

# MOTHER INDIA

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"GREAT IS TRUTH AND IT SHALL PREVAIL"

ALTERNATE SATURDAYS

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## KOREAN DEVELOPMENTS and THE INDIAN MIND

World-events are moving fast and it is necessary that India should achieve the right orientation to them so that she may add her weight to the work of ensuring a brighter and securer future. Korea is naturally the centre of attention and the various issues and attitudes are crystallising in its context though not always remaining confined to it. The issues and attitudes have a pretty wide range—they are moral, political, cultural, even semi-philosophical. This is what one should expect, considering that two ideologies are pulling all the time at India who is trying to maintain neutrality (or, as a wit has said, "Nehru-trality") and who of all countries is most inclined to be reflective on many levels.

Recently an effort was made by interested parties to whip up anti-Americanism by stigmatising as bestial the reported remark of General MacArthur's on coming across the corpses of a few Communist soldiers on the road from Inchon to Seoul: "This is a good sight for my old eyes." The remark was further interpreted as pointing to a mentality that would go on indulging in atrocities. And actual atrocities were sought to be read in the news of large-scale bombing of North Korean industrial centres and in the reports of the fighting in South Korea such as by John Osborne, Chief Pacific Correspondent of *Time* and *Life*, who gave in his despatch a graphic account of "acts and attitudes of the utmost savagery" and observed, "it is the ugly story of an ugly war."

### General MacArthur and the Psychology of War

For the sake of clearing our minds of misconceptions and securing a balanced view, we may dwell a little on the psychology of war. War at no period of history can be a very dainty affair: our modern weapons have introduced a greater range of destruction, but if we imagine that Blenheim or Panipat or even Marathon or Kurukshetra was not a horrible sight we are foolishly glamourising the past and forgetting how medical facilities today serve considerably to offset the carnage. Every war is ugly and makes an ugly story, the utmost savagery is inevitable at critical phases of all wars, and the Korean war seems so gruesome only because it is unique in that no restriction has been imposed by General MacArthur on press reports of its conduct. Usually, despatches from the front line are severely censored and only the enemy's ugliness is thrown into relief and while his casualties are mentioned the public is almost made to think they were due not to murderous shot and shell but to an overwhelming shower of roses. This kind of hypocrisy has been spurned by General MacArthur. He has refused to make truth the first casualty of war and the most vivid accounts of slaughter by the Americans as well as of the misery and humiliation of Americans getting licked by the North Koreans during the first stage of continual strategic retreat came from American pens. Such honesty is a rare virtue and should be admired: it is an index of exceptional civilisation rather than of unprecedented savagery. In vain do we look for a similar frankness and openness on the part of the Communists who have practised brutality enough and yet seek to black-guard the G.I.'s.

As for the particular remark of MacArthur's, the General himself has contradicted the report. But as there will be prejudiced disbelievers, the remark may be defended as really being nothing to be shocked at. The warrior nature, the *kshatriya* character, always takes a certain relish in fighting and destroying—a not illegitimate relish so long as there is no desire of bloodshed for bloodshed's own sake and one is fighting for a cause greater than oneself. And all the less reprehensible is the relish when the fight has long been against heavy odds and at tremendous sacrifice and against an enemy who has committed unabashed aggression. If we remember how terribly handicapped the American army was through most of the Korean campaign, how platoons had to be thrown piecemeal into situation after hopeless situation, how MacArthur had to stand and watch young men go through heroic yet suicidal rearguard actions, and all because North Korea had shown not the least appreciation of what America had done to avoid war, all because North Korea marched in full force into the South in flagrant defiance of every

civilised canon—if we remember all this and remember also that MacArthur is over seventy and both the mental and physical strain on him must have been immense in the endeavour to turn ever-imminent defeat into victory, we shall be in a position to take such a remark in the true light and find it not any expression of bestiality but an unconventional venting of the same keen irrepresible soldier mind whose vision and vigour have taught Communist titanism a lesson it will never forget.

Besides, there is a difference between the spirit in which one fights upon invaded territory on behalf of the victims and the spirit in which one carries the war into the enemy's camp. A supreme relentless fury goes with the former, as the Communist partizans who hold up their hands in pretended horror at MacArthur's vehemence should very well know from the history of Russia's defence against Hitler's attack. Never has such a hymn of hate arisen as when the Nazis were being fought outside Moscow and Leningrad and in the Ukraine. A massive ferocity was worked up and day after day it went on in cruel crescendo: the voice raised the highest was that of Ilya Ehrenberg with his daily cry in *Pravda*, "Death to the invader!" Yes, Ehrenberg who today is prating of North Korea's right to overrun the South and pouring out nauseating cant about American savagery. If the Americans had not matched the ruthlessness of the North Korean hordes with the unflinching frenzy of a desperate optimism, they would have been Dunkirked at Pusan long ago instead of being poised at the moment within almost cannonshot of the Manchurian border. To have fought as they did in spite of being seriously outnumbered and outequipped is commendable as well as natural. And, if in the course of their fighting, even the South-Korean civilian population has had somewhat to suffer—though certainly less than at the hands of the enemy\*—the tragic urgency of concentrating first on ejecting the invader and on reducing his fifth column and on denying him supplies is ample excuse. Still less open to criticism is the mass bombing of North-Korean industrial centres: in modern war the front-line runs through the factories and enemy civilians employed in them have to take their chances: those outside are also liable to suffer now and again owing both to the occasional inaccuracy that goes with air attack and to the need of attacking all areas connected, however remotely, with actual industrial production. There is no savagery here. *C'est la guerre*. Savagery would be proved by only two things. First, the treatment of prisoners and, secondly, how an army acts when the enemy's strength is broken and his territory entered. Can we charge the U.N. Forces with atrocities against prisoners? Hardly. Can we assert that in enemy territory they have not done everything possible to humanise war? A report from Taegu, at the time the South Koreans crossed the 38th Parallel, clearly showed MacArthur's disposition, for their officers and men were told that they must act as "ambassadors of democracy" on occupied North Korean soil and should treat North Korean civilians as "liberated brothers."

In stating all this we do not wish to create almost superhuman prestige for MacArthur, as if there never could be the tiniest blot on his escutcheon. But as he has been constantly maligned in certain sections, mostly Leftist, of our press and pilloried as a Fascist beast, a sane recognition of not only his military genius but of also his moral calibre as a man of action is called for and should go a good length towards dispelling anti-Americanism. (Continued overleaf)

\* First-hand accounts by correspondents similar to John Osborne, who have no minced their words about anything that might go against America herself disclose atrocities in South Korea by the Communist military regime whose shock could not be deadened by even foreknowledge of the enemy's character based on reports of shootings and massacres since the beginning of the war. Eleven hundred civilians were slain in Taejon, two thousand in Seoul before the G.I.'s reached there to see mass graves and twisted anonymous bodies cut down in cold blood. The bulk of the victims, it is said, were those who had relatives in the South Korean army, who had anti-Communist opinions, who had been known as a little richer than their fellows, who had in some minor way offended the Red Police.

The official report of the U. N. Commission on Korea bears testimony also to thousands of Communist atrocities discovered in the wake of the retreating North Korean armies—shameless trappings underfoot of the Geneva Convention about civilians and prisoners. These atrocities, the Commission states, involve in some cases the brutal beating and mutilating of persons prior of being murdered.

### India's Mistake About the 38th Parallel

At present, anti-Americanism is politically the greatest danger to which Asia is exposed. If not checked, it is likely to pervert our whole mind and lead us into crooked lanes from which we may never emerge. Not that we should be uncritical of the U.S.A.'s actions or policies or tendencies, but we should take the utmost care to see things correctly before we pass censure or abstain from support. An ill-thought move in that direction will do immense harm and, even if not actually meant to be anti-American, it will provide the champions of North Korean Reds with another stick to beat down America in Asian eyes and it will push half-baked minds amongst us to the side of those champions. Our abstention from supporting the U. N. General Assembly's vote for extending hostilities beyond the 38th Parallel is indeed an error of judgment fruitful of considerable harm. Much capital has been made of it in Communist quarters and all Asia has been pictured as opposed to the sanction given to MacArthur to march on Pyongyang. In justice to India we must note that she is not against the crossing of the 38th Parallel as such. She believes in the right to it and here she differs totally from both Russia and China just as she differed in the matter of branding North Korea the aggressor. She does not back up Vyshinsky's proposal, as China has done, that the U.N. forces should be withdrawn from Korea. Nor does she hold, as Stalin and Mao do, that elections in Korea should not be under the U.N.'s auspices. She wants the U.N. Commission to stay in Korea and she has no objection to the American and other United Nations troops being present so long as North Korea does not come to terms. If she did not want this she would belie her share, last June, in the Security Council's momentous resolutions against North Korea. India was not a party to the General Assembly's new resolution for two reasons that have nothing in common with the stand of Stalin and Mao. She contended that before the U.N. Forces crossed the 38th Parallel the North Koreans should be given an opportunity to cease hostilities and to offer co-operation to the U.N. in fulfilment of their objective of bringing into being as quickly as possible a united and independent Korea. And she urged that the crossing of the frontier was fraught with grave dangers, as it might provoke China into joining the fray in order to stop the Americans from getting close to the Manchurian border.

India's position is understandable, but it is a serious mistake. Her stress on a political appeal to North Korea instead of military measures across the frontier lacks all sense of realism. The mere knocking out of Kim Il-sung from South Korea cannot knock political wisdom into his head. If there had been any chance of a political *rapprochement*, he would have replied to MacArthur's call to surrender in some such terms as follows: "We are as anxious as you to avoid further bloodshed. Instead of asking us to surrender, ask us to cease fire. We are prepared to co-operate in establishing a unified Korea with the U.N.'s help." There was no move indicative of political reconsideration by North Korea as an alternative to military surrender. Neither did Vyshinsky or any other Russian spokesman of North Korea's mind offer the least suggestion to that effect. A whole fateful week passed with utter silence on the part of Kim Il-sung. In the meanwhile Russia proposed a cease-fire involving as its consequence the total withdrawal of all American troops from Korea. This meant undoing the whole work of the U.N. Forces and exposing Korea again to Communist intrigue and violence. Red China extolled the fatuous as well as sinister proposal. It was clear, therefore, what the disposition of North Korea was. Not the slightest evidence presented itself of any recognition that the attack on South Korea had been regrettable; the co-operative political turn for which India had hoped was found to have never been on the cards. All that seemed to be North Korea's intention was to waste the time of the U.N. Forces so that a regrouping of her own strength might be better done and she banked on the chance that somehow the Americans would be restrained by international tension—especially between the U.S.A. and China—from crossing the 38th Parallel. The only utterance that in fact came from her was a broadcast by Kim Il-sung after the crossing had been done—a broadcast that called upon North Korean troops to continue the fight and that carried as its undertone a reliance on Russia and China to frighten the U.S.A. The demand of surrender by MacArthur thus justified itself in the light of later events and the critical crossing has been proved to be necessary: both proceeded on a correct insight into the unrepentant, devious, dishonest and still ambitious psychology of the Korean Reds. India was short-sightedly trustful and optimistic. Her interpretation of the situation was entirely at fault.

Her fear that Mao might intervene on strategic grounds if the G.I.'s entered North Korea was also based on a faulty vision of things. Any effective intervention by Mao would inevitably spell world war, for America would immediately challenge it and all the West would ally itself with her, while Russia by treaty obligations would be compelled to throw in her lot with China. That Mao should feel some concern in case North Korea got occupied by U.N. Forces is natural, since the industrial reconstruction process in Manchuria which is a sort of "pilot process" for a China-wide development is vitally linked to the expanding electric power facilities provided by the Yalu River generating plant situated just inside the Korean territory adjoining the Manchurian border. But Mao could very well argue that if he remained at peace with Truman the all-Korea regime likely to be established by the U.N. would not cancel the trade agreement he has with the present North Korean set-up by which he gets electric power in return for food from Manchuria. Rather the chance of the agreement getting nullified was greater if he did antagonise Truman who, it is plain now, is in no mood to stand any Communist attempt at

bullying. Not the smallest doubt could lurk in Mao's mind, after Truman's handling of the Korean crisis and his decision about Formosa, that America was ready even to risk a world war rather than let Communism expand anywhere by force of arms. To nip the poisonous flower of Communist expansionism in the bud was clearly the American policy. Mao, like Stalin, must really have rubbed his eyes when he found western democracy far from decadent—so far indeed that it could muster up courage to oppose overwhelming initial odds and fight back from a most precarious foothold. But like his master he is enough of a realist to know that naked aggression will not pay. And what has been a special revelation is that, besides having the guts to run the deadliest hazards and the ultimate resources to turn the scales and the brains to outmanoeuvre the enemy, America can fight successfully even without the atom bomb—the master weapon in which she has at least a five-to-one superiority over Russia! Up to the time of the "Inchon leap" Mao may have refrained from interfering because of a lingering hope that the Americans might yet be flung into the sea from Pusan without any Chinese help. But after the reconquest of Seoul there is no question of Chinese help being superfluous: it is very much needed if Kim Il-Sung is to stay any longer in the saddle, but his unseating can be prevented for only a brief while and that too at the cost of a world war in which neither China nor Russia can expect ultimately to come off with flying colours. Under the circumstances, Mao could never apply any effective check to MacArthur carrying the U.N. flag right across North Korea. The Indian Government appears to have overlooked the true logic of events and taken at face-value the bluster of Peking. Sardar Pannikar's nerves were cleverly played upon by Chou En-lai and our Government accepted as a genuine threat the announcement to him in private a few days before publication that "the Chinese People will not stand aside should the imperialists wantonly invade the territory of its neighbour." Since then, a 1,500-word statement has been issued by the Chinese Foreign Ministry, fuming against the United States and scattering vague warnings. The U.N. Forces have not been impressed at all and they have continued prosecuting their just mission. Pandit Nehru himself has begun to see the Chinese bluff for what it is, for in his recent press conference twelve days after the U.N.'s march across the 38th Parallel he has said that the danger of a world war has diminished. India's abstention from voting in favour of the General Assembly's resolution is therefore shown to be an unfortunate blunder.

Unfortunate, because the blunder has given both China and Russia a handle for slurring over or else garbling India's real position with regard to North Korea's aggression as well as to the U.N. Forces' rights, and exploiting the mere fact that the most significant Asian country has not come out in support of America. Our External Affairs Ministry has briefly commented on the wrong interpretation by China, and Nehru in his press conference has done the same, but this does not help much. A forthright reversal of judgment is required in order to produce the true moral effect. There should be no reservations on the issue. The most significant country of Asia would go a long way towards ensuring world peace if she stood side by side with the most significant country in the West in the whole question of Korea. It would also remove the anomaly of which the Communists make considerable play—namely, that, though 47 countries voted for the crossing of the 38th Parallel and only five voted against and seven abstained, the abstention of a country like India which numbers over 300 millions makes the supporting votes represent less than half of the total population of the member nations whose delegates sit in the General Assembly. Of course, international questions cannot be judged according to this method of computing a majority. Kuomintang China stood at one time for 475,000,000 people: should its vote have had greater value than Soviet Russia's or the U.S.A.'s or Britain's? Surely, Chou En-lai will not answer in the affirmative. Provided certain safeguards are there against misuse of the principle of equality, all sovereign States, whether big or small, powerful or weak, should stand on a par: then alone a free and balanced and unified world becomes possible. But the ordinary mind will not easily appreciate this truth, and the trick of trotting out numbers seems to have taken in a lot of Indians, not to mention other Asians.

### The Illusion About Mao and the Error of "Asian Sentiment"

The prime duty of a country like India which has a unique spiritual tradition is neither to fall under an obsessional anxiety to avoid a world war nor to hold the scales between rival ideologies but simply to grasp what lies at the root of the tussle between Truman and Stalin and do her utmost to check the power spreading from Russia to apotheosise economic factors at the expense of spiritual, stifle the adventure of man's many-sided intellect, subserve the law to centralised State policy, institute forced labour and commit armed aggression at exposed points. If, in the course of firmly checking this power, a world conflict becomes inevitable, then such a conflict is to be risked rather than allow that power to spread. As matters stand, even a world conflict is more likely to be avoided at present by creating what Dean Acheson has called "situations of strength" than by practising conciliatory amiableness. The two obstacles to India's playing the role for which she is eminently fitted are her soft spot for Red China and her preoccupation with the bogey of Western imperialism.

In season and out our Government pleads the case of Red China. It believes that Mao is not eating out of Stalin's hand and is not Communist in the Russian manner. Well, in certain things he may be following a policy of his own and refraining from casting his country's economy in a

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# SARDAR PATEL'S DILEMMA

By B. C. SEN

Secretary, Unity Party

MOTHER INDIA puts before its readers for their consideration the opinions expressed by several political parties whenever there is an attempt to make some approach to the true Indian genius or spirit. These opinions are not necessarily its own. In fact, MOTHER INDIA, as stressed in its editorial manifesto of February 19, 1949, represents no political party, although it may be in agreement with certain views held by one party or another.

Of all the leaders in the Congress, Sardar Patel seems to have the clearest vision, but unfortunately for India he cannot fully utilise that vision for the service of the country. On all accounts, the economic situation has deteriorated very much; it would not have been so if his policy in these matters had been followed. In the speeches delivered after the Nasik session of the Congress, he has given a clear exposition of his view and his words on this important matter are worth quoting.

He said at Indore: "Some say I am in the hands of the capitalists. I have not been in the hands of anyone, nor can anyone keep me in his hands. If I feel that I can do without capitalists I shall not hesitate for a moment. I shall even go further than the Communists or socialists. I am certainly a friend of Rulers and capitalists as I am of Harijans and of the poorest of the poor. If I did not entertain friendly feelings towards them, I would be unworthy of the responsibility which I carry with me. You should not consider capitalists as your enemies. There are good and bad men among them. How many of us are prepared to give sacrifices for the country? If we ourselves are not prepared to do so how can the country blame them if they are not prepared to give up their profits? If we had capital, we ourselves would not mind being capitalists. It is only because we do not have it that we make all this bother. I said two years ago in Madras that nationalisation was a mere dream which could not be realised within our resources. Some people thought that I had said the wrong thing, but they now realise that even the nationalisation of key industries is a tough job. We have to go all out to manage them. How can we take up the burden of nationalisation of so many industries? If we wish to take the rich with us we cannot do so by disparaging them. People say that the Tatas have done this and the Birlas have done that. They seldom pause to think what they did when we were in difficulties. You should realise in what difficult position they were then when they helped us. You should also think of the difficulties they had to face in building up their industrial undertakings which are after all the assets of the country. Some say that we should equally distribute all the wealth that there is in the country. This is a sound principle to propound, but let us first see what we have to distribute. Equal distribution will be of no avail if all that we have to distribute is poverty. You certainly have the right to put down evil but that must be done not by abuses but by lawful means."

All this is plain common sense, but it is strange that even educated and thoughtful persons among us have not this sense and are shouting for nationalisation as the panacea for all evils. There is no party in India, (except the newly formed Unity party,) which does not favour socialism.\* The Communists are cleverly exploiting this confusion of the Indian mind. If socialism is a blessing, capitalism is a curse, so the stronghold of capital-

\* Even the Hindu Mahasabha does that.

ism, America, is the greatest curse of the world. By this simple argument the Soviet Imperialists are making people hostile to the power which has stood with determination to frustrate all Soviet designs of world domination. They induced the North Koreans to attack the South as a holy war against capitalism. It is easy to rouse the jealousy of the Have-nots against the Haves, and they are systematically following these tactics to create chaos and anarchy everywhere so that the free countries may lose the capacity of offering any effective defence against Soviet aggression. In India the Communists are seducing the ignorant masses and impulsive young men by all sorts of clever devices. As for instance, they have started a movement in Bengal called Subhasism, and are using the name of Netaji to attract young men, saying that Netaji stood for Communism. There cannot be a greater falsehood than this. Subhas was against all sorts of exploitation and oppression and was eager to remove the grinding poverty of the Indian masses as soon as possible. For this he advocated planned economy, but he never supported godless Communism or Socialism. He envisaged a society based on idealistic principles, following the ancient tradition of India; and for immediate relief of the condition of the masses he advocated reasonable State control over all economic concerns. That was the substance of the memorable speech he delivered at Tokyo during the last war, where he clearly delineated the political, economic and spiritual goal of India.

