice.

The resolution also declared that upon the formation of a National Korean Government with jurisdiction over all Korea, it was to assume governmental functions in both the North and South in an orderly manner. As soon as possible thereafter, preferably within ninety days, all occupation forces should be withdrawn and their withdrawal verified by the United Nations Commission.

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The Kremlin was quick to react to this proposal. Three days after the General Assembly agreed to consider the question of Korea, the Soviet member of the Joint Commission in Seoul proposed that United States and Soviet troops be simultaneously withdrawn from Korea "in order to afford Koreans an opportunity to form a government by themselves without the aid and participation of the Allies." A note from Soviet Foreign Minister Molotov to Secretary Marshall, dated October 9, repeated this beguiling proposition. This letter contained one glaring inconsistency. In one paragraph Mr. Molotov denounced the United States delegation in the Joint Commission for insisting on consultation with "reactionary groups which, having signed this agreement, are carrying on a struggle against the Moscow Agreement and are continuing to comprise the so-called 'anti-trusteeship committee'." In the next paragraph the Soviet Foreign Minister himself offered to drop trusteeship. Speaking in the First Committee

of the General Assembly, United States representative John Foster Dulles had this to say of the Soviet tactics:

"It may be significant that only after Korean independence had been placed on the agenda of the General Assembly, did the Soviet Government propose simultaneous withdrawal of troops and abandonment of trusteeship. However, the present Soviet proposal is no adequate solution.

"There are at present two different types of government in the north and in the south, and the Soviet proposal says nothing about how these two different types of government are to be merged prior to troop withdrawal or afterward. The United States Government is anxious to withdraw from Korea all its occupation forces. But it believes that such withdrawal must be accomplished in an orderly manner after some machinery has been provided which will make possible the transition from two widely different types of government to a single united government which will represent the Korean people. It would be unrealistic to suppose that without such machinery, Korea would in fact become peacefully an independent and unified nation."

3

Why was the Kremlin at this time so willing to agree to immediate troop withdrawal and why did its delegation to the United Nations continue to harp on this theme through two sessions of the General Assembly?

Soviet authorities in 1947 had been in control of North Korea for more than a year. They had not been idle, according to a statement of the Netherlands representative in the General Assembly. Referring to reports of 150,000 Korean troops in the northern zone, he said that the "withdrawal of foreign troops cannot fail to create a certain temptation for the military organization in Northern Korea to exert pressure on the Southern part which is not organized in the same way from a military point of view."

It appears probable that from the fall of 1947, the Kremlin believed that the Northern Korean forces which, as we are now aware, were being trained and equipped for aggression, were sufficiently strong to overrun South Korea, once the United States troops were withdrawn. Above all, the repeated offer of withdrawal of occupation troops made a plausible argument for non-interference in the affairs of the Korean people, which was bound to have propaganda value among other Far Eastern peoples.

The Soviet delegation at this session of the General Assembly did not seriously oppose placing the Korean question on the agenda, for it had two resolutions of its own. One repeated the proposal for immediate simultaneous withdrawal of all occupation troops. The other resolution submitted that "elected representative" of the Korean people should be allowed to appear before the General Assembly while the matter of Korea was being discussed. This sounded reasonable enough and seemed to have precedents in other issues before the Assembly. But there was a catch in the proposal. Who would be the "elected representatives"?

It now appeared, from a statement of Soviet delegate Andrei Gromyko, that elected representatives were available from Korea—that is, from North Korea. General elections, he claimed, had been held in North Korea as early as February 1947, which resulted in the "appointment"

of people's committees, and at a "rally of people's committees of northern Korea, a National Assembly was elected. Its membership was 207. They are now the highest governmental people of northern Korea, pending the establishment of a democratic government for all of Korea."

Having pulled this rabbit from his hat, Mr. Gromyko went on to say that it was unfortunate if no "elected representatives" were to be found in South Korea: the simplest solution was to have all the occupation troops withdrawn and then, after elections were held, free from military domination, representatives could be sent to attend the deliberations of the General Assembly on the Korean question.

Following Mr. Gromyko's line of reasoning, it would seem that the presence of Soviet occupation troops was no hindrance to "free" elections, but that the reverse was true of American troops. It was also plain that the Soviet delegation was desirous of postponing debate and action on this subject to the next session of the General Assembly, a year later.

The United States resolution to set up a United Nations Temporary Commission on Korea was savagely attacked by members of the Slav delegations, led by Mr. Gromyko. All the time-worn charges of American "imperialism" and aggressive intentions were dragged from the repertoire of Communist invective.

In explaining the Commission's functions the U.S. representative said:

"It is our purpose that this Commission be available to any of the parties concerned, the occupying powers or the Korean people, for consultation and advice on any of the steps connected with the establishment of an independent Korean government and the withdrawal of troops. . . We believe that the mere presence in Korea of a United Nations Commission will have a salutary effect and tend to promote responsible behavior."

At the plenary meeting on November 13 Mr. Dulles replied to the arguments of the minority delegates:

"In the course of the committee debate, the Slav delegations drew a word picture of ideal conditions under Soviet occupation in North Korea and they made very violent charges against the United States Military Occupation in South Korea. If only a fraction of what the Soviet delegation charges were true, it only made it more than ever imperative that a United Nations Mission go to Korea.

