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"GREAT IS TRUTH AND IT SHALL PREVAIL"

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## CONTENTS

DISPELLED THE MIST OF MAYA ... by Rishabhchand .. .. .	1	IN THE MOTHER'S LIGHT: THE CONQUEST OF DESIRE by Rishabhchand ..	6
TIBET AND INDIA'S IDEAL OF WORLD PEACE by K. D. Sethna .. .. .	3	ORWELL'S INFERNO by K. R. Srinivasa Iyengar .. .. .	8
SRI AUROBINDO, THE LEADER OF THE EVOLUTION .. .. .		POETIC IMAGERY IN "SAVITRI" by Rajanikant Mody .. .. .	10
Part II of "The World Crisis and India" by "Synergist" .. .. .	4	LIGHTS ON LIFE-PROBLEMS by K. G. .. .. .	12

## DISPELLED THE MIST OF MAYA...

BY RISHABHCHAND

On November 24 every year — as also on February 21, April 24 and August 15 — people from all parts of India and even from abroad meet in Pondicherry to have the "darshan" of Sri Aurobindo and the Mother. The recognition of the Aurobindonian message is growing apace — especially as all merely mental "isms" are fast failing an anxious humanity and as the call is more and more on India to play her true role of earth's leader towards a Light greater than the human. But to play that role India cannot rest in an anti-materialism which considers, along certain persistent lines of past thought, the whole universe to be Maya and looks away from instead of gripping the physical plane. She must be spiritually creative of world-values. The following article gives an excellent survey of the many-sided course of Indian spirituality and shows how its original and typical trend finds fulfilment in the world-transformative work that is being done today by the Integral Yoga of Sri Aurobindo.

What was that portentous day on which the mist of Maya came darkening the sky of Indian life? What was that sombre day when the ancient balance was disturbed, the ancient wideness of outlook clouded and the ancient vitality and suppleness of Indian culture dwindled and waned? How did the life-values come to be almost eclipsed and the retreat to the naked Spirit through poverty and squalour regarded as the crowning achievement of man?

In the Vedic age life was not lived under the shadow of Maya. Life was budding, buoyant, beaming; it was vigorous and expansive, full of curiosity and wonder and joy and freedom. The leaders of thought, the seers of the Truth regarded life as a field for the realisation and manifestation of Light, and there existed a constant commerce between the higher powers and the powers of human nature for the expansion, illumination and enrichment of this field. The highest spiritual experiences returned upon life to prepare it for a greater and greater integration and a more abundant efflorescence. A natural simplicity and purity, faith and trust in the divine intervention marked every step of this glorious age. The word Maya meant, not illusion or hallucination, but the Mother of Light, the supreme creative Force of the Master of the universe.

"By the Names of the Lord and hers they shaped and measured the force of the Mother of Light; wearing might after might of that Force as a robe the Lords of Maya shaped out form in this Being.

"The Masters of Maya shaped all by His Maya; the Fathers who have divine vision set Him within as a child that is to be born." (Rig Veda, 111. 38, 7; 1x 83.3)

In that distant epoch, in that reddening dawn of human culture, the bases of life were laid, wide and deep, the loftiest ideals conceived and formulated and the general course of evolution of the Aryan race outlined in the light of a developing intuition. The fundamental creative ideas that have shaped and governed the whole tenor of Indian culture found an electrifying expression on the tongues of the Rishis who were no withdrawn ascetics, but leaders and organisers of society and far-seeing carvers of its destiny.

"May the Peoples of the five Births accept my sacrifice, those who are born of the Light and worthy of worship; may Earth protect us from earthly evil and the Mid-region from calamity from the gods. Follow the shining thread spun out across the mid-world, protect the luminous paths built by the thought; weave an inviolable work, become the human being, create the divine race. . . . . Seers of truth are you, sharpen the shining spears with which you cut the way to that which is Immortal; knowers of the secret planes, form them; the steps by which the gods attained to Immortality." (Rig Veda, X. 53.5,6,10.)

The great key-note of the Aryan culture is struck in the words: "Create the divine race." The Earth was regarded as the mother and an opulent and integral perfection in the earthly existence was sought by the mystics whose consciousness ranged in the sun-worlds of the Spirit.

"I am a son of the Earth, the soil is my mother. . . . May she lavish on me her manifold treasure, her secret riches. . . . May we speak the beauty of thee, O Earth, that is in thy villages and forests and assemblies and wars and battles." (Atharva Veda, XI. 1. 12, 47, 56).

A perfect freedom in the infinity and immortality of the Spirit and a profound and opulent life on earth were the objective of the Aryan culture — trueness to "the kindred points of heaven and home". There was no

mist of Maya brooding over the free outflowering of the life of the race, which sought unstinted delight both in the Spirit and its manifesting substance, Matter.

"O Godhead, guard for us the Infinite and lavish the finite." (Rig Veda, IV.2.11.)

Spirit and Matter, the Infinite and the finite, One and Many, all were embraced in a single, comprehensive vision and a complete life in the immortal Light was held to be the highest aim of human existence.

In the Upanishadic age life became more expansive, rich, robust and radiantly creative. Society developed in colour and complexity and the ancient spirituality flowed as the fertilising Ganges through its multifarious limbs. Knowledge and Power went together and a spontaneous purity upheld the intrepid and manifold endeavours of the Spirit. There was no conception of Maya or illusoriness of the world darkening and paralysing these endeavours. Maya was regarded as Prakriti—*Mayam tu Prakritim Vidyat*—and the Lord of Maya as the supreme Lord of the universe. The world was regarded as the Brahman itself—*Brahmaivedam*—Brahman self-extended in Time and Space and therefore real, as real as the Brahman itself, though relatively and mutably real.

"By Energy at work, universal Brahman extendeth itself, and from Brahman is born Matter, and out of Matter cometh life and mind and truth and the worlds and in works immortality". (Mundaka Upanishad, Mundaka 1, Chapter 1, 8.)

"In works immortality" proves that all salutary works of life were not only accepted with joy and freedom, but held indispensable to the highest and most integral realisation and perfection in life.

Doing verily works in this world one should wish to live a hundred years. Thus it is in thee and not otherwise than this; action cleaves not to a man." (Isha Upanishad.)

"The Spirit is all this that is here in the universe: He is works and self-discipline and Brahman and the supreme immortality. O fair son, he who seeth this that is hidden in his own secret heart, rends even in this body the knot of the Ignorance." (Mundaka Upanishad, Mundaka 11, chap. 1, 10.)

But in the midst of this comprehensive and creative harmony of the gospel of the divine fulfilment in life, a note, distant and faint at first, but slowly gathering momentum as it developed, began to detach itself and assert its independence. It was the note of world-renunciation struck by the mighty personality of Yajnavalkya over against the prevailing harmony led by Indra and Prajapati. But it did not disturb the symmetry and rhythm of the life of the times. And, besides, there was no exclusively negative philosophy of the unreality of the world and its summary rejection. The tendency to renunciation came more as a fitting consummation of the life of relativities than as a recoil or a flight—too abundant a vitality coursed through the veins of the race to let it turn its back upon the highest end of its existence — "in works immortality". But yet it must be admitted that somewhere in the remote recesses of the racial consciousness, there was the first thrill of a quailing before the conquering surges of life, somewhere the beginning of a failing, a withdrawal and self-isolation of the soul from the entangling forces of the material world. But, as I have said, it was only in some far-away fold of consciousness and produced no result as yet in the thought and action.

Continued overleaf

of the race. Life flowed on lusty and limpid, throwing up many a sparkling treasure of the Spirit. Yajnavalkya, Janaka, Ajatashatru, Aruni, Gargi, Maitreyi, all contributed to the onward march of the race and the enrichment and perfection of its cultural ethos and growing social organisation.

In the age of the Dharma, the magnificent, many-coloured age of the *Ramayana* and the *Mahabharata*, social life in India achieved a greater amplitude, a more prolific complexity of thought and action and a versatile intellectual progress. The ancient integrality of spiritual vision began to give way and the ethical, aesthetic and vital values of life demanded greater attention and expression. And yet spirituality reigned supreme and functioned as the sole creative, co-ordinating and consolidating force in the form of the Dharma, its delegated image in the higher Reason of man. Here, too, there is no crippling spell of Maya. Dasaratha, Janaka, Rama, Bharata in the Ramayanic epoch and Krishna, Bhishma, Yudhishthira, Arjuna in the age of the Mahabharata are like granite pillars of strength supporting the growing structure of the society. Everywhere there is prosperity, progress and plenitude and a victorious deploying of the potentialities of the nation. The note of renunciation has gained perhaps a little more volume, but again, as before, without any accompanying strain of the unreality of the world. There is no unrestricted commerce between the tranquil hermitages and the humming life of the towns and cities and one looks in vain for a theory of world-negation blighting the tidal vitality of the people, as it did in later times.

From this age of gigantic endeavours in the direction of intellectual and social construction we pass, by various stages of progress and retrogression, through a systematisation of philosophies and a codification of laws, through a breaking up of the old synthesis, the exaggeration of the ascetic ideal, a rigid stratification of the four-fold order and a consequent general decline of the culture, to a period when a violent cleavage disrupts what remained of the ancient balance, and Light and Life stand as two polar magnets dividing the race between them. That was the hour of Buddhism.

Buddhism came in response to the Time-Spirit, but in its eagerness to cure the evils of the moment, the rampant in equality and rank formalism, it hacked at the roots of national culture and threatened even to bury alive the very soul of Aryan spirituality under the weight of an imposing ethical structure; for, what is Aryan spirituality without its soul, the Divine, the Brahman or the Supreme Purusha of the Upanishads, the Purushottama of the Gita? Buddhism did tremendous work in social reform, tried to reinstate the basic purity and simplicity of Indian life, inaugurated a catholic democracy in religion, but it disturbed the ancient harmony of life and banished God. In its excessive pre-occupation with Anicca (impermanence), Dukkha (suffering), and Anatta (unsubstantiality or absence of any psychic substance) which are the surface stamp of life in the ignorance, it failed to perceive the fundamental, immortal Delight upholding the outer flux, the Delight which, as the ancient seers knew, is in travail to conquer the forces of ignorance and emerge into manifestation. In exiling God from life it prepared the way for its own exile from the land of its birth.

The mist of Maya thus gradually overspread the Indian sky. It was not then called Maya, it went by the name of Karma; but its depressing effect upon life cannot be overestimated. It tended to dry up the springs of national vitality and atrophy its initiative. And yet, paradoxically, there was an immense reserve of the ancient vitality and creative power that went on, in spite of the chilling influence of Buddhism, producing abundant marvels in art and science, philosophy and literature, politics and sociology and most of the departments of life. There also began a movement of revolt against the trenchant metaphysical conclusions of Buddhism and its denial of the Vedas, but still the age as a whole lived in the shadow of a withering Karmavada.

Then came Shankaracharya, the valiant priest of the Brahman, the restorer of the ancient monism and the volcanic exponent of the philosophy of the Brahmasutra. In his overmastering zeal to lead the national consciousness back to the truth of the One, the One without a second—*Ekamevadvitiam*—of the Vedas and the Upanishads he ignored the complementary truth voiced in the same scriptures, *sarvam khalvidam Brahma*, all this too (meaning the universe) is Brahman. He restored the One, but stripped it of its multiplicity which, in spite of his branding it as illusion, continued to mock him with its persistent reality. Karma was substituted by Maya and the call to the forest and the garb of the ascetic re-echoed in a thousand voices. The immobile, inactive Brahman was re-installed, but the Supreme Person of the ancient mystics, and the world was condemned, its reality denied and life in it discouraged and depressed. Shankar drove Buddhism out only to find that it had already made itself at home in his own house.

Since the time of Shankar the Indian sky has remained more or less always overcast with the mist of Maya. There have been various and vigorous attempts to revert to the integral vision and full living of the ancient Rishis, but the waning vitality of the nation could not easily lend itself to such a herculean effort. Solitary spiritual stalwarts reacted with revolutionary energy against the cramping and sterilising effects of Mayavada and delivered the national mind in several directions, but the basic hold of the theory of Maya and the attraction of a satisfied nudity a proved too strong for them. Maya saw the race fail in life and sink into subjection, its higher ideals lost and its vitality depressed and depleted.

This state of national debility and indecision continued down to recent times. On one side, an irresistible pull towards the peaks of spiritual realisation, towards a fullness of knowledge and love and power and a rediscovery of the ancient balance, and, on the other, a repeated

collapse into confusion and corruption and disintegration. Of what avail a renewal of life if it is only a colossal lie, a nightmare, a delirium? The note that was struck by Yajnavalkya became strident, insistent, almost compelling.

With the advent of Rammohan Roy and the increasing impact of the dynamic West, the mist of Maya began to thin and betray some openings through which a few glints of the New Light infiltrated into the life of the society. The values of life began to assert themselves and the eyes of the people turned towards the greatness and glory of the past. But it was not till Sri Ramkrishna came on the scene that the decisive step was taken and something of the creative synthesis of the future silhouetted itself on the distant horizon. The day when Sri Ramkrishna rebuked Vivekananda for his desire to revel in the peace and bliss of Samadhi was a landmark in the history of the renaissance spirituality in India. He made the traditional ideal of personal salvation pale before the glowing mission of the Mother's work in the world. But still the mantle of Maya hung on over the national consciousness and the life of the people, though gavanized, cast about for a soul-satisfying ideal.

It was at this juncture that Sri Aurobindo came with his message of the Life Divine upon earth and the radical transformation of human nature. His unerring intuition discovered at once the harmonious completeness, the integrated perfection of man as envisaged by the ancient seers of the race and he set himself to realise and reproduce that divine completeness in the life of the people. He annulled the crippling distinction between the spiritual and the secular and declared that all life has to be embraced as the field of the evolutionary manifestation of the Divine in Matter.

"The steady eye of the ancient wisdom perceived that to know God really, it must know Him everywhere equally and without distinction, considering and valuing but not mastered by the oppositions through which He shines.

"We will put aside then the trenchant distinctions of a partial logic which declares that because the One is the reality, the Many are an illusion, and because the Absolute is Sat, the one existence, the relative is Asat and non-existent. If in the Many we pursue insistently the One, it is to return with the benediction and the revelation of the One confirming Itself in the Many."\*

"The perception of the spiritualised mind that the universe is an unreal dream can have no more absolute a value to us than the perception of the materialised mind that God and the Beyond are an illusory idea. In the one case the mind, habituated only to the evidence of the senses and associating reality with corporeal fact, is either unaccustomed to use other means of knowledge or unable to extend the notion of reality to a supraphysical experience. In the other case the same mind, passing beyond to the overwhelming experience of an incorporeal reality, simply transfers the same inability and the same consequent sense of dream or hallucination to the experiences of the senses."\*

After describing in this illuminating way the genesis of the life-withering theory of Maya, Sri Aurobindo indicates the rationale of human existence and the great end of human birth. "If Brahman has entered into form and represented Its being in material substance, it can only be to enjoy self-manifestation in the figures of relative and phenomenal consciousness. Brahman is in this world to represent Itself in the values of Life. Life exists in Brahman in order to discover Brahman in itself. Therefore man's importance in the world is that he gives to it that development of consciousness in which its transfiguration by a perfect self-discovery becomes possible. To fulfil God in life is man's manhood. He starts from the animal vitality and its activities, but a divine existence is his objective."

"However high we may climb, even though it be to the Non-Being itself, we climb ill if we forget our base. Not to abandon the lower to itself, but to transfigure it in the light of the higher to which we have attained, is true divinity of nature. Brahman is integral and unifies many states of consciousness at a time; we also, manifesting the nature of Brahman, should become integral and all-embracing."

In these inspiring words Sri Aurobindo gives us his gospel of the integral realisation of the integral Brahman in life and Its unblemished manifestation in transformed human nature. It takes us at once to the comprehensive vision and puissant vitality of the glorious culture of the Vedas and the Upanishads and fires us with an infinite hope for the future, not only of India but of the world. For, the great past of India is not dead, like the past of Egypt or Greece or Rome. It is supremely alive and active in the throbbing present and contributing to the building of the greater future.

Refuting the Western view that Indian spirituality has been quietistic, anaemic unpractical and otherworldly, and Indian culture barren of any high achievements in thought and life, Sri Aurobindo says, "When we look at the past of India, what strikes us... is her stupendous vitality, her inexhaustible power of life and joy of life, her almost unimaginably prolific creativeness. For three thousand years—it is indeed much longer—she has been creating abundantly and incessantly, lavishly, with an inexhaustible many-sidedness, republics and kingdoms and empires, philosophies and cosmogonies and sciences and creeds and arts and poems and all kinds of monuments, palaces and temples and public works, communities and societies and religious orders, laws and codes and rituals, physical sciences and psychic sciences, systems of Yoga, systems of politics

Continued on page 5

\* The Life Divine, Vol. I, Chapter V.

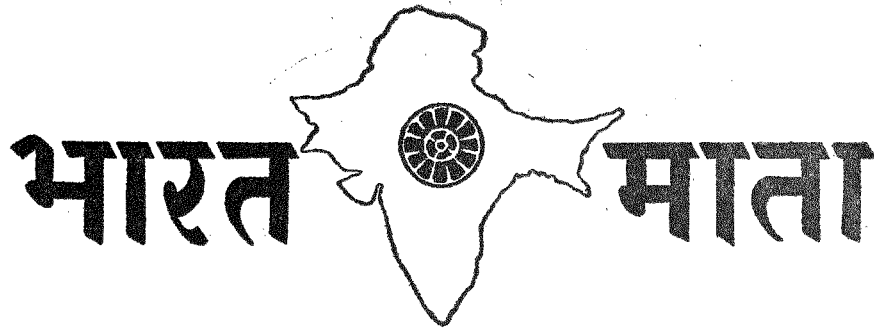


## मातृवाणी

निरवच्छिन्न सुख का स्रोत अन्तरात्मा में है। इस पार्थिव प्राणी के अन्दर कुछ भी नित्य नहीं है शिवाय अन्तरात्मा के।

यदि कला को दिव्य जीवन के सम्बन्ध में कुछ अभिव्यञ्जना करती है, तो वहाँ भी एक विशाल और प्रकाशमय शान्ति स्वतः प्रकट होनी चाहिये।

भगवान में हमारा भरोसा किन्हीं बाहरी परिस्थितियों पर निर्भर नहीं करना चाहिये।



'मदर इंडिया'—हिन्दी पूर्ति : : : नवम्बर २५, १९५०.

यदि हमें भगवान को समझना है तो हमें अपनी तरजीहों को विदा कर देना चाहिये।

यदि हमें सचमुच भगवान से प्रेम करना है तो हमें आशक्तियों से ऊपर उठ जाना चाहिये।

यदि हमें भगवान के प्रेम से सचेतन होना है तो हमें और सब प्रेम छोड़ देना चाहिये।

बिचारे भगवान! उन्हें न जाने कितने भयंकर भयंकर कृत्यों का दोषी ठहराया जाता है।

—श्री माताजी।

सम्पादकीय—

## तिब्बत और भारत का विश्व-शान्ति का आदर्श

भारत सरकार ने प्रायः घोषणा की है कि विश्व-शान्तिहीन उसका सर्वोपरि आदर्श है। उसकी ईमानदारी में किसी को भी सन्देह नहीं हो सकता। पर वह शान्ति की सफल नियोजक होने के बजाय शान्ति का अन्त स्वप्न देखते रहने में ही अधिक संलग्न रही है। शान्ति का उसका आचार नितान्त अवास्तविक रहा है। उसकी यह धारणा रही है कि रूसी और अमरीकन ये दो 'ब्लॉक' जगत पर प्रभुता स्थापित करने के लिये खींचतानी कर रहे हैं। लेकिन सच पूछिये तो जगत समस्त पर अपनी सत्ता कायम करने की चेष्टा केवल एक ही ब्लॉक कर रहा है। रूसी साम्यवाद राजनीति, दर्शन, कला, विज्ञान आदि मानवीय चिन्तना और अभिव्यक्ति के सभी क्षेत्रों को द्वांत्मात्मक भौतिकवाद, इतिहास की भौतिकवादी रूप-निर्धारण तथा सामुदायिक स्टेट कचरणों से बलात् आत्म-समर्पण कराया चाहता है। अमेरिका ऐसी कोई महत्वाकांक्षी असाहिष्णुता लेकर नहीं चल रहा है। रूस अपने द्वारा नियोजित प्रत्येक राष्ट्र को स्टैलिनवादी साम्यवाद के पक्के ढांचे में ढालना चाहता है, जब कि अमेरिका किसी भी प्रजातन्त्र को अपने अग्ररूप ढालने का आग्रह नहीं रखता। प्रजातन्त्रों मित्र-राष्ट्रों में सभी देश अपना अपना एक भिन्नत्व और निजत्व बनाये हुए हैं। वे किसी एक ही फौलादी ढांचे में ढले हुए नहीं हैं। प्रजातन्त्र तो मार्क्सवाद और साम्यवाद से भी कोई शत्रुत्व नहीं रखता अमेरिका में साम्यवादी मुक्त रूप से अपने सिद्धान्त का प्रचार करते हैं और अमेरिका ने कभी इस बात पर जोर नहीं दिया कि प्रजातन्त्रीय राष्ट्र अपने अपने देशों में साम्यवादी आन्दोलनों पर प्रतिबन्ध लगा दें। हाँ, देश-द्रोह करने पर उन पर रोक अवश्य लगाई जाती है, पर वैधानिक तरीके से आन्दोलन करने को वे स्वतन्त्र हैं। अमेरिका की शक्ति से संसार को कोई भय नहीं है। इसका अर्थ यह नहीं है कि अमेरिका मानवीय दुर्बलताओं से उपरत हो गया है, अभिप्राय इतना ही है कि अमेरिका 'बिचो और जीने दो' की सामान्य विश्व-नीति से चालित है। तब सिद्ध होता है कि जगत दो समान श्रेणियों के विश्व-विजयाकांक्षी ब्लॉकों में विभक्त न होकर ऐसे दो ब्लॉकों में विभाजित है, जिनमें से एक है आतंकवादी रूस जो मानवी मनीषा के सर्वतोमुखी विकास को कुचल देना चाहता है और दूसरा और है अमेरिका के नेतृत्व में संवर्धित संसार के स्वातन्त्र्य-समापक राष्ट्र को शोचिन्त कुचलों को समाप्त कर देना चाहते हैं।