The "All-Bengal Subhasist Students' Organisation" has authorised its working committee to draft a complete political philosophy to be named "Subhasism". That organisation, in a recent conference held at Asansol, Bengal, has called upon all the progressive forces and especially the students of the country "to unite and fight the capitalist regime to establish a classless socialist order as envisaged by Netaji Subhas Chandra Bose." As a matter of fact, no such thing was ever envisaged by Netaji. If this organisation is really earnest to preach the ideals of Netaji, why do they not publish the whole speech delivered by him at Tokyo instead of distorting his views into a philosophy of Communism? By raising this hymn of hate against the capitalists, the Communists are fostering the Rakshasic and Asuric nature in man and that can only lead to perdition.

What is the fault of the capitalists? In order to improve the condition of the masses, production has to be increased, and for that

capital is needed as well as capable men who can properly use that capital for building up industries. Capitalists are supplying these essential things. If they make too much profit or do not give sufficient wages to the workers the government can restrain them by using proper control. If the government cannot do this, it will also be unable to manage nationalised large-scale industries. Thus it is obvious that this campaign against Capitalism is not intended to improve the lot of the masses but to rouse their passions so that they may be used as blind tools of destruction. See what havoc the Korean Communists, misled by Soviet propaganda, have wrought in their own country. If allowed a free hand, Soviet Imperialism will turn the whole world first into a gigantic Korea and then "there will be a reign of falsehood and darkness, a cruel oppression and degradation for most of the human race such as people in this country do not dream of and cannot yet at all realise."

Addressing a meeting of State Congress workers at Hyderabad, Sardar Patel said: "You have seen ideology in practice in Warangal and Nalgonda. They say that there the Communists have a splendid achievement, namely distribution of land. We know what they have done and how they have done it. Surely, you do not wish to apply their tactics to the whole of India. I myself want to distribute land equally all over India, but you must realise how much land is available, and how many people there are among whom it is to be distributed. They say we must give land to the landless. But there are so many crores, and what is the area of land available? We shall not hesitate to take over the Zamindaries, but we must deal with the Zamindars as we did with the princes. The question in our case is not that of taking away the riches from the rich and distributing them among the poor; it is that of raising the capacity of the poor to earn. If you take away the small amount which a few rich persons have and distribute it among the poor, you will not make any appreciable difference to the poverty of the masses. At the same time you will have killed the goose that lays the golden egg. The last war and the aftermath and years of exploitation have drained away India's blood. You cannot meet it by merely confiscating the wealth of the stakeholders. You will finish all that money in one day, and then you will be where you were. In fact, you will be in a worse position, because you will have exhausted all your reserves. For our economic ills, therefore, there is only one sovereign remedy, and that is more production, whether in agriculture or in industry. It is on that we must concentrate."

We have no doubt that if the Objective resolution that was passed at Nasik had been drafted on these

lines, the economic atmosphere would have been made clear and that would have helped the country immensely. But that was not to be. Nehru can accept Patel's plan as the only thing immediately practicable, but he cannot give up imparting to it a Leftist ideological colour and shape. So it was clearly laid down that India's goal is a Welfare State, which in modern parlance means a Socialist State. So the uncertainty about nationalisation which has done the greatest harm to Indian economy was emphasised at Nasik, "The talk of nationalisation has done more harm to the economy of the country than any positive act of the Government", remarked Mr. R. K. Sanmukham Chetty, former Finance Minister of the Indian Government Mr. Punjab Rao Deshmukh, one of the members of the Union Parliament, who recently went on a tour of India's industries, also pleaded strongly for the removal of this uncertainty about Nationalisation. He has suggested that since the Government has already decided to postpone nationalisation of industries, it should reassure the industrialists that there need be no fears of nationalisation" so long at any rate as the industries liable to nationalisation are properly organised, their methods of business are above board, minimum labour welfare is attended to, and any large profits that the industries make are, to a reasonable extent, shared directly or indirectly by those who help to produce them." This most reasonable and necessary assurance could not be given at the Nasik Congress simply because it does not agree with the ideology of Pandit Nehru. It is this state of affairs that has cast a deep gloom all over the country.

It is not only in economic matters but in all important points of national policy that Patel is yielding to Nehru even against his own conscience. One instance is India's relation with Pakistan. Patel believes at heart that a clash is inevitable; still at Nasik he supported the Delhi Pact and the pledge to settle all matters peacefully. The country is dismayed by the erring policy of Nehru; the election of Mr. Tandon to the Presidentship of the Congress was a clear vote of no-confidence against Nehru and a call to Patel to assume leadership in the affairs of the country. But he fell back at the critical moment and could not have the heart to oppose Nehru. In this weakness he was supported by Rajagopalachari. Indeed Nehru was observing with uneasiness his growing difference with Patel, and he brought back Rajagopalachari to see to it that he might not be weakened in pursuing his policy by the opposition of Patel. In this task, Rajagopalachari succeeded eminently at Nasik. Here is his own statement which speaks for itself: "I fully realise Pandit Jawaharlal Nehru's difficulties, but I think the session under Mr. P. D. Tandon has made it easy for Pandit

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## KOREAN DEVELOPMENTS and the INDIAN MIND —Continued from page 2

rigidly Russian mould. But the passage of time shows more and more that the initial differences are diminishing. And even if they remained and a Communism with a somewhat non-collectivist agrarian outlook developed—a prospect far from likely by present signs—Mao would not cease to be embedded fast in the Russian bloc and therefore a menace to civilisation both by rank materialism and totalitarian regimentation. He has never displayed the least desire to be non-Russian in ideological or political fundamentals, and he would do everything in his power to extend Russian influence. No secret has been made by him of all this. So it matters not a jot whether technically his revolution is Menshevik or Bolshevik. He is hand-in-glove with Stalin and has the same perverse mind, as should be abundantly clear to every Indian from his cynical and mendacious attitude to the Korean war. We should never forget that whatever we do for Red China we do for Russia and for the furtherance of Stalinism. Our championing of her cause in the U.N.O. and our contention that all troubles in the Far East arise because she is being boycotted and that her presence would mean a peaceful democratic solution in Korea are sheer folly. She will only add to the obstruction already being caused by Russia, for in every detail she has dittoed Russia's international policy. She will neither care nor dare to establish genuine democracy in Korea. She will go all out to make Korea as much Russia's ally as she herself is.

It is curious that people should fail to realise this. The reason seems to be not only a lack of proper insight but also an irrational sympathy. A laudatory label was given to that sympathy by Nehru in his inaugural address to the Pacific Relations Conference in Lucknow: "Asian sentiment." According to our Prime Minister, there runs through all the diversities of culture, language and race in the vast region of Asia a basic unity which the Western nations insufficiently appreciate and which is responsible for the continent-wide suspicion of their aims. "Asian sentiment," in his eyes, is a worthy thing and makes for freedom. He urges the West to respect it and abjure all ideas of colonial exploitation, for it is principally an anti-colonial feeling, a desire to shake off the hold which the West has long had on Asia and to allow Nationalism to come into its own. No doubt, Nehru has the cause of liberty at heart, just as he sincerely espouses the cause of peace, but the time is past for picturing Western colonialism as Asia's Enemy Number One as well as for stressing Asian sentiment. Asia is now a house dangerously divided against itself. There is no longer a single drive towards freedom, which could be called Nationalism: the fight against whatever seems to linger of the colonial West is of two kinds—one is really national-minded, the other is inspired by Communism's hatred for Western democracy and is rushing straight into the arms of Stalin. Not to mark keenly the difference is to be perilously behind the times. Not to perceive that the West is today decreasingly a colonial or imperialist force and increasingly a bulwark against Stalinist expansionism is to vitiate the true spirit of Asia. In Malaya and Indo-China the British and the French are, for all their faults, a necessary aid to genuine Nationalism and, because of their ability to oppose the henchmen of Russia masquerading as liberators, the only safeguard of a nationalist future. In China Stalin is deeply entrenched: authentic Asia is no more in operation there, and if we permit the mere fact that China is geographically and ethnologically Asian to obscure for us the surrender of the Asian spirit by her leaders and to excite us against America who has refused to recognise Mao's Stalin-propped regime we shall be ourselves the most anti-Asian power imaginable.

There is no basic unity between present-day India and contemporary China. While we certainly must discourage whatever colour-superiority the West may still flaunt, while we cannot cease telling the West to carry further whatever progressive elements are at work in its economic policy, we must never think in terms of Asian sentiment where China is concerned. Too much glib talk is going on today of cultural connection between China and India. We speak of historic bonds of culture being renewed between the two countries. But do we at all understand what cultural connection signifies? There have to be common factors—intellectual, political, aesthetic, ethical, spiritual. The philosophy of Materialism, the principle that denies the individual's right to independent thought and action, the theory of totally proletarian art, the doctrine that morality is but a tool of State policy, the dogma that all Godward aspiration is only a delusive opiate—have these things anything in common with our best traditions, our finest living ideals? As long as Buddhism, Taoism, Confucianism or even Confucianised Christianity were basic influences in China, we could have cultural affinities with her. Just our disapproval of the corruption into which Chiang's government latterly fell and our fancy for certain

agrarian readjustments by Mao which serve as a sop—more or less temporary—to a grumbling peasantry cannot provide any foundation for real cultural unity. They can only prove insidious factors tending to de-Indianise us and pull us towards the Stalinist camp, especially since our own international stance is not quite clearly defined and China's is firmly fixed in the Russian bloc. Indulgence, therefore, in Asian sentiment is in this context not only irrational but positively injurious.

It also induces the false impression of an Asia dissociable from the rest of the world, particularly from the Western world which in the near past was disposed to be imperialistic. "Hands off Asia!" is the cry naturally following from it and getting directed against Britain and France and, still more, America because she is the most powerful western nation. We forget that the days of isolationism are over. Physically the world is knit together by scientific communication and what happens to Asia cannot be a matter of indifference to the West—all the less since the increase of proximity on the physical plane is accompanied by an immense divergence between Western (as well as genuinely Eastern) thought and the Communist ideology that is thrusting itself further and further upon Asia. In fundamental principle the tendency towards Asian isolationism runs counter to the very soul of the old League of Nations and the new U.N.O. That League and this Organisation arose from the sense that, as Litvinov once said, "peace is indivisible." No part of the earth can be left to itself when issues likely to have international and world-wide repercussions are being fought out there. In our most wide-awake moments we are very well aware of this: otherwise we could never have supported the original U.N. action in Korea. Slogans like "Asia for the Asians" are inconsistent with that support. They can only help to present Asia to Stalinism on a platter. It may have been possible to entertain doubt on this point before June 25. But the outbreak of the Korean war marked the dawn of absolute certainty. America withdrew from South Korea in the middle of last year: what was the result? Communism showed its true colours, and Stalin and Mao were violently on the march in the guise of Kim Il-sung. It is pure sophistry to trump up the argument that Russia and China are not proved to have directly participated in or given incitement to the North-Korean aggression. Is there not sufficient evidence of their guilt in the whole past history of the Korean problem? Dr. Philip Jessup's authoritative factual account which was published in the last issue of *Mother India* reveals Russia as deliberately breaking up Korea in two, obstructing democratic settlement and preparing the North for aggression. The finding of Russian weapons dated 1950 shows Stalin's support to the North in its war-effort right at the very moment of hostilities. The discovery that the hard core of its army consisted of Koreans who had been integral part of Red China's seasoned troops and who had been sent to their own country in time to share in the attack on the South brings Mao into the picture. All this is direct participation and incitement—short of actual presence of Russian and Chinese divisions. Then there is the unscrupulous condonation by both Stalin and Mao of Kim Il-sung's attack. No dispassionate observer of international events can deny the hand of these two arch-Communists in the Korean flare-up. Communism the world over—except for Yugoslavia who is Stalin's *bête-noire*—is one single force, Russia-centred, and its intentions have now been disclosed to be militarily aggressive. If India admits the military aggression of Communist Korea she must admit that Communism will swallow up Asia the moment the West stops confronting it with "situations of strength." Not that a large number of people in Viet-Nam and Malaya, like those in South Korea or even in North Korea, do not wish to oppose Communism: they do, but what power have they against well-organised Communist forces like Kim Il-sung's or Ho Chi-minh's? Let the West step off Asia at present and almost immediately Communism will swamp the true nationalist movement. All Asian countries are not lucky like India who has been able to keep native Communism in check—native Communism, by the way, which has been proved to be in touch with Stalin and Mao and hence to be the enemy of what the Government of Nehru which checks it stands for. Nobody wants foreign footholds in Asia, but they cannot everywhere be removed in a hurry—indeed in Malaya and Indo-China and even Japan they should not for some time to come, now that the chief concern of Britain, France and America is not to have imperialist possessions, not even to imitate the Kremlin and its satellites in ruthlessly suppressing all lines of thought except one's own, but to combat Communism's violently expansionist designs and to ensure free democratic development. If any country fails to realise this truth and lets itself be duped by superficial considerations, then heaven help that country! It is doomed to live and die like a whipped cur.

## SARDAR PATEL'S DILEMMA—Continued from page 3

Nehru to continue to guide the affairs of the nation not only as Prime Minister but also by his presence in the supreme committee of the Party. I believe that the state of affairs in our country demands the continued guidance of both the Prime Minister and the Deputy Prime Minister. I do not share the view of those who fancy that the government of the country would

improve if either one or the other of these retire, so as to lead to a single-minded and undiluted policy. . . . Some of us who have pulled together these 35 years, survive, and we must do so to the end of our active life."

But why must? It is only to keep Nehru in power and not certainly to serve the country in the best possible way. Sardar Patel has an-

other qualm of conscience. Gandhiji nominated Nehru as his successor, and Patel has said in so many words that it would be a crime against God to remove him from the leadership of India. But we cannot conceive of a greater crime against God for a declared servant of the country to go knowingly against the true interests of the country—especially after being aware that Gandhiji had

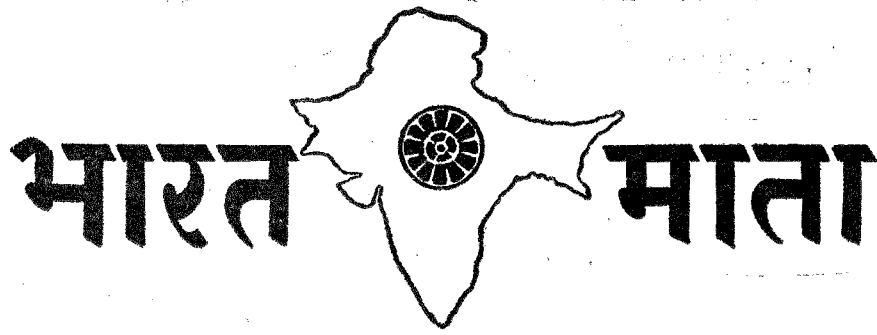
confessed himself to be capable of Himalayan blunders.

Consequently, Sardar Patel will be well-advised not to make any further compromises with his conscience, but to follow his own sense of truth and act according to its dictates even though it entailed an open disagreement with Nehru. Only in this way will he be able to serve his country best.



## मातृवाणी

“आध्यात्मिक जीवन की दृष्टि से, तुम क्या करते हो यह महत्व का नहीं बल्कि यह कि तुम उसे कैसे करते हो तथा उसमें कैसी चेतना भरते हो। सदा भगवान को स्मरण रखो; तब तुम जो भी करोगे वह भागवत् उपस्थिति का अभिव्यक्ति होगा।



‘मदर इंडिया’—हिन्दी पूर्ति : : अक्टूबर, २८ १९५०.

जब तुम्हारे सभी कर्म भगवान को समर्पित होंगे, तब तुम्हारे लिये ‘उच्च कर्म’ और ‘नीच कर्म’ का भेद नहीं रहेगा सबका समान महत्व होगा, महत्व जो कि उन्हें समर्पण से प्राप्त होगा।  
—श्री माताजी।

सम्पादकीय—

## कोरियन युद्ध और भारत

संसार का घटना-चक्र बहुत तेजी से आगे बढ़ रहा है और ऐसे समय आवश्यक हो गया है कि भारत अपने दृष्टिकोण को इस दृष्टि से पुनर्संशोधित करे कि उसे अधिक उज्वल और सुरक्षित हुनियों के निर्माण में अपना योगदान करना है। इस समय कोरिया घटनाओं का केन्द्र बना हुआ है और विश्व के नैतिक, राजनैतिक, सांस्कृतिक और अर्ध-दार्शनिक मूल्यों के सारे संघर्ष इस घड़ी उसी के आस पास चक्कर काट रहे हैं। अपनी चिन्ता-शीलता के लिए चिर दिन से प्रसिद्ध, आज के नेहरू के तटस्थ भारत को इस को इस समय अपनी विचार धारा निश्चित करनी है।

इंजान से सीओल जानेवाली सड़क पर कुछ बहुत बुरा तरह कुचले हुए साम्यवादी सिपाहियों के सुदूर देख कर सेनापति मेकार्थर ने कहा था—‘मेरी बूढ़ी आंखों के लिए यह बड़ा सुन्दर दृश्य है!’ ‘लाइफ’ और ‘टाइम्स’ जैसे प्रतिष्ठित पत्रों ने और दुनिया के अन्य प्रसिद्ध अखबारों ने भी मेकार्थर के इस वाक्य को लेकर अमरीकी सैन्यों की बर्बर वृत्ति की कड़ी आलोचना की है।

युद्ध तो इतिहास के किसी भी युग में सुन्दर वस्तु नहीं रहा है। ब्लेन हेम और पानीपत, कुरुक्षेत्र और मेराथोन के दृश्य कुछ कम भयावह और बर्बर रहे होंगे, यह कल्पना तो निरी भावुकता ही मानी जायगी। फिर वैज्ञानिक युग ने तो विनाश के कई प्रबल शस्त्रों का आविष्कार करके इस भयानकता को कई गुना उभार दिया है। दूसरे अमरीकी सैन्यों की हिंसा की उत्कण्ठता कुछ इसलिए भी खुल कर सामने आई है कि जनरल मेकार्थर ने अपने रण क्षेत्रों की खबरों को बिना किसी रोक के अखबारों में जाने दिया है। साम्यवादी ऐसा नहीं होने देते। अमरीकनों की यह प्रखर स्पष्ट-भाषिता अभश्य ही विरल मानी जायगी।

जहाँ तक मेकार्थर के उच्च विशिष्ट वाक्य की बात है, वह सैनिक मनोवैज्ञानिक का एक स्वाभाविक अंग है। फिर साम्यवादी दानव के माकूल सबक देने वाला सेनापति अपनी तीव्र विजयानुभूति के क्षणों में ऐसी बात स्वभावतया कह सकता है।