"Also it was noted that if the Soviet delegation had had real confidence in its picture of North Korea, it would welcome and not reject the sending of a United Nations Mission to that paradise. And if conditions in South Korea had been as portrayed, the United States would not have sought the sending of a United Nations Mission to that area."

On the following day the General Assembly rejected the Soviet proposals and adopted the United States resolution by a vote of 43 to zero, with 6 abstentions. The United Nations Temporary Commission on Korea was to consist of representatives of Australia, Canada, China, El Salvador, France, India, the Philippine Republic, Syria, and the Ukrainian S.S.R. The Ukrainian S.S.R. announced that it would not join the Commission and the U.S.S.R. made plain its hostility to that arm of the United Nations.

In the most positive language the General Assembly called upon the

member States concerned to give every assistance and facility to the Commission. It called upon all members of the United Nations to refrain from interfering in the affairs of the Korean people during the interim period preparatory to the establishment of Korean independence, and thereafter "to refrain completely from any and all acts derogatory to the independence and sovereignty of Korea."

4

The United Nations Temporary Commission met in Seoul on January 12, 1948. Two days later, the Commission decided that its chairman should pay courtesy calls on the commanders of North and South Korea. U.S. Commander Lt. Gen. Hodge received the chairman in January but the Commission's message to the Soviet Commander, General Korotkov, was not accepted. The Commission then cabled Secretary-General Trygve Lie at Lake Success, asking him to route the communication to Moscow through the permanent Soviet representative at the United Nations. On January 22 Mr. Gromyko replied to the Secretary-General by merely referring to the "negative attitude" taken by the Soviet Government toward the establishment of the Korean Commission.

The Commission was balked in all its efforts to penetrate the Korean Iron Curtain. Since it had been instructed by the General Assembly to consult the Interim Committee, or "Little Assembly," established to carry on the work of the main body, the Commission decided to submit to that Committee the problem whether it should carry out its mandate in the southern part of Korea alone, now that it could clearly not enter the northern part.

The Commission's chairman, Ambassador Menon of India, and Assistant Secretary-General Victor Hoo (the personal representative of Secretary-General Lie), flew from Seoul to Lake Success with three questions for the Interim Committee: (1) Was it incumbent upon the Commission to carry out the General Assembly's program in South Korea only? (2) If not, should elections be held in South Korea for consultative purposes only and (3) Should the Commission consider other possible or advisable measures?

After several days of earnest debate, the Interim Committee on February 26 declared that it was, in the Committee's view, incumbent upon the Korean Commission to carry out the program of the General Assembly "and as a necessary step therein that the United Nations Temporary Commission on Korea proceed with the observance of elections in all Korea, and if that is impossible, in as much of Korea as is accessible to it." In an accompanying explanation of its resolution the Committee insisted that the elections should be held in a free atmosphere that would assure democratic freedom of speech, press, and assembly.

On March 1 General Hodge announced that elections would be held under the observance of the Korean Commission for representatives of the Korean people; shortly thereafter, he released a statement specifying the legal basis of the elections and the conditions under which they would take place. Stressing the democratic character of the voting, the Commander urged all Koreans to support the elections in a manner that would be "credible to their nation." The date for the elections was set for May 10.

Meanwhile, the South Korean Communists under orders from the

North began a campaign of terrorism to obstruct the forthcoming elections and to force the United Nations Commission to leave Korea. This was supplemented by violent denunciations of the United Nations and its Commission and loud threats of direct action, broadcast by the Pyongyang radio station. However, the furore gradually subsided as election day approached.

While the United States Military Government undertook the difficult job of preparing the Korean people for a free election—with which they had no previous experience—the Korean Commission was busy with extensive field observations. On the basis of these it stated, at the end of April, that in the areas where elections were to be held there existed "in a reasonable degree a free atmosphere wherein the democratic rights of freedom of speech, press and assembly are recognized and respected."

The United Nations Commission in its report to the General Assembly on the elections found that 79.7 per cent of the total eligible voters in South Korea had registered and 95.2 per cent of these had voted. It was thus estimated that 75 per cent of the potential electorate had voted. The Commission therefore concluded that the results of the May 10 elections were "a valid expression of the free will of the electorate in those parts of Korea which were accessible to the Commission and in which the inhabitants constitute approximately two-thirds of the people of all Korea."

The energetic response of the electorate and the peaceful outcome of the voting roused the North Korean authorities to fury. Three days after the elections they severed the electric power lines from the North which supplied 90 per cent of South Korea's power, causing hardships and considerable economic loss in that area.

When the Republic of Korea was formally inaugurated on August 15, General Hodge announced that the U.S. Army Military Government in Korea would terminate at midnight on that date. The transfer of authority to the new government was finally completed on September 11.

During the third session of the General Assembly, convened at the Palais de Chaillot, Paris, in September 1948, the report of the United Nations Commission was considered. The tactics of the Soviet and the other Slav delegations were: to attack the legality of the Interim Committee's decision on Korea; to discredit the work of the Commission; and to deny the validity of the election results. Above all, the Soviet delegation sought to prevent a continuation of the United Nations Commission.