भारत सरकार इन दोनों ब्लॉकों के छिनियादी फल को नहीं देख पा रही है और वह दोनों से तटस्थ रह कर एक संतुलन की नीति का अनुसरण कर रही है। इसकी धारणा है कि वह इस राह चला कर विश्व-शान्ति के अपने आदर्श को सिद्ध कर सकेगी। उसका यह भी ख्याल है कि शान्ति के शत्रु पश्चिम से अमरीका हैं और पूर्व में रूसी, बाकी एशिया के समस्त राष्ट्र युद्ध को टाल कर एक शान्तिपूर्ण मैत्री और बन्धुत्व के बन्धन में बंध कर रहना चाहते हैं। हमारे प्रधान मंत्री की

धारणा है कि लाल चीन के विघाता माओ के साथ मैत्री स्थापित करके हम अस्सी करोड़ एशियाई प्रजा का एक समर्थ, शक्तिशाली एशियन ब्लॉक खड़ा करेंगे जिसके पास अपार साधन-सम्पदा होगी और जो विश्वशान्ति की रक्षा करेगा। नेहरू ने बार-बार घोषणा की है कि भले ही साम्यवाद की विजय हो जाये, पर औपनिवेशिक साम्राज्यवाद को तो समाप्त होना ही चाहिये इसका अर्थ यह नहीं कि रूस की भांति नेहरू भी मानवीय मनीषा को जंजीरों में जकड़ देना चाहते हैं। उनका

कोरिया में आरम्भ हुआ उसमें उसका भी सीधा हाथ है। अब ऐसा जान पड़ता है कि जब तक हमारी सरकार के मुंह पर कोई सीधा तमाचा नहीं पड़ जाता तब तक वह भारत-चीन की मैत्रीद्वारा विश्वशान्ति स्थापित करने के अपने मीत स्वप्न से मुक्त नहीं हो सकती।

माओ ने आज तक नेहरू को केवल इसीलिये भाई के रूप में स्वीकार नहीं किया है कि नेहरू ने अब तक कभी भी अपने आपको सीधे स्टैलिन के पंखों के साथे तले नहीं रक्खा। सच पूछिये तो

अभी हम संकल्प नहीं कर पाये हैं। हमने खड़े-खड़े अपनी आंखों आगे तिब्बत को कुचल कर समाप्त हो जाने दिया। हम तिब्बत को दो एक बोट भेज कर अपने कर्तव्य की इति श्री मान बैठे। पर जब छोटे-छोटे असहाय राष्ट्रों को पद-दलित कर दिया जाता है तब मात्र शराफत के शब्द काफी नहीं होते। बलात्कारी आक्रमणकारियों के विरुद्ध शब्द न उठाने की बात तो दूर रही पर हमने अभी तक चीन के साथ अपने राजनीतिक सम्बन्धों का अन्त भी नहीं किया है। हम मन हो मन तिब्बत में स्थापित नई सरकार की पार्श्वी शक्ति को खूब सजग हैं कि चीन की लुब्ध आंखें अब भारत की ओर लगी हैं, हम यह भी जानते हैं कि जहाँ तक समस्त विश्व में शक्ति के बल साम्यवाद फैलाने की बात है, माओ निश्चित रूप से स्टैलिनवादी साम्यवादी ही है। पर क्या अन्तर-राष्ट्रीय घरातल पर उसका बहिष्कार करने का नैतिक साहस हम में है, और क्या हम खुले तौर पर अपने को पश्चिमी प्रजातन्त्रों का सहयोगी घोषित कर सकते हैं? अपनी कल्पित आत्म-सुरक्षा के लिये तिब्बत को हिसाब बही से निकाल देना कुछ वैसा ही होगा जैसा कि चेम्बरलेन ने जेम्स स्लोवेकिया की बलि चढ़ा कर म्यूनिच की संधि द्वारा शान्ति स्थापन की गरीबी घोषणा की थी। यदि हम माओ के सम्मुख एक सशक्त, साहसी मोर्चा कायम न कर सके तो हमारी शक्ति स्थापना भी उसी प्रकार की होगी।

हमें इस क्षय को जरा भी नजरन्दाज नहीं होने देना है कि चीन के लिये तिब्बत का सबसे बड़ा उपयोग यही है कि वह भारत का प्रवेश-द्वार है। देर-अदेर हमें आक्रमण की धमकी अवश्य दी जायगी। कहना कठिन है कि ठीक मोर्चा कहाँ होगा, पर तिब्बत की सरहद पर बसे नेपाल के रास्ते ही बहुत कर भारत पर आक्रमण किया जायगा। हमला शायद सीधा न भी हो क्योंकि गुरखे बड़े तेज लड़ाके हैं। पर भारी शत्रु-सख्या के सम्मुख गुरखों का क्या बस चलनेवाला है। जो होगा वह यही कि नेपाल में एक आन्तरिक विग्रह उत्पन्न करके दो पक्ष खड़े कर दिये जायेंगे, उनमें से एक पक्ष सहायता के लिये चीन को पुकारेगा। यदि पुकार उठाई गई तो वह किसी कानूनी बिना पर आधारित होगी। बहुत थोड़े लोग यह बात जानते होंगे कि एक सदी से अधिक समय तक सन् १९१२ तक नेपाल चीन को प्रति वर्ष भेंट लेकर अपना मिशन भेजा करता था। सुधाकर भट्ट का कथन है कि चीनी लोग इसे अपना अभिनन्दन मानते थे। माओ इस अभिवादन को भी वैसे ही ले सकता है जैसे उसने तिब्बत की प्राप्तित सौगात को लिया। इस तरह नेपाल में स्वतन्त्रता करने की राह निकल जायेगी।

जिस भी रास्ते और बहाने से हो, चीन के भारतीय आक्रमण का दिन अब बहुत दूर नहीं है। यदि अब भी हम समय रहते अपनी ख्याली शान्ति के सुहाने सपने से नहीं जाग जाते और वास्तविकता को खूबी आंखों नहीं देख लेते तो आधी रात, भर नींद में हमारे सीने पर लाल दुश्मन की खुरखार छुरी टूट पड़ेगी। और तब हमें होश भी न बंधेगा कि यह क्या अनहोनी हो गई? इसलिये भली बात यही है कि समय रहते हम पाश्चात्य प्रजातन्त्रों के साथ मिलकर भारत में माओ-विरोधी सशक्त मोर्चा खड़ा करके स्टैलिनवादी साम्यवाद के बढ़ते हुये खतरे को रोकनेको कटिबद्ध हो जायें। (मदर इंडिया के सम्पादकीय से अनुदित)

## अब आया अब आया!

अब आया अब आया!

हग तकते थे नभ जिसके हित,

अब आया वह दिन आया!

अब न लुभाते हैं वे मुझको, जीवन जिनके लिये गंवाया,  
अब न सुहाते हैं वे मुझको, था जिसमें नित प्राण धियोया!  
बजती थी सुन्दर बंशी जो श्रवणों में कोमल ध्वनि भर,  
दुर्निवार अन्तर निनाद कर, बज्जी शंख बन अब शिवतर!  
निश्चित हो, लिख पुण्य लेखनी से मन जो तुम्ह को आया,  
तेरी भावी तेरे कर में, सत् पुरुषों ने बतलाया।

—श्री नारायणप्रसाद जी 'विन्दु'

## आविर्भाव।

हम घर साजन आये सखि सुन हम घर साजन आये।  
जनम जनम के बन्धन टूटे दुर्लभ प्रभु जब पाये ॥  
में अनजान न सेवा जानुं साधन कोई न आये।  
दासी घर भगवान विराजे सोये भाग जगाये ॥  
ना में आरति पूजा कीनी ना में दीप जलाये।  
विसर गयी सब सुध तन मन की जब हरि दरसन पाये ॥  
मन की सक कही ना प्रभु से नैनन जल भर लाये।  
मुझ अनाथ के नाथ निराले महिमा कही न जाये ॥

## विनती।

कैसी लगन लगाई

प्रभु तुने—कैसी लगन लगाई

हार न जानुं जीत न जानुं,

प्रीत करुं पर प्रीत न जानुं,

हरी मिलन की रीत न जानुं,

होवे जगत हंसाई!

आंख सुंद उजियारा चाहुं,

ठ भ्रमर में किनारा चाहुं,

गरन न लुं मैं सहारा चाहुं,

कैसे पाळ कन्हाई?

बहुत हुई अब आन सम्हालो,

हुई का यह भेद मिटा लो,

अपनी बिगड़ी आप बना लो,

ओ ओ हरि सुखदाई।

—श्रीमती इन्दिरा मल्होत्रा।

मानना है कि एशियन साम्यवाद रूसी साम्यवाद से सर्वथा भिन्न होगा और इसलिये रूसी साम्यवाद के भय के बहाने हमें पाश्चात्य औपनिवेशिक राज को अब और बर्दाश्त नहीं करना होगा। अपनी इसी मान्यता को समर्थन देने के लिये नेहरू माओ की ओर संकेत करते रहे हैं। उधर माओ नेहरू को सदा खेल-खेल में बहलये रख कर इसी मोटी हकीकत को उनकी नजरों से ओझल करता रहा कि वह रूस का चोली-दामन मित्र है रूसी और साम्राज्य-विस्तारवाद को जो पैतरा उत्तर

माओ ने भारत को उन राष्ट्रों की सूची में डाल रक्खा है जिन्हें वह और स्टैलिन मिल कर मुक्त या फिर समाप्त कर दिया चाहते हैं।

जो करारी थपड़ हमारी सरकार की आंखें कुरूप वास्तविकता के प्रति खोल सकती है, वह आपहुं चो है। इस कदर फौजी और साम्राज्यवादी चीन के साथ भारत शान्ति स्थापना में संयुक्त नहीं हो सकता। तिब्बत के मामले में भारत ने इस बात को स्पष्ट देखा और अनुभव किया। पर अन्तिम निर्णय के साथ कदम उठाने की शक्ति

## विश्व-समाज की अन्तर्गत प्रेरणा

(छोटेनारायण शर्मा, एम. ए.)

वैज्ञानिक अनुसंधानों का व्यावहारिक प्रयोगों में उतार कर आज के मानव के अपने वाह्य-जीवन में एक असूतपूर्व कान्ति उपस्थित कर दो है। संसार के प्रति—विशेषतः प्रकृति तथा उसकी शक्तियों के प्रति हमारी दृष्टि में आमूल परिवर्तन हुआ है। पूर्वकालिक सामान्य जीवन को अपहृत रखनेवाले बहुत से प्रतिरोधों का हमने समूल उच्छेद कर डाला है। दूरी और काल जीत लिए गये हैं, देशों के बीच की भौगोलिक सीमाएँ और व्यवधान नष्ट कर डाले गये हैं। सारा संसार शिकुङ्गा हुआ एक छोटे देश के जैसा प्रायः हो चुका है। और उन सबों का प्रभाव हमारी चेतना पर भी पड़ा है—इसे हम अस्वीकार नहीं कर सकते। भौगोलिक अनभिज्ञता पर पलनेवाले रुढ़-विश्वासों का खण्डन, बेमेल धारणाओं का विनाश तथा असंगत संस्कारों को सफाई तो अवश्य हुई है। अब भारतीय न तो यही समझते हैं कि लंका में टके सेर सोना मिलता है, न युरोपवाले पृथ्वी को एक चौकोर समतल मैदान। न तो किसी नव न नाविक को अचानक पृथ्वी की छोर से किसी अज्ञत गहराई में पतित हो जाने का दुःखान्त भ्रम ही होता है और न किसी को 'पृथ्वी गोल है' ऐसा कहने पर आजन्म कारावास का उदार-दंड ही दिया जाता है।

बाहरी जीवन के उस आमूल परिवर्तन से मानवी चेतना में भी एक नया प्रसार हुआ है। वस्तुतः तो इस पृथ्वी के इतिहास में विगत कतिपय वर्ष एक असाधारण महत्व रखते हैं। विकास की गति मंद और रुकी रुकी न होकर तीव्र हो उठी है। जीवन की बाहरी दशाओं को छोड़ हम मनुष्यों की सामुहिक-जीवन-गत चेतना पर उदय होने वाली भंगियों को और ध्यान दें। राष्ट्रीय भावों का सजग प्रसार, सांस्कृतिक भेदों का स्पष्टीकरण, विभिन्न देशों के आपसी आदान प्रदान की प्रणाली में भी विचित्र शंकाओंका सम्मिश्रण इत्यादि कुछ के अन्तर्राष्ट्रीय मानव-जीवन में स्पष्टरूप से उदय होने वाले लक्षण हमने देखे ही हैं। इतिहास के प्रति भी हमारे दृष्टिकोण में असाधारण परिवर्तन हुआ है। पहले इतिहास जहाँ बाहरी घटनाओं या महत्वपूर्ण व्यक्तियों की जीवन कथाओं का एक स्पष्ट विवरण मात्र होता था वहाँ अब वह पारि-पारिविक घटना आवृत्तियों के विक्षेप से सामान्य जीवन में उद्भूत होने वाली क्रियाओं को व्यक्त करना चाहता है। सामुहिक जीवन की अन्तर-व्यवस्था को प्रभावित करने वाली शक्तियों के आश्रय से बाहरी-व्यापारों को समझने की चेष्टा, इतिहास की एक प्रधान चेष्टा है उसकी मनोवैज्ञानिक आवश्यकता और आधार भी। वस्तुतः तो हम आन्तरिक दृष्टि से भी विकास-पथ पर लम्बे लम्बे पांव बढ़ाते चले जा रहे हैं। यह बात अवश्य है कि बाहरी परिवर्तन हमारी ऊपरी चेतना में स्पष्ट है, अन्तर विकास को देखने, उसकी अवस्थाओं को समझने की योग्यता हमारी मंद और अविश्लिष्ट है। फिर भी सामुहिक जीवन की तलव्यापी चेतना में विकास हुआ है—इसे हम अस्वीकार नहीं कर सकते। राष्ट्रों को अपनी अन्तरंग व्यक्तियों (Individualities) का कम से कम क्षीण बोध तो अवश्य मिल रहा है। और यह अन्तर विकास का एक अथेष्ट संकेत हमें देता है। श्री अरविन्द अपने प्रसिद्ध पुस्तक मानव-चक्र (The Human cycle) में लिखते हैं,—'तभी जब समाजगत आत्मा की अर्ध-चेतन शक्ति प्रवृत्त होती तो विभिन्न राष्ट्र अपनी अन्तरंग व्यक्तियों को (Individualities) पाना प्रारम्भ कर देते हैं।' और इस आधार पर हम समझ सकते हैं कि संसार इस समय अन्तर विकास की उस अवस्था में है, जब विश्व के विभिन्न राष्ट्र अपनी निजी व्यक्तियों के संधान पथ पर अस्पष्ट किंवा बहुत अंशोंमें अविज्ञात रूप से प्रगतिशील हैं।

वर्तमान संसार को इस विरोधों के एक अखाड़े के रूप में देखते हैं। मानव के वाह्य व्यापार अत्यन्त ही कठिन अत्यन्त ही व्यापक हो उठे हैं। उसकी अन्तर-चेतना का क्षितिज भी अनवरत रूप से फैलता जाता है। नयी बोधों की प्राप्ति तथा नये तथ्यों का अनुसंधान तो हम रोज देखते ही हैं। विश्व-इतिहास की वर्तमान दृष्टि मालाएँ इन्हीं की उपज हैं। विश्व-जीवन एक नई अभिव्यक्ति खोज रहा है। वह कार्यों और अन्तर-चेतना में एक नयी समस्वराता का अनुसंधान कर रहा है। इन्हीं के आवर्त वाह्य और अन्तर प्रतिरोधों के कारण हैं। वैश्व-जीवन को बांध रखनेवाली सीमाएँ टूटना चाहती हैं। अर्ध-चेतन की निविड अमा से निकलता वैश्व-चिह्नोष कुसंस्कारों की आवृत्त-श्रृंखला से उलझता बढ़ रहा है। हम आज के इन्हीं की बाहरी समीक्षा करें। संसार का हर जाग्रत राष्ट्र अपना सब पहचानता है। जो नहीं जाग्रत है वे जागरणशील, पहचानने के पथ पर हैं, (फिर भी ऐसा राष्ट्र आज पृथ्वी पर नहीं के तुल्य ही है)—ऐसा हम देख रहे हैं। वे कम से कम अपनी भूमि में अपना आधिपत्य चाहते हैं। निधन तथा व्यावहारिक रूप से अपूर्य रह कर भी वे अपनी महत्ता की स्थापना चाहते ही हैं। धन और अच्छे राज्य का प्रलोभन उन्हें इस क्रिया—विद्या से विगा नहीं सकते। 'अच्छा राज्य स्वतन्त्र राज्य का स्थान ग्रहण नहीं कर सकता'—यह सिद्धान्त भी इसी का शोक्त है। परन्तु विश्व के राष्ट्रों में इस प्रवृत्ति के रहते हुए भी मजबूत राष्ट्र कमजोरों पर अपना आधिपत्य चाहते ही हैं। कुछ साल पूर्व यह आधिपत्य अधिक स्थूल अतः अधिक स्पष्ट था। फिर भी संसार के विभिन्न राष्ट्रों के बीच के इन्हीं का यह एक मात्र कारण न था। अधिक प्रबल कारण तो यह था कि संसार का हर राष्ट्र जहाँ अपनी महत्ता बढ़ रहा था, वहाँ वह इसकी स्थापना और इसका प्रसार भी चाहता था। प्रबल राष्ट्रों के बीच तो संघर्ष का यही मूल कारण था पहला कारण तो शासक और शासितों के बीच के संघर्षों के ही समझने का आधार हमें दे सकता है। लेकिन दूसरा ही कारण वह अधिक महत्वपूर्ण आधार हमें देता है, जिसकी अपेक्षा से हम विश्व-इतिहास के दो घोरतम विगत महायुद्धों को समझ सकते हैं।

जिस प्रकार सामान्यतः व्यक्तिगत मनस का अधिकांश भाग प्राणगत रह कर प्राणोद्देशों से नियन्त्रित हो जाता है—प्राणगत वृत्तियाँ ही उसे संचालित करती और वह प्राण संकेतों पर ही नाच कूद दिखलाया करता है, उसी प्रकार जाति-गत मनस भी प्राण-वृत्तियों की असंगत लीलाओं से अभिभूत हो उठता है। हम युद्धों के पूर्व जर्मनी के राष्ट्रीय जीवन की ओर दृष्टिपात करें। महत्वा-कांक्षा और राष्ट्रीय महत्ता के अतुलनीय, न्याय-विहन, प्रसार को समान करने के लिए, दर्शनों और राजनैतिक पद्धतियों को खिचड़ी बनाकर बहाने ढूँढे गये। हिटलर के व्यक्तित्व में जर्मन राष्ट्र के प्राणगत संस्कार—अहमाश्रित क्रिया प्रवेग, क्रोध, ग्लानि इतिहास की अदभ्य लालसा और संघर्षों के भीतर विश्व-विजय और विश्व-शासन की प्रबल उत्कंठा, छोटे और निर्बल राष्ट्रों को मटियामेट कर देने की निमग्न पाशविक साध आदि एक दानवी आधार की वृत्त-प्रखरता को धारण करते साकार हो उठे थे। जर्मनी का जागरणशील राष्ट्रीय आत्म-बोध आधुनिकता के प्रबल कुचक्र

के सामुहिक अन्तर-विकास के प्रथम प्रभात में ही पक गया। न्यूनाधिक रूप से संसार के सभी राष्ट्रों के सम्बन्ध में आज यह सत्य दीखता है। संसार के सभी राष्ट्र जागरणशील हैं और सभी प्राण-गत वृत्तियों के कुचक्र में पड़े अपनी अपनी उत्क्रान्तिशील चेतना की विवृत्ति को भ्रष्ट तथा विपर्यस्त किए डाल रहे हैं। लेकिन इसका यह मतलब नहीं कि उल्लेख राष्ट्रों का यह गोरख-बंधा निरर्थक है—अवस्थाओं का यह उलट-फेर अनावश्यक और रहस्य-विहीन है। वास्तव में तो घटना-चक्र की इस असाधारण अस्त-व्यस्तता में उलझता विश्व-जीवन तेजी से एक आत्मैक्य बोध पर आश्रित उस परम अवस्था को प्राप्त करने में प्रयत्नशील है, जिसमें सभी व्यक्ति किंवा सभी राष्ट्र अपने अन्तर्बोधों को स्वतन्त्र विवृत्ति देते हुए आध्यात्म जीवन के निष्कलुष स्वातन्त्र्य की उपलब्धि तथा उपभोग करेंगे। आज मानव के सामुहिक जीवन में जो विश्व समाज अथवा विश्व राज्य की कल्पनाओं का उद्रेक देखा जाता है, वह इसी का प्रतीक भी है। प्रथम महायुद्ध के बाद संगठित होने वाला राष्ट्र संघ अथवा विगत महायुद्ध के बाद होने वाले अन्तर्राष्ट्रीय संगठन और योजनाएँ भी इसी का संकेत देती हैं। यह सत्य है कि दोनों की तह में सुरक्षा के लिए आग्रहपूर्ण आशंकाओं का निवास हमें दृष्ट होता है; परन्तु ये आशंकाएँ हमारी आज की मनः स्थिति की अनिवार्य उपज हैं, इनकी तह में तो ही विवृत्ति-शील अव्यात्म बोध के ऊपर आश्रित विश्व-समाज की स्थापना के लिए मानव की अन्तरंग पिपासा, उसका अचेतन प्रयास।