वर्तमान में अमरीकी विरोध ही एशिया के लिए सबसे बड़ा खतरा है। यदि इसे नहीं रोका गया तो यह हमारे समूचे मानस को विकृत कर देगा और हमें ऐसे जटिल चक्करों में डाल देगा, जिनमें से निकलना हमारे लिये कठिन हो जायगा। हम यह नहीं कहते कि अमेरिका के प्रति हम आलोचना शील न हों, पर हमें वस्तु स्थिति का समुचित अध्ययन करके ही अपना मत प्रकट करना चाहिए। यदि वैसा हम नहीं करते तो हमारा मत जाने-अनजाने अकल्याण की शक्तियों को बल दे देता है और इस प्रकार अन्ततः हम सम्पूर्ण एशिया के पुनर्निर्माण को आघात पहुंचा देते हैं। इसलिए यह सावधानी बरतना आवश्यक है कि ऐसे अपरिपक्व मतों को प्रचारित करके हम एशिया महान् की प्रगति को हानि न पहुंचाये।

भारत की स्थिति को हम समझ सकते हैं, पर वह एक गम्भीर भूल है। लड़ाई के मोर्चों पर सैनिक कार्यवाही करने के बजाय उत्तर कोरिया के प्रति राजनीतिक अपील करने पर जो भारत ने

जोर दिया है, उसमें यथार्थवादी दृष्टि का अभाव स्पष्ट लक्षित होता है। मात्र किम-इलसुंग को दक्षिण कोरिया से मार भगा कर ही उसके दिमाग में राजनीतिक सुमति उत्पन्न नहीं की जा सकती। यदि राजनीतिक निवेदन को जरा भी अवकाश होता तो वह मेकार्थर के आत्म-समर्पण की उच्च पुकार का उत्तर कुछ ऐसे शब्दों में देता ‘‘हम भी रक्षपात रोकने के लिये बतने ही उत्तुक हैं जितने कि तुम हो। हम से आत्म-समर्पण करने को न कह कर, गोला-बारी बन्द करने को कहो। संयुक्त राष्ट्र की सहायता से हम संयुक्त कोरिया का निर्माण करने को तैयार हैं।’’ एक सप्ताह तक मेकार्थर उत्तर की प्रतीक्षा करता रहा। पर उत्तर कोरिया की ओर से सैनिक समर्पण के विकल्प के रूप में राजनीतिक पुनर्विचारण का कोई लक्षण नहीं दिखाई पड़ा। पूरा एक हफ्ता अत्यन्त भया-

भारत का यह भय, कि यदि जी. आई. उत्तर कोरिया में प्रवेश कर जायेंगे तो माओ पै त्रेबाजी को नजर से जरूर ही इस युद्ध में दखलंदाजी करेगा, यही भी एक मिथ्या आंति परही आधारित है। लालचीन ने समस्त चीन-ज्यापी विजली-उद्योग के बिस्तार की योजना कार्यान्वित करना आरम्भ किया है उसमें उत्तर कोरिया की चेलु-नदी से मिलनेवाली विद्युत-शक्ति का बहुत अधिक महत्व है। यदि उत्तर-कोरिया पर अमरीकी आधिपत्य हो जाता है तो टू मैन के साथ मैत्री रख कर ही माओ उत्तर कोरिया से विद्युत-शक्ति लेने के अपने इच्छारनामों को काम रख सकता है। दूसरे स्टालिन की तरह ही माओ ने भी अभी अच्छी तरह आँखें मसल कर देख लिया है कि पाश्चात्य प्रजातन्त्र पासोन्मुख शक्ति है। वर्तमान परिस्थितियों में माओ उत्तर कोरिया में अमरीका के झण्डे को आगे

यह घोषित करने का बल देता है कि एशिया के एक अत्यन्त महत्वपूर्ण राष्ट्रने अमेरिका का समर्थन नहीं किया है। जो भी साम्यवादियों द्वारा इस निणय का गलत अर्थ लगाये जाने पर हमारी विश्व-व्यवहार-समिति ने टीका की है और नेहरू ने भी दृष्टिकोण को साफ करने की कोशिश की है, पर यह सब निरर्थक है। आवश्यक नैतिक प्रभाव उत्पन्न करने के लिये हमें अपने निष्पत्ति को ही एकदम उलट देना होगा। पश्चिम के सबसे महत्वपूर्ण देश का साथ देकर भारत जगत में शान्ति-स्थापित करने में महान् योगदान कर सकेगा।

अत्यन्त आध्यात्मिक परम्परा के घनी भारत का कर्तव्य तो इस समय यह है कि वह स्टालिन और टू मैन के संघर्ष के असली भूल को खोज निकाले और जगत की वास्तविक शोषक, शोषक और बलात्कारी अत्याचारी दानवीशक्ति का पता लगा कर उसके विनाश में अपनी पूरी ताकत लगा दे। यदि इस आधुनी शक्ति के विस्तार को रोकने में विश्व-युद्ध की जोखिम भी उठानी पड़ी तो भारत को उसमें हिचकना नहीं होगा।

हर सुरत में हमारी सरकार लालचीन की हिमायत कर रही है। उसका विश्वास है कि माओ स्टालिन का चेला नहीं है और वह रूसी ठप्पे का साम्यवादी भी नहीं है। मान भी लिया जाये कि माओ रूस के समान एकदम अन्व समूहवादी न होकर अधिक संतुलित जीवन-व्यवस्था स्थापित करेगा, फिर भी यह तो स्पष्ट ही है कि वह रूसी शक्ति-समूह से अपने को तोड़ेगा नहीं और इस-लिये अपने उद्दाम भौतिकवाद और तानाशाही के कारण वह सभ्यता के लिये खतरा बन कर ही रहेगा। सैद्धान्तिक का राजनीतिक बुनियादी सिद्धांतों में रूस से अपना मतभेद माओ ने कभी भी प्रकट नहीं किया और रूस के प्रभाव को बढ़ाने में वह कभी कुछ भी उठा नहीं रखेगा। वह कोरिया में सच्चा प्रजातन्त्र स्थापित करने में कभी भी योग नहीं देगा और इरचन्द वह अपनी तरह ही कोरिया भी रूस का मित्र बनाये रखने का ही प्रयत्न करेगा।

चीन के इस आत्यन्तिक समर्थन के पीछे भारत के विघाताओं के मन में एक एशिया का भाव भी काम कर रहा है। और नेहरू ने इस भाव को लखनऊ में ‘पैलीफिक रिलेशंस कानफरेन्स’ में व्यक्त भी किया था। हमारे प्रधान मंत्री के मतानुसार एशिया के भिन्न भिन्न देशों में संस्कृति, भाषा, जाति आदि के भेदों के रहते भी एक बुनियादी एकता है, जिसे पाश्चात्य राष्ट्र पूरी तरह नहीं समझ पाते हैं और इसी से समस्त एशिया उनके प्रति संदिग्ध है। पर ऊपर के आवरण के भेदों के अलावा जो मूलभूत एकता है वह तो फिर केवल एशिया की ही नहीं समूचे जगत की है। उस चरम मौलिक आध्यात्मिक एकता के अलावा अन्य एकता के आधार तो केवल रूपात्मक और जगस्थायी हैं, आधार भूत उनमें कुछ भी नहीं है। तब इस सिलसिले में एशियाई एकत्व ? की भावुकता में उलझना केवल अविवेक पूर्ण ही नहीं बल्कि हानिकारक भी होगा।

यह चीज एशिया को जगत से तोड़ने की कल्पना और प्रेरणा को भी उभारने वाली है। ‘‘एशिया से हट जाओ।’’ का नारा ही इसका अगला कदम हो सकता है। पर हम यह भूल जाते (शेष पृष्ठ ४ पर)

## तिल तिल घटते विद्यु के जैसा

तिल तिल घटते विद्यु के जैसा  
यह जीवन बीता जाता है !



मन को मन में सब साध रही  
इच्छाएं उमड़ अबाध रहीं

कंचन जैसा प्रति पल जीवन कौड़ियों मोल जाता है।



कितना रहता है चित्त व्यस्त  
नव चिन्ताओं से नित्य प्रस्त

क्या जीवन भर के घोर परिश्रम का फल कर में आता है।



मन मांग रहा जब शीतल जल,  
नित चुन चुन खाता तप्त अनल

पल नहीं चैन-पल दिवस रैन भीतर बाहर रण चढता है।



अलक्षित किसकी पतली डोर  
खींचती पल पल अपनी ओर

नित्य निरन्तर सिन्धु पार से मुझको कौन बुलाता है।

—नारायणप्रसाद जी ‘विन्दु’

वनी और गम्भीर खामोशी में गुजर गया इस बीच रूस ने प्रस्ताव किया कि कोरिया से अमरीकी फौजें हटा ली जायें और गोलाबारी बन्द हो जाये, जिसका मतलब यह था कि अमरीका का अब तक का सब किया कराया व्यर्थ हो जाये और कोरिया फिर से साम्यवादी हिंसा और दुश्चक्रों का शिकार बन जाये। लाल चीन ने भी इस घृणित प्रस्ताव का समर्थन किया। इससे उत्तर कोरिया की नियत स्पष्ट हो गई थी। इस प्रकार अन्ततः मेकार्थर द्वारा उठाई गई आत्म-समर्पण की पुकार न्याय्य सिद्ध हो गई और बाद की घटनाओं ने इस बात को और भी अधिक स्पष्ट कर दिया। भारत ने इस मामले में दीर्घ दृष्टि से काम नहीं लिया वह एक अतिरिजित आशावादिता और अतिरिक्त विश्वास की गलत फहमी में रहा। भारत का वस्तु-स्थिति का अध्ययन, सर्वथा गलत साबित हुआ।

बढ़ने से रोकने में योग नहीं देगा। भारतीय सरकार ने शायद घटनाओं के सच्चे तर्कों को नजर-न्दाज कर दिया है और पीकिंग की गपोड़ी ललकार को ज्यों का त्यों सही मान लिया है। पर अमरीका पर इन ललकारों का कोई असर नहीं पड़ा है और वह अपना काम बराबर किये जा रहा है। स्वयम् पण्डित नेहरू भी अब तो यह साफ देखने लगे हैं कि चीन गप्पे मार रहा है क्योंकि उन्होंने अभी हालकी ही अपना एक प्रेस-कानफरेन्स में यह कहा है कि विश्व-युद्ध का खतरा अब बहुत कम हो गया है। भारत की जनरल असेम्बली के प्रस्ताव को समर्थन न देना एक भयंकर और दुर्भाग्यपूर्ण भूल है

दुर्भाग्यपूर्ण यह इसलिये है कि उत्तर कोरिया के सम्बन्ध में सही-सही भारतीय दृष्टिकोण को यह सामने आने से रोकता है और साम्यवादियों को

कितना अच्छा होता यदि सज्जन को और उसकी सज्जनता के प्रणाम का निश्चय हम इस बात से कर पाते कि उसे अपने पेट में कितना घी उड़लने को मिलता है, उसके बँक के खाते में कितना रुपया जमा है और उसे तरह तरह के कितने और कैसे सौभाग्य प्राप्त हैं। भगवान तो एक कठोर और प्रामाणिक हिंसाखरने वाले होने ही चाहिए न ? हां, और जो हम नितान्त नंगे हो कर सामने आने वाले दुर्जन के सामने उंगली बठा कर ऐसा कह सकते कि—‘हे दुष्ट ! जो पापी न होता तो ईश्वर तथा धर्म द्वारा शाशित इस जगत में क्या तू ऐसा फटेदाल, भुखा, बदनसीब, दुःखाक्रांत और मनुष्यों द्वारा तिरस्कृत तथा उपेक्षित होता ? निश्चय ही तू दुष्ट है और तेरी यह दुर्दशा इसका प्रमाण है ! ईश्वर का न्याय तो उचित ही है !’ सौभाग्य से मनुष्य की इस बुद्धिमानी से परम प्रज्ञा अधिक उन्नत है, इसी से ऐसा होना अशक्य है। क्यों कि ऐसा जान पड़ता है कि यदि सज्जन के पास आवश्यक सौभाग्य ही और रुपया नहीं है तो उसका कारण तो यह है कि वह हाराम-खोर है और अपने दुष्कर्मों के कारण ही दुख भोग रहा है,—हरामखोर इस जन्म का नहीं पर पूर्व जन्म का, कारण कि अभी तो उसने अपनी मां के गर्भ में अनायास ही यह जीवन का नया पत्रा उलटा है; और वह जो दुर्जन फूला-फला और दुनिया को अपनी खुशियों भरी पगलियों से कुचलता जान पड़ता है। सो तो अपनी सज्जनता के कारण ही, जो भी यह सज्जनता पूर्व जन्म की है—समझे साहब ! कारण यह कि उस समय का यह सन्त अब तो नितान्त पापी के रूप में परिणत हो गया है—पुण्य की दुनिया की उसकी विफलता के कारण ही तो ऐसा न हुआ हो ? बस, सारा खलासा मिल गया, निश्चय हो गया कि सब कुछ उचित ही है। अन्य शरीर में किये हुए पापों के कारण हम दुख भोगते हैं, इस देर में किये पुण्यों के लिये अगली देर में हमें पुरस्कार मिलेगा, और अनन्त काल तक ऐसे ही चलता रहेगा। तब इसमें आश्चर्य ही क्या है कि यह सारी बात तत्त्व-चिन्तकों को निरी माथा-पच्ची लगी और उन्होंने हमें पाप तथा पुण्य दोनों ही छोड़ देने का उपाय सूचित किया और ऐसी विचित्र रीति से शाशित दुनिया में से किसी न किसी प्रकार भाग छूटने में ही उन्होंने परम पुरुषार्थ माना !

यह तो स्पष्ट ही है कि सज्जन के लिए आनन्द भरे स्वर्ग का लालच और दुष्ट के लिये सनातन लाह्य अथवा पाषाण यातनाओं से भरे नरक की धमकी के रूप में जो अर्थ आध्यात्मिक अर्थ भौतिक विधान पुराने जमाने में किया गया था, उसी का रूपान्तर यह दूसरी व्यवस्था है। यह विचार कि परम सत्ता किसी न्यायाधीश, पिता और स्कूल के शिक्षक के रूप में अपने बच्चे बालकों को पुरस्कृत करती है और उद्वेग बालकों को दण्ड देती है, और यह विचार कि विश्व का नियम दण्ड पुरस्कार का है, दोनों विचार एक दूसरे के संबन्धी हैं। मनुष्य स्वयम् अधिकधिक ईश्वर के समान होने का विचार छोड़ कर उलटे सदा ही ईश्वर को अपने समान बनाने की इच्छा रखता है, और ये सारे विचार तो हमारे भीतर के अज्ञान, जंगलीपन और पशुत्व के प्रतिबिम्ब हैं,—जिन्हें हम अभी तक बदल या दूर नहीं कर सके हैं। यदि हम यह न जानते होत कि अपने भूतकाल के कचरे को महान सन्तों के गम्भीर चिन्तन में मिला देने से मनुष्य वाज नहीं आता है, तो हमें जरूर ही आश्चर्य होता कि बौद्ध और हिन्दू धर्म जैसे गहरे तत्वज्ञान में ऐसी बचकानी कल्पनाएँ कहाँ से घुस आई हैं।

ये मन्तव्य इतने उत्कट हैं कि मानव जाति की शिक्षा में इनका उपयोग अवश्य होगा, इसमें तो जरा भी सन्देह नहीं है। शायद यह भी सच हो कि

गतां का शेषांश

## पुनर्जन्म

श्री अरविन्द

ईश्वर बालक के साथ उसके अज्ञान के अनुसार ही वर्तन करता है और पार्थिव वेद के मरण के बाद उसकी स्वर्ग नरकात्मक भङ्गीली कल्पनाओं को वह चालू रहने देता है। कदाचित् दण्ड और पुरस्कार के क्षेत्रों के रूप में मरणोत्तर जीवन और पुनर्जन्म दोनों ही के ख्याल शायद आवश्यक होंगे, क्योंकि हमारे अर्थ मनोमय पशुत्व को वह अनुकूल पड़ता है। परन्तु असुख अवस्था के बाद यह विचार प्रभाव कारक नहीं रहता है। मनुष्य स्वर्ग और नरक को मानते हैं, फिर भी आनन्दपूर्वक पाप किये जाते हैं, और अन्त में किसी पादरी अथवा धर्म गुरु के निकट किये हुए प्रायश्चित्त द्वारा अथवा मृत्यु शैया पर किए हुए पश्चाताप द्वारा अथवा गंसास्नान द्वारा अथवा काशी में जाकर मरण प्राप्त करने द्वारा उससे छुटकारा पाते हैं, अपने अज्ञान में से छूटने के ही ये अज्ञान भरे उपाय हैं। और आखिर जब मनुष्य प्रौढ़ होता है तब वह इस सारे बचकाने खेल को तिरस्कार पूर्वक दूर ठेल देता है। दण्ड और पुरस्कार वाला पुनर्जन्म का सिद्धान्त चाहे जितना ही आकर्षक क्यों न हो, वह निकम्मा है और भली बात है कि निकम्मा है। कारण यह है कि ईश्वर की ओर ऊर्ध्वगमन करने वाला सामर्थ्यवान् मानव पुरस्कार से लोभ से सद्गुणी बने ? और भयभीत होकर पाप न करे यह तो असत्य है। किन्ती स्वार्थी नपुंसक अथवा ईश्वर के साथ व्यापार करनेवाले से तो बलवान् पापाचारी भला; उसमें अधिक दिव्यता है, जन्मे चढ़ने का अधिक सामर्थ्य है; गीता ने कहा है कि ‘कृपणाः फलहेतवः।’ और इस विराट और महान् जगत की व्यवस्था ऐसे धुंध और अल्प हेतुओं से होती है, यही एक अकरुण-नीय बात है। क्या इन सिद्धान्तों में बुद्धिमत्ता है, तो यह बुद्धिमत्ता बचकानी और निरर्थक है ? नीतिमत्ता है ? तो यह नीतिमत्ता लालच और धूल जैसी है।

पुनर्जन्मवाद का सच्चा आधार तो जीव की उत्कान्ति है अथवा तो अन्न तत्व के पेट में से उसका उत्प्लुल्लन और उसकी कामिक स्वत्व-प्राप्ति है। बौद्धवाद के कर्म और उससे छुटकारा पाने के सिद्धान्त में यह सत्य छुपा हुआ था, परन्तु बौद्धवाद इसको प्रकाश में न ला सका; हिन्दू-धर्म उसे पहले जानता था, पर बादको उसे व्यक्त करने में वह अपनी सच्ची समतुला को खो बैठा। अब इस प्राचीन सत्यको हम नहीं भाषा में फिरसे कह सकते हैं और कुछ सम्प्रदायों ने तो ऐसा किया ही है। और यदि यह कामिक उत्प्लुल्लन सच्चा हो तो फिर पुनर्जन्मवाद एक बुद्धिविषयक आवश्यकता और तार्किक दृष्टि से अनिवार्य आनुसंगिक सिद्धान्त बन जाता है पर इस उत्कान्ति का हेतु क्या ? नाप तौल के प्रमाण से भौतिक बदला प्राप्त करने की आशा किया गया रुढ़ी-स्वीकृत अथवा सकाम पुण्य और सदाचार के क्षुद्र सिक्के का अचूक हिसाब नहीं, किसी दिव्य ज्ञान, शक्ति, प्रेम और शुद्धता की सतत वृद्धि ही उसका हेतु हो सकती है। ये वस्तुएं ही खरा सत्कर्म हैं और ये सत्कर्म आप ही पुरस्कार हैं। प्रेम के कार्य का एक मात्र सच्चा पुरस्कार यही है कि सतत प्रेम के आनन्द की प्रदण-क्षमता में वृद्धि करते जाना और आखिर आत्मा के सर्वग्राही आश्लेष और विरोध प्रलाप के हर्षोन्माद में लीन हो जाना। सच्चे ज्ञान के कार्य का एक मात्र पुरस्कार यही है की हम निःसीम प्रकाश में सदा आगे बढ़ते चले जाय, सच्ची शक्ति के कार्य का एक मात्र पुरस्कार यही है की हम