The Soviet delegation at this session outdid itself in obstructive maneuvers and unbridled vituperation. Neither were the most extravagant statements ruled out. At one point the Soviet representative declared that "fifty-six Rightist, Center, Moderate and Leftist parties and organizations of southern and northern Korea, comprising more than ten million members, called an All-Korean Conference (in North Korea) in April of this year. At that Conference a unanimous decision was taken to boycott the separate elections in southern Korea and to demand the immediate withdrawal of all foreign troops from the country." How it came about that Rightists, Centrists, and Moderates were on such friendly terms with the Communists in a Communist-controlled region, where all other parties were outlawed, was left open to conjecture.

Toward the end of the session, in December, the Soviet delegation

was able to announce virtuously that the Soviet occupation troops were being withdrawn and to demand the immediate withdrawal of United States troops. This move did not, however, deceive the General Assembly. As the last act of its third session it decisively rejected the Soviet proposal to abolish the United Nations Temporary Commission on Korea and, instead, in effect continued the life of that body as the "United Nations Commission on Korea."

The Assembly then declared "that there has been established a lawful government (the Government of the Republic of Korea) having effective control and jurisdiction over that part of Korea where the Temporary Commission was able to observe and consult and in which the great majority of the people of all Korea reside; that this Government is based on elections which were a valid expression of the free will of the electorate of that part of Korea and which were observed by the Temporary Commission; and that this is the only such Government in Korea."

The Assembly also urged the occupying powers to withdraw their forces "as early as practicable" and instructed the Korean Commission to "observe the actual withdrawal of the occupying forces and verify the fact of withdrawal." This the Commission was able to do in the case of United States troops, which were withdrawn by June 29, 1949, leaving only an American Military Advisory Group of 500 men. The Commission, however, was unable to verify the withdrawal of Soviet forces since it was barred from North Korea.

5

At the time when the Korean question first came before the United Nations the U.S. delegation declared that any Korean government established should have complete control over any armed Korean bodies which might then exist or be brought into being. The delegation proposed further that when the Soviet and United Nations forces were withdrawn no military equipment of any kind should be left behind which was not under the effective control of the Korean national government.

This policy was adopted by the United Nations and was followed by the United States military command in Korea at the time of withdrawal. The material left to the Korean security forces was not designed for a campaign of aggression and therefore could not effectively withstand the blows of an army expressly trained and equipped for aggressive warfare.

The report of the United Nations Commission to the General Assembly in the fall of 1949 was far from optimistic as regards the problem of a reunited Korea. The Commission under the Assembly's directives had made fruitless efforts to establish contacts with the Korean regime, by mail, messenger, and radio broadcasts. The Soviet Union, requested by Secretary-General Trygve Lie to lend its good offices for this purposes, ignored his communication. On the other hand, during the whole of its stay in Korea, the United Nations Commission was the target of inflammatory attacks by the Pyongyang radio. Personal threats were received by members of the Commission.

Border raids from the North were frequently reported and were said to be increasing in intensity, according to the Commission's report. Infiltrating bands from the North had penetrated deep into South Korea. The Communist Army made a test invasion of the Ongjin Peninsula, which projects south-

ward from the 38th parallel on the western coast of Korea. North Korean propaganda efforts to foment dissension and subversion in the Republic had been stepped up and the Republican security forces were kept busy parrying the periodic thrusts of their Northern opponents.

Despite these disturbances and the total lack of normal economic interchange between the two sections of the divided country, the Commission noted a marked advance in the South's economic recovery. This healthy tendency was accelerated during the period following, up to the time of invasion. By the spring of 1950, 100,000 tons of rice had been earmarked for export to Japan. Public health services in the Republic had made remarkable strides since the liberation. The Government had also instituted extensive land reforms. Whereas 70 per cent of the farm families were tenants and only 30 per cent owners at the time of liberation, by 1950 the percentage of owners had increased to 55 per cent and plans were under way to raise ownership to 90 per cent during the current year. The disastrous loss of electric power from Northern sources had in good part been compensated by various expedients.

There seems to be little doubt that the surprising economic recovery of the Southern region was an important factor in the Northern conspiracy. The Communist authorities had tried every insidious and overt method of undermining the Republic, but it still stood firm and promised to grow stronger, economically and politically. The Communists held in reserve the weapon of armed force.

When the Korean situation was again debated in the General Assembly's 1949 session, the Soviet delegation and its adherents once more attempted to thwart the United Nation's efforts to bring peace to troubled Korea.

A torrent of abuse was directed against United States policy in Korea, against the Government of Republic, and as always against the United Nations Commission on Korea.

Despite minority fulminations, the General Assembly by a vote of 48 to 6, with 3 abstentions, on October 21, 1949, adopted a joint resolution of Australia, China, the Philippines, and the United States, which approved the report of the Commission and called its continuance. The U.S.S.R. resolution to terminate the Commission was rejected by 42 votes to 6, with 5 abstentions.