जो भी हो, हम एकता चाहते हैं। एकता उत्पन्न करने के लिए हम नयी नयी चेष्टाएँ कर रहे हैं, नयी नयी योजनाएँ उपस्थित करते हैं। विशेषतः ये योजनाएँ दो तरह की हैं। पहली तरह की योजनाएँ ही—जो मानव मस्तिष्क को छिछले गोरख-बंधों में फंसा उसे सत्य-दर्शन से वंचित रखती हुई, अन्ति-चक्र में घूमने को बाध्य कर रही हैं—आज सर्वाधिक देखनेको मिलती हैं। इनका चरम रूप वस्तुवादी दर्शन के ऊपर आधारित समाजवाद के दुर्ग में बैठा हुआ लेनिनवाद या स्तालिनवाद। जङ्ग-प्रकृति को ही विश्व-लीला का मूल-आधार मानता हुआ, समाजवाद देह की भुख को ही चरम महत्व देता है। अन्तर की तलाश उसकी दृष्टि में कुछ नहीं छोखे की टट्टी है, भ्रम है। सबसे बड़ी बात तो यह है कि वे इस प्रकार के अन्ति-ग्रस्त मानवों के प्रति सहानुभूति का नहीं, सहिष्णुता का भी नहीं राष्ट्रता का ही बर्ताव रखते हैं। वास्तव में तो इसमें हिटलरी तौरता का अभाव दीखता है, लेकिन स्तालिन के बौद्ध-पंजे की एक मात्र धाक इसमें सभी देख सकते हैं। 'हम सत्य हैं, दूसरे सभी गलत' की हिंसक वृत्ति के आधार पर पनपने वाला समाजवाद वैश्व-जीवन में निवास करनेवाली सभी मोहक सम्मान-वनाओं के विकास का सुनहला अवसर प्रदान नहीं कर सकता। क्यों न, यदि देह की भुख ही परम तथ्य है और अर्थ पिपासा ही जीवन को संचालित करनेवाली परम शक्ति तो राजपुत्र सिद्धार्थ के राज्य-त्याग जैसी घटनाओं का क्या कारण हो सकता है? कम्युनिस्ट (समाजवादी) कह सकते हैं कि वह तो एक व्यक्ति का खोखला बहस था। लेकिन वह बहमी जो अपने साथ संसार के असंख्य नर-नारियों को युग युग से मार्ग दिखाता चला हो अवश्य ही तिरस्कृत नहीं किया जा सकता।

जिसके चरणों पर असंख्य नर-नारियों की विनय-पूर्ण कुसुमांजलि विसर्जित होती हो तथा जिसकी शान्ति-दायिनी-अभय-मुद्रा ने तेजस्वी स्रष्टाओं के विजय-दर्प पर शासन किया हो, वह व्यक्ति वास्तव में ही वसुधरा की अन्तर-चेतना में निमज्जित किसी शुभ-स्वप्न का साकार प्रतीक नहीं तो और क्या है? और यह प्रतीक उतना ही सत्य है—वास्तव में उससे भी ज्यादा सुनहला और कीमती जितना पेट की भुख का प्रतीक स्तालिन।

खैर, समाजवाद जीवन-गत एक ही सचाई को (क्यों कि पेट की ज्वाला भी एक सचाई है, इसे हम अस्वीकार नहीं कर सकते) चरम-महत्व देता हुआ, विश्व-चेतना के अन्तर्निहित अर्थ तथ्यों की ओर से उदासीन है, उनके प्रति बैर भाव भी रखता है। उन्हें मिटा कर यह अपने राज्य के अन्दर सबों को साम्य देना चाहता है। यह साम्य बहुत कुछ अर्द्ध-रात्रि के उस हरय-साम्य के जैसा ही है जो अन्वकार के ऊपर प्रतिष्ठित होता है; जब कि अन्वकार के सिवा और सभी बातें मिट जाती हैं, उसी में अन्तर्लीन हो जाती हैं। परन्तु इस तरह के साम्य प्रयत्नों का यह चरम रूप है; अपने अर्थ रूपों में यह आकर्षक भी दीख सकता है। गांधी जी के द्वारा प्रति पादित अहिंसा के ऊपर आश्रित साम्य प्रायः इसी तरह का एक दूसरा साम्य है जो अत्यन्त उज्ज्वल अत्यन्त ही सराहनीय मालूम पड़ता है। बहुत अंशों में यह प्रशंसनीय है भी। परन्तु इसमें भी मानसी चेतना के द्वारा अनुमोदित आचार विशेष को अत्यधिक महत्व दिया गया है। त्याग और अहिंसा मनकी अच्छी वृत्तियाँ हैं; परन्तु ये आनन्द-प्रकाश और आनन्दबोध के ऊपर आश्रित औदार्य और स्वातन्त्र्य के बराबर नहीं हो सकती। स्तालिन का पेट की भुख के ऊपर आश्रित होनेवाला समाजवाद यदि तमोप्रस्त वेहगत मानसी-चेतना की सृष्टि है तो अहिंसा की ही चरम सत्य मानकर चलनेवाला गांधी-वाद भी सात्विक मनस की चेतना के बन्धन से जंकड़ा है। पूर्ण आध्यात्मिक स्वातन्त्र्य का दोनों में अभाव है। हाँ यह निर्विवाद है कि एक उसके विपरीत है तो दूसरा उसके अभिसुख।

वास्तव में संसार के विभिन्न राष्ट्रों की अपरि-मित चेष्टाओं में विश्व-चेतना का तीव्र विकास हमें दृष्टिगत होता है। संसार किसी धम में अपने को बांध नहीं सकता। सात्विकमनस के ऊपर आश्रित किसी नीति-विधान को स्वीकृत से ही उसकी आध्यात्म बोल को आश्रित कर बढ़ने वाली चेष्टाओं की इतिश्री नहीं हो जाती। विश्वगत जीवन अपनी सजा का चरम प्रतिफलन देखना चाहता है, वह अपने अन्तर्बोध अपनी अन्तः संज्ञा का चरम उत्कर्ष देखना चाहता है। आध्यात्म बोध के ऊपर आश्रित जीवन उसका रुच्य है। आध्यात्म प्रकाश के ऊपर प्रतिष्ठित होने वाला साम्य उसका परम आदर्श। जङ्गल प्रस्त अनावृत्ति चेतना के अंधगत्त में आत्म-बोध की किरणें आज फलना चाहती हैं। अंधकार की शक्तियाँ उसका संगठित प्रतिरोध करती हुई आज वैश्व जीवन को आच्छादित करने वाले प्रचंड ताण्डव का सृजन कर रही हैं। वास्तव में मानसगत चेतना के धूमिल प्रकाश से निकल मानव अतिमान-सिक चेतना के ऊपर प्रतिष्ठित होने वाले दिव्य जीवन को पाना चाहता है। श्री अरविन्द का यही प्रकाश संदेश है। विश्व-जीवन आज किसी धर्म का भुक्ता नहीं; विश्व धर्म की अच्छी से अच्छी कल्पना भी आज उसके अन्तर की भुख मिटा नहीं सकती। आत्म बोध के पथ पर आने वाले इन्हीं का समाहार दिव्य जीवन की आने वाली मन्दाकिनी में होना आवश्यक है—देव निर्दिष्ट है। तभी अज्ञान की गहन अमा से निकलता विश्व-जीवन मनः सृष्ट इन्हीं के आवर्त को भेद कर अति-मानसी प्रकाश में पदापण करेगा। तभी जीवन को अभिभूत और खंडित रखने वाले अज्ञान और अंध- (शेष पृष्ठ ४ पर)



प्रश्न (१)—अनातोल फ्रांस अपनी एक पुस्तक में कहते हैं "जब कोई वास्तव में प्रेम करता है तब वह कोई भूल नहीं करता, पर कामा-वेग जितना प्रेम से बना है उतना ही घृणा, अहंकार और क्रोध से भी बना है।" पर क्या स्वयं प्रेम भी, जैसा कि वह मनुष्यों के बीच पाया जाता है, अधिकांश में अहंकारपूर्ण नहीं है ?

उत्तर—हां, मनुष्य की प्रेम-भावना बराबर ही या तो अहंकार पर आश्रित होती है या बहुत अधिक अहंकार के साथ मिली-जुली होती है। यही कारण है कि वह शुद्ध नहीं होती। उपनिषद् में कहा गया है—"सो के लिये कोई लो को प्यार नहीं करता बल्कि आत्मा के लिये लो को प्यार करता है—न वा अरे जायाये कामाय जाया प्रिया भवति।" साधारणतया प्रेम में यह आशा होती है कि जिसे हम प्यार करते हैं वह हमें प्रेम का कुछ बदला देगा, किसी प्रकार का लाभ या सुविधा प्रदान करेगा, अथवा कोई न कोई मानसिक, प्राणिक या शारीरिक सुख और संतोष प्रदान करेगा। इन चीजों को हटा दो और फिर प्रेम बहुत जल्द सब जाता, कम हो जाता या क्रोध, परवासा, उदासीनता और यहां तक कि घृणा में बदल जाता है। मानव-प्रेम के अन्दर जो प्राण का अंश होता है उसपर विशेष रूप से अहंकार और कामना का अधिकार होता है। वह लालसा और चाह से भरा होता है; वह अंश तभी बना रहता है जब कि उसकी मांग पूरी होती रहती है। वह अंश जब अपनी लालसा को चीज को नहीं पाता अथवा वह यह कल्पना भी करता है कि उसके साथ वैसा व्यवहार नहीं किया जाता जैसा व्यवहार पाने का उसे हक है—कारण वह कल्पनाओं, गलतफहमियों, ईर्ष्या-द्वेष और मूल व्याख्याओं से भरा होता है—तब वह तुरंत शोक-संतोष, अपमान बोध, क्रोध, सब प्रकार की अस्तव्यस्तता की ओर मुड़ जाता है और अन्त में प्रेम करना बन्द कर देता और पृथक हो जाता है। इस प्रकार का प्रेम केवल दुःख, कष्ट, असुविधा, निराशा, असमंजन और अन्याय का ही कारण होता है और अपने वास्तविक स्वरूप में क्षयास्थायी और अविश्वासनीय होता है।

प्रश्न—(२) क्या मानव प्रेम बराबर इसी प्रकार का होता है ? क्या यह कोई शुद्धतर और उच्चतर रूप नहीं ग्रहण कर सकता ?

उत्तर—मानव-प्रेम साधारणतया अज्ञान, आशक्ति, आवेग और कामना का सम्मिश्रण होता है; पर यह एक निःस्वार्थ, श्रेष्ठ और शुद्ध रूप ग्रहण कर सकता है अगर वह चैत्यपुरुष का स्पर्श प्राप्त कर ले। उच्चतम और गम्भीरतम प्रेम के अन्दर यह चैत्य तत्व अवश्य होता है जो अन्तर-तम हृदय और अन्तरात्मा से आता है। यह एक प्रकार का आंतर मिलन या आत्मदान या कम से कम उसे प्राप्त करने का प्रयास होता है, ऐसा बन्धन या प्रवेग होता है जो अन्त्य अवस्थाओं या तत्त्वों से स्वतन्त्र होता है, वह स्वयं अपने आप विद्यमान होता है और किसी मानसिक, प्राणिक या शारी-रिक सुख, संतोष, लाभ या अभ्यास के कारण नहीं होता। परंतु साधारण तौरपर मानव प्रेम अगर उसमें चैत्य तत्व विद्यमान भी होता है तो भी अपने विशुद्ध रूप में नहीं रह पाता; वह अन्त्य चीजों के साथ इतना अधिक मिलजुल जाता है, उनके नीचे इतना अधिक दब या छिप जाता है कि उसे अपने आपको चरितार्थ करने का या अपनी निजी स्वाभाविक पवित्रता और पूर्णता प्राप्त करने का बहुत कम मौका मिलता है। अतएव जिसे लोग प्रेम कहते हैं वह कभी तो एक चीज होता है और कभी दूसरी आर बहुत बार तो वह विश्व-खल सम्मिश्रण होता है।

## जीवन संबंधी समस्याओं पर प्रकाश

प्रश्न (३)—चैत्य प्रेम प्राणगत प्रेम से अधिक शुद्ध तो हो सकता है, पर उसमें क्या प्राणगत प्रेम की प्रबलतन्त्र तीव्रता और उष्ण ज्वाला का अभाव नहीं होता जो इतनी प्रबलता के साथ मानव हृदय को आकर्षित करती है ?

उत्तर—यह समझना भूल है कि केवल प्राण में ही गर्मी होती है चैत्य पुरुष कोई ठंडी चीज है, उसमें कोई लो है ही नहीं। चैत्य प्रेम के अन्दर प्राणगत प्रेम के समान ही और उससे भी अधिक तीव्र गर्मी और ज्योति हो सकती है; केवल वह शुद्ध आग होता है, वह अहंकारमय कामना की तृप्ति पर अथवा जिस ईर्ष्या का वह आलिंगन करता है उसे निगल जाने के ऊपर आश्रित नहीं होता। वह एक श्वेत शिखा है, लाल शिखा नहीं; पर श्वेत उष्णता तीव्रता की दृष्टि से लाल की अपेक्षा किसी हृद में निम्न कोटि की नहीं होती। यह सच है कि मानव स्वभाव और मानव सम्बन्धों के अन्दर साधारणतया चैत्य प्रेम को अपने पूरे विकास का अवसर नहीं प्राप्त होता; यह कहीं अधिक आसानी से अपनी अग्नि और आनन्द की पूर्णता को तब प्राप्त करता है जब यह भगवान की ओर ऊपर उठाया जाता है। मानव सम्बन्ध के अन्दर चैत्य प्रेम अन्त्य चीजों के साथ मिल जाता है जो तुरत इसका उपयोग करना चाहती हैं और इसे अपनी छाया से ढांक देती हैं। इसे केवल किन्हीं विरल सुहृत्तों में ही अपनी पूर्ण तीव्रता को प्रकट करने का मार्ग मिलता है। अन्यथा यह एक अंश के रूप में प्रवेश करता है, पर फिर भी यह मूलतः प्राणगत प्रेम के अन्दर सभी उच्चतर चीजों को ले आता है—सब प्रकार की सुदृढतर सरसता, कोमलता, एकनिष्ठता, आत्मदान, आत्मत्याग, अन्तरात्मा का अन्तरात्मा तक पहुंचना, उन्नयन को आदर्श बनाना जो मानव प्रेम को अपने से परे उठा ले जाता है—ये सब बातें चैत्य पुरुष से आती हैं। अगर मानव प्रेम के अन्दर विद्यमान मानसिक, प्राणिक और शारीरिक तत्वों के ऊपर चैत्य पुरुष का अधिकार हो जाय, अगर वह उन्हें परिचालित और रूपांतरित करे तो प्रेम इस पृथ्वी के ऊपर उस वास्तविक वस्तु का, द्विविध जीवन के अन्दर अन्तरात्मा और उसके यन्त्रों के सर्वांगीण एकत्वकी सिद्धि के लिये तैयारी का काम करना। परन्तु उसका अपूर्ण रूप भी अभी बहुत कम ही दिखायी देता है।

प्रश्न (४)—क्या स्वयं प्राणगत प्रेम में भी ऐसे तत्व नहीं हैं जो चैत्य प्रेम के तत्वों के सदृश हैं ? क्या वह पूर्ण रूप से अहंकार और लालसासे ही बना होता है ?

उत्तर—स्वयं प्राण में भी दो प्रकार का प्रेम है—एक तो ईर्ष्या और विद्वेष और त्याग से भरा हुआ, उदार, मोल्लो से रहित, आनाकानी से खाली और अपने-आपको दे देने में बहुत पूर्ण होता है और यह चैत्य प्रेम के जैसा ही होता है। परन्तु प्राणगत प्रेम का एक दूसरा तरीका भी है जो मानव-स्वभाव का साधारण तरीका है, जो अहंकार और वासना से बना होता है और जो अधिकांश में परेशानी और दुःख-कष्ट का कारण होता है। यह न तो संतोष ही देता है और न स्थायी ही होता है।

प्रश्न (५)—मनुष्य का प्राणगत प्रेम इतना अधिक क्षणभंगुर क्यों होता है ?

उत्तर—इसका कारण यह है कि यह एक ऐसा आवेग है जिसे प्रकृति ने एक क्षणिक उद्देश्य की सिद्धि के लिए निक्षेप किया है; अतएव यह

एक अस्थायी उद्देश्य के लिये काफी अच्छा है और प्रकृति के उद्देश्य को पर्याप्त मात्रा में सिद्ध कर लेने के बाद क्षीण हो जाना ही इसकी स्वाभाविक प्रवृत्ति है। मनुष्य गति में आकर, चूंकि मनुष्य अधिक जटिल प्राणी है, प्रकृति कल्पना और आदर्श-वाद आदि की सहायता लेती है और इस तरह अपने प्रवेग को मदद पहुंचाती है, उसमें उत्पी का, सौंदर्य और आग और गौरव का बोध दे देती है, पर यह सब कुछ कुछ दिनों के बाद क्षीण हो जाता है। यह भी ठिक नहीं सकता, क्योंकि यह पूर्ण रूप से उधार ली हुई ज्योति और शक्ति है, उधार ली हुई इस अर्थ में है कि यह एक प्रकार की छाया है जो परेकी किसी चीज की है प्रतिबिम्बित करनेवाले प्राणरूपी साधन की अपनी चीज नहीं है जिसे कल्पना उद्देश्यसिद्धि के लिये व्यवहृत करती है। विशेष कर कोई भी चीज मन और प्राण में अधिक दिन तक नहीं टिकती, यहां सब कुछ एक प्रकार का प्रवाह-जैसा है। एक ही चीज है जो टिकती है और वह है अन्तरात्मा जीवात्मा। अतएव प्रेम केवल तभी स्थायी हो सकता है अथवा सन्तुष्ट कर सकता है जब कि वह अपने-आपको अन्तरात्मा और जीवात्मा के आधार के ऊपर स्थापित करे, जब कि उसका मूल वहां हो। पर इसका अर्थ यह है कि मनुष्य अब और अधिक प्राण में नहीं बल्कि आन्तरात्मा और जीवा-त्मा में निवास करे।

प्रश्न (६)—प्राणगत प्रेम किस तरह अपनी स्वाभाविक न्यूनताओं से मुक्त हो सकता है और अपने प्रवेग की परिपूर्णता को प्राप्त कर सकता है ?

उत्तर—मन और शरीर की तरह प्राण भी वास्तव में अन्तरात्मा और जीवात्मा का एक अंग है। जब यह स्वयं अपने लिये काम करता है तब यह अज्ञानपूर्ण और अचूरे फल उत्पन्न करता है, पर, अगर यह पुरुष और जीवात्मा का एक सचेतन अंग बनाया जा सके तो यह अपनी दिव्य परिपूर्णता प्राप्त कर सकता है। योग में हम जिसे रूपांतर कहते हैं उसमें यही भावना विद्यमान है।

प्रश्न (७)—मैकरागार्टे के कथनानुसार "प्रेम स्वाभाविक होता है चाहे उसका कारण महान् हो या तुच्छ वह पूर्ण रूप से अपने अस्तित्व की यथार्थता को प्रस्थापित करता है।" प्रेम के मानवीय सम्बन्धों के विषय में यह बात कहां तक सत्य है ?

उत्तर—मैकरागार्टे जो कुछ कहते हैं वह मानव बहुधा सत्य नहीं होता; क्योंकि वहां पर प्रेम की अविद्ययता और उसका समर्थन दोनों बहुत कुछ एक तरह से (यद्यपि बराबर नहीं) उसके कारण या उद्देश्य के ऊपर निर्भर करते हैं क्योंकि अगर प्रेम का उद्देश्य तुच्छ है, इस अर्थ में तुच्छ हो कि वह उस एकत्वबोध की शक्तिशाली अनुसृति ले आने के लिये एक अनुपयुक्त यंत्र हो जिसे मैकरागार्टे प्रेम का सार कहते हैं, तो फिर यह सम्भव है कि प्रेम अपनी परिपूर्णता प्राप्त करने में कथंमनोरथ हो जाय अवश्य ही, जब तक कि वह बने रहने में ही, अपने आपको खर्च कर डालने के लिये किसी बदले को, किसी पारस्परिक एकत्व की आशा किये बिना अपने निजी मौलिक हंग से प्रेमास्पद के ऊपर अपने को खर्च कर देने में ही सन्तुष्ट नहीं रहता। फिर भी तत्त्वतः प्रेम का जो रूप है उसके विषय में यह कथन सत्य हो सकता है।

प्रश्न (८)—अपने सार और मूल रूप में प्रेम का स्वभाव क्या है ?