दिव्य शक्ति को अपने अन्दर अधिक से अधिक बसाये। और शुद्धता के कार्यका पुरस्कार यह है कि अहंकार में से अधिक से अधिक छुटकारा पाकर उस परम पवित्र विशालता में प्रवेश कर जाय जहां सारी वस्तुओं का दिव्य समत्व में रूपान्तर और समरसत्व हो जाता है। इसके अतिरिक्त और किसी भी प्रकार के बदले की इच्छा करना तो स्वयम् मूर्खता में जकड़े जाना है और बच्चे बालक के अज्ञान जैसा ही है; और इन सारी वस्तुओं को बदले के रूप में मानना भी एक अपरिपक्वता और अप्रयुक्तता है।

तब दुःख और सुख, दुर्भाग्य और समृद्धि क्या चीजें हैं ? ये सब तो अपनी शिक्षा में जीवात्मा को मिलनेवाले अनुभव, सहायताएं, अवलम्बन, साधन, साधनाएं, परीक्षाएं और कसौटियां हैं, और समृद्धि तो कई बार दुःख से भी बड़ी कसौटी होती है। सच पूछिये तो आपत्ति और दुःख को तो कई बार पाप की सजा के बजाय पुण्य का पुरस्कार मानना चाहिये, कारण कि यह तो जीवात्मा को सबसे अधिक सहायक होता है और स्व-प्राकृत्य के लिये भ्रम करनेवाले लोगों को पवित्र करनेवाला होता है। उसे किसी न्यायाधीश के कठोर न्याय के रूप में अथवा किसी कोष से भरे हुए शासन-कार के कोप के रूप में अथवा तो अनिष्ट के कारण पर अनिष्ट के परिणाम के यात्रिक प्रत्याघात के रूप में मानना भी ईश्वर के जीव के साथ के व्यवहार को और उसकी उत्कान्ति के नियम को एकदम उथली दृष्टि से देखने के समान है। और दुनिया की समृद्धि, सम्पत्ति, संतति, वैशेष ही कला, सौन्दर्य और शक्ति के बाल्य उपयोग के बारे में क्या मानना होगा। यदि जीवात्मा को किसी भी प्रकार की हानि पहुंचाये बिना यह सब प्राप्त हो सकता है और अपने पार्थिव अस्तित्व में हो रहे भगवान के आनन्द और अनुग्रह के आविर्भाव के रूप में ही मात्र यह सब भोगा जाय, तो यह अच्छा ही है। परन्तु पहले तो यह सब हमें औरों के लिये अथवा तो सर्व के लिये प्राप्त करना चाहिये। और अपने लिये तो विश्व-व्यवस्था के एक अंग के रूप में ही अथवा तो पूर्णता को अधिक निकट लाने के एक साधन के रूप में ही प्राप्त करना चाहिये।

जीवात्मा की स्वयम् को तो अपने अमृतत्व के प्रमाण की भी आवश्यकता नहीं। क्योंकि एक ऐसा समय आता है कि जब वह सम्प्रज्ञ रूप से अमर होता है और अपने आनन्द और निर्विकार सत्व के प्रति सम्प्रज्ञ बनता है। एक बार यह साक्षात्कार हो जाने पर फिर स्वयं प्रकाश और सनातन सत्य के आसपास खड़े किये गये अपने अज्ञान की अर्थ हीन बकवास के समान, जीवात्मा के अमृतत्व के पत्र और विपक्ष के सारे बौद्धिक संशय दूर हो जाते हैं। ‘ततो न विचिन्तितते।’ अमृतत्व की यही खरी और सक्रिय मान्यता है, जो कि हमारे लिये एक बौद्धिक हठ से भरा मन्तव्य नहीं पर जिससे सबूत या दलील को रंच भी अवकाश नहीं ऐसा और हमारे स्वासोच्छ्वास की नितान्त पार्थिव जितना ही निश्चित तथ्य बन जाता है। और एक ऐसा समय भी आता है कि जब जीवात्मा अपनी अमृत और और विकारमय क्रिया में अपने आपको रहते हुए देख सकता है, जब ऐसा होता है तब आज की व्यवस्था को गढ़ने-वाले गत युगोंका मान भी उसे होता है, अविच्छिन्न

भूतकाल में वर्तमान कैसे रचा गया, यह वह देख सकता है; आज के अंगों को गढ़नेवाली विगत जीव-इशारों, वातावरण और प्रकृति के विविध प्रकार उसे याद आते हैं और अविच्छिन्न भावी में विकास द्वारा वह कहाँ जा रहा है यह भी वह जानता है। पुनर्जन्म की यही खरी और सक्रिय मान्यता है और यही संख्यात्मक बुद्धि का खेल पुरा होता है; जीवात्मा की दृष्टि और जीवात्मा की रसृति ही सर्वोत्तम है। अवश्य ही पुनर्जन्म के नियमों का और विकास की संरचना का प्रश्न तो बाकी रहता है और उत्तम बुद्धि और उसकी खोज-खालास और जांच-पड़ताल के खेल को कुछ अवकाश मिलता है। और यहां हम ज्यों ज्यों अधिक विचार करते हैं त्यों त्यों पुनर्जन्म की सामान्य, सरल और सीधी-सादी समझ अविच्छिन्न-अधिक संकासपद लगती है। यहां, अवश्य ही, कोई बहुत बड़े अलम्बन तथा भारतीय की शक्यताओं में से बड़ी कठिनाई से, बड़े अटपटे संवाह द्वारा विकसित नियम तो हैं ही। पर यह प्रश्न तो लम्बी और विफल विचारणा मांग लेता है; क्यों कि उसका नियम बहुत सुदृढ है, ‘अणुर्हो धर्मः।’

## स्वाति-कण

कीचड़ की कोठी में जब तक अनाज रखा जाता है तब तक वह ठीक ठीक काम देती है। पर उसमें पानी भरा नहीं कि वह तुरंत चूने लगती है। हमारी देह का भी ठीक ऐसा ही है। जब तक उसमें मानवी-भाव भरे हुए हैं तब तक आराम है। जब उसे देवी-भाव से अलंकृत करने की उमंग उठती है तब पीड़ा होती है। कोठी उस भाव का पानी नहीं पचा सकती और चूती है।

ब्रह्मगिन के अनेक पुत्र देकर इन कीचड़ कोठियों का चूना बंद करने का भगीरथ उद्योग श्री अरविन्द कर रहे हैं।

जब श्रीपावली आये तब फुलफुड़े ने खेत उससे पहले तो तुने मुझे मेरे आंतर-प्रवेश में कशिकाओं से खेला हुआ बना दिया।

होली आये तब मुझे काष्ठ जलाकर आनन्द कल उभरे पहले तो तुने मेरी वासनाओं के कुंड जलाकर उभरे अस्तुताम होले जला दी।

अब जन्माष्टमी आये उससे पहले मेरे अपने मन-प्राण तुमसे मिल जाय और मैं तुममें और तु सुभक्तमें प्रकट हो ऐसा कर।

मुझे, पता लग कि गंग देव में एक टेकरी है। भीतर अल्पव्य रत्न हैं।

मुझे विचार आया कि ला उसे खोदें।

पर यह काले परतार की है। मन-प्राण के कुदाल काम में लगाता हूँ तो कुदाल दूद जाते हैं। परतार नहीं दूते हैं।

मैंने सोचा : मुझे तो रत्न चाहिये। क्या करूँ ? कौनसा बल प्रयोग करूँ ?

और मुझे अचरुणा हुई कि अकल्पित हृदयगिन के एक केंद्रित ओंघ से उसकी पीठ दूद जायगी।

मैंने ऐसा किया। उसकी पीठ दूद गई है। उससे अमृतव्य रत्न निकल आये हैं। उसने मेरा आंचल भर दिया है।

श्री अरविन्द के आध्यात्मिक अनुभवों को बुद्धि से समझना है ?

तो श्री अरविन्दकृत पुस्तकें पढ़ो।

श्री अरविन्द के आध्यात्मिक अनुभवों की सत्ता का परिचय प्राप्त करना है ?

तो श्री अरविन्द के दर्शनार्थ जाओ।

श्री अरविन्द के अनुग्रह का सतत अनुभव करने को गहरी लौ है ?

तो वह लौ जो कुछ कराये उसे निःशंक होकर करो।

—श्री गिरधरलाल जी

बालको, यह तो तुम जानते हो कि 'बनाने और तोड़ने' के क्या अर्थ हैं।

एक सैनिक हाथ में शस्त्र लेकर तोड़ने अर्थात् किसी का नाश करने जाता है।

एक कारीगर नयासे बनाता है, नीचे खोदता है और फिर मनुष्यों के परिश्रमी हाथ किसान के लिये झोपड़ा या राजा के लिये महल खड़ा कर देते हैं।

तोड़ने से बनाना अच्छा है पर कभी तोड़ना भी आवश्यक हो जाता है।

बच्चों, तुम्हारा तो बापू और हाथ खूब बलिष्ठ हैं, क्या तुम केवल निरामा हो जाओगे? कभी तोड़ोगे नहीं? और और कभी ऐसा किया तो किसीको तोड़ोगे, किसका नाश करोगे?

दक्षिण भारत के हिन्दुओं की एक प्राचीन कथा है।

एक नवजात शिशु एक बार वृक्षों के एक झुंड़ में पड़ा पाया गया। तुम यह सोच सकते हो कि वह वहाँ पड़ा पड़ा मर गया होगा, क्योंकि उसकी माँ उसे वहाँ छोड़ गई थी और उसको वापिस ले जाने का उसका कोई विचार नहीं था। जानते हो क्या हुआ? जिस वृक्ष के नीचे वह पड़ा था, वह द्यूपैइल नाम का एक विशेष प्रकार का वृक्ष था। उसके सुन्दर फूलों से मधु के सामान मीठी बुँदें टप टप उसके मुँह में गिरती रहीं और इस प्रकार उसका पालन होता रहा। अंत में एक स्त्री ने उसे देखा—वह पास के शिवमंदिर में पूजा करने के निमित्त आई थी। उसका हृदय बच्चे को देखकर द्रवित हो उठा। उसे गोद में लेकर वह घर आ गई। क्योंकि उसके अपना कोई बाल-बच्चा नहीं था, उसके पति ने प्रसन्न हृदय से बच्चे को स्वागत किया।

दोनों उस कुंज में पड़े पाये गये अज्ञातकुल-शैल बालक का पालन पोषण करने लगे। प्रारंभ से ही उनके पक्षीय उन्नत व्यवहार करने लगे थे कि न जाने किस जाति के बच्चे को ये लोग उठा लाये हैं। इस उर से कि उनके पक्षीय स्वभाव की खातिर उनसे नाराज न हो जाय उन्होंने उसे एक पालतू में डाल दिया और पालने को मुडसाल की छत से लटका दिया। वहाँ परिचा जाति का एक कुटुम्ब रहता था। बच्चे कि रक्षा का भार उसको सौंप दिया गया।

कुछ वर्ष बाद लड़का बड़ा हुआ। बापु के साथ साथ उसकी मानसिक शक्तियों की भी वृद्धि हुई। अब उसने अपने पालनकर्ताओं से विदा ली और अकेला यात्रा के लिये निकल पड़ा। कुछ समय तक चल चुकने के बाद वह एक ताड़ के वृक्ष के नीचे सुखाने के लिये लेट गया। पेड़ ने उसकी धूप से रक्षा की। ऐसा प्रतीत हुआ मानों वह पेड़ भी उसे उस स्त्री के सजान ही प्यार करता था जो उसे वृक्षों के झुंड़ में से उठा लाई थी। यह लगता तो असम्भव है कि ताड़ का पेड़ जिसका तना इतना लंबा होता है किसी को अपने पत्तों से छारा दिन छाया दे सके, पर कहानी यही कहती है कि सारा समय उसकी छाया निश्चल रही और और जब तक वह लड़का सोता रहा उसे टंडक पहुँचाती रही।

यह सब क्यों और कैसे हुआ?

जन्म से ही बच्चे की इस सुरक्षा का क्या कारण था? और ताड़ के पेड़ ने ही धूप से उसका बचाव क्यों किया? क्योंकि उसका जीवन मुख्यतः था। उस बच्चे ने एक दिन तिरुवल्लुवर नामक प्रसिद्ध तामिल कवि-कुरल की बारह कविताओं का रचयिता-बनना था।

श्री माँ की कहानियाँ

## बनाना और तोड़ना

[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 माँ]

उन वस्तुओं और उन व्यक्तियों की, जो संसार के लिये कुछ संदेश लाते हैं, रक्षा होनी ही चाहिये।

हमको बलिष्ठ बाहु पाकर प्रसन्न होना चाहिये क्योंकि इनकी शक्ति से हम रोग और मृत्यु से उन सबको रक्षा कर सकते हैं जो सत्य, शिव और सुन्दर हैं।

इनकी रक्षा के लिये ही हमें कभी कभी लड़ना तथा नाश करना चाहिये।

तिरुवल्लुवर लोगों को अपने अमृतवचनों का आस्वादन ही नहीं कराते थे वरन् वे लड़ना और मारना भी जानते थे। उन्होंने कावेरी पकम गाँव के दैत्य को मारा था।

कावेरीपकम में एक किसान रहता था। उसके पास एक हजार पशु और गेहूँ के कई विस्तृत खेत थे। पर इनके आस-पास एक दैत्य का बड़ा डर रहता था। खड़ी फसल को वह जड़ समेत उखाड़ देता; पशुओं और मनुष्यों की हत्या कर देता। कावेरीपकम से निवासियों के हृदय इससे बहुत बिचुव हो उठे थे।

उस श्रोत किसान ने घोषणा की—“जो वीर हमें इस दैत्य के अत्याचार से मुक्त कर देगा उसे मैं एक मकान, खेत तथा बहुत सा धन दूँगा।”

बहुत समय तक कोई वीर आगे नहीं बढ़ा। किसान तब पर्वत पर रहनेवाले मुनियों के पास गया और राक्षस के मारने का पता पूछा।

पर्वतवासी मुनि बोले—“तिरुवल्लुवर के पास जाओ।”

इस प्रकार वह किसान तिरुवल्लुवर के पास आया और उनसे सहायता के लिये प्रार्थना की। उन्होंने कुछ रास अपनी हथेली पर ली और उस पर पाँच पवित्र अक्षर लिखे। फिर मंत्र पढ़ कर वह रास लपट हवा में फेंक दी। उन अक्षरों और मंत्रों का उस दैत्य पर कुछ ऐसा प्रभाव पड़ा कि वह मर गया। कावेरीपकम के लोग इससे बहुत प्रसन्न हुए।

कुछ वर्ष पीछे की बात है। एक बार तिरुवल्लुवर मद्रुरी शहर में गये। बहुत से लोग उनकी सुन्दर कविता को सुनने के लिये एकत्र हुए। वृक्षों के कुंज में पाये गये बच्चे द्वारा रचित पदों को सुनकर वे सुन्न हो गये—

“गला बनने से बढ़कर और कोई वस्तु इस संसार में मिलनी अत्यन्त कठिन है।”

वहाँ पाया ही लिखे कमलोंवाले एक तालाब के किनारे बँच पर विद्वान कवियों की एक टीली बँठी थी। ये लोग एक नीच जातिवाले कवि को बँच पर अपने साथ स्थान नहीं देना चाहते थे। वे प्रश्न पर प्रश्न कर उन्हें भ्रम में डाल उनकी मूल पकड़ने की कोशिश कर रहे थे। अन्त में उन्होंने तिरुवल्लुवर से कहा—“ओ परिया, अपनी कविता की पुस्तक को तु इस बँच पर रख दे। यदि यह सचमुच ही सुन्दर साहित्यिक कृति हुई तो यह बँच 'कुरल' के प्रतिरिक्त और किसी को अपने ऊपर स्थान नहीं देगी।”

तिरुवल्लुवर ने अपनी पुस्तक पानी के समीप-वाली उस बँच पर रख दी। कहानी आगे कहती है कि पुस्तक का उस पर रखा जाना था कि वह बँच इतनी छोटी हो गई कि उस पर केवल पुस्तक को ही स्थान मिल सका और मद्रुरा के वे अभिमानी और ईर्ष्या कवि दूसरी ओर तालाब के कल में गिर पड़े। हाँ, वे उनचास जलनखोर तालाब में कमलों के मध्य में जा पड़े। लज्जित-मुख, भीगे शरीर लिये वे बाहर निकले। उस दिन से तामिलभाषाभाषी 'कुरल' से बड़ा प्रेम करने लगे हैं।

बच्चों, कावेरीपकम के राक्षस का मारा जाना क्या तुम्हें अच्छा नहीं लगा? मद्रुरा के वे उनचास शरारती कवि जो पानी में गिर पड़े थे क्या इनसे तुमको दुःख हुआ है?

इस संसार में भली वस्तुएँ भी हैं और बुरी भी। हमें भली से तो प्रेम करना चाहिये, उनकी रक्षा करनी चाहिये और बुरी से लड़ना तथा नाश करना चाहिये।

इस भले कवि की तरह सभी बुद्धिमान लोग ऐसा करना जानते हैं और कर भी सकते हैं। जितने अधिक बुद्धिमान वे होंगे उतना ही इस कार्य को अच्छी तरह कर सकेंगे। छोटे बच्चे, जिनकी बुद्धि अभी उतनी विकसित हुई है और जो उतना बल भी नहीं रखते, उनकी नकल करके अपने साहस का प्रयोग कर सकते हैं।

तिरुवल्लुवर की बहन आवे ने अपने भाई की इसी प्रकार की नकल की थी।

एक दिन वह उराइयूर गाँव को एक छोटी गली में जमीन पर बँठी थी। वहाँ से तीन व्यक्ति धूमते हुए निकले। एक राजा था और दो कवि जब राजा आया तो उसने एक चुटुना टेक उसके प्रति अपना सम्मान प्रदर्शित किया। अब कवि सुनरा। इसके सम्मानार्थ उसने अपना दूसरी चुटुना सुनराया। पर जब दूसरा कवि उसके समीप पहुँचा तो उसने अपनी दोनों दागों फेलाकर रास्ता ही रोक लिया।

उसके वताव का यह ढंग अनुचित सा तो लगा। पर आवे ने अपने उत्तरदायित्व को सली भाँति समझती थी। वास्तव में दूसरा कवि एक डोगी मनुष्य था। उसमें प्रतिभा तो कुछ थी नहीं, वह कीरा प्रदर्शन ही करता था।

कवि को इससे बड़ी खोज हुई और उसने आवे से उसके इस बर्ताव का कारण पूछा।

“एक ऐसे पद की रचना करो जिसमें 'मन' शब्द तीन बार आवे”,—आवे ने उत्तर दिया।

यह देख कर कि वहाँ बहुत से लोग इकट्ठे हो गये हैं, कवि ने अपनी विद्वता दिखाने का अच्छा अवसर पाया। उसने बहुतेरा प्रयत्न किया पर दो बार से अधिक वह किसी प्रकार भी उस शब्द को अपनी कविता में न ला सका।

आवे ने व्यंग्य किया—“उस तीसरे शब्द का क्या हुआ जिसने तुम्हें यहाँ रोक दिया और जिसे तुम्हारी कविता में भी स्थान नहीं मिला?” इस प्रकार उसने उस डोगी को लज्जित किया।

क्या तुम यह सोचते हो कि आवे ने अपने अशिष्ट व्यवहार में प्रसन्नता अनुभव की थी? नहीं, तनिक भी नहीं। पर डोग उसको सम्मान योग्य प्रतीत नहीं हुआ। वह इस बात की विवेचना कर सकती थी कि किसका आदर होना चाहिये और किसका नहीं। वह कहती थी—“अष्ट पुरुष, उस इस की तरह जो सदा खिले-कमल्युक्त फूल की ही ओर जाता है, सदा भली वस्तु की ओर मुकता है। पर दुष्ट प्रकृति लोग सदा बुराई की ही खोज करते हैं—जैसे गिर दुर्गंध द्वारा आकर्षित होकर सड़े गले जानवरों को जा पकड़ता है।”

संसार के सब देशों के बालकों, वे कौन सी बुरी वस्तुएँ हैं जिनके विरुद्ध तुम्हें लड़ाई करनी सीखनी चाहिये? किन वस्तुओं का तुम्हें नाश करना चाहिये? किन वस्तुओं पर तुम्हें अधिकार स्थापित कर लेना चाहिए? उन सब वस्तुओं पर जो मनुष्य के जीवन या उसकी उन्नति के लिये हानिकारक हैं, जो उसे अव्यगति या दुःख की ओर ले जाती हैं।

वेगवती नदियों के लंपर पुल और बाढ़ को रोकने के लिए बांध बनाकर मनुष्य को पानी के दुर्गम वेग को अर्धीन करना चाहिये।

उसे ऐसे सज्जत जहाज बनाने चाहिये जो हवा और लहरों की प्रचंडता का सामना कर सके।

दलदलवाली भूमि के घातक कीचड़-पानी को निकालना या सुखा देना चाहिये और इस प्रकार उसकी शील में जो ज्वाररूपी दैत्य रहता है उसका नाश कर देना चाहिये।

जंगली जानवरों से, हर स्थान पर या जहाँ उनका अधिक डर हो, लड़ाई ठान कर उनका नाश कर देना चाहिये।

ऐसे होशियार डाक्टर पैदा होने चाहिये जो सब जगह से दुःख-दर्द और बीमारी को भगा दें।

मनुष्य को भूख के सबसे बड़े कारण गरीबी को जीतने का प्रयत्न करना चाहिये। यह भूख ही उन माताओं को रुलाती है जिनके बच्चों को रोटी तक नसीब नहीं होती।

सबके जीवन को दुःखमय बनानेवाली दुष्टता ईर्ष्या और अन्धधर्म का उसे नाश करना चाहिये।

इसके विपरीत वे कौन सी वस्तुएँ हैं जिनके साथ मनुष्य को प्रेम करना चाहिये, जिनकी रक्षा की जानी चाहिये?