Under the Assembly's resolution, the U.N. Commission was to "seek to facilitate the removal of barriers to economic, social and other friendly intercourse," to verify the withdrawal of Soviet occupation forces "insofar as it is in a position to do so," and, perhaps most urgent of all, to "observe and report any developments which might lead to or otherwise involve military conflict in Korea."

The last of these United Nations directives dramatically was fulfilled by the Commission in 1950. That was when it cabled Secretary-General Trygve Lie the historic and tragic message beginning: "Government of Republic of Korea states that about 04:00 hrs. 25 June attacks were launched in strength by North Korean forces all along the 38th parallel..."

Hastily convened by the Secretary-General, the Security Council took the most drastic action in its troubled history: by a vote of 9 to zero, with one abstention (Yugoslavia) and one absence (U.S.S.R.), it declared that the armed attack

upon the Republic of Korea constituted a breach of the peace. The Council called, first, for immediate cessation of hostilities and, secondly, for the withdrawal of North Korean forces to the 38th parallel.

The Security Council also called upon "all Members (of the United Nations) to render every assistance to the United Nations in the execution of this resolution and to refrain from giving assistance to the North Korean authorities." Further, the Commission on Korea was directed to observe the withdrawal of the invaders and to keep the Council informed on all matters pertaining to its resolution.

On the following day, President Truman stated that, in accordance with the resolution of the Security Council, the United States would "vigorously support the efforts of the Council to terminate this serious breach of the peace." At noon of that day the President announced that he had ordered "United States air and sea forces to give the Korean Government troops cover and support" in accordance with the Council's resolution.

On the afternoon of June 27 the Security Council met again, to consider the "dangerous situation with possibilities of rapid deterioration," which the United Nations Commission on Korea reported from Seoul. The message was accompanied by a detailed summary of events preceding the outbreak of hostilities.

The Commission noted that "for the past two years the North Korean regime has by violently abusive propaganda, by threatening gestures along the 38th parallel and by encouraging and supporting subversive activities in the territory of the Republic of Korea pursued tactics designed to weaken and destroy the Government of the Republic of Korea established under the auspices of the... Commission and recognized by the Central Assembly."

For almost two months prior to the invasion, the Commission said, the North Korean authorities had conducted an intensive "peace" campaign chiefly through radio Pyongyang. "In the light of the evidently increasing strength" (economic and political) "of the Republic of Korea in recent months and the utterly unexpected invasion of June 25, the radio propaganda offensive... seems to have been intended solely for its screening effects."

Just 48 hours before the invasion began, the Commission's military observers completed a tour of inspection along the 38th parallel. The observers said that increased military activity had been noted at one point four kilometers north of the parallel; salients along the line had recently been occupied by North Koreans, who had not yet been ejected by Republican troops, and civilians had recently been removed from areas adjoining the parallel to the north of it for a distance of four to eight kilometers. The observers also reported that guerilla bands infiltrating into the mountainous sectors were found in possession of demolition equipment and "were more heavily armed than on previous occasions."

In refutation of the fantastic charge that the North Koreans were merely defending themselves against aggression from the south, the United Nations military observers, on the basis of their on-the-spot inspection, reported that the South Korean Army was "organized entirely for defence" and that there was "no concentration of troops and no massing for attack visible at any point."

The parallel itself was guarded on the southern side only "by small bodies of troops located in scattered outposts together with roving patrol." In fact, the observers added, "in the absence of armour, air support, and heavy artillery, any action with the object of invasion would, by any military standards, be impossible."

In the light of the incontrovertible evidence supplied by the U. N. Commission's review of the situation, the Security Council on June 27 recommended that the "members of the United Nations furnish such assistance to the Republic of Korea as may be necessary to repel the armed attack and to restore international peace and security in the area."

The response to the Council's resolution was overwhelming. Fifty-three of the 59 member nations and several non-member countries promised either moral or material support. Some provided fighting men, ships, or planes. Others offered military equipment, food, medical supplies, and raw materials. Only the Soviet Union and its satellites refused to co-operate.

On July 7, the Council requested all member nations providing military forces and other assistance to make their contributions available to a unified command under the United States. The Council also authorized the unified command "at its discretion to use the United Nations flag in the course of operations against North Korean forces concurrently with the flags of the various nations participating."

In accordance with the Council's decision, President Truman on July 8 named General MacArthur commanding general of the U. N. forces operating in Korea and directed him to use the United Nations flag.

On August 1 the Security Council began its meetings for the month under the presidency of Jacob Malik, the Soviet representative, who, with other delegations following the U.S.S.R. lead, had long boycotted all meetings of the world organization. The history of this month of Soviet obstruction and attacks on the United Nations actions in Korea is a matter of record. Finding that their absence had not blocked U. N. action, they sought to block it by their presence.

But the Soviet delegation failed. For, despite its obstructionist tactics, which made a mockery of democratic procedures, it could not undo what had already been accomplished—the banding together of the great majority of the members of the United Nations to halt aggression and restore peace and security in Korea. By its quick and decisive actions in support of the Republic of Korea the United Nations has demonstrated clearly that it can be an effective force—the most effective force we have—for dealing with an unprovoked attack by one nation against its neighbour.