उत्तर—अपने मूल रूप में प्रेम एक स्वयंभू शक्ति है, एक निरपेक्ष, परात्पर राशि है जो विषयों के ऊपर निर्भर नहीं करती—वह निर्भर करती है केवल अपने ऊपर या केवल भगवान के ऊपर; क्योंकि वह भगवान की एक स्वयं शक्ति है। अगर प्रेम स्वयं न होता तो अपने विषयों या उनकी प्रतिक्रिया से स्वतन्त्र होना उसके लिये कठिन होता। परात्पर प्रेम के विषय में बातें करते हुए हम जो कुछ कहना चाहते हैं वही चीज अंशतः वह प्रेम है—यद्यपि यह उससे परात्पर भाव का केवल एक ही रूप है। वह स्वयम् परात्पर प्रेम सबके ऊपर अपने आपको फैला कर, सर्वत्र धारण करने, आलिंगन करने, मुक्त होने, सहायता करने और ऊपर उठने के लिये प्रेम और आनन्द और एकत्व की ओर मुड़ कर विश्वव्यापी दिव्य प्रेम बन जाता है; वह अपने आपको पाने के लिये, एक क्रियाशील एकत्व प्राप्त करने के लिये अथवा यहां जीव का भगवान के साथ मिलन कराने के लिये एक या दूसरे के ऊपर तीव्र रूप से अपने को निबद्ध करके व्यक्तिगत दिव्य प्रेम बन जाता है। परन्तु दुःख की बात है कि मनुष्य के मन, प्राण और शरीर के अन्दर उसके हीन रूप ही पाये जाते हैं; वहां प्रेम का दिव्य तत्व सहज ही नकली चीजों के साथ मिल जाता है, धीमा पड़ जाता है, विभेद और अज्ञान से उत्पन्न वह गतियों में छिप या खो जाता है।

अनु.—चंद्र दीपजी।

(गतांक का शेषांश)

## ऊर की कब्र।

(ले०—भगवतशरण उपाध्याय)

इनका कण-कण उस धूल में बसा है जो गर्मियों में फरात के बल पर दी जाती है जो ऊर के आकाश को तम से भर देती है, जिस में उन निरी-हों की छुट-छुट मरी जान भी प्रेत बन कर बोलती हैं। कहां हैं आज वे पुजारी-राजा, कहां हैं पिर, पिंडों के फराक जिन्होंने अपने स्वार्थ पर अनन्त जनता को कुर्बान कर दिया ? कहां हैं उनके पुरोहित कहां हैं उनके स्वर्ग-नरक, उनके पितृलोक, उनकी घोषणाएं ? कहां हैं उनके अर्थ-संभार, उनके रतन जवाहर, उनके दास दासी, उनके सन्तरी पदरे दार इनके अन्न-भाण्ड, उनकी अलंकार-मंजूषाएं ? कहां उनके परिच्छेद-मन्त्री, उनके विलास परिधान, उनके ताजो-तख्त रथ-पर्यक ?

उस हवा से पूछो जो सदियों-सहस्राब्दियों वहां उन दज्जला फरात के तटों पर बहती रही है, और उन धाराओंसे जिनके जल से सिंचित धरा ने अपने बसु मनुष्य के श्रम से खुद कर, विजित होकर उगल दिये, बखेर दिए। स्वयं उस धरा से ही पूछो जो एन-अन्ना को, बुर-सिन को, हम्मुराबी को, शुवाद को भी सुप चाप निगल गई और आज उसके शव की धूल को उसी लापरवाही से उड़ाती है जिस लापरवाही से अपने कर्षको-गुलामों की धूलको जो उनकी रक्षा के लिये बलि हुये थे।

मनुष्य ने, ऊरके मनुष्य ने बाबुल के श्रम ने दज्जला-फरात का जल बांध कर नहरों में बांट दिया। उसके आर पार उसने अपनी बस्तियां बसाई, उनकी चौखती-तकपती धाराओं पर शासन किया, पहाड़ों को खोद खाने नंगी करदीपर अफसोस वह खुद नंगा रहा ! उसने अपने मर्म की चोटों को सुचाप सह लिया। अपने हथौड़े वह वेग से चट्टानों पर टकराता रहा, उनसे चट्टाने नित्य धूल करता रहा पर स्वयं वह अपने बरसते कोड़ों से कायल हुआ, उनकी चोटों से बिल बिलाकर भी उसने फरियाद नहीं की, की भी तो उस रव और आसमां से जिनकी शून्यता को उसे कभी विश्वास न हुआ। उसने अपने कोड़ों बरसाने वालों की ओर धूम कर भी ( शेष पृष्ठ ४ पर )

# हमारी अन्तर्राष्ट्रीय ख्याति ।

( ले०—वशिष्ठ )

गल दो शताब्दियों से हम पर शासन करने के कारण इंग्लैंड का राजनैतिक क्षेत्र हमारी राजनैतिक क्षमता को जतना जानता है उतना हम स्वयं नहीं जानते । इंग्लैंड के राजनैतिक क्षेत्र को स्पष्ट विदित था कि पं० नेहरू मार्क्सिस्ट हैं, भारतकी सोशलिस्ट पार्टीके वे अप्रत्यक्ष प्राण हैं । कम्यूनिस्ट न होते हुए भी ईश्वर और धर्मसे उन्हें वैराग्य है तथा धार्मिक प्रतीकों से बिड़ । भारतकी ५० प्रतिशत जनता निरक्षर और गरीब है, धर्म और ईश्वर के प्रति विद्रोही न भी किया जाय तो भी रोटियों के प्रलोभन से उसे मार्क्सवाद के पीछे पालतू कुत्ते की तरह संधाया जा सकता है । इंग्लैंडका यह विश्वास ध्रुव बन गया जब उसने देख लिया कि धर्म और ईश्वरवादी हिन्दुजनता ने पं० नेहरू को ही अपना अधिनायक चुना है । इंग्लैंडके राजनैतिक जगत् को भारतीय जनता से ममता नहीं है किन्तु उसे मार्क्स के कम्यूनिज्म एवं सोशलिज्म का प्रहार भी अभीष्ट नहीं है । मार्क्सवादको वह मनुष्य जाति के व्यक्तित्व के लिये अभिशाप व विभिषिका समझता है और नहीं चाहता कि उसके द्वारा यत्किंचित् आधुनिक प्रगति पर लाया गया भारत स्टालिन का कठपुतला या सहयोगी बने । इसलिये स्टालिन और पं० नेहरूके बीचमें उसने पाकिस्तानकी दीवार बना डाली ताकि उस दीवारपर अपना प्रभाव जमाया जा सके क्योंकि मुसलमानों की कठरता उसे सुविदित थी । मुसलमान भिखारी होकर भी इसलाम छोड़ने को तैयार न होगा इसका अनुभव अफगानिस्तान व ईरान के कम्यूनिस्ट न होने से हो गया था यद्यपि वे स्टालिन से सटे बटे हैं ।

इंग्लैंडने अपने पुजारी ब्राह्मणों को हटाना आरम्भ कर दिया है यद्यपि वह देवता बना है किन्तु हम स्वयं देवता न होते हुवे उसपर अब भी लगातार लालन लगाने के अधिकारी नहीं है फिर भी हमने अपने इस व्यवसयको चालू कर रखा है । हमारी जागृति के लिये जो चेतावनी कभी एकान्त अग्रहिर्हार्थ थी, जागृति हो जाने पर ही नहीं बल्कि स्वाधीनता के मिल जानेपर भी हमने उस चेतावनी को कसौटी बना रखा है । हर राजनैतिक सूक्तमें हमारा गायत्रीमन्त्र है ' इंग्लैंडकी, योरोप-अमरीका की गतिविधिको संशयात्मक मानकर स्वीकार न करना, उसके दूर ही रहना । हमारे पुरखाओंका योरोप के दूध में मुहं जला था हम वंशज योरोपके वंशजोंकी छाछ को छूने से भी डरते हैं । रंग की कसौटीसे तब का श्वेत दूध आजकी श्वेत छाछ तब के गोरे आजके गोरे हमें एक ही प्रतीत होते हैं ।

पं० नेहरू अपने सोशलिस्ट सम्प्रदाय के पक्के हैं । उन्होंने अन्तर्राष्ट्रीय नीति में अपने को अद्वितीय समझ कर अन्तर्राष्ट्रीय मन्त्री पद को भी स्वयं संभाला हुआ है । भारतीय उन्हें अद्वितीय प्रधान मन्त्री ही नहीं समझते बल्कि अद्वितीय अन्तर्राष्ट्रीय कूटनीतिज्ञ भी; अपने इस पाण्डित्य पर पं० नेहरू को भी अभिमान है । हस्ताक्षर की जगह बाया अंगूठा लगानेवाली जनता को ही नहीं बल्कि पढ़ी लिखी जनताको भी एक विश्वास दिलाया जा चुका था कि जैसे राजनैतिक लैफिटनैन्ट काप्टेन हाई कमाण्डमें हैं वैसे लैफिटनैन्ट सप्ताह की किसी सरकारको नसीब नहीं है । अतः साक्षर और निरक्षर जनता राष्ट्रीय व अन्तर्राष्ट्रीय क्षेत्रों में अपने अधिनायक के सम्बन्धमें पूर्ण निश्चित थी ।

मुसलमानोंसे बसे हुये सीमान्त प्रदेशमें जनता की बोटके आधार पर काँग्रेस की मिनीस्ट्री स्थापित हा चुकी थी किन्तु सोशलिस्ट पं० नेहरू को कम्यूनिस्ट स्टालिनके दस्तरखवान से दूर रखने के लिये इंग्लैंडने सीमान्त प्रदेश को भी पाकिस्तानी दीवारमें सम्मिलित करना जरूरी समझा । पाकिस्तान के निर्माण के कितने ही आन्तरिक व बाह्य कारण क्यों न हों किन्तु पं० नेहरू का सोशलिस्ट होना भी

एक कारण था । यद्यपि यह इंग्लैंड के राजनैतिक क्षेत्र वैसे ही अन्ति थी जैसी अन्ति हममें उनके प्रति है क्योंकि पं० नेहरू सोशलिस्ट होकर भी स्टालिनके अनुगामी तो क्या सहकारी बननेवाले नहीं किन्तु फिर भी इंग्लैंडका राजनैतिक मांड पं० नेहरू के सोशलिज्मकी छतरीसे वैसे ही चौका जैसे हम इंग्लैंड की घौली छाछ से दूर रहते हैं ।

काश्मीर में आक्रमणकारी सरहदी कबायली थे जिनका कोई वैधानिक राज्य नहीं है तो उन खानेबदोश लुटेरों से काश्मीर को खाली कराना कोई ऐसा सुद्ध नहीं था जिसे अन्तर्राष्ट्रीय दृष्टिकोण से किसी पक्कीसी देश पर आक्रमण करना माना जा सके । उसी रफतार से—जिस रफतार से युद्ध चल रहा था—आक्रमण कारियों से काश्मीर के शेष भाग को भी खाली कराया जा सकता था किन्तु पण्डित नेहरू ने इस नीति को अद्वितीय नहीं माना और राष्ट्र-मंडल में अभियोग चला दिया । पाकिस्तान अपने सैनिकों व युद्ध सामग्री से काश्मीर के इस आक्रमण में सक्रिय होकर भी यह स्वीकार न करता था कि उसका इस संघर्ष में कोई हस्तक्षेप है उसका कहना यही था कि उसकी सीमान्त रेखा इतनी लम्बी है कि इसलाम के नाम से आक्रमण करने वाले कबायलियों को काश्मीर में प्रवेश करने से रोकना नहीं जा सकता । पं० नेहरू पाकिस्तान में से जाकर कबायलियों को रोकने की अनुमति चाहते थे जो न्यायतः पाकिस्तान से मांभी जाकर नहीं मिली थी और उसके लिये ही राष्ट्रमंडल में जाना पड़ा न्याय का काम सत्यासत्य का निर्णय करना है किन्तु जब आग लगती है तो न्याय की बात छोड़ कर पहले अपनी दाढ़ी को बुझाना पड़ता है । दूसरे न्याय से बड़ी है मानवता, जिसमें भारत भी अनुस्यूत है क्योंकि न्याय वैधानिक निर्णय है जो विधान की चंचलता के कारण अस्थिर है । राष्ट्रमंडल के जजों का भी जीवन है । यदि जजों ने अपने आप को ही प्राण दण्ड दे डाला और न्यायालय को ही सुली पर चढ़ा दिया तो न्याय का तात्पर्य क्या हुआ ?

न्यायालय ने देखा कि काश्मीर के भारत में इस विलयन से पं० नेहरू की स्टालिन से गठबन्धन होने की फिर भूमिका बन रही है । अब राष्ट्रमंडल से पाकिस्तान को अपराधी कहते भी न बनती थी और निर्दोष कहते भी न बनती थी । इन्हीं दिनों पं० नेहरू योरोप अमरीका का भ्रमण कर रहे थे । उनके इस भ्रमण से वहाँ की जनता और अन्तर्राष्ट्रीय नीति इतनी प्रभावित हुई कि उन्हें बरबस पं० नेहरू पर मैत्री का भरोसा होने लगा और पं० नेहरू के द्वारा मार्क्सवाद के खतरे की सम्भावना दूर होने लगी । यह जान कर इंग्लैंड के राजनैतिक क्षेत्र को पाकिस्तान बनाने की अपनी मूल पर तब पछताना पड़ा जब कामन्वेल्थ में भारत प्रविष्ट हो गया । इस ख्याति के बाद ही पं० नेहरू को एशिया की राजनीति का महा महन्त बनने का प्रलोभन हो आया और उन्होंने इन्डोनेशिया से इस राजसुय यज्ञ में अर्ध ग्रहण करने का श्री गणेश भी कर दिया । इस बीच राष्ट्रमंडल एक अन्तर्राष्ट्रीय वाघ गुप्तचर की तरह पं० नेहरू की आवभंगी, गति विधि का बड़ी सतकता से अध्ययन कर रहा था कि इतने में पं० नेहरू ने लालचीन की सरकार को स्वीकार करके अपना मार्क्सवादी स्वरूप दिखा दिया और एशिया के विजयी शक्तिमान अधिनायक की हैसियत से राष्ट्रसंघ में लालचीन के प्रतिनिधित्व पर बल दिया । अब राष्ट्रमंडल का सांड भी मार्क्स के शिष्य की इस गुप्त छतरी से चौक पड़ा । उससे काश्मीर में अपना हस्तक्षेप अब जरूरी समझा क्योंकि अब उसे स्टालिन +

माव + नेहरू त्रिमूर्ति में दत्तार्थ दिखाई देने लगे । इस तरह पं० नेहरू के सोशलिज्म ने काश्मीर के मामले को फिर खटाई में डाल दिया । कोरिया के सम्बन्ध में जो अद्वितीय चमत्कारपूर्ण वक्तव्य पं० नेहरू ने दिये उनके आधार पर पश्चिम अब इस होनहार, कुशाग्र बुद्धि भारत की कूटनीति को नगण्य मानने लग गया है और अब उसकी दृष्टि में भारत का अन्तर्राष्ट्रीय वक्तव्य अहिंसावाद के युग सा आरण्य-रोदन तो नहीं रहा किन्तु पश्चिम विरोधी ही नहीं एवं मानवता विरोधी भी समझा जा सकता है । उसने अद्वितीय भारत को शत्रु तो नहीं माना किन्तु वह दाना दोस्तों की सूची से हटा सकता है और इधर मानवेन्द्र राय का कहना है कि स्टालिन व माव से नाता जोड़ कर भी पण्डित नेहरू एशिया के महा महन्त का सिंहासन नहीं प्राप्त कर सकते क्योंकि वह पहले ही स्टालिन के वसीयत नामें में लालचीन के माव के नाम लिखा जा चुका है । स्टालिन के सामने "जी हुजूर, जो हुजूर की राय" कहने पर ही गद्दी का उत्तराधिकार मिल सकता है किन्तु यह उत्तराधिकार माव ने बहुत पहले उपलब्ध कर लिया है । उधर तिब्बत के मामले में पं० नेहरू के निहायत मशकूर दोस्त माव ने अपने सद्बुद्धिहार से एक सीख ही है कि मार्क्सवाद के प्रवीण अपने मित्र से भी विश्वासघात करना जरूरी समझते हैं । इसप्रकार पं० नेहरू के सोशलिज्म ने सर्वत्र चमत्कार ही किया है । इधर घर में उद्योग पतियों ने उदासीन असहयोग या निराशापूर्ण वैराग्य धारण कर लिया है क्योंकि सोशलिज्म के द्वारा उद्योग-घन्धों के राष्ट्रीयकरण की सम्भावना के कारण उन्हें कल-कारखाने छिन जाने का भय है ।

इधर लक्षण ऐसे प्रतीत हो रहे हैं कि तिब्बत लालचीन का दख्खनी दरवाजा बन जायगा क्योंकि शायद पं० नेहरू भी उसे चीन का अंग मानते हैं और माव भी कह सकता है कि काश्मीर तुम्हारा और तिब्बत हमारा तो इधर राष्ट्रमंडल की चिन्ता यह भी हो सकती है कि कहीं माव आगे बढ़ कर लियाकतअली को काश्मीर दिलाने की चेष्टा न करने लगे । लियाकतअली भी सोच सकते हैं कि प्रोपेगण्डा की तिब्बत से पाकिस्तान का अविष्कार करके इस्लामी वीरता और लाल चीन के सहयोग से पाकिस्तान का आरम्भिक नकशा बनाना चाहिये । इधर पं० नेहरू ने सुर्ख ? माव को मुंह लगा कर जो मुंहकी खाई है उसके परिणाम स्वरूप अवश्य ही वे भी कोई अद्वितीय बात सोच रहे होंगे क्योंकि महीनों पहले से भारतीय मस्तिष्क में यह बात पहुंच चुकी है कि कोरिया का युद्ध उत्तर एशिया और तत्पश्चात् दक्षिण-पूर्व एशिया पर कम्यूनिस्टों का आधिपत्य कायम करने का पहला प्रयास है ताकि भारत में तिब्बत के द्वार से प्रवेश किया जा सके । यदि अब भी कोरिया और तिब्बत के चित्रपटों के चित्रों को देख कर भी, आख मिचौनी की शान्ति स्थापित की गई तो यही समझना पड़ेगा कि ऐसी राजनीति "न भूतो न भविष्यति" । फिर भी दिल्ली दूर है ।

( पृष्ठ २ से आगे )

कार सदा के लिये मिट जायेंगे । द्रष्टृ विहीन चेतना एवं आत्मैक्य बोध के ऊपर प्रतिष्ठित होने वाला तब वैश्य जीवन पूर्ण और स्वतन्त्र होगा । वही विश्व-समाज का वह रूप होगा जो प्रकाश पर आधारीत होगा तथा जिसकी तरफ वर्तमान संकान्ति को भेदकर बढ़ता हुआ मानव आगे बढ़ रहा है । यह किसी धर्म की मनः निमित्त व्याख्या नहीं—भविष्य को देखने का कोई मानसिक प्रयास नहीं । यदि यह भी कोई मन की ही उपज हो तो अन्य मानसिक बोधों के जैसा यह भी अपूर्ण यह भी अयथेष्ट ही रहेगा । सच्ची बात तो यह है कि विश्व-प्रकृति जिस प्रकार अचेतन सत्ता (Inconscient) के निबड जडत्व से बढ़ती प्राण-रूपन्दों को उतारती और धारण करती है, फिर प्राण के उचित विकास के बाद मनोगत चेतना के घूमिल प्रकाश में बढ़ती

और पनपती है—मानस-प्राणी मनुष्य में सोचती सम्भती तथा क्रियाशील रहती है—आज वही विश्व-प्रकृति मानसिक बन्धनों को तोड़ प्रतिमानसी प्रकाश को उपलब्ध के लिए व्याकुल है, कृत संकल्प है । श्री अरविन्द उसी अतिमानस को उतारने का प्रयत्न कर रहे हैं । अतिमानसी चेतना के अवतरण से ही विश्व-लोला में एक नई शक्ति का समावेश होगा, जो इसके आज्ञान-कलुषित रूप को उज्ज्वल बना देगा । और तभी वैश्व-जीवन का पूर्ण रूपान्तर भा साधित होगा ।

( पृष्ठ ३ का शेषार्थ )

न देखा, कभी यह जानने की कोशिश तक न की उसके शोशक उससे संख्यामें कितने न्यून हैं, शक्ति में कितने क्षीण हैं, करतब में कितने हीन ! और वे अकेले चढ़ाने तोड़ते रहे, जमीन फाड़ते रहे, आसमान हिलाते रहे, अपनी फरियादों के साथ समुद्र बहाते रहे । हुआ इन्सान कभी इतना हेय, इतना अपदार्थ, इतना कमीन ?