इस संसार में मानेवाले प्रत्येक बच्चे के अमृत्यु जीवन की रक्षा होनी चाहिये।

उसे लाभकारी कृत्यों की रक्षा करनी चाहिये। ऐसे फूल और पौधे लगाने चाहिये जो उसे आहार और आनन्द प्रदान करते हैं।

उसको ऐसे मकान बनाने चाहिये जो सज्जत, स्वास्थ्यप्रद और खुले हों।

पवित्र देवाल्यों, मूर्तियों, चित्रों, बर्तनों, कसौदों के कामों, सुमधुर गीतों और ललित कविताओं की बड़ी सावधानी से रक्षा की जानी चाहिये। संक्षेप में उन सब चीजों की रक्षा की जानी चाहिये जो सुन्दर होने के कारण मनुष्य के आनन्द की वृद्धि करती हैं।

भारतवर्ष और दूसरे देशों के बच्चों, सबसे बड़ी बात तो यह है कि मनुष्य को उन हृदयों की रक्षा करनी चाहिये जो प्रेम करते हैं, उस बुद्धि की रक्षा करनी चाहिये जो सत्य चिंतन कर सकती है, उन हार्थों की रक्षा करनी चाहिये जो सच्चे और न्याययुक्त काम करते हैं।

अनु० श्री लीलावती जी  
“अदिति” के सौजन्य से



# हमारा युग

## —आरोह—अवरोह—

महाभारत का काल भी सम्यता का आरोह काल था। बुद्धि कौशल का तो हमें चरम विकास दृष्टिगत हो रहा था। घटनाओं के आवर्त से उत्पन्न मानव-चेतना एक सर्वांगीण अभ्युदय के व्यापक भाव से अपने को ओत-प्रोत पाती थी, परन्तु चरम अभ्युदय के इसी सुनहले काल में मानव को स्वभावगत उद्वेग प्रवृत्तियाँ सभी नियन्त्रणों को तोड़ विरोध दर्शन के द्विजे आकुल सो दीखती थीं। युग-विधान को रजित करने वाला यह विरोधाभास पार्थिव-चेतना के र्मगत देवाधुरा विरोध का ही तत्कालीन रूप था। युधिष्ठिर और दुर्योधन के बीच का द्रोह और तज्जन्य महाभारत की सृष्टि इसी अन्तर्गत भाव का बाहरी प्रतिफलन था। महाभारत के बाद जन समाज अन्वकार प्रस्त हो गया, सम्यता सो गयी। कुरुक्षेत्र के विस्तृत स्थल पर फली मरण शान्ति में सम्यता के इस दयनीय अवरोह को पितामह भीष्म की शान्त अचंचल आंखें देख रही थीं। परन्तु यह अवरोह भी अत्यावश्यक था। केवल आरोह उत्कर्ष है, सामंजस्य नहीं। और सामंजस्य के लिये अवरोह भी आवश्यकता थी। उबलता महाभारत तो अब शान्त था। शत्रु भ्रमकार की कटु स्मृति भी अब क्षीण पड़ रही थी। बवण्डर के बाद पूर्ण शान्ति थी। और इसी शान्ति में अंगड़ाई लेती मानवता ने अपने निर्बल-हाथों में गीता देखी। कुरुक्षेत्र की स्मृति ने उसे 'कालोस्मि लोकक्षय कृत्प्र-वृद्धां' के स्वर संकेत की याद दिलाई। शत्रुओं के विपुल भ्रमकार में, युद्ध के व्यस्त क्षणों में जो स्वर अबोध गम्य से ये आज मरण शान्ति की इस क्रिया होन घड़ी में और कुरुक्षेत्र पर फैले अस्थि-अवशेषों के बीच कितने स्पष्ट, कितने निश्चित देख पड़ रहे थे। विनाश के आकुल क्षणों ने गीता का जन्म दिया था और यही गीता विवर्तन-पथ पर बढ़ते पार्थिव-जीवन की नई व्यवस्था का भागवत प्रतीक थी। दारी मानवता इसे समझने का प्रयत्न कर रही थी। समझने की इस प्रक्रिया में उसे आरोह का नहीं, श्मशान-शान्ति ही च हिण। प्रत्यावर्तन और निष्क्रियता का यह काल मानव चेतना के नये अभियान के पहले मौन उ-क्रम का काल था। यह अवरोह भी कितना महत्व पूर्ण था।

आरोह और अवरोह की द्विविध प्रकृतियों के द्वारा ही विवर्तन का मार्ग प्रशस्त होता रहा है। अवरोह विकासोन्मुख प्रेरणा का स्थायी रूप सा है, इसका मतलब क्रिया हीनता नहीं, स्थिरता और संचय है।

### —हमारा युग : आणविक विस्फोट—

इसीप्रकार हमारा युग भी एक उद्दाम क्रियाशीलता के बहुविध प्रसार का युग है। मानव-इतिहास का यह पष्ठ अत्यधिक घटना-संकुल और आवेग पूर्ण है। बीसवीं सदी का प्रारम्भ ही प्रवृत्ति-उद्दामता की चढ़ती सरगर्मी से हुआ। कहा जाता है मानव मस्तिष्क का इतना व्यापक, इतना सज्जित विकास और कभी नहीं देखा गया। मानव व्यक्तित्व की सीमाएँ एक एक कर टूटती सी गयीं। काल और दूरी जीत लिए गये। परम्परा गत विचार और धारणाएँ भी बहुत अंशों में निस्सार प्रमाणित हुईं। नये विचार, नयी दिशाएँ, जीवन और जगत् के प्रति अत्यन्त ही नवीन दृष्टिकोण हमारे युग को विशेषताएँ हैं। विश्व-गत रहस्यों के प्रति हमारे वैज्ञानिक अभियान ने हमें नए तथ्य दिये, हमारी चेतना को नयी खुशियाँ मिलीं, हमारे हाथों को नया बल मिला। और इस नवीन सरगर्मी के उबलते काल में मानस क्षेत्र ही हमारा प्रधान क्रिया स्थल बन गया। मस्तिष्क का विकास ही हमारा एकमात्र कार्यक्रम देखने लगा। विवेक में ऊपर बुद्धि की इस विजय ने हमारे हृदय को कुत्सित सा कर दिया है। मानव स्वभाव की मौलिक प्रवृत्तियों को नया बल मिला, उनको उपद्रव भी नए और अधिक पैसासिक रूप से शुरू हुआ। मस्तिष्क ज्यों ज्यों हमारा अग्नि मानवी हो चला, व्यक्तित्व त्यों त्यों पार्थिविकता रजित देखने लगा। हमारा मन तो विज्ञान अभिभूत

## गेटे और शेक्सपीयर, होमर व्यास और वाल्मिकी

( एक पत्र )

हां गेटे शेक्सपीयर से बहुत गहरा जाता है; अंग्रेज कवि कि तुलना में उसका बुद्धि-शक्ति अतुलनीय रूप से महत्तर थी। जीवन और विचार की जिन समस्याओं को गेटे ने स्पर्श किया था, शेक्सपीयर उन तक पहुँचने के साधनों से ही वंचित था। लेकिन कवि वह निश्चय ही शेक्सपीयर से बड़ा नहीं था; न मैं यहाँ मानने को अपने को बहुत तैयार पाता हूँ कि वह शेक्सपीयर की बराबरी भी कर सकता था। एक उच्च काव्य प्रतिभा के जोर से वह लिखता था, लेकिन उसकी शैली और गति कहीं थी शेक्सपीयर की काव्य-शक्ति, उसके जादू, और सुदम-गम्भीर छन्दोलय के निकट नहीं पहुँच पाती थी। शेक्सपीयर एक उत्कृष्ट कौटि का कवि था, और कहा जा सकता था कि वह और कुछ भी नहीं था- गेटे उससे कहीं बहुत बड़ा आत्मी और बड़ा मांस्तक था। लेकिन कवि होना उसके लिये एक ऐच्छक चुनाव था; उसके भीतर जो अनेक उच्च और प्रकाशमान सम्भावनाएँ थीं उन्हीं में एक कविता भी थी और उसे भाँ उसने चुना था; कवि होना उसकी सत्ता की मौलिक जरूरत नहीं थी। और चीजों की तरह वह कविता भी बड़े कौशलपूर्वक, भाषा की एक अन्तः-

प्रेरित सूक्ष्मता और सचोट प्रतिभा के साथ लिखा करता था। पर वह मात्र उसकी सामग्रो क प्रतिभा का एक अंग था, उसकी सप्रमता वह नहीं थी। उसमें एक परिपूर्ण, एक अति धनिष्ठ प्रेरणाजनित उद्वाटक अनिवार्यता के स्पर्श का अभाव था; बहुत विरल, परम कौटि के कवियों में ही यह शक्ति विपुल रूप से पाई जाती है, अन्य लोगों में वह प्रासंगिक झलकों और उद्बलनों के रूप में कभी-कभी ही प्रकट होती है।

जब मैंने यह कहा कि होमर और शेक्सपीयर से बड़े कवि नहीं हैं, तब ऐसे लक्ष्य में उन की लाक्षणिक शक्ति और सौन्दर्य था-उनके कृतित्व के ससुचे क्षेत्र की दृष्टि में रख कर मैंने वह बत नहीं कहा था; इस दृष्टि से उनकी श्रेणी में उनसे महा-नर कवि मौजूद हैं। उस दृष्टि से ईलियड की अपेक्षा महाभारत और आडिसी की अपेक्षा रामायण कहीं बहुत महत्तर काव्य-कृतियाँ हैं; इन दोनों ही महाकाव्यों ने शेक्सपीयर की समुची नाट्य-सृष्टि से अधिक व्यापक क्षेत्र को अपनी शक्ति और उपलब्धि से परिव्यस किया है। दोनों ही का आयोजन एक निखिलव्यापी विराटता के आधार पर हुआ है और दोनों ही समुचे मानव-जीवन को (महाभारत तो समग्र मानव-विचार को भी) अपनी इसता में समा लेते हैं और ऐसी वस्तुओं के स्पर्श करते हैं, जिनकी थी यूनानी और ऐलिजावेथन कवि

हो गया और हमारा वाह्य राजनीति-प्रस्त। राजनैतिक खींचा तानी और वैज्ञानिक अनुसंधान आज के मानव-जीवन का पूंजी है—उसका मूल-सुत्र। विरोध, अन्तरव्यस्तता, खींचा तानी ही हमारे जीवन का चरम-रूप हो चला। वैज्ञानिक उत्कर्ष ने हमें बहुत अंशों में निष्कामिमान भी दिया इतिहास पथ पर चलती मानवता ने जो अनुभूति अर्जित की थी, जिन धारणाओं का निर्माण किया था वे सभी शंका की दृष्टि से देखी जाने लगीं। फिर वैज्ञानिक खोजों ने बहुते को निर्मूल, सिद्ध किया और उन निर्मूल धारणाओं को फेंकते हुए हमने अपने हाथों के रत्नों को भी फेंक दिया। कूड़े-कंकट को जलाते हुए हमने अपनी अमूल्य निधि के भी अग्निदाह की व्यवस्था कर डाली। गहरे चिन्तन और विचारों के ऊपर आधारीत दर्शन जो कभी सामान्य जीवन को प्रेरक शक्तियाँ देता, अब थोथा, निराधार और भ्रम समझा जाने लगा। वैज्ञानिक प्रयोगों के करिस्में, जो बाहरी संसार के स्थूल दृश्यों तक ही सीमित थे, अब हमें अधिक आकर्षक अंतः अधिक सत्य से देख रहे थे। मनुष्य की चेतना पूर्णतः बहिर्मुख हो गयी, उसकी बुद्धि भी बाहरी चीजों की छान बीन में ही व्यस्त सी दीखने लगी। स्थूल और जड़ ही उस जगत् की जटिल इमारत का एक मात्र आधार माना जाने लगा। वैज्ञानिक भौतिकवाद के रूपों से मानव-चेतना आच्छादित सी दीखने लगी। इस काल के राजनैतिक प्रयोग भी हमारी बहिर्गत चेतना के साक्षी हैं। अर्थ क्षेत्र में भी हमने बाहरी दृष्टि से ही मनुष्यों में चाम्य प्रसार का अनुष्ठान किया। विश्व जीवन की विधान-जटिलता हमें हेरानी में अन्वय डालती थी, फिर भी बाहर से हम एक होना चाह रहे थे। अन्तरिक व्यथना की ओर हमारा ध्यान नहीं था। इसी बीच हम मानसिक शक्तियों के आश्रयण से ही स्थूल जगत् के कल्पित आधार अणु तक भी आ चुके थे। हमारा यह अमण वैज्ञानिक, नया तुला होता हुआ भी बहुत कुछ अंशों में अचेतन हा था। और अब इस स्थूल की सुदमता इकट्ठी देखते ही हमने इसके अन्दर भी देखना चाहा। स्थूल और सुदम के बीच एक दीवार खड़ी थी। हम उस तरफ झाँकने को तड़फड़ा उठे। स्थूल विद्व की इमारत जिस आधार पर खड़ी थी; हम उस आधार को ही फोड़ना चाहते थे। हमारा अनुष्ठान तो अत्यन्त ही भयानक था फिर भी कुतूहल का संवरण हमारे लिये अचम्य हो उठा। अणु फूटा और फूट गया उसके साथ भौतिक वाद का तथाकथित दुर्जेय आधार। अणु के पीछे विद्युत-शक्तियों का विपुल भण्डार था, दीवार के पीछे शक्ति की उमड़ी धारा थी। देखते ही देखते दृश्यमान आधार अदृश्य में विलीन हो गया। क्या हम बहुत्व से एक ही को तरफ नहीं बढ़ रहे हैं? फिर उस एक का चरम रूप कैसा होगा।

### —ऋतेऽपि त्वां न भविष्यन्ति सर्वे—

विज्ञान की भूमि पर जिस प्रकार हम नित्य नये प्रयोगों और सफलताओं से अपना इतिहास सजा रहे थे नैतिक दृष्टिकोण से हम नित्य नीचे ही गिरते गये। हमारी नीति विज्ञान सम्बन्धी मान्यताएँ तो शिथिल हो चली थीं और नयी मान्यताओं का हमने शीघ्रता से सृजन भी नहीं किया। बिगड़ते स्वभाव और कुत्सित प्रलोभनों ने हमें नारकीय लीलाओं के अनुष्ठान की प्रेरणा दी। विज्ञान प्राप्त बल ने हमारे प्रयोगों को नयी भण्डारता दी, हमारा अनुष्ठान और भी संहारक और भी रौद्र हो उठा। और आधुनिक इतिहास यदि वैज्ञानिक सफलताओं के लिए प्रशंसनीय है तो कम से कम दो महायुद्धों के जन्मकाल होने के नाते निन्दनीय भी है। राजसिक क्रियाशीलता से अनुप्रेरित होकर यूरोपीय देशों ने वैज्ञानिक क्षेत्र में अपनी तन्मयता और सरगर्मी दिखलायी, राजनैतिक क्षेत्र में उसी से प्रभाव में उन्होंने दूसरी जातियों के प्रति शोषण, पराजय और हिंसा का भाव दिखलाया। देशों और राष्ट्रों के बीच के व्यवधान तो दूर ही हो चुके थे। सारा संसार एक हिंसा, द्वेष और कार्शिक बवंरता के भाव से छुलस उठा। ( क्रमशः )

कभी मलक भी नहीं पा सकते थे। लेकिन कवि के रूप में—छन्दोलय, भाषा और काव्यात्मक सौन्दर्य की अभिव्यक्ति के स्वामी के रूप में—व्यास और वाल्मिकी जो भी किसी तरह घटिया नहीं हैं तो अंग्रेज और यूनानी कवि से उत्कृष्टतर भी वे नहीं हैं। इस प्रश्न को तत्काल हम छोड़ देते हैं कि महाभारत एक व्यक्ति कवि की कृति न होकर एक समुची प्रजा की मनीषा का सृजन था या नहीं था, क्योंकि यह सन्देह तो होमर के सम्बन्ध में भी उठाया गया है।

### — श्री अरविन्द

( पहले पृष्ठ का शेषांश )  
हैं कि अल्हेदागी के दिन अब लद गये। भौतिक दृष्टि से विज्ञान ने अब जगत् को बहुत करीब ला दिया है और एशिया में जो कुछ घटित होता है, उससे अब पश्चिम बदेाकार नहीं रह सकता। पर 'विश्व शांति तो अविभाज्य है' जैसा कि लिटविनांव ने एक बार कह था। और जब निरुगतिथा आज हर बड़ी घटना की एक विश्व-व्यापी और अन्तर-राष्ट्रीय प्रतिक्रिया होती है, तब यह कैसे सम्भव है कि हम एशिया की समस्याओं को पश्चिम की समस्याओं से स्वथा अलग कर लें। हम अपने जगत् क्षणों में इन चीजों को खूब समझते हैं और इसीलिए हमने कोरिया के प्रति संयुक्त राष्ट्रों के पहले कदम को समर्थन दिया था।

'एशिया, एशियायियों के लिये' का नारा इस समर्थन के साथ संगत नहीं है। जगत् के सारे देशों का साम्यवाद एक संगठित शक्ति है, जिसका केन्द्र है रूस, और इस शक्ति के उद्देश्य से दुनियाँ खूब परिचित हो चुकी है। सारे जगत् ने जान लिया है कि सैनिक आक्रमक नीति से ही यह शक्ति चालित है। यदि भारत साम्यवादी कोरिया के सैनिक आक्रमण को स्वीकार करता है तो उसे यह भी स्वीकार करना चाहिए कि जिस दिन पश्चिम साम्यवाद की शक्तियों से लोहा लेना छोड़ देगा, उस दिन साम्यवाद समुचे एशिया को अपना प्राप्त बना लेगा। यही नहीं कि वियतनाम, मलाया, दक्षिण या उत्तर कोरिया में लोग साम्यवाद का विरोध करना नहीं चाहते। वे अक्षय चाहते हैं: पर किम-इल-युंग और हो-ची-मिन्ह की सुसंगठित शक्ति से टक्कर लेने के लिये उनके पास कौन सी शक्ति है? एकवार पश्चिम को यदि एशिया में खूब कर खेकने का अवसर मिले तो साम्यवाद क्षणों में समाप्त हो जायगा। पाश्चात्य राष्ट्रों का उद्देश्य फिर नये सिरे से एशिया में औपनिवेशिक साम्राज्यवाद स्थापित करने का जरा भी नहीं है। वे तो मात्र जगत् में साम्यवाद को फैलने से रोकना चाहते हैं। जगत् के हर देश को इस दिशा में बहुत विवेकपूर्ण पूर्वक सोच समझ कर अपना निर्णय कर लेता है। ( मद्रास विद्या के संपादकीय से अनुदित )



# SRI AUROBINDO, THE LEADER OF THE EVOLUTION

## PART II OF "THE WORLD CRISIS AND INDIA"

By "Synergist"

### SECTION III : THE NEW WORLD-VIEW

#### (a) THE SPIRITUAL METAPHYSIC

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

(Continued from previous issue)

#### SUPRANORMAL, PARANORMAL AND INFRANORMAL RANGES OF CONSCIOUSNESS

The necessity of making a distinction between the regions of consciousness that exist behind the veil of the surface consciousness was made clear in the last essay; then extracts were given from Sri Aurobindo's writings describing the nature of the subliminal ranges of consciousness and the powers of the inner being of man with reference to his outer nature, his natural environment—the world-forces around him—and the people among whom he lives, especially its power to enter into direct contact of consciousness with the consciousness of others and with objects, to act by a direct mental vision and a direct feeling, and its capacity to apprehend things through a subtle sense of vision, hearing, touch, smell and taste. This implies that an entry into the subliminal ranges would make it possible to acquire a direct knowledge not only of the impersonal world-forces—mind-forces, life-forces, subtle-material forces—that act on man, but also of the forces that are interchanged between persons in their daily life—mental and emotional forces. As all these have their play behind the threshold of the surface consciousness, their true action and significance can only be understood by apprehending them in the subliminal.