NEW TRENDS IN WESTERN THOUGHT

Continued from opposite page

glory has come to the great mystics of all the Faiths in every age and of every race. In the fine words of Dr. Inge these great Masters are those who by many and diverse paths have climbed the Hill of God and in faltering accents—for human language was not made for what they have to tell—testify of what they have seen

from the top. Let the angels in heaven rejoice their witness agrees together.

Mankind is on the march. Evolution, silent as the springtime, is at work. Christian theology cannot escape the process, though we may hold the faith that the Spirit of the Sermon on the Mount will, world without end, remain supreme.

NEW TRENDS IN WESTERN THOUGHT

RELIGION AND A PHILOSOPHY OF SYNTHESIS

BY SIR JOHN STEWART-WALLACE, C. B.

The Hibbert Journal

Synthesis, a unity emerging from the clash of opposites, is of the very stuff of reality. Long overlooked in Western philosophy Goethe, with his deep sense of unity in the eternal order of things, became its great protagonist in Europe. Hegel brought it into current discussion by his insistence on the sequence of thesis, antithesis and synthesis. Some twenty-five years ago the then General Smuts found in it a fundamental of the universe and the fundamental of cosmic evolution. On it he based his philosophy of "Holism," his term for that overmastering tendency to synthesis making for the origin and development of wholes in the universe. The term is suggestive. From *Holos* whole, the Latin *solus*, its essential meaning is something single, complete, perfect, finished, ultimate. It gives deep meaning to Holy, Holy, Holy as an attribute of the Deity with whose glory the whole earth is full.

In this view evolution is nothing but the gradual development of a progressive series of wholes beginning in inorganic matter and reaching to the highest levels of spiritual creation. If in evolution we accept the origin of life from the inorganic, then matter holds the potency of life, and life the promise of mind. The promise and the potency are fulfilled when the synthesis is complete; when the whole is formed. Nineteenth century science with its fixed dogma of there being no more in the effect than there was in the cause, that the whole could only be the sum of the parts, had its eyes shut to the creativeness and progress towards new wholes ever present in the universe. Nothing was allowed for the "fields" of influence subtly invading the fields of other influences—the very ground where true synthesis begins.

Properly understood synthesis is as it were a great bias in the universe leading gradually, inevitably, imperceptibly, through conflict, often bitter, deep and centuries long, to a consummation in a higher unity. It is Goethe's *Gestaltung* (a forming) and *Metamorphose* (a transforming) in a Bergsonian universe of flux and becoming. It is a process of change, a capacity for selection; the using of the selected for new, more perfect, hitherto unknown characteristics, purposes and wholes. It is the principle of integration; a creative metabolism ever at work in the cosmos similar to the familiar metabolism in the human body, whereby the cells select from the blood stream those elements required for the special and wholly other purposes of human life. The process is much more than a mere re-grouping of the old material into new mechanical combinations. In the inter-permeation of the old and the new, it creates new material, new structures, and, in the realm of thought, new concepts. It can be a wholly transforming power. Because of it, space is no longer seen as entirely other than time. In the synthesis of the space-time continuum a new picture of reality has come to birth. Neither space nor time is any longer regarded as "real". They have come to be recognised as mental figments used in the past to enable phenomena imperfectly observed to be explained and understood. Events, things which happen and which must have a where and a when in inseparable commingling to happen at all, are held to be the more ultimate reality. They become as it were the units of which reality is built. In a rotating universe, moreover, the where and the when is a whirling curve in which parallel lines converge, clocks cease in any

absolute sense to measure time or foot rules space. In the whirl they themselves vary in mass with their speed and in a whirl there can be nothing of what John Morley used to call "fixity of topographical centre." In a sense not intended by the prophet, a thousand years can be as a day and a thousand miles as an inch.

This synthesis in time and space is not yet at an end. It is just coming into thought that time and eternity are not separate orders but different facets of a higher unity, in which man can have eternal life while on earth and in time. Eternal life begins to be seen as a quality of life rather than as a mere everlastingness in a future state in another place. In Aldous Huxley's phrase we can experience here and now "the timeless eternity of the Inner Light."

The realisation of this bias in the universe towards an ultimate unity has been enormously hastened by the breakdown in the Newtonian conception of matter as something inert, barren, dead with no field of influence beyond its mass; something presenting a barrier to the kingdoms of life and mind. The new physics has bridged the gulf. Matter is not there in the old sense at all. It is but the manifestation to our senses of an "energy" of unimaginable cosmic power, which if released from the containing atoms, could shatter our little earth into the surrounding void with as little cosmic consequence, so far as we can see, as to us the dissolution of a meteor in the sky. In the new teaching matter is not a kingdom of its own differing from life as deadness from action and activity. Both are seething, palpitating expressions of an energy, a higher unity, in which they become one. For what is energy? Is it much more than a conventional term, like the symbol X in mathematics, for a something unknown, invisible and unexplained that lives, moves and has its being, and that can cause other things to live, move and have being too? Is it the very breath which in the poetry of Genesis God breathed into his creation?