और पुजारी-राजा जन-कल्याण का निरूपण करते रहे, स्वर्ग नरक खड़े करते रहे, पितरों की अक्षीम बस्तिर्या बसाते रहे, कर्मों की तालिकाएं बनाते, उन्हे दौलत से भरते रहे । और वे सभ्य थे ? भारतीयों की ही भांति सभ्य, मिश्रियों की भांति सभ्य, चीनियों की भांति सभ्य । सभ्य निश्चय थे वे—उन्होंने संसार की पहली पुस्तक—गिल्गमिश का महाकाव्य, जल-प्रलय का पहला पद्य वह इतिहास—लिखी । उन्होंने लाखों-लाखों ईंटों पर अपने कौलजुमा अक्षरों में अपनी प्रेम-घृणाएं लिखीं, विजय-गाथाएं खोदीं, जन्तर मन्तर लिखे । इन्हीं ईंट पुस्तकों पर अब्राहम ने अपने उपदेश सुरक्षित किए, हम्मुराबी ने अपने विधान, और इन्हीं पर विजित जनता की खाल उतारने के, गुलामों को पीसने के, मंत्र बद्ध तरीके खुदे । ये ईंटें असुर बनिपालने अपने प्राचीन पुस्तकालय में सञ्चित करलीं ।

इसरायल के बेटे इब्राही सूसा के नेतृत्व में इधी ऊरसे भागे थे क्योंकि वहां खुदा का नुर बरसता था, क्योंकि वहां के देवता पुजारी-राजाओं के तन से अवतार ले अपना रहमत की उन पर धारा बहाने लगे थे, क्योंकि ऊर की इन कर्मों में हम्मुराबी की जीत में लाए जूझिया के इन गुलामों की खास आवश्यकता थी ! और वह आवश्यकता ने बुचेदनेज्जार के शासन तक बनी रही ।

आत्मैवात्मनो बन्धुरात्मैव रिपुरात्मनः—सन्देशात्मक हो सकता है पर मानव ही मानव का मित्र है मानव ही का शत्रु—इसमें सन्देह नहीं । यह सौ फी सदी सही है, खरा सत्य । इसका प्रमाण यह शुबाद की कब्र है, ये ऊर की कब्रें खूदका इतिहास ! भगीरथने भागीरथको हिमालयसे या आकाश गामिनी अन्दाकिनौ की धारा से धरापर उतारा या नहीं, नहीं कहा जा सकता परन्तु ऊर के नागरिकोंने, बाबुल के गुलामोंने, फरात की धारा अनेक बार फेर दी यह सच है, और वह पम्पसे नहीं, मशीनों से नहीं, अपने रिक्त पर एकस्थ बाहुबल से । पर वही एकत्र बाहुबल शत्रु के विरुद्ध न उठा, न उठ सका । मानव मानव का मित्र बना, और मानव ही, मानव का शत्रु भी ।

इसी विषमता में सत्य का रहस्य है, उसका बीज तो अंकुरित हो फैल जाता है, बटकी भांति अपनी सधन छाया फैला देता है । इसी विषमता की रक्षा मानव की मानव के प्रति शत्रुता है, उसका संहार मानव की मानव के प्रति मित्रता है । ऊपर के बिराट में, उसकी फौकी बिराटता में, उसकी विजयोलासों में वैभव-समृद्धि में मानव का भाग सोया है, उसका कुचला अतीत जो अभी तक कराह रहा है । और वह सभ्य बिराटता वह विजय उलासों का इतिहास, वह अभिराम कला, वह मादक साहित्य, अंधकार वैभव-समृद्धि आज उस मरी मानवता पर मूर्तिमान व्यंग है । वह कृत्रिम क्रूर सम्भ्रता इतनी ही नंगी है, उसका परिणाम उलना ही शोच्य है । जितनी शुबाद की यह कब्र, उसके नीचे की ये कब्रें नंगी हैं, जितना उनका परिणाम शोच्य है, नगण्य है, रिक्त है ।



# TIBET AND INDIA'S IDEAL OF WORLD PEACE

By K. D. SETHNA

The Indian Government has often proclaimed world peace to be its master ideal. Nobody can doubt its sincerity. But it has rather been a deluded dreamer of peace than an effective worker. For it has based all its hopes on an unrealistic conception of things. This conception may be summed up as thinking in terms of two equally undesirable power blocs—the Russian and the American—striving for world domination. The facts are quite different.

There is only one power bloc bent on bringing the entire earth under its sway. The mind of Russian Communism is essentially intolerant: it will not permit free thought either in politics or philosophy, art or science — everything must subserve Dialectical Materialism, the Economic View of History and the Collectivist State. What is even worse, everything must be made grist to the dreadful mill of Stalinist dictatorship — Communism itself must be Stalinist and be geared to the aims and interests of the Soviet Union. There is no such ambitious intolerance on the part of America. While Russia and all countries controlled by her refuse to recognise even a Communist like Tito and are endeavouring to subvert all non-Communist Governments, America has not the slightest intention to convert any democracy into an American model. Democracy in Britain is different in several respects from what it is in the U.S.A., and the French democracy is again dissimilar in various functions to the British, and the Indian democracy has features of its own that are not shared by any of the others. America, as the most powerful democratic country, imposes no fixed pattern and leaves all the uniquenesses untouched. It has no specific quarrel with even Marxism and Collectivism. Communists live and preach in the very heart of America and she does not insist on any democracy putting an absolute ban on them. Of course, they have to be checked when they turn traitors, but they are free to agitate by constitutional means for a change of government. Communist countries, so long as they do not foment violent revolutions outside their borders or launch aggression, are not meddled with. The world has nothing to fear from America's power. This does not mean that the American is exempt from ordinary human faults, but it does mean that the general world policy of the United States is "Live and let live." All this is in marked contrast to the Soviet policy and proves that the world is not divided into two equally self-aggrandising blocs but into a terrorist Russian bloc desiring to crush the many-sided intellect of evolving man and a group of freedom-cherishing nations headed by America who has the capacity to halt the march of Soviet tyranny.

The Indian Government, not seeing the fundamental unlikeness of the two parts into which the world is split, has nourished the illusion that it can serve the cause of peace best by keeping aloof from both the parts and securing some sort of balance of power. It has further fancied that peace is really threatened by only the American West and the Russian East, while the countries of Asia are intensely anxious to avoid war and to live on brotherly terms. In consequence, there has been a sentimental turning towards the newly formed regime of Mao Tse-tung which is the strongest single Asiatic power. A fond hope has been entertained that since economic reconstruction is a crying need in China as in most of the other Asiatic countries — India, Burma, Ceylon, Indonesia etc. — there would be a concentration on it and a sincere desire to help the cause of peace. At the back of our Prime Minister's constant holding of a brief for Mao there has been the idea of creating in alliance with him a third bloc — a mighty Asiatic association of 800 million people with potential riches of immense magnitude—to safeguard world peace. Aiming to check the imagined thirst of the Western bloc for world-domination, Jawaharlal Nehru has raised often the slogan of "anti-colonialism". Mao has fervently joined in the shouting. Nehru has pushed even further and said that colonialism must go no matter if its going means the triumph of Communism. Not that he is an advocate of putting, as Russia seeks to do, the human mind in fetters: he believes that Asiatic Communism is bound to be of a non-Russian brand and therefore should not be made an excuse for any remnant of colonial rule by the West. To support his belief he has kept pointing at Mao. And Mao did his best by clever propaganda to play up to Nehru so long as it suited his own game. He encouraged Nehru to overlook the glaring fact that Red China was allied by a treaty with Soviet Russia, that she had openly spurned neutrality as between the West and Stalin, that through Peking Radio she had flung abusive names at India and at Nehru himself for sitting on the fence instead of clasping Stalin's hand — in short, that she was entirely different from India and intended to fit perfectly into the pattern of expansionism which Russia had devised and which was to begin in Asia with the North Korean attack. An alliance between a neutral democratic India and a Communist China thoroughly on the side of Stalin was a political and ideological impossibility, but the myth of what Nehru has called "Asiatic sentiment" made the most fatuously pink spectacles, with the result that nothing short of a severe slap in the face could shake our Government out of its ill-founded dream of world peace by means of a Sino-Indian *entente*.

Mao, of course, never accepted Nehru as a brother for the simple reason that the latter never put himself entirely under Stalin's wings. In fact, Mao had India on the list of those whom he and Stalin would like to

liberate or liquidate. And he was resolved to let nothing deter him. So, when the hour struck, he trampled without the least hesitation on India's plea for peaceful behaviour, invaded Tibet in spite of contrary assurances to India and actually accused India of being "affected by foreign influences hostile to China" because she protested that an armed attack on Tibet was "surprising" and "regrettable."

The severe slap that alone could wake up our Government to ugly realities has come. Clearly, with a China so blatantly militarist and imperialist, India can have no alliance in the cause of peace. Moreover, the new common frontier of 1,300 miles with China which Tibet's incorporation in the Chinese Republic will entail signifies a vast threat to a country pronounced to be "affected by foreign influences hostile to China." New Delhi has sufficiently sat up to take notice of such elementary things. But though the eyes of our Government have been pulled open and its tongue loosened enough to modulate disapproval in mild yet dignified terms, the limbs are still lax. We have not found the strength for decisive action. We have stood by and allowed Tibet to be crushed. We have laid the unction to our souls that a couple of critical notes have gone from us to Peking. But when small helpless countries are run over it is not noble words that are required. Brave deeds are called for — and of bravery, in the present instance, we do not appear to have one drop in our veins. Leave aside taking up arms against the unprovoked aggression and summoning the great Western democracies to our side, we have not even broken off diplomatic relations with Red China. That is the least we should do in order to register our deep disgust at her brutal and cynical behaviour. Just as we accepted the Red regime in Peking despite the violation of Nationalist China's territorial integrity by Soviet Russia in the process of its establishment, we are accepting the annexation of autonomous Tibet by Mao. There is possible for us here not even the superficial defence that the war is a civil one or that the old government stank to the skies with corruption. We know very well that unabashed aggression has been committed and that the new government is a believer in brute force and is unscrupulously expansionist. We are keenly alive to the danger of Mao casting avaricious eyes at India, we are well aware that his Communism is of the Stalinist variety in at least the ambition to spread it all over the world by force of arms. But have we the guts to stand up to the bully from beyond the Yangtze? Have we the moral courage to boycott him on the international plane and declare ourselves to be one with the defensive democracies of the West? It seems we still hope to buy off Mao with absence of positive action. But to write off Tibet for the sake of imagined self-security is sharply reminiscent of Chamberlain sacrificing Czecho-slovakia at Munich and claiming to have won peace in our time. The same kind of peace we shall win if we fail to present a really bold and dynamic front to Mao.

Let us not blink the fact that Tibet is useful to China principally as a gate of entry into India. Sooner or later the attempt will be made to threaten us. Where exactly along the 1,300 miles of the new frontier the thrust will come it is too early to say. But Nepal, with sixteen railroads leading directly into India from her borders, appears to be the most likely objective. There may not be direct attack at first, for the Gurkhas are great fighters though their fighting abilities may not weigh against overwhelming numbers and better equipment. What is more likely is a Communist penetration of existing popular movements, a further working up of internal disturbances dividing the political structure as well as the soldiery, and then the call by one party to China for aid. The call, if it comes, will be set forth with a specious legal excuse. It is not generally known that for over a hundred years up to 1912 Nepal sent missions to China every fifth year with an assortment of gifts. As such Sudhakar Bhatt has observed, the Chinese inclined to interpret this as tribute. Mao may equate such tribute to what Tibet often gave to the Manchus; in that case Nepal would be regarded as a kind of remote vassal in whose affairs the suzerain country would hardly interfere except when critical conditions within the subject territory rendered interference necessary. In any case the right to interfere would be said to remain. The right, seen with clear judicial eyes, would be as fictitious as that over the affairs of Tibet — even more so since a nominal suzerainty has at least been recognised in relation to the latter. But Mao would not be stayed by any such judicial vision. He would brazenly put forth his flimsy claim and order a Liu Po-cheng to march into Nepalese territory. All the more brazen a face would he wear on account of the fact that the ruling families of Nepal as well as Sikkim have on several occasions intermarried with those of Tibet. The intermarriages, he would say, put Tibet and Nepal together as territories more or less under common royalty and give China the right to integrate both. We are up against a conscienceless enemy who under various pretexts will exploit to the full his military superiority over us in the interests of Stalinist Communism. The more we try to placate him the more encouraged he will feel to browbeat us. Our sole hope of safety lies in banishing all fear from our hearts and coming out in the open with an anti-Mao gesture inviting all possible American and British aid. There is no time to lose. If we wait too long we may half perish before we are helped.

# 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)

#### "SELF-REALISATION" AND THE SUPERMIND

If then the possession of an integral knowledge, a triune knowledge—self-knowledge, world-knowledge, God-knowledge—is the goal before us, the highest and the widest vision of the Divine Reality—Reality in all its aspects—is an absolute necessity. Only such a vision, as we have seen, can give us an understanding of the three-termed ontological relation between God, man and the universe, the working of the cosmic process, the destiny of man, and the purpose of existence. Even the entry into the subliminal, and through it an expansion into the Universal or Cosmic cannot give, as the preceding essays have shown, such a complete knowledge. Obviously, the widest possible seeing is not enough; the highest vision is also needed, and that can be only possessed by realising the Supermind, the Truth-Consciousness of the Divine—that Consciousness by which the Divine Being is aware of the totality and integrality of His own Self, His essence as well as His manifestation, the myriad worlds He emanates out of the infinite depths of His Being. It is a Consciousness which by its inherent light reveals to itself its own Divine Nature as well as the truth of all that it puts forth as Creation.

But it may be asked here: "Is not what is known as Self-realisation in yogic philosophy the culmination of the spiritual life? Do not the ancient scriptures say 'By knowing That we know everything else'? Does not the knower of Brahman know everything? If by realising our own self we know that it is the same as 'That', the Self of all, the realisation of the Supermind becomes superfluous, for we already have the knowledge of the Ultimate Reality who is all that exists. Further, if the nature of this Reality is found to be Satchitananda, it will be known that it is not merely an undifferentiated continuum, but a positive state of All-Existence, Consciousness-Force, and Bliss. So what is the necessity of the Supramental realisation; and is not this realisation included in that of Satchitananda? But if the Supramental is in some way different from or higher than Satchitananda, how is one to correlate the two, and how does Self-realisation fit into the Supramental realisation?" Or again, it may be asked: "It is possible to understand from the preceding essays that the Nirguna Brahman and the Saguna Brahman, the Impersonal and the Personal, the One and the Many, the Static and the Dynamic, are poles of the same One Being, and that though they seem to be opposites on the mental plane, they are found to be polar real-statuses of a single Reality in the Supermind; but then does not this happen when one has the realisation of the Self in its three aspects of inclusion, indwelling, and identity—the Self seeing all that exists in itself, by inclusion; the Self seeing itself in all existence, by indwelling; and the Self regarding itself as all existence, by identification? And if over and above this, one realises the Divine, both as a Person and an Impersonal Absolute, if one has the Chaitanya realisation of the Divine as the Lord, Sri Krishna, as well as the Shankara realisation of the Divine as Parabrahman, will the attaining of the Supermind still be necessary—can it give greater knowledge?"

These questions rise up in the minds of many when they read about Sri Aurobindo and the Supermind, especially in those that have accepted as final Shankara's version of the Upanishadic teaching—which he expounded according to his own realisation of Parabrahman; those who have been influenced by Buddhism are also unable to relate the Supermind to their own conception of the Ultimate. Therefore many students of yogic philosophy find Sri Aurobindo's metaphysic very difficult to understand; some of them have a tendency to put their own meaning in the terms he uses without first trying to find out what significance he attaches to them; and no one can accuse Sri Aurobindo of not giving definitions and explanations; he has all the attributes of Plato's ideal philosopher—"He shall be as a God to me who can rightly divide and define," Plato used to say. Sri Aurobindo not only defines, divides and explains the different terms he employs and the experience-concepts he refers to, he defines and explains them in various ways so as to bring out their full significance and relevance when used in different contexts. Yet many Vedantists, unable to comprehend the difference between Self-realisation and Supramental realisation, interpret the Supermind to be merely some power of apprehending knowledge greater than the mind, missing the obvious fact that the Supermind is the Truth-Consciousness of the Divine Being and therefore cannot possibly be a power of apprehension lower than the highest. Consequently, it is not at all surprising that they come to wrong conclusions about Sri Aurobindo and the Supermind, for they argue from a premise which they have themselves supplied; Sri Aurobindo's philosophy cannot be made responsible for those conclusions. If such are the difficulties of those who have studied the Vedanta, one can just imagine the

plight of the dilettantes of yogic philosophy, both Indian and foreign, who make ludicrous statements about Sri Aurobindo and the Supermind in the newspapers and magazines.

Before proceeding further, it will be necessary to clear these difficulties. The important question is this: "When 'by knowing That we know everything else', what is the necessity of attaining the Supermind? And, if we already know that the nature of the Ultimate Reality, 'That', is Satchitananda, of what utility is the Supramental realisation?"

Our answer will begin with giving a more philosophical form to the difficulty raised: By knowing "That", the undifferentiated Divine Ground of all existence, we know everything else in this sense, that we become aware not only of the essence of our own being as "That", but of the essence of all existence as "That". We realise that this Reality equally pervades and dwells in all that exists, that it bases, supports, and holds all existence within itself, and is itself all existence. By this realisation we know the inner essence and basic unity of all creation and its identity with the Supreme Self that sustains it. It is clear from all that has been written up till now in this Series that the nature of the Divine Reality is more complex and many-sided than this experience of the Self reveals. The Infinite Reality cannot be restricted to its essential and static aspect; its creative and formative power has to be known before the purpose behind the cosmic manifestation and the meaning of existence can be understood, and till that is known it cannot be said that we know everything. By knowing "That" we do not know everything, we only know the Essential and Static Reality; in order to possess the complete higher knowledge, the Integral Reality must be known, or rather the Divine Being in all His integrality. That this is not a mere mental distinction or academic word-splitting can be easily seen from what has preceded in this Series as well as from what is written in the following lines. Many students of yogic philosophy seem to be under a misapprehension that the Spiritual Reality is some sort of an undifferentiated state of existence which can have no statuses or aspects; if they are there, they can only be part of the phenomenal reality. Such a conception is based on a one-sided experience of the Ultimate; its narrowness and limitation are exposed as soon as one has the realisation of the dynamic side of the Reality, its aspect of Power. The finite human mind, when it is suddenly confronted by the Infinite in spiritual experience, gets dazzled and overwhelmed, and mistakes whatever aspect of the Reality it apprehends for the total Reality, because that seems to it absolute. This does not mean that only a part of the Reality is apprehended—what is apprehended is the whole Reality but with a particular frontal status; the limitation is in the apprehension, in the apprehending consciousness, not in the Reality. If the apprehension is total, if the consciousness can rise to the Supermind, the Reality in all its entirety can be known. For example, if the individual experiences the Impersonality of the Divine, he mistakes it for the whole Reality, calls it the Supreme and the Ultimate, and designates Personality as either an aspect of it or a part of Maya, Illusion; conversely, if he experiences the Divine as a Person, he takes the Personality to be the total Reality, and contends that Impersonality is only its aspect. Or again, when he feels himself opening into the Cosmic Consciousness, he at first takes only the basic static Universality supporting the cosmic play to be Real; but afterwards when he identifies himself with the working of the Cosmic Energy and becomes its channel, he begins to have a knowledge of the play of Universal forces and energies—mind-forces, life-forces, subtle-material forces. The only thing that must be clearly understood here is, that though the experience of the static aspect will remain the same on all the planes, that of the dynamic will vary in sharpness of focus as well as in range, the vision varying according to the level of consciousness. Not only on the side of meaning, purpose, significance, value and justification, but also on the side of ontological inter-relatedness, causal relationships, the subtle structure of organic wholes and their relation to other wholes and to the cosmic totality, and the connection of individual existence with the Creative Source of all, knowledge becomes more accurate and wide as the consciousness ascends to the summit of Being. The level of vision determines the nature of the knowledge—the higher the consciousness ascends and the nearer it gets to the gnostic light of the Supermind, the more luminous becomes its vision, till at the Overmind level—a level of Being just lower than the Supermind, to which Cosmic Consciousness is intrinsic—it views all existence and sees the entire play of forces. The Overmind, though delimited from the Supermind, knows the latter to be

Continued on opposite page



## SRI AUROBINDO, THE LEADER OF THE EVOLUTION—Continued from opposite page

the real Source of all forces. When the consciousness reaches the Supramental level, the integral nature of the Reality is known, and consequently, the complete truth of the cosmic manifestation.

So it finally amounts to this, that the essential experience of Satchitananda or the experience of the Static, Silent, Immutable, Impersonal, or Nirvanic and Nihilistic aspects of the Divine Being, are the same on all the levels—it makes no difference whether one has them on the spiritual mind level, like most of the mystics and yogis, or on the gnostic-spiritual levels. But the dynamic experience changes according to the level on which it is attained—it is not the same on the mental and the Supramental levels, nor on the intermediate overhead levels of the Higher Mind, the Illumined Mind, the Intuitive Mind, or the Overmind. For instance, the complete dynamic truth of Satchitananda cannot be grasped without attaining the Supermind, because only the Truth-Consciousness can comprehend its entire complex working; a consciousness less comprehensive in character cannot. What is ordinarily known as the experience of Satchitananda is not this complete experience but only the reflection of Satchitananda on the spiritual mind—mind withdrawn from its superficial surface movements and poised upward in the higher mind, or inward in the inner mind. It is therefore clear that for the highest knowledge a horizontal expansion into the Static Self is not enough, a vertical ascension to the summits of the Spirit is also an absolute necessity.

To express the same ideas in the language of Yogic Psychology, it can be said that just as by an in-gathering of consciousness and then its withdrawal from the outer surface nature into the Cosmic, the individual loses his ego-centricity and knows his universal status and his identity with the cosmos, so by an uplifting of the consciousness and its rising upward through the chakra over the head—the centre of consciousness known as Sahasradala or Sahasrara—the individual can ascend to the gnostic levels and have the experience of cosmic consciousness there. The static experience, the essential experience of Satchitananda will be the same on these overhead levels, but the action of the Dynamis of the Reality, the Supreme Creative Force, and the working of universal processes will be known in greater detail. Naturally, in the Supermind, which is the Truth-Consciousness itself, the meaning and purpose of existence, the destiny of man in the Universe, and his relation to God will be fully understood.

Consequently, it is perfectly logical to state that for the attainment of the higher knowledge, the integral knowledge, the realisation of the Supermind is essential, for what is commonly known as "Self-realisation" or the "Satchitananda realisation" does not give the knowledge of Reality in all its aspects. The riddle of the universe—the goal of human life and the *raison d'être* of existence—remains unanswered. In the last analysis, the static experience leads to life-negation, it does not show the meaning and purpose of life.