Then it was pointed out that contacting the inner being is the first step towards self-knowledge, and that it is through an inner self-finding that the cosmic self-finding becomes entirely possible. The subliminal is delimited from the cosmic by subtle sheaths; just as the surface nature is separated from Universal Nature by the gross material physical sheath, the body, the subliminal is separated from it by mental, vital and subtle-physical sheaths, but with this difference, that here the veil between the two is thinner, or rather, it is transparent, not opaque. The subliminal has also a formation of itself projecting outwards and enveloping these sheaths; this is the circumconscient part of the subliminal,—it encircles and enwraps the being and can become aware of and deal with the world-forces that impinge upon it before they enter. The subliminal can enlarge this enveloping consciousness into the Cosmic Nature; it can even break through this limit and become one with the Cosmic or Universal Self and Nature. It can put on a cosmic consciousness and have the realisation of the Cosmic Spirit, and feel itself inhabiting the whole Universe, or it may feel itself open to the working of the Universal Energy. Not only a unity or identification with the Universe but also the experience of holding it within its own being may become possible to it. The individual here loses his ego-centric individuality and realises his cosmic status; he cannot be said to have realised the entire truth of his being till he has realised this universality.

More extracts are given here from *The Life Divine* in continuation of the argument pursued in the last essay: "The cosmic consciousness of things is founded upon knowledge by identity; for the universal spirit knows itself as the Self of all, knows all as itself and in itself, knows all nature as part of its nature. It is one with all that it contains and knows it by that identity and by a containing nearness; for there is at the same time an identity and an exceeding, and, while from the point of view of the identification there is a oneness and complete knowledge, so from the point of view of the exceeding there is an inclusion and a penetration, an enveloping cognition of each thing and all things, a penetrating sense and vision of each thing and all things. For the cosmic Spirit inhabits each and all, but is more than all; there is therefore in its self-view and world-view a separative power which prevents the cosmic consciousness from being imprisoned in the objects and beings in which it dwells: it dwells within them as an all-pervading spirit and power; whatever individualisation takes place is proper to the person or object, but is not binding on the cosmic Being. It becomes each thing without ceasing from its own larger all-containing existence. Here then is a large universal identity containing smaller identities; for whatever separative cognition exists in or enters into the cosmic consciousness must stand on this double identity and does not contradict it...."

"This is on the side of consciousness; on the side of action, of the cosmic energies, it is seen that they move in masses, waves, currents constantly constituting and reconstituting beings and objects, movements and happenings, entering into them, passing through them, forming themselves in them, throwing themselves out from them other beings and objects. Each natural individual is a receptacle of these cosmic forces and a dynamo for their propagation; there passes from each to each a constant stream of mental and vital energies, and these run too in cosmic waves and currents no less than the forces of physical Nature. All this action is veiled from our surface mind's direct sense and knowledge, but it is known and felt by the inner being, though only through a direct contact; when the being enters into the cosmic consciousness, it is still more widely, inclusively, intimately aware of this play of cosmic forces. But although the knowledge is then more complete, the dynamisation of this knowledge can only be

partial; for while a fundamental or static unification with the cosmic self is possible, the active dynamic unification with cosmic Nature must be incomplete. On the level of mind and life, even with the loss of the sense of a separate self-existence, the energisms must be in their very nature a selection through individualisation; the action is that of the cosmic Energy, but the individual formation of it in the living dynamo remains the method of its working. For the very use of the dynamo of individuality is to select, to concentrate and formulate selected energies and throw them out in informed and canalised currents: the flow of a total energy would mean that this had no further use, could be abolished or put out of action; instead of an activity of individual mind, life, body there would be only an individual but impersonal centre or channel through which the universal forces would flow unimpeded and unselective. This can happen, but it would imply a higher spiritualisation far exceeding the normal mental level. In the static seizure of the cosmic knowledge by identity, the subliminal universalised may feel itself one with the cosmic self and the secret self of all others: but dynamisation of that knowledge would not go farther than a translation of this sense of identity into a greater power and intimacy of direct contact of consciousness with all, a greater, more intimate, more powerful and efficient impact of the force of consciousness on things and persons, a capacity too of an effective inclusion and penetration, of a dynamised intimate vision and feeling and other powers of cognition and action proper to this larger nature.

"In the subliminal, therefore, even enlarged into the cosmic consciousness, we get a greater knowledge but not the complete and original knowledge. To go farther and see what the knowledge by identity is in its purity and in what way and to what extent it originates, admits or uses the other powers of knowledge, we have to go beyond the inner mind and life and subtle-physical to the two other ends of the subliminal, interrogate the subconscious and contact or enter into the superconscient. But in the subconscious all is blind, an obscure universalism such as is seen in the mass consciousness, an obscure individualism either abnormal to us or ill-formed and instinctive: here, in the subconscious, a dark knowledge by identity, such as we find already in the Inconscience, is the basis, but it does not reveal itself and its secret. The superior superconscient ranges are based upon the spiritual consciousness free and luminous, and it is there that we can trace the original power of knowledge and perceive the origin and difference of the two distinct orders, knowledge by identity and separative knowledge.

"In the supreme timeless Existence, as far as we know it by reflection in spiritual experience, existence and consciousness are one. We are accustomed to identify consciousness with certain operations of mentality and sense and, where these are absent or quiescent, we speak of that state of being as unconscious. But consciousness can exist where there are no overt operations, no signs revealing it, even where it is withdrawn from objects and absorbed in pure existence or involved in the appearance of non-existence. It is intrinsic in being, self-existent, not abolished by quiescence, by inaction, by veiling or covering, by inert absorption or involution; it is there in the being, even when its state seems to be dreamless sleep or a blind trance or an annulment of awareness or an absence. In the supreme timeless status where consciousness is one with being and immobile, it is not a separate reality, but simply and purely the self-awareness inherent in existence. There is no need of knowledge nor is there any operation of knowledge. Being is self-evident to itself: it does not need to look at itself in order to know itself or learn that it is. But if this is evidently true of pure existence, it is also true of the primal All-Existence: for just as spiritual Self-Existence is intrinsically aware of its self, so it is intrinsically aware of all that is in its being: this is not by an act of knowledge formulated in a self-regard, a self-observation, but by the same inherent awareness; it is intrinsically all-conscious of all that is by the very fact that all is itself. Thus conscious of its timeless self-existence, the Spirit, the Being is aware in the same way—intrinsically, absolutely, totally, without any need of a look or act of knowledge, because it is all,—of Time-Existence and of all that is in Time. This is the essential awareness by identity; if applied to cosmic existence, it would mean an essential self-evident automatic consciousness of universe by the Spirit because it is everything and everything is its being.

"But there is another status of spiritual awareness which seems to us to be a development from this state and power of pure self-consciousness, perhaps even a first departure, but is in fact normal and intimate to it; for the awareness by identity is always the very stuff of all the Spirit's self-knowledge, but it admits within itself, without changing or modifying its

(Continued on page 8)

# IN THE MOTHER DREAMS

By RISHA

Dreams are an index to the mystery of life. "Movies" from the unknown caves and hinterlands of our being, they flit past us in our sleep, announcing, if we have ears to hear, that there are more things in life than meet the human eye, and realms and realities that elude the grasp of the rational mind. Though many of their patterns appear to us rather chaotic or fantastic, there are some which are manifest marvels of symmetry and beauty. They have inspired many an exquisite artistic creation and exercised the thought and speculation of many a poet and philosopher and psychologist. There are again some dreams which, whether simple or symbolical, possess a prophetic character and reveal something of the future.

Modern psychology has been labouring with astonishing energy and perseverance to unravel this mystery of dreams in its own fragmentary, empirical way. Freud's analysis of dreams, though warped by certain unfortunate obsessions and prejudices, has yet uncovered some of the sinks and sewers of human nature and exposed to the light of day the festering seed-beds of many of the neuroses and abnormalities which afflict mankind. But it has not advanced in its direction of the gleaming founts and crystal streams which feed and foster the Godhead in man and inspire the talents and the sterling qualities of his nature. Freud pre-occupied himself with diseased and deranged human systems and built the imposing structure of his theories on the basis of the results his investigation of these systems yielded him; but the majority of mankind being neither hysteric nor neurotic, Freud's generalisations fail to apply to them, and stand convicted of a dogmatic narrowness and falsifying over-emphasis. Jung's researches on the same line have gone farther ahead, and his happy discovery of what he calls "Mandla" dreams is a remarkable contribution to modern dream-analysis. According to him, it is the very centre of the human personality that reveals itself in "Mandla" dreams—the centre of light and poise and harmony which is as far removed from the "Id" of Freudian psychology as the stars are from the slime of the earth.

But still it is only the fringe of the subject that has been touched—immense, immeasurable fields of the dreamland lie yet unexplored. Considering the fact, as the Mother points out, that "a third of our existence is passed in sleep" and that "whether we are conscious of it or not, we are always dreaming", it is essential and imperative that we should acquire a more or less accurate and active knowledge of dreams. "A coherent knowledge of sleep life, though difficult to achieve or to keep established, is possible."<sup>1</sup>

What are dreams? Can they be classified? Can bad dreams be avoided, combated or changed? Are there dreams which we should cultivate as "precious auxiliaries for our work on ourselves and around us"? Can we be conscious in sleep and study and control our dreams? How to achieve this consciousness? These are the points we shall endeavour to touch upon in this short article.

Dreams are a transcript of the activities of the suprasensible parts of our being in the state of sleep. "What happens in sleep is that our consciousness withdraws from the field of its waking experiences; it is supposed to be resting, suspended or in abeyance; but that is a superficial view of the matter. What is in abeyance is the waking activities, what is at rest is the surface mind and the normal conscious action of the bodily part of us; but the inner consciousness is not suspended, it enters into new inner activities, only a part of which, a part happening or recorded in something of us that is near to the surface, we remember. There is maintained in sleep, thus near the surface, an obscure subconscious element which is a receptacle, or passage for our dream experiences and itself also a dream builder."<sup>2</sup> When we sleep, our surface mind, which is mostly busy with the sense objects and the reactions produced by their impacts on us, falls into abeyance and our consciousness recedes into the recondite ranges of our? or universal being and acts there or is acted upon or comes into contact with the activities of those regions. These covert happenings are recorded or transcribed in its own diminishing or distorting way, plainly or in strange figures, images or symbols, by a part of our sub-conscious nature, which is close to the waking surface. In some dreams, which are of a totally different order, the transcriber is not the proximate sub-conscious layer, but the subliminal, a much more faithful and efficient agent.

Dreams can be roughly classified under two heads:—(1) sub-conscious

dreams and (2) subliminal dreams. Sub-conscious dreams can again be sub-divided into two categories. The first category is made up of the random impressions, fancies, impulses which sink down from the most superficial parts of our nature and have neither any coherence or significance. They are a strange motley, a baffling triumph of inconsequential incongruity. "These dreams are almost always determined by purely physical circumstances, the state of health, digestion, position on the bed etc.", and occur like a fugitive phantasmagoria in states of drowsiness or half-sleep. "With a bit of self-observation and some precaution, one can easily avoid this class of dreams, as useless as they are fatiguing, by removing their physical causes."<sup>3</sup>

The second category comprises dreams taking place on the deeper levels of the sub-conscious. They are of many kinds. Some reflect the confusion of our thoughts and ideas or the splash and sway of our surface emotions. Some reveal our raging or repressed desires, our passions, tendencies, tastes and dominant or dormant impulses, our complexes and tangled associations. Because the controlling and coercive will of the waking mind is suspended in sleep, these seething or suppressed elements rush up, as if in revenge, and try to possess our nature. The common experience of a quiet and peaceful day followed by a dismal night of disquieting dreams, foul or ugly, can be safely attributed to the upsurge of the simmering scum from the nether lands. Saints being surprised by ravenous desires, self-satisfied honesty outraged by heinous acts of fraud and perfidy, long records of love and friendship blackened by incredible betrayals, are occurrences in sleep, not at all infrequent, which substantiate some of the discoveries of modern psychology. No man can call himself pure until he has swept and scoured and lighted up these obscure caves of his sub-conscious being. His ethical or pietistic purity is but a veneered or pretentious impurity. It is only in such sub-conscious dreams that he can discover his real nature,—not certainly the essential, spiritual nature into which he has to grow, but the actual, dynamic nature which dominates and dictates most of his characteristic life-movements. "You will easily understand," says the Mother, "that, rather than let them (the dark hidden elements of your nature) thus remain unknown, it is better to draw them out boldly and courageously into the light of day and oblige them definitively to leave us." Most of such dreams are, therefore, indicators of our real psychological state, and it is only when all our dreams mirror a pure and peaceful nature, untroubled by desires and unperverted by passions and mean self-interests, that we can be sure of having achieved some substantial purity, and not before that.

The subliminal dreams are a class apart. But before we try to observe something of their nature and function, let us turn to the subliminal itself and have a cursory view of its vast terrain. "Our subliminal self is not, like our surface physical being, an outcome of the energy of the In-conscious, 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. This inner existence is the concealed origin of almost all in our surface self that is not a construction of the first inconscient world-energy or a natural developed functioning of our surface consciousness or a reaction of it to impacts from the outside universal Nature,—and even in this construction, these functions, these reactions the subliminal takes part and exercises on them a considerable influence. 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. . . . 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 words that may have arisen or been constructed to serve the purpose of the re-ascent from Inconscience to Superconscience. . . . 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-sugges-

1 and 2 "The Life Divine" by Sri Aurobindo.

3 "Words of Long Ago" by The Mother.



# HER'S LIGHT

## A M S

### ABHCHAND

tions, urges to action that rise from below or from behind our limited surface existence....The subliminal...is the seer of inner things and of supraphysical experiences; the surface sub-consciousness is only a transcriber."<sup>4</sup>

When the subliminal becomes active in our dream consciousness, "there is sometimes an activity of our subliminal intelligence,—dream becomes a series of thoughts often strangely or vividly figured, problems are solved which our waking consciousness could not solve, warnings, premonitions, indications of the future, veridical dreams replace the normal subconscious incoherence. There can come also a structure of symbol images, some of a mental character, some of a vital nature: the former are precise in their figures, clear in their significance; the latter are often complex and baffling to our waking consciousness, but, if we can seize the clue, they reveal their own sense and peculiar system of coherence. Finally, there can come to us the records of happenings seen or experienced by us on other planes of our own being or of universal being into which we enter: these have sometimes, like the symbolic dreams, a strong bearing on our own inner and outer life or the life of others, reveal elements of our or their mental being and life-being or disclose influences on them of which our waking self is totally ignorant; but sometimes they have no such bearing and are purely records of other organised systems of consciousness independent of our physical existence."<sup>5</sup>

In sleep sometimes we seem to reach a state which seems to be dreamless. The fact of the matter is that our consciousness sinks so deep into the sub-conscious or travels so far afield in the subliminal that the recording apparatus loses all touch with it and in our surface consciousness there is the impression of a dreamless sleep, an unfilled void. But the dreams take place all the same and the deeper layers of our consciousness participate in them. But it is possible, as the Mother says, "to have complete sleep, without dreams; but to plunge our mind into a repose analogous to that of our physical body, it is necessary to attain a perfect mastery over the mental being, which is not an easy matter."<sup>6</sup> This state of repose can hardly be called sleep, "for it is extremely conscious". "In that condition you may remain for a few minutes, but these few minutes give you more rest and refreshment than hours of ordinary sleep."<sup>7</sup> It is also possible that in what we call a dreamless sleep, we fall into the torpid depths of inconscience. It is an experience which is "almost death—a taste of death", and we return from it weighed down with a heavy dullness and fatigue.