And just as matter and life are now seen to be inextricably commingled in the higher synthesis of energy, so matter and mind have ceased to be regarded as wholly other. In sexual selection, mind comes into the picture. The life-force blindly groping through aeons of time in trial and error, has pressed towards and finally achieved a power of choice. When achieved, that power has produced in the commingling of matter, life and mind the higher synthesis of human consciousness and personality. Nor is human personality static. It also evolves and in its evolution has brought the ideas of soul, of supra-sensory values, and a spiritual world in which man can live, move and have a higher being independent alike of matter, physical life and mind, though using all three as vehicles for the higher experiences to which he is urged by something beyond them all. By intuition, as we call that curious, mystic insight or oversight in man, he transcends the confines of mind. He becomes aware of a supra-mental something within him inspiring him to the spiritual creations of music, art, poetry, and religion.

Just as the capacity for music brings to him a demand for an ever more perfect concord of sweet sounds, so the religious sense brings a hunger for communion with a Power beyond and above himself. As though through a glass darkly, irrespective of his colour or the continent of his habitation, he becomes aware

of the Divine and, in humility and selflessness, in the East as in the West, he seeks after it as the Holy, Holy, the Everlasting, the Ultimate, the Great I AM, the Eternal ONE—the end to which his vision tells him the unimaginable wonder of the ever evolving cosmic process finally leads. In anthropomorphic inability to grasp the Infinite, he personifies the Great I AM as Allah, Jehovah, Ormusd, Brahma, the Father Everlasting—the names are legion; the named is ONE. To help him in his search, great geniuses of the Spirit have throughout the ages come: Moses, the Vedic prophets, Buddha, Zoroaster, Muhammad, Jesus—their names are also legion and all surely in some sense the Word made flesh. The greatest of the Masters have proclaimed that the hunger for the Divine is but a mode of Self-revelation by God himself to the human soul. We begin to perceive the great synthesis when we realise with awe that the Infinite Self of the Hindu *Upanishads*, of which our finite self is but a part, the Great I AM of Moses, who breathed into his creation the breath of life, and the Holy Spirit of which St. Paul tells us our bodies are the temple, are but different expressions of the saving truth that all men, irrespective of colour, class, or century are the children of God—and that in a far more profound sense than we commonly realise. Is it not a blasphemy to seek to limit this revelation to any one World Faith or to any one historical manifestation of the Everlasting Father, who has not left himself without witness in any nation or tongue? It is a world tragedy that the Christian Churches equate religion with orthodox Christianity and are so blind to the spiritual inspiration of the other great Faiths containing, as they have through the centuries, vast multitudes of holy saints and seers who have turned from materialism in a search for God so intense, that they have sought to control the very beating of their hearts.

But let the churches be as blind as they may to the universality of the Divine revelation and to the growing awareness of the modern mind to the fact, the world is being driven to a synthesis in religion by the other great synthesis going on in every sphere of human activity. In the physical sphere a synthesis is progressing before our eyes not in decades but almost in months. In the political sphere great States, the U.S.A. and the British Empire, are forming themselves into Atlantic Pacts; the Western European nations into a United Europe. Behind the iron curtain we dread the carrying forward of the same great process. U.N.O. is a step towards the higher unity of world sovereignty. In the intellectual sphere such minds as Sri Aurobindo, Berdyaev, Martin Buber, Reinhold Niebuhr have led the way to a new synthesis of thought. T. S. Eliot, Maritain, Marcel, Lord Samuel, Radhakrishnan join them. The Universities are following suit: witness recent writings of leaders like Sir Walter Moberley and Sir Richard Livingstone. Equally in its highest and most profound manifestations the world is pressing towards a spiritual synthesis. More and more it is being recognised that religion is something deeper than outward observance or the intellectual acceptance of the dogmas of any particular Faith. More and more in Western, as long in Eastern thought, intellect is seen as at best but a guide, and control to the revelations of intuition regarding a spiritual Reality, beyond, outside

and above the limited scope of discursive reason. More and more religion is felt to be a way of life, a matter of experience, "the desire of the soul turned to God." Intuition, vision is seen as the highest mode of knowing. More and more religious souls throughout the world are growing conscious of a great synthesis in the Spirit above and beyond race, colour, class, creed or national Faith. Here it may be asked: if in the universe there is this deep process of synthesis ever at work and if it is manifested in every sphere of human activity, how comes it that any suggestion of synthesis in religion is anathema to the orthodox?

Why is the very suggestion exposed to the polite sneer, violent repudiation, deep misunderstanding? The explanation may be found in that the great integrating process, going on irrespective of all human desire or co-operation, is not taken into account at all. Gradual, imperceptible, largely subconscious it is overlooked in the heat of those very controversies out of which, in bitter thesis and antithesis, the integrating synthesis grows. The great cosmic process is confused with an attempt to make some superficial, eclectic religion, like the synthetic products of wartime, planned at some politically-inspired, hierarchical conference, where a formula of compromise is sought, as though the Things of the Spirit could be bandied about as the politicians bandy the slogans of their politics. It is as if it were proposed to snatch away the ark of the Covenant, or alter the most holy symbol of the Faith, with all its beauty, sacredness and inspiring fire and put nothing of comfort, light, life and love in its place.