It is usually contended that God is One, and therefore through whatever path or religion we approach Him we reach the same Divine Reality. This is perfectly true no doubt, but it is an incomplete statement of a truth which is much more complex than it seems to be to the mind which can follow only the steps of its own logic but which is unable to grasp the real nature of the Infinite. A Shankara attains the Parabrahman, a Chaitanya the Ishvara whom he calls Sri Krishna, a Buddha a Nirvana; one mystic speaks of the Divine Ground, another of the Clear Light of the Void and Christ speaks of his Father in Heaven. Obviously the Father in Heaven is not Nirvana, nor is the impersonal Parabrahman the same as the Ishvara of Chaitanya, and the Clear Light of the Void cannot possibly be the Supreme Chit-Shakti of the Tantrics. It can be said that it is the mind that makes all these distinctions, but these distinctive aspects must really exist in the Spiritual Reality itself for the mind to distinguish them, otherwise they can only be interpreted as purely subjective formations, and this is definitely not the case as the Supramental realisation reveals. What the mind does is to interpret whatever aspect it apprehends as the entire Reality. If, following a different line of spiritual experiences, it afterwards becomes aware of aspects other than the one it has already realised, it accepts their reality, and attempts to correlate and harmonise them, but unfortunately only succeeds in making a mentally constructed unity. No doubt, in men of realisation a spiritual intuition does work behind the mind and help it, but still it remains an imperfect unity because it is not directly apprehended in the highest gnostic-spiritual experience. For example, on the spiritual-mental level an individual may have the experience of both the static and dynamic aspects and become

aware of a silent Self impartially supporting a play of forces. Then the question arises: how are these two correlated? The Mayavadi answers that the cosmic manifestation is an illusion; as long as one remains in it, it seems real, but if one withdraws from it, one realises that only the silent and immutable Self behind is real. The Advaitists of the older school accept the reality of the cosmos but designate it as a phenomenal reality—an inferior order of existence from which one must eventually escape into the Transcendence. This difficulty, this antinomy between the Self and the world, between the Timeless Reality and the Universe of Time, remains on all levels till one reaches the Overmind level, where the Static and the Dynamic are seen as two aspects of a biune Reality—we have on this level *Vidya-avidyamayi Maya*. Sri Aurobindo says that the Overmind at once divides and connects the Supreme Knowledge and the Cosmic Ignorance, and that the Overmind veil between Supermind and Overmind is a screen of dissimilar similarity; the Overmind knows that the Supermind is the fundamental Power behind all creation and manifestation, and that the Many exist by the One and the One becomes the Many without itself ceasing to be the One, but for the sake of the cosmic manifestation it emphasises the multiplicity and allows each Force, each Power, each Idea, to extend itself to its utmost limit, and allows its full play. It permits this because it depends upon the underlying oneness to prevent any irremediable clash or disharmony that may occur. This dividing action of the Overmind, which becomes sharper and intenser as it reaches the Mind level, is really the origin of the different Gods and Godheads worshipped by men; it is because of this original divisional principle in all ranges and levels of cognition, rational as well as suprarational, that the mind regards one aspect of the Truth as the whole Truth—the Impersonal as the Truth and the Personal as its aspect, or Vishnu as the sole Reality and Shiva as his aspect, or Mahakali as the Ultimate Reality and the Silent Purusha as her aspect. This divisional principle is also the cause of the existence of so many religions, theologies, and philosophies, each trying to emphasise one aspect or facet of the Truth as the whole Truth and the only correct and valid explanation of things, or to exalt one Divine status or one Godhead as the Highest Reality, the Supreme Being. This is the reason why the mind by itself can never arrive at a complete solution or explanation of Reality—the aspects of Existence as projected by the Overmind are many, and consequently give rise to numberless philosophies and religions; there cannot possibly be one single solution which can satisfy the philosophical reason of all thinkers.

We stated that on the Overmind level the Static and the Dynamic are seen as aspects of a biune Reality; it can be said that in the Supermind they are fused together without the one in any way annulling or abolishing the other, nor both losing their distinctness and merging into some Ineffable; on the contrary they are seen as the Being and Dynamis of a single Reality, which whilst remaining the one does not cease to be the other. The same is true for the other spiritual experiences. The important point to consider is not in what way the Ultimate Reality, the Divine Ground, can also be the Father in Heaven, or the Static Self the Supreme Shakti, or the Clear Light of the Void the Ishvara; this is to give an incorrect form to the problem under discussion, because the suppressed premise behind such a statement is that the Impersonal and Static Brahman is the Ultimate, and the Ishvara, the Father in Heaven or the Supreme Shakti are only its aspects to be somehow correlated for a comprehensive metaphysical presentation to the philosophic mind, or for showing to the theologians that all religions finally refer to the same Reality. The correct statement would be: The One Supreme Being whose many statuses and poises, whose integrality and totality can only be known by attaining the Supermind, the Truth-Consciousness of the Divine Being—God-Consciousness in its integrality,—appears to the apprehending human consciousness in various aspects, as the Father in Heaven, Ishvara, or as the Impersonal Absolute, the Clear Light of the Void, the Static Self, or again, as the Supreme Shakti. All men of God attain the same Reality, but there is a difference in the sameness. The Lord of existence is one, but He is also the Infinite, and reveals Himself to man in infinite ways.\*

\*As the approach in this Section is metaphysical, only the Knowledge aspect of Supermind, and the relation between Being and Knowledge are considered. When in the later Sections the approach will be psychological and existential, the Force aspect of Supermind and its power to transform the entire being of man will be dealt with. That is the reason why the pragmatic side of the question: "Of what use is the realisation of the Supermind?" has not been touched upon here.

## DISPELLED THE MIST OF MAYA...—Continued from page 2

and administration, arts spiritual, arts worldly, trades, industries, fine crafts,—the list is endless, and in each item there is almost a plethora of activity. She creates and creates and is not satisfied and is not tired; she will not have an end of it... She expands too outside her borders; her ships cross the ocean and the fine superfluity of her wealth brims over to Judea and Egypt and Rome; her colonies spread her arts and epics and creeds in the Archipelago; her traces are found in the sands of Mesopotamia; her religions conquer China and Japan and spread westward as far as Palestine and Alexandria, and the figures of the Upanishads and the sayings of the Buddhists are re-echoed on the lips of Christ. Everywhere, as on her soil, so in her works, there is the teeming of a superabundant energy of life.†

Well, that was India in the past, great in the treasures of the Spirit and equally great and opulent and powerfully creative in the realms of

thought and action. The decline that set in was due, not exclusively — for there were other factors too — but predominantly to the blighting influence of Buddhist Nihilism and Shankar's Illusionism. Maya robbed the nation of its zest for life, quenched its enthusiasm and joy of creation and sapped the very vitality that had made it so great in the past. It paved the way for its final downfall.

The resurgent spirituality of India is well on its way to the recovery of the ancient vision of the unity of all existence and the Will of the Divine in creation. Sri Aurobindo's message of the divination of man and the manifestation of God in the material world has dispelled for ever the mist of Maya. Life is being embraced again with all its values and activities and turned globally towards the descending light. A robust, all-comprehending all transmuting spirituality is arising to quicken the supine or dormant vitality of the people and fulfil the dream of the Vedic seers of old of creating "the divine race" upon earth.

† "The Renaissance of India."

## PART II

We have seen in the first part of this article, published in the last issue of *Mother India* that (1) desire is a darkened and deformed splinter of the divine will and its destruction means a free and unhampered working of the unveiled will in and through the liberated individual, and not a cessation of life and its activities; that (2) though an indispensable agent in the development and aggrandisement of the individual so long as he is bound to the ego and its dualities, it is the greatest obstacle to his transcendence of the ego and entry into the infinite freedom and self-existent bliss of his spiritual self and his identity with God and the universe; and that (3) suppression of desire never leads to its conquest.

If we wish to live in a causeless and ceaseless peace and happiness, not, certainly, in ascetic seclusion, but in the full flood of life's salutary activities, and in the full light of knowledge, and not, as now, in the stumbling ignorance of our mind, we have to conquer desire and replace it by the divine Will as the leader of our nature. "Desire and the passions that arise from desire are the principal sign and knot of ego. It is desire that makes you go on saying I and mine, and subjects you through a persistent egoism to satisfaction and dissatisfaction, liking and disliking, hope and despair, joy and grief, to your petty loves and hatreds, to wrath and passion, to your attachment to success and things pleasant and to the sorrow and suffering of failure and of things unpleasant. Desire brings always confusion of mind and limitation of the will, an egoistic and distorted view of things, a failure and clouding of knowledge. Desire and its preferences and violences are the first strong root of sin and error. There can be, while you cherish desire, no assured stainless tranquillity, no settled light, no calm, pure knowledge. There can be no right being—for desire is a perversion of the Spirit—and no firm foundation for right thought, action and feeling. Desire, if permitted to remain under whatever colour, is a perpetual menace even to the wisest, and can at any moment subtly or violently cast down the mind from even its firmest and most surely acquired foundation. Desire is the chief enemy of spiritual perfection.<sup>1</sup>

In this article we shall try to understand how desire is to be conquered and replaced by the divine Will by progressive stages of purification, and what difference there is between repression and rejection, suppression and indulgence, desire and necessity, and desire and delight.

It goes without saying that those who have known life to be only an inextricable skein of desires and demands, hopes and disappointments, struggles and successes and failures, unsteady pleasures and pains, all marked by a dull or raging fever in their active, conscious being, will find it extremely difficult to believe that there can be a state of untroubled peace and unebbing delight securely maintained in the midst of life's distracting maelstrom, just as those who have lived in perpetual slavery from their birth cannot easily bring themselves to believe in the dignity and blessings of freedom. Habit dulls or deadens our finer sensibilities and fetters our imagination. A life of unalloyed bliss and desireless action may appear to many as something colourless and vapid, if at all possible. It is only those who have seen through the colossal cheat of the life of desires, its continual goad, its frequent frustration or fleeting satisfaction, the train of evils it brings and the fruitless round in which it moves without any definite issue, that can make up their minds to end this agonised slavery and rise into the freedom and peace of their desireless, egoless, boundless spiritual existence.

In the second chapter of the Gita there is a very vivid description of how desire attacks a man and leads him to perdition. As soon as he thinks intently of an object, he becomes attached to it; of attachment is born desire; desire gives rise to disquiet and passion; passion generates infatuation; infatuation leads to a loss of the memory of one's eternal Self; loss of the memory of the real self culminates in a ruin of intelligence, and when intelligence is obscured and ruined, he is done for. The whole steep process by which a man, who has subjected himself to desire, comes to grief, is beautifully described. First, an intent settling of the consciousness on an object of the sense, then attachment, then desire, then disquieting passion, then infatuation, then forgetfulness of one's true self, then a complete eclipse of intelligence and then—when the light of the intelligence is clouded—a collapse of the whole being. This is the invariable story of every man madly pursuing the phantoms of desire—they prove to be his doom. If the very first movement could be checked, if desire could be killed in the seed, if the mind, as soon as it settled on an object of sense with a longing for possession, could be quietly removed and concentrated on the Infinite and the Eternal—it is indeed the Infinite alone that can give us infinite satisfaction, which our hungering soul vainly seeks in finite objects—the whole precipitate process of fall could be avoided. But the desire-soul acts with an almost irresistible impetuosity, it sweeps us as a storm sweeps a frail boat, and before we have time to control its course, we find ourselves rolling in the dust.

## How To Conquer Desire

The analogy with the boat should not be carried too far, for, behind man's apparent fragility, there is a firmness which is absolutely unshakable, a fire which nothing can quench. He is not born to be a toy of desire, tossed about in alternating sensations of pleasure and pain or broken and flung away after a brief moment's play, but an instrument of God, commissioned here to fulfil His Will to self-manifestation in humanity. He has, therefore, to learn how best to deal with his soul's sworn enemy, desire. The traditional way of dealing with desire is a drastic or gradual suppression. This is the ascetic way which does not care to take proper account of the origin and nature of desire and the best and safest means of disposing of it, but is bent upon getting rid of it by

# IN THE MOT THE CONQUE

By RISHA

a sheer violence of the will and physical austerities. The basic attitude of this way is one of fear, impatience and aversion, which dictate, in most cases, panicky, precipitate measures, and proceeds on a fundamental assumption that desires dwell in our own being and, being a source of untold miseries, have to be smothered there to death; and in order to smother or slay them, one begins to smother or slay the vital (*prana*) itself, where, it is held, the desires have their source and stronghold. This identification of the individual with his desire is an ignorant identification which turns self-discipline into self-torture and renders it immensely difficult and arduous, as if he was hammering or hacking away a part of himself. It is certainly the wrong way to deal with desires. There may be a relentless and tireless wrestling, much struggle and repression, but the result, except in a very few cases in which there are other factors entering into play, is always unsatisfactory and depressing. It is not unoften that even after one has made a desert of one's life, one is painfully surprised by new shoots of desire cropping up in it.

The Mother teaches us a most simple and effective way of conquering desire. It is lit up with knowledge, and that makes all the difference between it and the ignorant, coercive methods of impatient asceticism. She says that the best means of self-mastery is a dual movement of transcendence and surrender. It is sheer folly to wrestle with desire in its own field, where it is almost invincible by any human effort, and constantly fed and fortified by its own universal energy. What we have to do is to step back from the lower vital, which is a part of the universal nature, abounding with all sorts of desires, cravings, lusts, hungers etc., and take our stand on our true being. Once we learn how to stand there, we are free, free from the compulsion of the forces of nature. Tranquil witnesses, we can watch the desires invading us like waves from the surrounding sea of universal nature. It becomes then increasingly clear that they do not belong to us, they are not at all native to our true self. "When an attack comes, the wisest attitude is to consider that it comes from outside, and to say, 'This is not myself and I will have nothing to do with it.' You have to deal in the same way with all lower impulses and desires and all doubts and questionings in the mind. If you identify yourself with them, the difficulty in fighting them becomes all the greater; for then you have the feeling that you are facing the never easy task of overcoming your own nature. But once you are able to say, 'No, this is not myself, I will have nothing to do with it', it becomes much easier to disperse them."<sup>2</sup> In fact, all desires come from outside, from the universal nature, and take shelter in our sub-conscious vital. It is only when they rise from there into our conscious mind that we become aware of them. It is our ignorance that makes us think that they are ours and that we must exert ourselves either to satisfy or suppress them. They belong to a world of their own, the beings of which seek to make us their tools for perpetuating the reign of evil and suffering upon earth. Here a word of caution seems to be necessary. In the beginning, when we practise the rejection of desire, we have to be very careful that we do not indiscriminately reject all movements of the will and discourage all volition. It is essential that we should be able to distinguish between a will and a desire. A desire is always accompanied by an over-eagerness or an impatient precipitancy, a straining or a tension and a certain uneasiness in the being<sup>3</sup> whereas a will is a self-possessed impulsion, quiet even in its intensity, and more or less assured of the sanction of the Divine or the most luminous part of our being. It may be that in some cases this discrimination will be somewhat difficult, but as we progress in inner purity by a persistent rejection of desires and an aspiration for the reception and realisation of the divine Will in us, the difficulty will diminish and finally disappear, and it will be not only possible, but quite easy to detect and reject all desires and accept all impulses that come from the Divine or from our inmost self. During the stage of transition when there takes place a transference of initiation from desire to will, there may be passing moments of misjudgment or indecision, — inevitable in every transition — but our sincerity and aspiration for release from the bondage of egoistic desires will be a sure safeguard against any major error or serious set-back, and the divine help will always be there to light our path and lead us to the Truth.

Transcendence, then, is the first condition of mastery. This transcendence, the Mother says, has to be achieved by a quiet detachment and equality. By detachment she means a self-withdrawal of the central consciousness from the vortex of vital desires and its untrembling poise in the soul or the psychic. Rajayoga calls it *drastuh swarupahiasthanam*—acquisition of a vantage ground, from where one can watch and work upon the desire-ridden vital. This detachment need not be too difficult a job for a spiritual seeker who has endeavoured to be "conscious" of himself, to realise that he is not a composite of mind, life and body, but an infinite and immortal self, ever free and ever pure, who has assumed the triple nature for the manifestation of the Divine in Matter. The

<sup>2</sup> "Words of the Mother."

<sup>3</sup> There can be, in some cases, a quietly persistent or a quietly recurring desire, but even then one can always detect in it a hectic heat or heave enough to tell it from a will.



# HER'S LIGHT ST OF DESIRE

## BHCHAND

Mother's very first instruction to a spiritual aspirant is: "Be conscious." "We are conscious of only an insignificant portion of our being; for the most part we are unconscious. It is this unconsciousness that keeps us down to our unregenerate nature and prevents change and transformation in it. . . . . Once you are conscious, it means that you can distinguish and sift things, you can see which are the forces that pull you down and which help you on. And when you know the right from the wrong, the true from the false, the divine from the undivine, you are to act strictly up to your knowledge; that is to say, resolutely reject one and accept the other. The duality will present itself at every step and at every step you will have to make your choice. You will have to be patient and persistent and vigilant, — 'sleepless', as the adepts say; you must always refuse to give any chance to the undivine against the divine."<sup>4</sup> This consciousness of oneself being a child of the Light or a ray of the divine Sun will considerably help our detachment from the lower nature of desires and cravings and give us the power to reject them. But there are two points which we must bear in mind in regard to this detachment: (1) it must be quiet and masterful, (2) it must be dynamic. A disgusted or cowardly recoil is not detachment, it is rather an inverse attachment. "The more you think of a thing and say, 'I don't want it, I don't want it', the more you are bound to it. What you should do is to keep the thing away from you, to dissociate from it, take as little notice of it as possible, and, even if you happen to think of it, to remain indifferent and unconcerned."<sup>5</sup> Detachment must be dynamic, and not, like that of Sankhya and Rajayoga, merely passive, for, a passive detachment can lead to the liberation of the soul, but is ineffectual to change or transform nature to any considerable extent. A quiet and dynamic detachment is stabilised and fortified by equality. A perfect, unperturbed equality in the face of all happenings of nature makes the detachment invulnerable and itself becomes the base of the most powerful action of a dynamic yoga of self-perfection. Detachment and equality are, therefore, the indispensable primary means of the conquest of desire.

The other means is surrender. Detachment and equality by themselves can purify nature to some extent, but cannot effect a radical transformation of it. For that, the direct intervention of the Grace of the Divine is the sole requisite, and surrender ensures it. The detached soul watches the desires as they rise in the being, and rejects them, at the same time offering them to the divine force for the destruction of their dark forms and the conversion of their energies into the fire of the Will. An unreserved surrender makes for an unveiled action of the divine omnipotence in man and lifts his life from the whirlpool of desires into the creative glory of a God-possessed and God-guided existence. Here again we must remember that the surrender, like the detachment and equality, should be dynamic and not only passive. It we want a rich and radiant life, a life of manifold creation and divine self-expression, of high adventures and noble achievements, all the means we adopt for self-perfection must be supremely dynamic.

How simple, how straightforward and sure seems now the method prescribed by the Mother for the conquest of desire! If knowledge is power, here is infinite power in this method, for it is founded on a perfect knowledge of human nature and its ultimate destiny. Transcendence and surrender are a royal movement of man from the afflicted domination of blind desires to the recovery of the divine Will and its victorious fulfilment in life. Desire goes, but the will remains and reigns. Life no more wallows or spins in unredeemed ignorance and unavailing agony, but marches with unfettered steps to the epiphany of the uncreated Light.

### Repression and Rejection—Suppression and Indulgence

The Gita says that creatures follow their own nature, and therefore, repression is not of much avail. Repression is a movement of ignorant impatience and fear, and usually generates explosive reaction. A repressed desire, as the modern psychologist tells us, does not die, but chafing and seething, causes serious derangements and morbidities in the nature. One can repress one's desires for a time, even for a long time, if one has a strong will, but not for all time. They are bound to explode. Rejection, on the contrary, is a movement of confident strength and calm self-dissociation. It is an irrevocable withdrawal of the sanction of the Purusha from the cravings and appetites of the unregenerate Prakriti. It is based on the spiritual truth that the Purusha is the master, *adhyaksha*, of his nature. Prakriti, whose sole business is to please him. The play of egoistic desires goes on so long as the Purusha, unawakened to his divinity, takes a delight in them and evolves through that delight; but when he awakes, it is up to him either to bring the whole play of Prakriti to a stand-still by a progressive withdrawal of sanction, or, as in dynamic spirituality, to combine the withdrawal of sanction with a transference of the entire Prakriti into the hands of the Divine for a radical and integral conversion into her spiritual counterpart. In the former case it is an eventual cessation, in the latter a total transformation. Rejection changes the ego-centric nature of desires, while repression can only mangle and maim it.

"The difference between suppression and an inward essential rejection is the difference between mental or moral control and a spiritual purification."<sup>6</sup>

Both suppression and indulgence are movements of ignorance and signify attachment. In suppression there is a tacit violence of protest and coercion, even an obsession of ruthless retribution, which keep the consciousness tied to the very desire one is struggling to get rid of, while in indulgence one surrenders oneself to one's desires and remains helplessly attached and yoked to them. Neither is the right way of knowledge. Neither suppression nor indulgence can ever eliminate desire. But, it must be noted, if it ever came to a choice between suppression and indulgence, one should not hesitate to adopt the former, though we repeat, both stand on the same level, from the spiritual standpoint. To indulge desires is to condemn oneself to frequent disappointment and distress.

### Desire and Necessity — Desire and Delight

As one has to distinguish between desire and will in the beginning of self-discipline, so one has to draw a line between desire and necessity. An ascetic austerity may trample even upon necessity and exult in privation and squalor, but dynamic spirituality, which is chiefly concerned with the preservation and divine outflowing of life, takes care to respect its necessities and even provide it with some amenities, so that no harsh material hardships may interfere with its natural growth and expansion. A necessity is not a desire, it is the need of something which is indispensable; and the need arises naturally from the circumstances of one's life. But desires may or may not have any references to circumstances,—they are, as the Mother says, waves from the sea of the sub-conscious vital entering into us, if there is something in us responding to them, and driving us to struggle and suffering. We must, therefore, be always on the alert, so that no desire may come disguised as necessity and delude us into striving to satisfy it. Let us take an example. A man needs something to wrap up at night in winter. He is given a rug which is thick enough to keep the cold out. This is a legitimate satisfaction of a genuine necessity. But if the man refuses the rug and wants to have a special kind of quilt, which he has seen at one of his friends', then it is undeniably a desire; and to indulge or even nurse it would be to imperil his own spiritual progress. "There are few things that are real necessities in life", the rest are but objects of desire.