The interpretation of dreams is a rather difficult business. There are numerous possibilities of error involved in it. First of all, the transcription of a dream may leave much to be desired—it may be vague or blurred or inadequate or even distorted; it may be in peculiar images or symbols. These symbols and images do not obtain universal currency, but convey different things in different cases; they have an uncanny individuality which baffles all rules and systems and belies all sweeping generalisations. In fact, "generalisations made from certain interpretations which might have been quite correct for the one who applied them to his own case, give rise only to vulgar and foolish superstition."<sup>8</sup> "The cerebral rendering of the activities of the night is at times so much distorted that a form is given to phenomena which is the exact opposite of the reality."<sup>9</sup> We are, therefore, counselled to take "great intellectual precautions in the interpretation of dreams, and above all to exhaust all possible subjective explanations before attributing to them the value of an objective reality."<sup>10</sup>

What should we do with our sleep and dreams? Should we let them have their own way? That will certainly preclude all possibility of self-mastery. "None knows himself well who does not know his free activities of the night, and no man can call himself his own master if he is not perfectly conscious and master of the multifarious actions which he performs during his physical sleep."<sup>11</sup> The vast fields of sleep have, therefore, to be carefully cultivated, for they are capable of yielding a golden harvest, as well as the fields of our waking activities. What we have to do, first of all, is to be conscious in sleep. This consciousness is not to be brought down from somewhere or transferred from the waking state—it is only to be extended into the depths. The surface active consciousness, which is all we

command in our normal state, is a petty, limited portion of our total consciousness. Below it and behind and above are infinite ranges with incalculable possibilities and powers which have to be annexed to our waking consciousness, if we want to be integrally conscious. This extension of our consciousness and its free functioning in our sleep can be effected by a steady exercise of concentration, which is the one universal key to all conquests and achievements. "The practice of concentration should bear at the same time on the special faculty of memory as well as on participation of the consciousness in the activities during the sleeping state."<sup>12</sup> An unrelaxed practice continued from night to night will help extend the frontiers of our consciousness and make us conscious of our nights and their activities as much as we are conscious of our days. This consciousness will not only make it possible for us to watch and study all our dreams, but also control them and change their course and character, if they seem to oppose or retard our spiritual progress. It will even enable us to participate in the activities of the remote levels of our own or of the universal being and retain an unclouded memory of them in the waking state, independently of the cerebral transcription. Elimination or conversion of unhelpful and undesirable dreams and a conscious fostering of those which help our progress will be a natural corollary to this conquest of the fields of sleep.

But before one is conscious of one's nights, what should one do to recover the dreams that have almost faded from one's memory? And unless they are recovered, how can they be analysed and studied? The discipline of concentration which opens to us the realms of sleep will help this recovery. We have to concentrate on the indistinct scraps and fading vestiges of the dreams and follow them up remorselessly till the whole dreams come sailing back into our memory. What the psycho-analysts attempt by free association is something—though not quite—like this. A regular and intelligent practice of concentration in this direction will facilitate the recovery of dreams and even enable us to track them to their "obscure retreat" in the sub-conscious "where the forgotten phenomena of sleep take refuge".

It may be feared that if we begin to concentrate on the activities of the night, our sleep will be disturbed and we shall lose the rest and relaxation our physical system so much needs. But the fear is unfounded. What disturbs our sleep and saps our rest is the sub-conscious. It is the chaotic, squalid and unshapely sub-conscious dreams that disturb and depress and fatigue us. An intensive purification of the lower nature in the light of our experiences in sleep as well as in the waking hours of the day will culminate in a thorough catharsis of the sub-conscious—sustained personal effort led and progressively replaced by the Force of the Divine alone can accomplish this difficult work—and the sub-conscious dreams will then give place to subliminal dreams, which are restful, helpful and revealing. "If our night granted us the acquisition of new knowledge, the solution of an absorbing problem, the establishment of contact in our inner being with some centre of life or of light, or even the accomplishment of some useful work, we should always get up with a feeling of vigour and well-being."<sup>13</sup>

If we desire a complete purification of our nature and a freedom from the thrall of our primitive appetites and ungodly instincts, let us analyse and study our dreams, and expose their roots to the transforming light and force of the Mother. Every man, if he is keen and steady, "can study his own dreams, unravel them and find out their meaning. The daily habit of going with interest over the various dreams of the night, thus transforming their vestiges little by little into precise memories, as well as that of noting them down on waking, are very helpful from this point of view."<sup>14</sup> We have to remain conscious all through the night even as we are conscious during the day—a full, unabrogated state of consciousness is the sole condition of perfect self-mastery. It is unconsciousness that harbours beings and forces which imperil our spiritual progress and keep us chained to ignorance and suffering.

But the most effective means of cultivating the fields of sleep, as, indeed, of achieving any abiding perfection in life, is a complete, confident and dynamic surrender to the Grace of the Divine. Here, as everywhere, it is always the Grace that finally conquers and triumphs, our personal effort, sincerely and persistently made, prepares our being for its right reception and unimpeded action in us.

4 and 5 "The Life Divine" by Sri Aurobindo.

6, 7, and 10 "Words of the Mother".

8 and 9 "Words of Long Ago".

11 and 12 "Words of Long Ago."

13 and 14 "Words of Long Ago".

# QUESTIONS and ANSWERS

(1)

In the columns below authentic answers are provided to some of the questions sent by the readers of MOTHER INDIA. Similar answers will be provided in the future to the questions sent for classification.

## Faquir Chand—Delhi

- Q. 1: How much time does the Psychic take to come in front?  
 A. It depends on each one—ranging from several lives to several hours.
- Q. 2: What are the signs according to which we can say that the Psychic has come in front?  
 A. To be always happy.
- Q. 3: It is observed that rapid progress starts under the atmosphere of the Ashram and the progress retards when we return to our home. Is it then a necessity that we should settle there for good or can that atmosphere be created here also? If so, how?  
 A. All depends upon the stage of development. For some at one stage the physical presence is necessary, for others not.

## Jotinder Dev Bhanot—Delhi

- Q: Should not one leave his cares and wants if by doing so one thinks that rapid spiritual advancement is possible?  
 A. If one thinks so, evidently it is better to do so.

## U. Prasad Rao—Gudiwada

- Q. I wish to join Sri Aurobindo Ashram. What is your advice?  
 A. It is not easy to join the Ashram. First, you must feel that you will be able to abide by the rules of the Ashram. Second, and most important, Sri Aurobindo and the Mother will see if you are fit (capable and ready) to become a disciple.

## Ramshankarlal—Basti

- Q. 1: What becomes of life after death?  
 A. As many different things can happen after death as they do after birth.
- Q. 2: Can you recommend any book dealing with the above problem in a systematic and exhaustive way?  
 A. This subject is dealt with by Sri Aurobindo in:  
 1. *The Life Divine*, Chs. 20, 21 and 22; 2. *Letters*, Second Series, Sec. XV;  
 and 3. *The Riddle of This World*, pp. 87-91.

## S. K. Prasad—Patna

- Q. 1: How will people know that the Supramental Descent has taken place? Will it be a thing of mere inner physical experience or will it express itself in some visible form too, graspable by one's outer physical senses as well?  
 A. Wait and see.
- Q. 2: There is a common legendary belief in Satyayuga (the Age of Truth or Gold) existing in the earliest possible times of man's life on earth. Has it any real basis or is it just a myth? If it really existed, what

caused its disappearance later on? And is the supramental descent the only way to recapture that Yuga? What possible difference, do you think, will exist between the Satyayuga of old and the Satyayuga hereafter?

- A. What was in the past was only a foretaste or a promise of what would be in the future.
- Q. 3: Will marriages between men and women take place in the gnostic society? If so, what principles and motives will govern them and what form will they take? Will there be any room for what is popularly called sex therein and will the married couple have a separate family life of their own as now?  
 A. This question has been touched upon by Sri Aurobindo in his article "The Human Body" in the *Bulletin of Physical Education*, Vol. I, No. 3.
- Q. 4: Do you think that the Integral Yoga as enunciated by Sri Aurobindo can be successfully practised by the children—under teens—of to-day? If you think it to be beyond their present capacity and understanding, can you suggest some other modified form of the Yoga which will prepare them for the supramental descent right from the start of their life?  
 A. Read "What a Child Should Always Remember" published in the September 16th issue of MOTHER INDIA. This is written by the Mother herself.

## K. P.—Bombay

- Q. What is meant by heaven and hell? What is the meaning of different types of hells described by Puranas?  
 A. Each one carries his own heaven and hell in himself; so there are as many heavens and hells as there are people.

## Rajanikant Mody—Bombay.

- Q. 5: Can we reconcile the Hindu theory of chaturyuga with the theory of spiritual Evolution? According to the former, the best yuga is the first and every succeeding yuga is worse than its predecessor; while according to the theory of Evolution, each succeeding stage is better than the preceding one. It therefore appears that there is an irreconcilable opposition between the two notions. In that case, must we reject the chaturyuga theory as a mere imaginary thing?  
 A. The answer is provided in the following quotation from Sri Aurobindo: "It is quite possible that there have been periods of harmony on different levels, not supramental, which were afterwards disturbed—but that could only be a stage or resting place in an arc of spiritual evolution out of the Inconscience".

## SRI AUROBINDO, THE LEADER OF THE EVOLUTION

Continued from page 5

own eternal nature, a subordinate and simultaneous awareness by inclusion and indwelling. The Being, the Self-existent sees all existences in its one existence; it contains them all and knows them as being of its being, consciousness of its consciousness, power of its power, bliss of its bliss; it is at the same time, necessarily, the Self in them and knows all in them by its pervadingly indwelling selfness: but still all this awareness exists intrinsically, self-evidently, automatically, without the need of any act, regard or operation of knowledge; for knowledge here is not an act, but a state pure, perpetual and inherent. At the base of all spiritual knowledge is this consciousness of identity and by identity, which knows or is simply aware of all as itself. Translated into our way of consciousness this becomes the triple knowledge thus formulated in the Upanishad, "He who sees all existence in the Self," "He who sees the Self in all existence," "He in whom the Self has become all existences,"—inclusion, indwelling and identity: but in the fundamental consciousness this seeing is a spiritual self-sense, a seeing that is self-light of being, not a separative regard or a regard upon self turning that self into object."

"We might say then that there are three elements in the totality of our being: there is the submental and the subconscious which appears to us as if it were inconscient comprising the material basis and a good part of our life and body; there is the subliminal, which comprises the inner being, taken in its entirety of inner mind, inner life, inner physical with the soul or psychic entity supporting them; there is this waking consciousness which the subliminal and the subconscious throw up on the surface, a wave of their secret surge. But even this is not an adequate account of what we are; for there is not only something deep within behind our normal self-awareness, but something also high above it: that too is ourselves, other than our surface mental personality, but not outside our true self; that too is a country of our spirit. For the subliminal proper is no more than the inner being on the level of the Knowledge-Ignorance luminous, powerful and extended indeed beyond the poor conception of our waking mind but still not the supreme or the whole sense of our being, not its ultimate mys-

tery. We become aware, in a certain experience, of a range of being superconscient to all these three, aware too of something, a supreme highest Reality sustaining and exceeding them all, which humanity speaks of vaguely as Spirit, God, the Oversoul: from these superconscient ranges we have visitations and in our highest being we tend towards them and to that supreme Spirit. There is then in our total range of existence a superconscience as well as a subconscious and inconscience, overarching and perhaps enveloping our subliminal and our waking selves, but unknown to us, seemingly unattainable and incommunicable.

But with the extension of our knowledge we discover what this spirit or oversoul is: it is ultimately our own highest deepest vastest Self, it is apparent on its summits or by reflection in ourselves as Sachchidananda creating us and the world by the power of His divine Knowledge-Will, spiritual, supramental, truth-conscious, infinite. That is the real Being, Lord and Creator, who, as the Cosmic Self veiled in Mind and Life and Matter, has descended into that which we call the Inconscient and constitutes and directs its subconscious existence by his supramental will and knowledge, has ascended out of the Inconscient and dwells in the inner being constituting and directing its subliminal existence by the same will and knowledge, has cast up out of the subliminal our surface existence and dwells secretly in it overseeing with the same supreme light and mastery its stumbling and groping movements. If the subliminal and subconscious may be compared to a sea which throws up the waves of our surface mental existence, the superconscience may be compared to an ether which constitutes, contains, overroofs, inhabits and determines the movements of the sea and its waves. It is there in this higher ether, that we are inherently and intrinsically conscious of our self and spirit, not as here below by a reflection in silent mind or by acquisition of the knowledge of a hidden Being within us; it is through it, through that ether of superconscience, that we can pass to a supreme status, knowledge, experience. Of this superconscient existence through which we can arrive at the highest status of our real, our supreme Self, we are normally even more ignorant than of the rest of our being; yet is it into the knowledge of it that our being emerging out of the involution in Inconscience is struggling to evolve. This limitation to our surface existence, this unconsciousness of our highest as of our inmost self, is our first, our capital ignorance."



# TWO INTERVIEWS WITH SRI AUROBINDO

COMPILED by AGARAM RANGIAH

Of these two interesting interviews the first is that which a set of students from Madras, including the compiler who is now a journalist in Mysore, had with Sri Aurobindo in the summer of 1921 at Pondicherry. The second the compiler had in 1922 when he wanted guidance on the goal of life.

## I

Unlike as in these days Sri Aurobindo was freely accessible 29 years ago. Some students conveyed their desire to see him and readily came the response. About 30 urchins from different Colleges were ushered into the hall at the top of the Ashram buildings. Sri Aurobindo was seated on a sofa. The boys squatted in front of him.

Looking round the boys Sri Aurobindo enquired of them what subjects they were studying. One by one came the replies—Science, Mathematics, History etc., etc.

Sri Aurobindo: "What are you going to do with your subjects after your examination?"

The students looked at one another and, after a pause, one young boy asked Sri Aurobindo himself to say what he expected them to do. But Sri Aurobindo would not straight away answer any question as would be seen later on, but made the youngsters answer each one of their questions themselves. He said, "It is for you to say and not for me. You must have a particular object in selecting particular subjects of study and you must be able to say what it is."

There was again a pause for a while and one of the lot made bold to say, "Sir, we are going to make researches".

Sri Aurobindo: "Oh! all of you going to make researches! The country will really be enriched by your researches!"

\* \* \*

Then came the next question from the boys. The Congress had just then made a slight change in its creed, defining it as Swaraj, eliminating the words "within the British Empire", which it had till then.

Question: "Well, Sir, what is your opinion about the change in the Congress creed?"

Answer: "Come on, you tell me. You have been listening to speeches, reading papers and discussing among yourselves. If you have not yet formed your own opinion, what is the good of my burdening you with mine? You give me your opinion."

One student: "The change is an improvement on the old creed. It is more agreeable."

Sri Aurobindo: "How?"

Answer: "Whereas the former creed bound us to the British Empire, whether we liked or not, the present creed gives us the option to remain in the Empire or go out of it as we choose."

Sri Aurobindo: "I see. What is it that brought about the change?"

Answer: "The Punjab atrocities and the Khilafat betrayal. (This was on everybody's lips in those days. Every leader from Gandhiji downwards used to say this. Every paper was full of these arguments). The British have inflicted untold miseries on our brethren in the Jalian-walaha Bagh and broken their promises to our fellow-Muslim countrymen."

Sri Aurobindo: "Supposing the British had not committed these two wrongs—not made any breach of faith in respect of the Khilafat nor enacted the Punjab tragedy—would you then have agreed to the retention of the old Congress creeds?"

Answer: "No, Sir. Even then not."

Sri Aurobindo: "Why not?"

Answer: "We do not want to have anything to do with the British Empire. Whether they do any good or evil to us we do not want to have connection with the British Empire."

Sri Aurobindo: "Then why do you say that the Punjab atrocities and Khilafat wrongs are the cause for the change of the Congress Creed?"

The boys blinked at their bad logic, but felt agreeably surprised at being led to the correct understanding of the situation. Then came the third question: "What is your opinion about the charka, Sir?"

Sri Aurobindo: "Why not tell me what you think?"

A student (again advancing the oft-quoted arguments): "Sixty crores of our poor country's wealth are being drained every year into Britain for the clothes purchased from her. Charka gives employment to our idle folk and livelihood to the poor people."

Sri Aurobindo: "Yes, very good."

\* \* \*

Then came the most inquisitive of all questions.

Question: "You have come and sat in this seclusion. When will you come out, Sir?"

Sri Aurobindo: "Who wants me now? I am not the Aurobindo Ghosh of 1908. The Aurobindo Ghosh of 1908 is dead. I am a different Aurobindo Ghosh. (After a pause) I will come when Mother orders me. (Again after a pause) I will come after Swaraj is established."

At this the curiosity of the students was aroused and they interrogated: "Well, Sir, it is for the attainment of Swaraj that all our leaders and patriots are struggling. You were also in the forefront of the movement. Your services and guidance are most needed for achieving the country's freedom but you say that you will come after Swaraj."

Sri Aurobindo: "No, my dear boys, Swaraj is not the end of everything. It is just the beginning. A good lot remains to be done after the attainment of Swaraj. I will come after Swaraj is established."

\* \* \*

"Sir, what is your opinion about the Non-Brahmin movement?"

Sri Aurobindo: "I am myself a Non-brahmin. I have been here since several years. I do not understand what its meaning is."

The boys felt very much enlightened at the talk they had had and after bowing their heads in reverence took leave of the Great Sage.

## II

After my visit to Pondicherry in 1921 with a set of students, I had an intense desire to go and visit Sri Aurobindo in 1922. Accordingly I wrote to the Secretary of the Ashram appealing to him to secure an interview. By this time Sri Aurobindo had commenced entering on further stages of self-imposed seclusion. Interviews were being restricted and access to him was also being limited. But through the courtesy of a fellow-student by name Halappa, who was very intimate with the Ashram, I had another opportunity of visiting Sri Aurobindo. I was asked to go there on a particular day about a month hence.

I was in Pondicherry on the appointed day and reached the Ashram premises at the appointed hour. I went there with all piety and austerity as while going to a temple. I was summoned to the open terrace upstairs where Sri Aurobindo had already taken his seat. Soon after entry I was commanded to take the chair which was kept by. Unlike in the previous year, I observed the figure of Sri Aurobindo to have increased preceptably in bulk as well as in activity. There was a spring-like action noticed in his arm, even in the command he gave me to take the seat.

The following conversation then ensued:—

Sri Aurobindo: "What is it you want?"

Answer: "Well, Sir, I have come to you to seek your blessings and guidance."

Sri Aurobindo: "What is your ideal in life?"

Answer: "The ideal of human life is service of humanity."

Sri Aurobindo: "Service of humanity? I am not a servant of humanity. I am a servant of God."

I: "Well, Sir, all scriptures, all teachers and everyone have been telling us that service of humanity is the highest objective in life, that service of humanity is service of God."

Sri Aurobindo: "Yes. No doubt, service of humanity is a laudable objective; but humanity is not God. Humanity is a fleeting thing. The humanity that we see to-day will not be existing some years later. But God is eternal. I am not a servant of humanity. I am a servant of God."

I felt very much enlightened at this contrast between God and humanity made out so clearly and in such a simple manner. And I have cherished this feeling of enlightenment ever since.

Sri Aurobindo enquired: "Well, what are you doing in pursuit of your objective?"

Answer: "Meditation, Prayer, Japam, Ram-nam, Geeta-reading, etc."

Sri Aurobindo: "It is very good. You may continue in your own way."

Then he added: "Mine is a different method. It is very difficult also. Many people have wrecked their lives in pursuit of it. But still it is to be persisted in."

The conversation ended at this abruptly and I left the place with a feeling of suspended animation.

It was given to me to have Darshan of the Great Sage again only this year (1950) after an interval of nearly 28 years, but this time only to be content with mute homage in a moment's glance.

# SRI AUROBINDO AND MAN'S SOCIO-POLITICAL DEVELOPMENT

By C. C. DUTT

Continued from the issue of September 30

We shall now go over the next three chapters of *The Human Cycle*—they are called "Reason and Religion", "The Supra-rational Beauty", and "The Supra-rational Good."

Reason, we have seen, is an insufficient guide for humanity, in its great endeavour. What that endeavour is has been summarised in the last line of the passage quoted at the end of the previous instalment of this series: "make the soul of man one in fact and nature with this Divine". Man is an animal like innumerable other animals in so far as his primary preoccupation is to seek for food and seek out a mate. But in addition to this purely animal activity he uses his thinking mind for the better ordering of his individual and group life. The result of this better ordering of life is visible all round us. We have discussed man's civilisation and culture already and know about his achievements in the intellectual field—in philosophy, science, art, politics and in so many other directions. We shall have to go over his realisation of Truth, Beauty and Good in some detail here. But let us put down again the summit of man's endeavour in life; it is to arrive at a harmony of his inner and outer perfection and ultimately to discover the divine truth behind earthly existence, to know the divine Person within us and then to shape our life in that image. In the three chapters under consideration Sri Aurobindo discusses how far man's reason can aid him in his search for Truth, Beauty and Good. It is obvious that the intellect cannot help man to realise what is beyond its reach. It is only the supreme guide who can help him in this search.