Nothing could be further from what is meant by synthesis in religion. It is altogether different from a synthesis of religions in the plural. The one is a cosmic process. The other would be a man-made sacrilege. The very suggestion comes as a shock to the religious soul. It would violate the simple faith of the millions of trusting souls to whom their particular faith and its symbols are the most precious possession in their lives. Of such a synthesis there is no suggestion. What is meant is that beyond all the symbols, forms, creeds and theologies a great unity in deepest essence exists. It is to be persuaded that all non-essentials shrink into nothingness when in highest faith, hope and charity our eyes are opened to the fundamental unity of all true spiritual experience—the depths where all theologies cease. It is to hold that salvation, enlightenment, illumination, communion with the ONE, beyond all anthropomorphic conception or definition, has been and will be vouchsafed to every seeking soul who by the dedicated life of prayer, humility and dying to self has fitted himself to receive it—and that irrespective of the particular creed in which for him is hidden the Universal to which the particular is but a path. Behind and above all the World Faiths there is today, here and now, a transcendent oneness, a Fellowship of the Spirit, of which the world, breaking from the swaddling clothes of the institutional theologies, is becoming conscious. That is the mighty synthesis of thesis and antithesis, the world, after centuries of war waged in the name of religion itself, is pressing. At the heart of that synthesis lies the ever-living spring of all religion—the blinding flash of inspiration, the mystic vision, that mighty vision which in all its transcendent

Continued on opposite page

BOOKS IN THE BALANCE

The Pageant of Man's Social History

OUR GROWING HUMAN FAMILY

BY MINOO MASANI

(Geoffrey Cumberlege, Oxford University Press, Rs. 5)

Mr. Masani is endowed with the gift of a lucid and fluent pen and, what is more, he knows how to tamper the wind to the shorn lamb. His earlier book *Our India* dealt with the economic and social problems facing the motherland. Who does not know how repellent these subjects are to young minds whose interest is entirely focussed on immediate and purely personal problems? Yet the book proved very useful as a text-book in the Punjab schools and I know from personal experience that the students read it with attentive interest.

The new book which has grown out of talks broadcast by the author at the invitation of the All India Radio presents the pageant of the social history of Man with captivating simplicity and bears the stamp of Mr. Masani's style, which is everywhere limpid, economical and free of pedantry. The thought is not only unencumbered by superfluous ornamentation but pared down to the bone thus making the narrative most readable for children. Anyone who studies, *Our India* and *Our Growing Human Family* cannot fail to mark one characteristic of the author, and that is balance. In *Our India* he tried and, not without success, to accommodate and fuse into a unified picture, views that are otherwise worlds away and thus inculcated in its young readers that truly liberal culture which soars above all bigotry and cramping fanaticism and which is also the true aim and real purpose of education.

The present book is meant for children between fourteen and fifteen and therefore we cannot expect any sounding of the deeper meaning of man's social evolution. Indeed, as Sri Aurobindo points out, "nothing is more obscure to humanity or less seized by its understanding, whether in the power that moves it or the sense of the aim towards which it moves, than its own communal life", and Mr. Masani is to be congratulated for having steered clear of regions of half-lights and false glimmers where intellectual titans like Karl Marx and Oswald Spengler have been bemused. Karl Marx surveys the whole human history and finds economic causes at the back of the world-historic movements; Oswald Spengler goes a step further and discovers a cyclic movement in history and, therefore, scouts all optimism and high idealism as cowardice. "Man is a beast of prey," he says with pride and gusto because carnivorous animals represent for him the highest form of mobile life. In Spengler, for the first time, is the apotheosis of the jungle law of fang and claw. Thanks to Mr. Masani our children can learn that even brute Nature is not "red in tooth and claw" and there is nothing to be ashamed of in our arboreal heritage. He has been able to cite moving instances from animal life of sympathy, fellow-feeling and mutual love and help. He writes, "Feeding crippled creatures or the infants of other kinds of animals is an admirable quality many animals

show." He traces the evolution of human society from tribe to family and then to nation with many intermediary links. Due importance has been given to the great changes brought about in human society by such discoveries of the means of livelihood as Agriculture and by the Industrial Revolution. The future of mankind lies in a broader spirit which is above the narrow domestic walls created by Man and there are unmistakable signs of a trend towards World-Federation.

His views about the past human race evince his characteristic balance. Though not enamoured of the Golden Age when man lived in a stage of Nature, still he does not speak derisively of its glories and high lights and shows warm understanding in treating it. He writes, for instance, "But if this romantic view of the past is untrue, equally unjustified is it to look down with contempt on our distant ancestors", and then, "The truth seems to be that man in his infancy was neither an ideal of virtue, nor an embodiment of savagery. He was rather like us—a mixture of both."