What desire really seeks is delight. Delight is, indeed, the seeking of each element of our being; but desire seeks it in things that are finite and perishable, and exclusively for itself. It is a wrong and perverted seeking, which creates conflict and entails suffering. A complete renunciation of desire—all desires, good and bad, for they are all born of separative ignorance—is the only condition of the enjoyment of the infinite delight which is the sap and sustenance of all things and beings in the universe. "To conquer a desire brings more joy than to satisfy it."<sup>7</sup>

### Disguises of Desire

Desire assumes many disguises to beguile the unwary soul. If we reject a gross physical desire, it appears in the form of a vital ambition tempting us to a great adventure and promising a brilliant success. If we have developed the purity and perspicacity to unmask and reject it even in that form, it comes back as an admirably righteous desire, a desire for social service or the service of humanity, which the highest standards of secular life seem fully to justify. We drive desire from one part of the being, it takes shelter in another; we unmask it in one form, it assumes another. Innumerable are its disguises and intricate and subtle its ruses to entrap the human soul evolving into its godhead. It is only when we can say a categorical "No" to all its solicitations, and turn integrally to the Divine to know and realise His Will and nothing but His Will, at every step and moment of our life, that desire is finally conquered and the divine Will installed as the undisputed sovereign of our nature. It is then only that we can be said to have free will, for it is the divine Will alone that is free and sovereign.

Detachment, equality and surrender, as the Mother teaches us, will achieve the conquest of desire, which has been the despair of all ethical disciplines and ascetic austerities. It is only a question of the right attitude and the action of the divine Grace. "Each wave of desire as it comes must be observed, as quietly and with as much unmoved detachment as you would observe something going on outside you, and must be allowed to pass, rejected from the consciousness, and the true movement steadily put in its place."<sup>8</sup> "You should not rely on anything else alone, however helpful it may seem, but chiefly, primarily, fundamentally on the Mother's Force."<sup>9</sup>

The dignity of our divine manhood demands a complete conquest of desire, a lax or helpless subjection to which is our normal lot in ignorance, and the source of most of the ills that afflict us. "There is a sovereign royalty in taking no thought for oneself. To have needs is to assert a weakness; to claim something proves that we lack what we claim. To desire is to be impotent; it is to recognise our limitations and confess our incapacity to overcome them. If only from the point of view of a legitimate pride, man should be noble enough to renounce desire. How humiliating to ask something for oneself from Life or from the Supreme Consciousness which animates it! How humiliating for us, how ignorant an offence against Her!

"For, all is within our reach; only the egoistic limits of our being prevent us from enjoying the whole universe as completely and concretely as we possess our own body and its surroundings."<sup>10</sup>

6 "Bases of Yoga" by Sri Aurobindo.

7 "Words of the Mother".

8 & 9 "Bases of Yoga"—by Sri Aurobindo.

10 "Prayers and Meditations of the Mother."

# ORWELL'S INFERNO

By K. R. SRINIVASA IYENGAR

1

In the interests of clarity the title ought rather to have been "Inferno as pictured by Mr. George Orwell". There are, of course, other Infernos — Wells's, Gerald Heard's, T. S. Eliot's, Aldous Huxley's. There is, then, Dante's Hell, verily a congregation of every type of horror. But this Hell is not all the universe, for Dante presently takes us to Purgatory's slopes and even to the splendid wide spaces of Paradise: Swift had a proper hatred of mankind, but he painted at least the Kingdom of the Horses in alluring colours. Heard finds the Government of the Penguins a sane and serene affair. Eliot's Hell is a forbidding waste land, but thunder already rumbles in the air — and when thunder rumbles can rain be far behind? Huxley himself, while he gives us the creeps, holds out the tenuous promise, or at any rate the possibility, of redemption through Love; alike in his *Brave New World* and *Ape and Essence* he leaves the ultimate issue an open question, and it is fifty-fifty whether humanity and Love or bestiality and Belial triumph in the end. Wells too invariably frightens us to start with, but generally ends by waving the Banner of Indestructible Hope.

But Orwell's *Inferno* is pure *Inferno* — it is an *Inferno* for ever. This is what makes his *Animal Farm* and *Nineteen Eighty-Four* so terribly oppressive and nightmarish. *Animal Farm*, no doubt, may be read, if one likes, as an entertaining fable, a boar-and-buffalo story; but so can *Gulliver's Travels* be read. As for *Nineteen Eighty-Four*, even such infantile pretence is not possible; and if possible, it will vapourize when one takes *Life International* of July 18, 1949 and closely examines Abner Dean's aptly sinister illustrations accompanying the special article on the book. Well under fifty, Orwell died soon after the publication of *Nineteen Eighty-Four*; it was a loss to letters, and to the cause of humanism, but he had at least lived long enough to articulate in terms of vivid urgency his warning to still self-divided or criminally complacent Man.

*Nineteen Eighty-Four* is a grim book; it has neither beauty nor humour; it is packed with horrors, both physical and psychological, and it is a pitiless book that spares neither our nerves nor our sensibilities. Might it not be that the sheer terror of living through its creation really killed the creator himself in the process?

Orwell started his career as a Police official in Burma, as may be inferred from his *Burmese Days*. He soon gave up his job, and returned to England. He was attracted to revolutionary socialism, and in books like *The Road to Wigan Pier* he gave pointed expression to his burning sympathy for the underdog. He fought with the communists in the Spanish Civil War, and he watched the slow decline and fall of the much publicized God. Like Roy, Koestler and Gide, Orwell too completely shed his illusions, sadly surveyed the God that had Failed, and accepted his destiny as a prophet, not only with resignation, but also with courage.

Orwell's *Animal Farm* is in a way reminiscent of Koestler's novel, *The Gladiators*, published eight years earlier; likewise *Nineteen Eighty-Four* sharply recalls Koest-

ler's *Darkness at Noon* which preceded it by five years. Not that there is any plagiarism here, or even imitation; what has apparently happened is that, having covered the same circuit of ecstasy, doubt and disenchantment, Koestler and Orwell start from like premises and take the same main road. The difference is that one moves with a slightly accelerated pace, passes milestones further off, and even casts glances at the impenetrable jungle yonder.

The theme is the see-saw of Tyranny and Revolution. Tyranny makes Revolution possible; and Revolution makes a new Tyranny inevitable; and this, in its turn, breeds another Revolution. It is only in this sense that "Long Live Revolution!" may be said to have any validity whatsoever. This exhausting cycle of tyranny-revolution-tyranny sprawls across all recorded human history and reduces it almost to

a tale

Told by an idiot, full of sound and fury,

Signifying nothing.

When Bourbon is followed by Mirabeau, must Mirabeau in turn give place to Marat, Danton and Robespierre? Orwell writes in his essay on Koestler:

"Revolution, Koestler seems to say, is a corrupting progress. Really enter into the Revolution and you must end up as either Rubashov or Gletkin. It is not merely that 'power corrupts': so also do the ways of attaining power. Therefore, all efforts to regenerate society by violent means lead to the cellars of the Ogpu. Lenin leads to Stalin, and would have come to resemble Stalin if he had happened to survive."

For Rubashov and Gletkin (who are characters in *Darkness at Noon*) we might substitute Danton and Robespierre; and we might even add: "Mirabeau leads to Robespierre, and would have come to resemble Robespierre if he had happened to survive". Such, in brief, is the Koestler-Orwell indictment of the revolutionary process — revolution through violence.

While Orwell's *Animal Farm* is cast in the form of a fable, Koestler's *The Gladiators* is on the face of it a historical novel; but they point to the same moral, viz. violence breeds violence, and violent revolutions either culminate in mass hara kiri or evolve tyrannies more odious than the ones they have displaced. A little over 2,000 years ago Spartacus, a gladiator from Thrace, successfully organized in Italy a slaves' rebellion against their masters. The erstwhile masters are routed again and again, and the former slaves are now their own masters. Something of a Campanella,—the City of the Sun,—emerges to give visible form to their aspirations and achievements. Yet all turn awry in the end, power goes like strong wine into their heads, fear and mutual jealousy are rampant, so-called traitors are crucified in batches, and all is indeed over with the City of the Sun. The process of liquidation goes on apace till only a small remnant is left to be captured and crucified by their former masters.

The point of the allegory of *The Gladiators* is this: the City of the Sun, when it is inaugurated, is half myth half reality; the Sun does shine, in day time at least; but the term of this new felicity is a brief one. Clouds first darken, then

chase the Sun out of the horizon; and Chaos and old Night reign once again. Power corrupts, power and righteousness cannot abide together, and revolutions, whether they succeed or fail, whether they climax in totalitarian tyranny or taper off in ignoble futility, are demonstrably evil. Koestler applies the moral to Russia in his *Yogi and the Commissar*:

"During the first few years, Soviet myth and Russian reality were fairly congruent. It was the heroic age in which legends are generated. Behind the smoke there was real fire.

And what a fire! The People had seized the power and had maintained itself in power on one sixth of the earth.... The history of Homo Sapiens seemed to start from scratch. There was a thunder behind the words of those unheard-of decrees like the voice from Sinai which gave the Ten Commandments...."

Then, of a sudden as it were, the myth and the reality seemed determinedly to branch off in opposite directions. New presbyter became old priest writ large. Soviet despotism was Tsarist tyranny inflated into ruthless proportions. What had happened, then, and why had it to happen? Rubashov, the "hero" of Koestler's *Darkness at Noon*, sits in his solitary cell and asks himself why the Revolution has poisoned itself and why its actions are a hideous caricature of the original aims:

"All our principles were right, but our results were wrong. This is a diseased century. We diagnosed the disease and its cause with microscopic exactness, but wherever we applied the healing knife a new sore appeared. Our will was hard and pure, we should have been loved by the people. But they hate us. Why are we so odious and detested?"

We brought you truth, and in our mouth it sounded a lie. We brought you freedom, and it looked in our hands a whip. We brought you the living life, and where our voice is heard the trees wither and there is a rustling of dry leaves. We brought you the promise of the future, but our tongue stammered and barked...."

Darkness at night is no surprise to anybody; what is a surprise is that this Darkness should envelop the midday Sun, the meridian glory of a "successful Revolution!"

*Animal Farm* underlines and annotates the moral of *The Gladiators*, and rather anticipates that of *Darkness at Noon*. Written between November 1943 and February 1944, it is heavily conscious of the tortuous jugglers of Soviet foreign policy during the preceding years. The fable being very thinly disguised, there is no difficulty in decoding the story in terms of European History. The animals on "Manor Farm", belonging to Mr. Jones, drive away their master and establish their commonwealth, "Animal Farm". They have had their prophet, Old Major, who is the Marx-Lenin of this fable. The pigs are the natural leaders of the commonwealth, but there is soon a trial of strength between Snowball (Trotsky) and Napoleon (Stalin). Napoleon and his enormous dogs (Ogpu) quickly settle the issue in his favour. Treason-trials, brazen confessions, and summary executions follow as a matter of course:

"Then a goose came forward and confessed to having secreted

six ears of corn during the last year's harvest and eaten them in the night. Then a sheep confessed to having urinated in the drinking pool — urged to do this, so she said, by Snowball... They were all slain on the spot. And so the tale of confessions and executions went on, until there was a pile of corpses lying before Napoleon's feet and the air was heavy with the smell of blood, which had been unknown there since the expulsion of Jones".

Liquidation and Leader-worship would appear to run to an accepted type in all totalitarian states. Nazi Germany, Soviet Russia, or *Animal Farm*, leader-worship assumes the same fantastic pattern:

"It had become usual to give Napoleon the credit for every successful achievement and every stroke of good fortune. You would often hear one hen remark to another, 'Under the guidance of our Leader, Comrade Napoleon, I have laid five eggs in six days; or two cows, enjoying a drink at the pool, would exclaim, 'Thanks to the leadership of Comrade Napoleon, how excellent this water tastes!'"

Of course, the sheep are Napoleon's most faithful followers, and the dogs are his fanatic bodyguards. In *Animal Farm*, the parallelism between the explicit story and the implied derogation is worked out at length. The Windmill is short-hand for the Dnieper Dam, and the industrial programmes as a whole; Frederick and Pilkington are Germany and Anglo-America respectively; the deal in timber with Frederick is the Soviet-German Pact which actually precipitated World War II. The progressive demoralization that the intoxication of power steadily promotes is likewise traced step by step — from the pigs appropriating all the milk and apples of the farm to their learning to walk on their hind legs and transforming themselves into the very image of the once hated men. The last pages of the book where the hapless smaller fry of *Animal Farm* gaze at the final transfiguration are written in Orwell's ruthlessly perspicacious vein of satire: "No question, now, what had happened to the faces of the pigs. The creatures outside looked from pig to man, and from man to pig, and from pig to man again; but already it was impossible to say which was which".

2

Such is the 'fable' of Orwell's 92-page "fairy story", *Animal Farm* — although it is more a packet of dynamite than a "fairy story"! In *Nineteen Eighty-Four*, Napoleon, Pilkington and Frederick reappear, not as proprietors of three adjoining farms in England, but as the invisible rulers of the three super-states of the world, Oceania, Eurasia, and Eastasia. Things are changed beyond recognition, but closer scrutiny may help us to see infinity in a grain of sand, and Big Brother in Comrade Napoleon. It is the world of the future — an affair of no more than thirty-five years hence. Global wars and verbal wars of attrition in Security Councils have ended in the tacit partition of the world between these three nearly invincible Powers:

"In one combination or another, these three superstates are permanently at war, and have been



so for the past twenty-five years. War, however, is no longer the desperate, annihilating struggle that it was in the early decades of the twentieth century. It is a warfare of limited aims between combatants who are unable to destroy one another, and have no material cause for fighting and are not divided by any genuine ideological difference. This is not to say that either the conduct of war, or the prevailing attitude towards it, has become less bloodthirsty or more chivalrous. On the contrary, war hysteria is continuous and universal in all countries, and such acts as raping, looting, the slaughter of children, the reduction of whole populations to slavery, and reprisals against prisoners which extend even to boiling and burying alive, are looked upon as normal...."

War is kept as a regular occupation of the superstates mainly "to use up the products of the machine without raising the general standard of living". By losing its exceptional character, war has become a routine thing as peace had once been: and this is the real meaning of the first of the Party's slogans, **WAR IS PEACE**.

For, of course, the Party jointly owns the title-deeds of Oceania, the Anglo-American superstate of the future run according to the principles of Ingsoc (or English Socialism turned inside out). The action of *Nineteen Eighty-Four* is located in London, headquarters of Province Airstrip One of Oceania. If **WAR IS PEACE** is the first of the Party's slogans, the other two are **FREEDOM IS SLAVERY** and **IGNORANCE IS STRENGTH**. **BIG BROTHER** is the synoptic centre of party loyalties; **EMMANUEL GOLDSTEIN** is likewise the focal point of the daily "Two Minutes' Hate" and the annual "Hate Week" rituals. Worship of Big Brother and hysterical desecration of Goldstein are the only promiscuous emotions permitted to regular Party members. The "Two Minutes' Hate" is an unbelievable psychological perversion:

"Within thirty seconds any pretence was always unnecessary. A hideous ecstasy of fear and vindictiveness, a desire to kill, to torture, to smash faces in with a sledge hammer, seemed to flow through the whole group of people like an electric current, turning one even against one's will into a grimacing, screaming lunatic. And yet the rage that one felt was an abstract, undirected emotion which could be switched from one object to another like the flame of a blow-lamp."

This is neither hate nor hatred, but whipped up, stimulated, mass-produced "hatredism". Where party-loyalties and Big Brother worship monopolize the region of the heart, there can be no room for simple human pleasures, or for personal or domestic ties of any description whatsoever. Love is taboo, but procreation is permissible. As for the "proles"—the masses,—they live their lives in back-streets in unrelieved squalor and ignorance, constantly baited by the contradictory emotions of hysterical fear and hysterical cruelty. The individual as individual exists no more, he cannot possibly exist in countries like Oceania. In *Darkness at Noon* Ivanov tells Rubashov:

"There are only two conceptions of human ethics, and they are at opposite poles. One of them is Christian and humane, declares the individual to be sacrosanct, and asserts that the rules of

arithmetic are not to be applied to human units. The other starts from the basic principle that a collective aim justifies all means, and not only allows, but demands, that the individual should in every way be subordinated and sacrificed to the community — which may dispose of it as an experimentation rabbit or a sacrificial lamp".

A totalitarian dictatorship — be it Hitler's or Stalin's or Big Brother's — has no use for the Christian or humanistic ethic. The individual is nothing, less than nothing; the Party — the Party, not the State! — is everything. Poor Rubashov is driven inch by inch to the corner of Gletkin's choosing. The secrets of the torture-chamber — e.g. the glare of the lights, lack of sleep, physical exhaustion — prove insufficient, as Rubashov is, after all, a hardened revolutionary. Gletkin therefore resorts to subtle argument and fierce persuasion. The Party has to be saved in the eyes of the People. Its failures have to be explained away by the theory of oppositional strategy and widespread sabotage. And it is Rubashov's duty to the Party to take on himself the burden of the supposed sin of a non-existent Opposition. Rubashov accordingly pleads guilty at the public trial — as Zinoviev, Kamanev, Radek and Bukharin had done — to all the charges. "The running-amuck of pure reason" for forty years brings Rubashov at last to this unescapable holocaust of truth and freedom and decency and honour — and all for preserving the bastion of No. 1's regime, which Rubashov himself knows has besmirched the ideal of the Social State." In his time, as a Party member, Rubashov had acted without compunction in the interests of the Party, and had sacrificed the innocent Richard, the no less innocent Loewy, and the loving and trusting Arlova. Rubashov had been already rotted by the Revolution, and like rotten fruit what could he do — what ought he to do — except agree to fall at the appointed hour, at the appointed pace? Such, as Koestler sees it, is the tragedy of revolution through violent means, revolution that puts the ends before the means. By winking at a perversion of the means we bring about a perversion of the ends as well.

Orwell's *Inferno* is located in the London of the nineteen-eighties, while Koestler's drama is enacted in the Moscow of the nineteen-thirties. Fifty years are a long period, and contribute to a heightening of the tempo of life. Winston Smith is no Rubashov; he is no more than a timid camp-follower of the Party employed in the Ministry of Truth for the fabrication of lies and the falsification of History. Even when the worm of discontent stirs within, it is but a timid hand-to-mouth sort of rebellion. Avoiding the attentions of the Telescreen and the Thought Police, constantly looking before and after in pale apprehension, Winston and Julia, a fellow-member and leader of the Anti-Sex League, steal hours for furtive association and forbidden love, gingerly break Party discipline, and like helpless lambs walk into the prepared trap. They are arrested, and taken to the Ministry of Love. It is characteristic of Oceania's political philosophy that their Ministry of Peace should perpetually prosecute War, that the Ministry of Truth should mass-produce Lies, that the Ministry of Plenty should rationalize Starvation, and that the Ministry of Love should specialize in every form of

physical and psychological cruelty. Compared to O'Brien, Gletkin is softness itself. And those instruments and techniques of diabolical cruelty: the truncheon in the guard's hand; the windowless cell with telescreens on each of the walls; five or six men in black uniforms at one simultaneously; slapping on one's face, wringing of one's ears, refusal of leave to urinate; merciless questioning all round the clock; the torture chair with a dial and a lever to regulate the infliction of pain; and, above all, the technique of mind-deformation and soul-perversion. In the words of O'Brien, who is but Gletkin reborn, exaggerated and perfected:

"What happens to you here is for ever. Understand that in advance. We shall crush you down to the point from which there is no coming back. Things will happen to you from which you could not recover, if you lived a thousand years. Never again will you be capable of ordinary human feeling. Everything will be dead inside you. Never again will you be capable of love, or friendship, or joy of living, or laughter, or curiosity, or courage, or integrity. You will be hollow. We shall squeeze you empty, and then we shall fill you with ourselves".

O'Brien's exposition of the ethics of Power — Power for Power's sake, and Power's sake alone — is no less categorical and no less inhuman:

"We know that no one ever seizes power with the intention of relinquishing it. Power is not a means, it is an end. One does not establish a dictatorship in order to safeguard a revolution; one makes the revolution in order to establish the dictatorship. The object of persecution is persecution. The object of power is power.... The old civilizations claimed that they were founded on love or justice. Ours is founded upon hatred. In our world there will be no emotions except fear, rage, triumph, and self-abasement. Everything else we shall destroy — everything.... But in the future there will be no wives and no friends. Children will be taken from their mothers at birth, as one takes eggs from a hen. The sex instinct will be eradicated. Procreation will be an annual formality like the renewal of a ration card. We shall abolish the orgasm.... There will be no love, except the love of the Big Brother.... If you want a picture of the future, imagine a boot stamping on a human face — for ever".

Winston capitulates at last; the Party is in the right, and sanity is a matter of statistics, and truth is a matter of dogma. After a visit to "Room No. 101" where Horror in its million facets reigns for ever, Winston's capitulation is more than complete. One infers that he is released from captivity, as his reeducation is now fulfilled; he is the perfected Party-man, incapable of individual thought or emotion, his whole being stuffed only with loyalty and love of Big Brother. The last flicker of hope is put out, and Big Brother's sway is apparently for ever.

3

In *Ape and Essence*, Huxley appear to visualize a future not less unsavoury or terror-haunted than Orwell's *Inferno*. The Thing — World War III — devastates the greater part of the world, only New Zealand, on account of its aloofness and insularity, escaping

the death-trap of atomic warfare. In America, near modern Los Angeles, a community of Belial-worshippers live their ambiguous life veering between lassitude and bestiality. Procreation is annually enacted as a public carnival; so is the slaughter of condemned children — children with too many fingers or too many pairs of nipples. But the High Priest has a philosophy of his own in justification of everything. The future — if there is a future — lies with the New Zealand Professor who makes a bid for safety in the company of one of the former Belial-worshipping girls.