If the aim of human endeavour be what we have just stated, then neither the Greek ideal of a harmonious culture governed by the intellect nor the modern ideal of an efficient culture and an economic civilisation controlled by the collective reason of man can be the highest goal of social development. Both these ideals are based on human reason. But the most advanced tendencies of a subjective age bring to us "the greater ideal of a deeply conscious self-illuminated, self-possessing, self-mastering soul in a pure and perfect mind and body." Thus a very ancient religious and spiritual ideal opens before us. Now, if the Spirit is our true guide, then there must be a higher range of being with its own superior powers by which alone can man achieve self-fulfilment. The aim of this fulfilment is an integral unfolding of the Divine in him. Otherwise he is bound to slip back into the Tupal Stage of society with its four-fold order—the spiritual Brahmin, the dynamic Kshatriya, the economic Vaishya and the faithful Shudra, each standing for a divine quality—and the whole society an entire image of the God-head. Society can be divided in other ways, but an ideal human society can never be based on the tupal principle. The type is never the whole man, it is merely the feature prominent in his nature. Even according to the Indian theory, tupal division does not belong to the age of Truth or Satya; nor does it pertain to Kaliyuga, man's iron age when he is slipping down into instinctive life—it belongs to the two intervening ages, Trita and Dwapar, when he maintains the principle of order, as best he can—keeps up a limited perfection, suppressing some elements to perfect others. There is thus the instinctive infra-rational at one end, and the spiritual supra-rational at the other, with the life of intelligent will in between.

These three powers of being are at play with varying prominence in all our activities. Reason, on the one hand, takes up and enlightens the life of the instinct, and, on the other, looks up towards the life of the spirit. It looks up, but is unable to grasp that life. Its limitations become very apparent when it has to face religious thought. It does not even understand the language in which religion expresses itself. When, therefore, it seeks to interpret religious sentiment the usual result is gross distortion. The intellect adopts one of two attitudes when it confronts religious thought. Either it looks down on the whole thing as superstitious nonsense and barbarous survival, or it seeks gently to explain religion away, admits its value as a moralising force as far as the ignorant masses are concerned, or invents "that strange chimera, a rational religion." Of the first attitude Sri Aurobindo says that it has played an important part in the history of human thought, but its intolerant negations are an arrogant falsity. Its mistake is like that of a foreigner who thinks everything in an alien land absurd and inferior because these things are not his own or do not conform to his standard. This kind of presumptuous foreigner also judges the civilisation of a country by the dress and superficial manners of its people. Our reason in following this kind of method with regard to the work of religion in human society has generally discredited itself. But its more moderate attitude towards religion has had no greater success. All attempts at setting up impossible things like "scientific religion" and "rational religion" have failed egregiously. The inmost core of religion stripped of all its outer trappings is the search for God. Its aim is to realise the Divine and to lead a divine life on earth. This is clearly outside the domain of reason. There are, however, parts of Yogic discipline which look like scientific experimenting, and these may appear to fall within the scope of rationalism. But even these are outside the realm of mental logic. The knowledge of God is not dependent on rational judgment but on revelation, intuition and inspiration. The love of God is an infinite feeling that does not know any rational limitations. The part that

the intellect has to play in the religious field is secondary: that is, to explain as best it can to man's intelligence in the language of the intellect the truth of the Spirit. This work has got to be done and is being done, but it is always unreliable and open to misunderstanding. Reason must be able to say honestly, "I have said what I could say. If you are attracted, you can now seek real knowledge by other means that are outside my province."

There is no lack of arguing in books on Theology, but that is their weakest part. Intelligence can only classify experiences and give them form. Another thing reason can do with great advantage. There is in religion much that is mere dross, coming from instincts, impulses and crude emotions. It consists of impurity, ignorance, superstition and many doubtful elements. Burning these out would be legitimate work for the intellect. But this also is not our supreme task. Until we get on to a plane higher than the rational we cannot realise the truth of the Spirit. Again and again when true religion has got choked by the ill-weed of blind convention, the intellect has come to its rescue. But man's intellect is a very peculiar faculty. Its zeal is so great and its insight is so defective, that in removing the weeds it pulls out great handfuls of valuable corn. Because of this, rational reform has seldom done religion any good. On the contrary it has often brought in a new set of superstitions in place of the old. Anyhow, it is clear that Reason cannot give man God-realisation, however vigorously it plies the broom against custom and convention. The intellect of man, however, does not stand still; as the Truth descends, it gets more and more light from above.

Religion is a seeking after the spiritual, the supra-rational, and in that sphere, reason may well be an insufficient aid. But in the ordinary field of work, in the ordinary movements of life, in the pursuit of worldly knowledge, one would think that the intellect would be the supreme guide. It is, however, not so. For the intellect always holds a middle place between the animal instincts and vital impulses at the lower end and the supra-rational light at the upper end. This is perfectly clear in man's search for Beauty and his search for Good. His aesthetic being finds its most intense expression in creative arts such as poetry, painting, sculpture etc., but if we take beauty in its widest sense it is the object of man's seeking in all his pursuits. In fact, the aim of the perfect being is to make the whole life beautiful. The expression or appreciation of beauty certainly did not begin with the dawning of the intellect. The animal world by its instinct created such beautiful things as have not been equalled by man. The cave-men with a reason only half-developed have left behind such splendid specimens of drawing and carving as astonish us today. But we should know the limitations of reason. Sri Aurobindo says, "Where the greatest and most powerful creation of beauty is accomplished and its appreciation and enjoyment rise to the highest pitch, the rational is always surpassed and left behind." If we realise the precise difference between talent and genius we shall easily see that genius which creates is always supra-rational in its nature, while talent which is skill is always a gift of the intelligence. It is genius alone which can appraise or express the truth of Beauty, and genius does not appear in any age or any country in shoals. So when we hear or speak of an artistic age we mean an age in which artistic talent guided by the intellect has reached a high level. In the work of appraisal reason plays an important part, but even then it is not supreme, because it can analyse and appreciate only the outward aspect of a poem or painting or sculpture, it has not a deep enough insight to look below the surface for the truth of beauty. Both creator and appraiser has to discover in form or colour or sound the expression of the eternal beauty of the supreme Beautiful, otherwise aesthetic seeking will degenerate into a soul-less mechanical occupation.

We realise now that our search for Truth and our search for Beauty are not two different things and that the highest Truth is the same principle as the highest Beauty. We shall see presently that these two principles, again, are the same as the highest Good. In fact, all active being is a search for the hidden Divinity who is *Satyam, Shivam, Sundaram*. This fact comes easily home to us in Religion and in Art, because in these two quests, away from the persistent clamour of material demands, free from the sordid necessities of the moment, we have leisure to look for the Real behind the apparent, the Eternal behind the temporal. Hence the immense value of Religion and Music and Poetry and Painting to man. In our practical life, however, we do not so readily discern the universal truth. This is because our attention is wholly absorbed in the passing utilities of our daily existence. But all life, as Sri Aurobindo says, "is only a lavish and manifold opportunity given us to discover, realise, express the Divine." This true truth of our worldly life is most apparent to us in our ethical life. Man's reason has, however, sought to smother ethical life in masses of apparently logical talk—the Master calls them "mere conventions of logic and vamped up synthesis." Luckily, this futile effort has failed for good. It brought forward for a little while a queer system of utilitarian ethics, which has now been fully discredited. There have been other attempts too, like the hedonistic and the sociological systems, which the ethical being has shaken off successfully. We know now

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## SRI AUROBINDO AND MAN'S SOCIO-POLITICAL DEVELOPMENT—Continued from page 10

that it is a law unto itself and finds its justification in its own nature, which is a reflection in man of the Divine."

Now all these errors have, each behind its false construction, a side or part of the truth. We cannot therefore declare off-hand that the good can never be utility. According to Sri Aurobindo utility is a fundamental principle of life and therefore the highest Good is also the highest utility; still, we have to remember that Good, not utility, must be the standard of Good. The standard of utility is not fixed, it varies from age to age, country to country, even from individual to individual. Therefore there is only one safe rule for the ethical man—to stick to his principle of good and shape his conduct accordingly. Regarding the hedonistic theory of ethics we can say, likewise, that the Highest Good is the Highest Bliss. It is no use proclaiming aloud that the Good cannot be that which gives pleasure; it is beyond pleasure and pain and independent of both." The action of the ethical man is not motivated by even an inner pleasure, but by a call of his being, the necessity of an ideal, the figure of an absolute standard; the law of the Divine."

It is urged sometimes that man's social evolution has determined his ethical evolution, that ethics began only in obedience to the demand of his group. This is not true at all, because the standard of morality does not always tally with the social standard. The ethical man is often called upon to reject and resist the social mandate. It is the demand of God within a man which decides the Right, the Good for him. It is not difficult to understand that at the start Nature in man is infra-ethical, as it is at its summit supra-ethical. It is only when human nature is in between the two that it has a sense of Right and Wrong. The ethical urge arises in the infra-rational stage as in instinct of right, instinct of self-giving in Labour, instinct of obedience to an understood law. Man in his earliest stage obeys the law instinctively. It is only when reason has awakened in his mind that he refers questions to it. Reason, intervening, corrects "the crude and often erring misperceptions of the ethical instinct." But this is only a stage in man's ethical growth. At the summit, his carefully nursed ideas of right and wrong escape his control and rise above his reach. As has been mentioned already, his goal is the absolute, the divine on the supra-rational heights. In fact, ethics is not a calculation of right and wrong, it is an attempt to grow into the divine nature. Transfiguration is its high fulfilment. The quest of Good, the quest of Beauty and the quest of Truth are even in their first instinctive stage an obscure seeking after God. Rising through the intervening dependence on reason to a supra-rational consummation the three quests become one in the Eternal.

## LIGHTS ON LIFE-PROBLEMS

(Continued from page 12)

of both and united in their satisfied consonant expression of the inner significances of things and life. There is less of the austerity of tapasya in his way of working, a less severely restrained expression of eternal things and of the fundamental truths behind the forms of things, but there is in compensation a moved wealth of psychic or warmth of vital suggestion, a lavish delight of the beauty of the play of the eternal in the moments of time and there the artist arrests it for us and makes moments of the life of the soul reflected in form of man or creature or incident or scene or Nature full of a permanent and opulent significance to our spiritual vision. The art of the painter justifies visually to the spirit the search of the sense for delight by making it its own search for the pure intensities of meaning of the universal beauty it has revealed or hidden in creation; the indulgence of the eye's desire in perfection of form and colour becomes an enlightenment of the inner being through the power of a certain spiritually aesthetic Ananda."

Q. 5: Is it not a fact that the Moghul school of painting introduces a foreign element in the native spirit and tradition of Indian painting?

A. It has been doubted whether the Moghul paintings have anything to do with the tradition of the indigenous Indian art and "are not rather an exotic importation from Persia. Almost all oriental art is akin in this respect that the psychic enters into and for the most part lays its subtler law on the physical vision and the psychic line and significance give the characteristic turn, are the secret of the decorative skill, direct the higher art in its principal motive. But there is a difference between the Persian psychicality which is redolent of the magic of the middle worlds and the Indian which is only a means of transmission of the spiritual vision. And obviously the Indo-Persian style is of the former kind and not indigenous to India. But the Moghul school is not an exotic; there is rather a blending of two mentalities: on the one side there is a leading to some kind of externalism which is not the same thing as western naturalism, a secular spirit and certain prominent elements that are more strongly illustrative than interpretative, but the central thing is still the domination of a transforming touch which shows that there as in the architecture the Indian mind has taken hold of another invading mentality and made it a help to a more outward-going self-expression that comes in as a new side strain in the spiritual continuity of achievement which began in prehistoric times and ended only with the general decline of Indian culture."

K.G.

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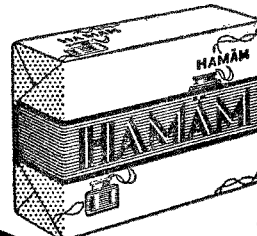
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# LIGHTS ON LIFE-PROBLEMS

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

Q. 1: It has been maintained by some critics that, unlike the arts of architecture and sculpture, the art of painting in ancient and later India flourished only at intervals and had no continuous tradition. Is this true?

A. "This is a hasty view that does not outlast a more careful research and consideration of the available evidence. It appears, on the contrary, that Indian culture was able to arrive at a well developed and an understanding aesthetic use of colour and line from very early times and, allowing for the successive fluctuations, periods of decline and fresh outbursts of originality and vigour, which the collective human mind undergoes in all countries, used this form of self-expression very persistently through the long centuries of its growth and greatness. And especially it is apparent now that there was a persistent tradition, a fundamental spirit and turn of the aesthetic sense native to the mind of India which links even the latest Rajput art to the earliest surviving work still preserved at its highest summit of achievement in the rock-cut retreats of Ajanta.

"The materials of the art of painting are unfortunately more perishable than those of any other of the greater means of creative aesthetic self-expression and of the ancient masterpieces only a little survives, but that little still indicates the immensity of the amount of which it is the fading remnant. It is said that of the twenty-nine caves at Ajanta almost all once bore signs of decoration by frescoes; only so long ago as forty years sixteen still contained something of the original paintings, but now six alone still bear their witness to the greatness of this ancient art, though rapidly perishing and deprived of something of the original warmth and beauty and glory of colour. The rest of all that vivid contemporaneous creation which must at one time have covered the whole country in the temples and viharas and the houses of the cultured and the courts and pleasure-houses of nobles and kings, has perished and we have only, more or less similar to the work at Ajanta, some crumbling fragments of rich and profuse decoration in the caves of Bagh and a few paintings of female figures in two rock-cut chambers at Siguriya.\* These remnants represent the work of some six or seven centuries, but they leave gaps, and nothing now remains of any paintings earlier than the first century of the Christian era, except some frescoes, spoilt by unskillful restoration, from the first century before it, while after the seventh there is a blank which might at first sight argue a total decline of the art, a cessation and disappearance. But there are fortunately evidences which carry back the tradition of the art at one end many centuries earlier and other remains more recently discovered and of another kind outside India and in the Himalayan countries carry it forward at the other end as late as the twelfth century and help us to link it on to the later schools of Rajput painting. The history of the self-expression of the Indian mind in painting covers a period of as much as two millenniums of more or less intense artistic creation and stands on a par in this respect with the architecture and sculpture."

Q. 2: As the surviving ancient paintings are the work of Buddhist painters, it is maintained that in the pre-Buddhistic period the art of painting did not exist in India. Is this conclusion valid?

A. "The paintings that remain to us from ancient times are the work of Buddhist painters, but the art itself in India was of pre-Buddhistic origin. The Tibetan historian ascribes a remote antiquity to all the crafts, prior to the Buddha, and this is a conclusion increasingly pointed to by a constant accumulation of evidence. Already in the third century before the Christian era we find the theory of the art well founded from previous times, the six essential elements, sadanga, recognised and enumerated, like the more or less corresponding six Chinese canons which are first mentioned nearly a thousand years later, and in a very ancient work on the art pointing back to pre-Buddhistic times a number of careful and very well-defined rules and traditions are laid down which were developed into an elaborate science of technique and traditional rule in the later Shilpasutras. The frequent references in the ancient literature also are of a character which would have been impossible without a widespread practice and appreciation of the art by both men and women of the cultured classes, and these allusions and incidents evidencing a moved delight in the painted form and beauty of colour and the appeal both to the decorative sense and to the aesthetic emotion occur not only in the later poetry of Kalidasa, Bhavabhuti and other classical dramatists, but in the early popular

drama of Bhasa and earlier still in the epics and in the sacred books of the Buddhists."

Q. 3: Some critics observe that the pre-Buddhistic Hindu painting of ancient India was purely secular in motive and inspiration and not religious or spiritual like the Buddhist painting. Is this view justifiable?

A. "It is true that while the surviving work of Buddhist artists is mainly religious in subject or at least links on common scenes of life to Buddhist ceremony and legend, the references in the epic and dramatic literature are usually to painting of a more purely aesthetic character, personal, domestic or civic, portrait painting, the representation of scenes and incidents in the lives of kings and other great personalities or mural decoration of palaces and private or public buildings. On the other hand there are similar elements in Buddhist painting, as, for example, the portraits of the queens of King Kashyapa at Siguriya, the historic representation of a Persian embassy or the landing of Vijaya in Ceylon. And we may fairly assume that all along Indian painting both Buddhist and Hindu covered much the same kind of ground as the later Rajput work, in a more ample fashion and with a more antique greatness of spirit and was in its ensemble an interpretation of the whole religion, culture and life of the Indian people. The one important and significant thing that emerges is the constant oneness and continuity of all Indian art in its essential spirit and tradition. Thus the earlier work at Ajanta has been found to be akin to the earlier sculptural work of the Buddhists, while the later paintings have a similar close kinship to the sculptural reliefs at Java. And we find that the spirit and tradition which reigns through all changes of style and manner at Ajanta, is present too at Bagh and Siguriya, in the Khotan frescoes, in the illuminations of Buddhist manuscripts of a much later time and in spite of the change of form and manner is still spiritually the same in the Rajput paintings."

Q. 4: How does Indian painting differ from Indian sculpture in its essential spirit and aim?

A. "The spirit and motive of Indian painting are in their centre of conception and shaping force of sight identical with the inspiring vision of Indian sculpture. All Indian art is a throwing out of a certain profound self-vision formed by a going within to find out the secret significance of form and appearance, a discovery of the subject in one's deeper self, the giving of soul-form to that vision and a remoulding of the material and natural shape to express the psychic truth of it with the greatest possible purity and power of outline and the greatest possible concentrated rhythmic unity of significance in all the parts of an indivisible artistic whole. Take whatever masterpiece of Indian painting and we shall find these conditions aimed at and brought out into a triumphant beauty of suggestion and execution. The only difference from the other arts comes from the turn natural and inevitable to its own kind of aesthesis, from the moved and indulgent dwelling on what one might call the mobilities of the soul rather than on its static eternities, on the casting out of self into grace and movement of psychic and vital (subject always to the reserve and restraint necessary to all art) rather than on the holding back of life in the stabilities of the self and its eternal qualities and principles, guna and tattwa. This distinction is of the very essence of the difference between the work given to the sculptor and the painter, a difference imposed on them by the natural scope, turn, possibility of their instrument and medium. The sculptor must express always in static form; the idea of the spirit is cut out for him in mass and line, significant in the stability of its insistence, and he can lighten the weight of this insistence but not get rid of it or away from it; for him eternity seizes hold of time in its shapes and arrests it in the monumental spirit of stone or bronze. The painter on the contrary lavishes his soul in colour and there is a liquidity in the form, a fluent grace of subtlety in the line he uses which imposes on him a more mobile and emotional way of self-expression. The more he gives us of the colour and changing form and emotion of the life of the soul, the more his work glows with beauty, masters the inner aesthetic sense and opens it to the thing his art better gives us than any other, the delight of the motion of the self out into a spiritually sensuous joy of beautiful shapes and the coloured radiances of existence. Painting is naturally the most sensuous of the arts, and the highest greatness open to the painter is to spiritualise this sensuous appeal by making the most vivid outward beauty a revelation of subtle spiritual emotion so that the soul and the sense are at harmony in the deepest and finest richness

\* Since then more paintings of high quality have been found in some southern temples, akin in their spirit and style to the work at Ajanta.

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