Another characteristic of the writer reveals an intimate knowledge of child-psychology. The child is primarily interested in his own surroundings, his own conditions of life and his environment, therefore any book that dwells only on things and happenings which are far in space and time is apt to fill the child with insufferable boredom and is foredoomed to failure in arousing a living interest in the subject. Mr. Masani is fully awake to this and therefore whenever he describes some bygone stage of human life he makes the theme athrob with life by showing parallels from the immediate present. Thus while discussing Greek democracy he points out, "So, when we talk of Greek 'democracy' we must remember that it was confined to a privileged class of 'free men' just as today, in South Africa, only a small number of 'white' men have the right to vote, and the people of the soil, the Negroes, have no political rights and are kept at a very low level of existence."

Whenever the subject permits, the author does not fail to introduce a touch of humour also. As, for instance, writing about the sweeping power of the modern State he says, "The State, in other words, supplies many of our wants and dominates every day of our lives from morning till midnight—and sometimes from midnight to morning it enforces a complete black-out".

The book is sure to engender an aversion in the minds of the young readers for all aggressive and rapid sentiments of nationalism or Herrenvolk, as well as for all systems of government that seek to suppress the liberty of the individual and reduce the people either to cogs in the huge machinery of the State, or packs of wolves.

The Rich Background of Language

A HOG ON ICE and Other Curious Expressions

BY C. E. FUNK

(John Murray, 10 s. 6 d.)

There is a history behind every word. But it is shrouded in the darkness of long past night. The history behind the striking phrases that have crept into the language is not totally lost. But much effort and understanding are still required to get at many of them, which when got at are so delightful that much gratitude must be shown to those who take the trouble. Dr. Funk, therefore, has done a very useful work in hunting up the history and the real significance of some of the most curious expressions that have secured a place in the English (or American) language.

How hard he had to labour is clear from the introductory account he gives of his hunt after the expression, "A Hog On Ice." He has had to survey England and America, and many other parts of the earth, as well as look up many books, known and unknown, ancient, medieval and modern. But the result of his labours is very satisfying indeed.

Psychology, philosophy, history, general knowledge of the habits of life, thought and speech, have all to be laid under contribution to secure full understanding of the curious but telling expressions in a language. That is why such a study is no mere hobby of a crank, but an all-round scientific enquiry which in itself may be a liberal education. Look at one of the shorter notes of Dr. Funk. He writes about the expression "to fish in troubled waters": "Troubled waters' is in itself an

idiomatic phrase, used since the sixteenth century to mean mental perturbation, or disquiet. And at about the same period our ancestors fished in the same kind of water; that is, they took advantage of another's mental perturbation to gain something desirable for themselves. The earliest instance of its use thus far located is in R. Grafton's *Chronicle of England*, "Their persuasions whiche always desyre your unquietness, whereby they may the better fishe in the water when it is troubled." The allusion is to the fact that, as fishermen know, fish bite best when the water is rough."

We use many expressions without knowing the reason for the particular meaning the expression has. Thus when all is well we say "The goose hangs high", we call thirteen "a baker's dozen", to exasperate one is "to get one's goat", to be perversely unright is "to go haywire", to be as innocent as a babe is to be "not dry behind the ears". How all these and many more expressions have got their meaning, and in many cases what they mean exactly, Dr. Funk tells us with a wealth of detail and authority that is very interesting to read. It is, of course, not a book for continuous reading, but there is so much of variety, so much that is strange and unexpected that it is rather difficult to put down without reading a good part of it at any one sitting.

P. L. STEPHEN

He has fascinatingly shown how imperialist expansions ultimately turned upon the tyrants themselves who were marched off the stage where they misbehaved. The book ends with the comforting assurance that the future of mankind lies in love, peace and amity and not in clutching at each other's throats and world-wide conflagrations. Tagore's well-known song, "Where the mind is without fear and the head is held high", forms the happy and inspiring epilogue of the book.

Mr. Masani rightly remarks that man's inner growth has not kept pace with his outer progress and that is a most ominous feature of the present civilisation. The Mother (of Sri Aurobindo's Ashram) said about the atomic bomb, in 1945, "The atomic bomb is in itself the most wonderful achievement and the sign of a growing power of man over the material nature. But what is to be regretted is that this material progress is not the result of and in keeping with a spiritual progress and mastery which alone has the power to contradict and counteract the terrible danger coming from these discoveries. We cannot and must not stop progress, but we must achieve it in an equilibrium between the inside and the outside."

At one point Mr. Masani's argument does not seem supported by the logic of facts. He is of the view that in Ancient India the smaller democracies were supplanted by larger and powerful states that were undemocratic because of the lack of easy and rapid means of communication. He writes, "There was then no railway, no telegraph, no radio, no printing press, and no newspaper through which public opinion could be voiced. So distance proved to be a deadly enemy of democracy." We cannot see eye to eye with this view, because it was rather lack of transport that always stood in the way of India's unification and incidentally enabled her village communities to maintain their republican character till the modern era when the scientific inventions in transport are liable to flatten out all her diversity. A totalitarian state with such vast areas under complete subjugation as the U.S.S.R. was inconceivable in those days.

Mr. Moorhouse's illustrations are most interesting and go a long way, together with Mr. Masani's text, in relieving the monotony of the subject and turning history into a vivid pageant.

RAVINDRA NATH KHANNA