In *Doppelgangers*, Gerald Heard sketches his own imaginative picture of the world fifty years ahead. The world is then ruled with ruthless benevolence by Alpha, the Avatar of the Absolute. Democracy, being both a gentleman's delusion and a pre-anthropological pretence, is no more than a memory. The Opposition is organized by the Mole, and he is as ruthless as Alpha himself. The minions of Alpha and the Mole fight their battles underground, but the masses — the proles — are in their own way carefree and happy. This drugged and psychologically debauched "peace" and plenty is based on scientific techniques like mind-castration, amnesiacal treatment, synthesized chlorophyll, battery barrage of mass suggestion, murder without trace and treason without repentance. In the end Alpha I dies, and is succeeded by Alpha II, who realizes that there are overhead powers that mysteriously control even world dictators. In terms of "anthropological comprehension" a new order emerges at last, and government is really based on the consent of the governed.

Both Huxley and Heard, then, permit us to hope against hope that somehow, somewhen, Love will defy Belial, that the spirit will control matter, that through some sort of spiritual awakening the race will yet redeem itself and establish here a new heaven and a new earth. Writing in 1944, Orwell himself seemed to clutch at that phantom-reality, Hope:

"Since about 1930 the world has given no reason for optimism whatever. Nothing is in sight except a welter of lies, hatred, cruelty and ignorance, and beyond our present troubles loom vaster ones which are only now entering into the European consciousness. It is quite possible that man's major problems will never be solved. But it is also unthinkable! Who is there who dares to look at the world of today and say to himself, 'It will always be like this: even in a million years it cannot get appreciably better'? So you get the quasi-mystical belief that for the present there is no remedy, all political action is useless, but that somehow, somewhere in space and time, human life will cease to be the miserable brutish thing it now is".

But five years later, Orwell found himself apparently unable to nourish any longer any real hope for humanity. Even from World War II humanity had not learned the simple lesson of survival. The Cold War bleakly raged and Iron Curtains sprang up everywhere. Ideological war assumed global dimensions and cut every country — almost every home — into segments. The horrors of the Partition of India added a new bloody chapter to human history. Mahatma Gandhi was assassinated on his way to prayer. The still small

Continued on page 11

# POETIC IMAGERY IN "SAVITRI"

BY RAJANIKANT MODY

Even a casual reader of Sri Aurobindo's poem *Savitri* will be struck by its profuse wealth of poetic images. Not a single page passes under his eyes without unloading its rich and varied cargo of imagery before him and it is a cargo from many countries, from many worlds; it is a cargo of dreams, nay, of dreamlike realities and of eternal verities lying beyond our poor limited human vision. Or, perhaps, those images are not a cargo at all, but are themselves the boats, the freighters in which is loaded the divine cargo; for the boats, the freighters are familiar to us since they are our own boats, freighters of our own world that have been sent by Sri Aurobindo, the master poet, to far off, little known countries and still less known other-worlds, and they return filled with gems and curios and novelties that dazzle and enchant and surprise our unaccustomed eyes.

These images are the creations of a poet, in whose vision even the most prosaic, even the most worldly things are transformed into exquisite or magnificent vehicles of profoundly mystic and at the same time utterly poetic ideas. Of these many gems, we shall here pass in review some of the extremely bright ones.

*A throe that came and left a quivering trace,  
Gave room for an old tired want unfilled,  
At peace in its subconscious moonless cave  
To raise its head and look for absent light,  
Straining closed eyes of vanished memory,  
Like one who searches for a bygone self  
And only meets the corpse of his desire.(1)*

And a little later we find another beautiful image,

*A long lone line of hesitating hue  
Like a vague smile tempting a desert heart  
Troubled the far rim of life's obscure sleep (2)*

The dawn that rises in the world of Inconscience is represented in another image,

*A wandering hand of pale enchanted light  
That glowed along a fading moment's brink,  
Fixed with gold panel and opalescent hinge  
A gate of dreams ajar on mystery's verge,(3)*

which is followed by

*Interpreting a recondite beauty and bliss  
In colour's hieroglyphs of mystic sense,  
It wrote the lines of a significant myth  
Telling of a greatness of spiritual dawns,  
A brilliant code penned with the sky for page.(4)*

And the same Dawn becomes an

*Ambadress twixt eternity and change.(5)*

Priests and religious ceremonies and other churchly things are favourite images deftly chosen and marvellously and sometimes quite unexpectedly introduced. We shall note some of them now:

*The wide-winged hymn of a great priestly wind  
Arose and failed upon the altar hills;  
The high boughs prayed in a revealing sky.(6)*

In this image it is the happier side of religion that finds expression; in the following one the other and sorrier spectacle of credal religion is taken as an image:

*A servile blinkered silence hushed the mind  
While mitred, holding the good shepherd's staff,  
Falsehood enthroned on awed and prostrate hearts  
The cults and creeds that organise living death  
And slay the soul on the altar of a lie.(7)*

*The artificers of Nature's fall and pain  
Have built their altars of triumphant Night  
In the clay temple of terrestrial life.  
In the vacant precincts of the sacred Fire,  
In front of the reredos in the mystic rite  
Facing the dim velamen none can pierce,  
Intones his solemn hymn the mitred priest  
Invoking their dreadful presence in his breast:  
Attributing to them the awful Name  
He chants the syllables of the magic text  
And summons the unseen communion's act,  
While twixt the incense and the muttered prayer*

*All the fierce bale with which the world is racked  
Is mixed in the foaming chalice of man's heart  
And poured to them like sacramental wine.(8)*

In another place greed and hate are pictured as the acolytes of Force (9); and we find, elsewhere,

*An immortality cowed in the cape of death. (10)*  
In the "Kingdoms of the Little Life," the Life-Goddess is depicted in a very significant figure, showing the futility of petty vital pleasures

*In her obscure cathedral of delight  
To dim dwarf gods she offers secret rites.  
But vain unending is the sacrifice,  
The priest an ignorant mage who only makes  
Futile mutations in the altar's plan  
And casts blind hopes into a powerless flame.(11)*

In a later canto, while describing the World of Falsehood and the part played by Thought in that world, a full-fledged image drawn from Mystery-Religion is to be found. It is as follows:

*Thought sat, a priestess of Perversity,  
On her black tripod of the triune Snake  
Reading by opposite signs the eternal script,  
A sorceress reversing Life's God-frame.  
In the darkling aisles with evil eyes for lamps  
And fatal voices chanting from the apse,  
In strange infernal dim basilicas  
Intoning the magic of the unholy Word,  
The ominous profound Initiate  
Performed the ritual of her Mysteries.(12)*

Next, we take up another group of images which are based on geography:

*Calm heavens of imperishable Light,  
Illumined continents of violet peace,  
And griefless countries under purple suns. (13)*

This is the description given of what Sri Aurobindo calls the "Wonder-worlds of Life," above which is situated "a breathless summit region, whose boundaries jutted into a sky of Self".(14) The Traveller of the Worlds finds himself ascending into the "kingdom of a griefless life", where

*Above him in a new celestial vault  
Other than the heavens beheld by mortal eyes,  
As on a fretted ceiling of the gods  
An archipelago of laughter and fire,  
Swam stars apart in a rippled sea of sky.(15)*

A little later he becomes a traveller in the "Kingdoms of the Little Life," in which

*A freak of living startled vacant Time,  
Islands of living dotted lifeless space  
And germs of living formed in formless air. (16)*

A similar image is found in the description of Man, who is a "nomad of the far mysterious Light", and who is a stranger became awake in an unconscious world:

*A traveller in his oft-shifting home  
Amid the tread of many infinitudes,  
He has pitched a tent of life in desert space (17)*

And the most daring and charming image in this group is:

*The conscious ends of being went rolling back:  
The landmarks of the little person fell,  
The island ego joined its continent.(18)*

From this group of geographical images, we now go to images of travel and communication. Aswapaty, the Traveller, has become "a pilgrim of the everlasting Truth".

*He has turned from the voices of the narrow realm  
And left the little lane of human Time.  
In the hushed precincts of a vaster plan  
He treads the vestibules of the Unseen.(19)*

And again,

*He journeys to meet the Incommunicable,  
Hearing the echo of his single steps  
In the eternal courts of Solitude.(20)*



# POETIC IMAGERY IN "SAVITRI"—Continued from opposite page

The image of travelling appears again in a very unexpected context and in a happy and apt manner in the following lines:

*And, traveller on the roads of line and hue,  
Pursues the spirit of beauty to its home.  
Thus we draw near to the All-Wonderful  
Following his rapture in things as sign and guide;  
Beauty is his foot-print showing us where he has passed,  
Love is its heartbeats' rhythm in mortal breasts. (21)*

And a weird image of the Traveller Soul coming across dreadful dangers in his journeying is the following:

*On his long way through Time and Circumstance  
The grey-hued riddling nether shadow-Sphinx,  
Her dreadful paws upon the swallowing sands,  
Awaits him armed with the soul-slaying word:  
Across his path sits the dim camp of Night.(22)*

This "Circumstance" finds an equally weird apparel of an image elsewhere:

*We hear the crash of the wheels of Circumstance(23)*  
and also,

*The galloping hooves of the unforeseen event(24)*  
and again,

*In a gallop of thunder-hooved vicissitudes  
She swept through the race-fields of Circumstance.(25)*

In this last image it is Life that is pictured as the rider. The next one is a mixed image of many hues, describing the journey of the Traveller through the "Kingdoms of the Greater Life."

*Around him teemed the forests of her signs:  
At hazard he read by arrow-leaps of a Thought  
That hits the mark by guess or luminous chance,  
Her changing coloured road-lights of idea  
And her signals of uncertain swift events,  
The hieroglyphs of her symbol pageantries  
And her landmarks in the tangled paths of Time(26)*

And it will not be out of place here to note two occurrences of the image of an inn applied to Time. We do not feel that it is repeated again, for in both cases it is so differently used. The first occurrence is in these lines:

*And hardly with his heart's blood he achieves  
His transient house of the divine Idea,  
His figure of a Time-inn for the Unborn(27)*

And on the second occasion it occurs in:

*The home of a perpetual happiness  
It lodged the hours as in a pleasant inn. (28)*

In the first instance it is Time that is conceived as the inn, while in this second one it is Matter that lodges the hours as in an inn. This shows what a great poet can do, even when he is using the same image.

Next, we take up one of the most fertile sources of images, viz., communications:

*Neighbours of Heaven are Nature's altitudes,  
To these high-raised dominions of the Self  
Too far from surface Nature's postal routes,  
Too lofty for our mortal lives to breathe,  
Deep in us are responding elements.(29)*

How wonderfully appropriate and apt this figure of postal routes is! For surface Nature's lines of communications are all restricted within the area of mind-bound and sense-bound consciousness, while these domains of the Self are lying outside and beyond those means of communication. It is not only the postal communications that have obliged by becoming an image, but even the telegraphic transmissions have become a magnificent figure in the hands of this mystic poet:

*The troglodytes of the subconscious Mind,  
Ill-trained slow stammering interpreters,  
Only of their small task's routine aware  
And busy with the record of our cells,*

*Concealed in the subliminal secrecies  
Mid an obscure occult machinery,  
Capture the mystic Morse whose measured lilt  
Transmits the messages of the cosmic Force.(30)*

In passing we may note that here there is a curious and at the same time brilliant mixture of two images, the first being that of troglodytes or cave-dwellers which reminds us of the Vedic figure of Panis who penned up the divine cows in their subconscious cave, and the second is that of the Morse code. But this is not all, for even one of the most prosaic of all persons, the newspaper reporter is not spared. In the hands of an ordinary poet such an image especially when applied to such a sublime thing as Inspiration would have become grotesque and jarring. But what an apposite figure it becomes in the following lines!

*Reporter and scribe of hidden wisdom talk,  
Her shining minutes of celestial speech  
Through the masked office of the occult mind  
Transmitting, she gave to prophet and to seer  
The inspired body of the mystic Truth. (31)*

After post, telegraph and reporter, comes television:

*Impure, sadistic, with grimacing mouths,  
Grey foul inventions gruesome and macabre  
Came televisioned from the gulfs of Night.(32)*

(To be continued)

\* Books I, II, III, V and Canto 1 of Book VII. (1) I.1. p. 2 (2) Ibid, p. 2. (3) Ibid, p. 3. (4) Ibid, p. 4. (5) Ibid, p. 4. (6) Ibid page, p. 4. (7) II.7, p. 13. (8) II.8, p. 22. (9) II.7, p. 13. (10) I.4, p. 3. (11) II.4, p. 39. (12) II.8, p. 18. (13) II.3, p. 26. (14) Ibid, p. 27. (15) Ibid, p. 25. (16) II.5, p. 60. (17) III.4, p. 3. (18) I.3, p. 16. (19) I.5, p. 6. (20) Ibid, p. 6. (21) II.2, p. 19. (22) III.4, p. 3. (23) I.4, p. 7. (24) Ibid, p. 8. (25) II.3, p. 24. (26) II.6, p. 92. (27) II.2, p. 17. (28) III.3, p. 11. (29) I.4, p. 1. (30) II.5, p. 64. (31) I.3, p. 27. (32) II.7, p. 10.

## ORWELL'S INFERNO—Continued from page 9

voice of individual man, at no time a bigger phenomenon than a whisper, now seemed to be in danger of being hushed up altogether. No wonder the iron entered Orwell's soul at last, and laid violent hands on the thin gem-like flame of Hope that had till then miraculously withstood all winter and cyclonic weather. *Nineteen Eighty-Four* says categorically not only that "for the present there is no remedy", but also that this Inferno of our own blind forging will be for ever.

Nevertheless — and this was presumably Orwell's intention in writing the book — we are still in 1950, and if we wake up, if we correctly appreciate the issue at stake, and if we plan and act without further prevarication or self-stultification, we may yet be able to avert Big Brother, O'Brien, and Room No. 101. We have inherited a diseased world, and we have ourselves in

the past contributed to the acuteness of the malady. Violent revolutions solve nothing and achieve nothing. What is therefore urgently called for is a humanistic revolution, a transvaluation of values. If the world is to be saved, if humanity is to shed the badges of its present limitation and self-division, a spiritual revolution has to occur. We are verily at the parting of the ways. On one side stretches forth further technological advance, increasing regimentation, more global wars, and the regime of Big Brother; on the other beckons humanism, self-knowledge and self-reverence, an urge towards the God unrealised within us, a world of inwardly enlightened, psychologically emancipated men and women working out in individual and in corporate being the forms, laws and processes of the Life Divine. It is for us to choose aright and exorcise the spectre of Big Brother — for ever.



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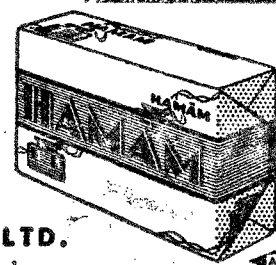
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# LIGHTS ON LIFE-PROBLEMS

(41)

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: Is the psychological character and actual life of a nation in any way influenced or determined by the artistic sense of its people?
- A. "The manners, the social culture and the restraint in action and expression which are so large a part of national prestige and dignity and make a nation admired like the French, loved like the Irish or respected like the higher-class English, is based essentially on the sense of form and beauty, of what is correct, symmetrical, well-adjusted, fair to the eye and pleasing to the imagination. The absence of these qualities is a source of national weakness. The rudeness, coarseness and vulgar violence of the less cultured Englishman, the over-bearing brusqueness and selfishness of the Prussian have greatly hampered those powerful nations in their dealings with foreigners, dependencies and even their own friends, allies, colonies. We all know what a large share the manner and ordinary conduct of the average and of the vulgar Anglo-Indian has had in bringing about the revolt of the Indian, accustomed through ages to courtesy, dignity and the amenities of an equal intercourse, against the mastery of an obviously coarse and selfish community. Now the sense of form and beauty, the correct, symmetrical, well-adjusted, fair and pleasing is an artistic sense and can best be fostered in a nation by artistic culture of the perceptions and sensibilities. It is noteworthy that the two great nations who are most hampered by the defect of these qualities in action are also the least imaginative, poetic and artistic in Europe. It is the South German who contributes the art, poetry and music of Germany, the Celt and Norman who produce great poets and a few great artists in England without altering the characteristics of the dominant Saxon. Music is even more powerful in this direction than Art and by the perfect expression of harmony insensibly steeps the man in it. And it is noticeable that England has hardly produced a single musician worth the name. Plato in his *Republic* has dwelt with extraordinary emphasis on the importance of music in education; as is the music to which a people is accustomed, so he says in effect, is the character of that people. The importance of painting and sculpture is hardly less. The mind is profoundly influenced by what it sees and, if the eye is trained from the days of childhood to the contemplation and understanding of beauty, harmony and just arrangement in line and colour, the tastes, habits and character will be insensibly trained to follow a similar law of beauty, harmony and just arrangement in the life of the adult man. This was the great importance of the universal proficiency in the arts and crafts or the appreciation of them which was prevalent in ancient Greece, in certain European ages, in Japan and in the better days of our own history. Art galleries cannot be brought into every home, but, if all the appointments of our life and furniture of our homes are things of taste and beauty, it is inevitable that the habits, thoughts and feelings of the people should be raised, ennobled, harmonised, made more sweet and dignified."
- Q. 2: Is there any difference in the ways in which poetry, music and the arts of painting and sculpture exercise their influence on our life and character?
- A. "The purification of the heart, the *chittasuddhi*, which Aristotle assigned as the essential office of poetry is done in poetry by the disturbance of the lower self-regarding passions. Painting and of emotional aestheticism which make up life, unalloyed by the disturbance of the lower self-regarding passion. Painting and sculpture work in the same direction by different means. Art sometimes uses the same means as poetry but cannot do it to the same extent because it has not the movement of poetry; it is fixed, still, it expresses only a given moment, a given point in space and cannot move freely through time and region. But it is precisely this stillness, this calm, this fixity which gives its separate value to Art. Poetry raises the emotions and gives each its separate delight. Art stills the emotions and teaches them the delight of a restrained and limited satisfaction, — this indeed was the characteristic that the Greeks, a nation of artists far more artistic than poetic, tried to bring into their poetry. Music deepens the emotions and harmonises them with each other. Between them music, art and poetry are a perfect education for the soul; they make and keep its movements purified, self-controlled, deep and harmonious. These, therefore, are agents which cannot profitably be neglected by humanity on its onward march or degraded to the mere satisfaction of sensuous pleasure which will disintegrate rather than build the character. They are, when properly used, great educating, edifying and civilising forces."
- Q. 3: Some persons consider music far superior, in its aesthetic appeal, to poetry or the arts of painting and sculpture. Is this really so?
- A. "Is it necessary to fix a scale of greatness between two fine arts when each has its own greatness and can touch in its own way the extremes of aesthetic Ananda? Music, no doubt, goes nearest to the infinite and to the essence of things because it relies wholly on the ethereal vehicle, *Shabda*, (architecture, by the by, can do something of the same kind at the other extreme even in its imprisonment in mass); but painting and sculpture have their revenge by liberating visible form into ecstasy, while poetry though it cannot do with sound what music does, yet can make a many-stringed harmony, a sound revelation winging the creation by the word and setting afloat vivid suggestions of form and colour, — that gives it in a very subtle kind the power of all the arts. Who shall decide between such claims or be a judge between these godheads?"
- Q. 4: Some people differentiate poetry from music by saying that poetry is to be mentally understood while music is to be felt and experienced. Is this true?
- A. "The difference is not that poetry has to be understood and music or singing has to be felt (*anubhuti*); that one has to reach the soul through the precise written sense and the other through the suggestion of sound and its appeal to some inner chord within us. If you only understand the intellectual content of a poem, its words and ideas, you have not really appreciated the poem at all, and a poem which contains only that and nothing else, is not true poetry. A true poem contains something more which has to be felt just as you feel music and that is its more important and essential part. Poetry has a rhythm, just as music has, though of a different kind, and it is the rhythm that helps this something else to come out through the medium of the words. The words by themselves do not carry it or cannot bring it out altogether and this is shown by the fact that the same words written in a different order and without rhythm or without the proper rhythm would not at all move or impress you in the same way. This something else is an inner content or suggestion, a soul-feeling or soul-experience, a life-feeling or life-experience, a mental emotion, vision or experience (not merely an idea), and it is only when you can catch this and reproduce some vibration of the experience — if not the experience itself — in you that you have got what the poem can give you, not otherwise."
- Q. 5: What then is the real difference between poetry and music or between a poem and a song?
- A. "The real difference between a poem and a song is that a song is written with a view to be set to musical rhythm and a poem is written with the ear listening for the needed poetic rhythm or word-music. These two rhythms are quite different. That is why a poem cannot be set to music unless it has either been written with an eye to both kinds of rhythm or else happens to have (without especially intending it) a movement which makes it easy or at least possible to set it to music. This happens often with lyrical poetry, less often with other kinds. There is also this usual character of a song that it is satisfied to be very simple in its content, just bringing out an idea or feeling, and leaving it to the music to develop its unspoken values. Still this reticence is not always observed; the word claims for itself sometimes a large importance."
- Q. 6: In countries influenced by the democratic, socialistic or communistic ideology which insists on bringing down art to the level of the common people, popular verse and folk-songs are claimed to be of greater cultural value than poetry and music which require a developed taste for appreciation. Is this claim valid?
- A. "Popular verse catches the child ear or the common ear much more easily than the music of developed poetry because it relies on a crude jingle or infantile lilt — not because it enshrines in its movements the true native spirit of the chant". It is "a fallacy to think that the real spirit and native movement of a language can be caught only in crude and primitive forms and that it is disguised in the more perfect work in which it has developed its own possibilities to their full pitch, variety and scope. It is as if one maintained that the true note and fundamental nature of the evolving soul were to be sought in the earthworm or the scarabaeus and not in the developed human being — or in the divinised man or *Jivanmukta*."
- K. G.