

IQBAL REVIEW

Journal of the Iqbal Academy, Pakistan

April 1969

Editor

Bashir Ahmad Dar

IQBAL ACADEMY PAKISTAN

Title : Iqbal Review (April 1969)
Editor : Bashir Ahmad Dar
Publisher : Iqbal Academy Pakistan
City : Karachi
Year : 1969
DDC : 105
DDC (Iqbal Academy) : 8U1.66V12
Pages : 229
Size : 14.5 x 24.5 cm
ISSN : 0021-0773
Subjects : Iqbal Studies
: Philosophy
: Research



IQBAL CYBER LIBRARY

(www.iqbalcyberlibrary.net)

Iqbal Academy Pakistan

(www.iap.gov.pk)

6th Floor Aiwan-e-Iqbal Complex, Egerton Road, Lahore.

Table of Contents

Volume: 10	Iqbal Review: April 1969	Number: 1
1. IQBAL DAY AT KARACHI.....		4
2. IQBAL IN WEST GERMANY.....		19
3. IQBAL DAY IN IRAN.....		46
4. IQBAL DAY IN CAIRO.....		81
5. IQBAL DAY IN TUNISIA.....		106
6. IQBAL DAY IN LONDON.....		116
7. IQBAL'S POEMS.....		122
8. GOD AND VALUES.....		133
9. A POSITIVE CONCEPTION OF THE DIVINITY.....		148

IQBAL DAY AT KARACHI

Iqbal Day was celebrated at Karachi by the Karachi Council at Hotel Intercontinental on 21 April, 1968. Mr. Aftab Iqbal, Bar-at-Law (son of Iqbal) inaugurated the meeting. The Academy is grateful to him for his permission to reproduce his inaugural address on the occasion.

Mr. President, your Excellencies, Ladies and Gentlemen,

I consider it a great privilege to have been asked by the Karachi Council to inaugurate this meeting. I must say I feel very grateful for and much appreciate the kind thought which prompted the Council to select me for this honour. We have assembled here this afternoon to pay our respectful homage to the genius of one who may fitly be described as the spiritual father of Pakistan. Thirty years have passed since Iqbal died but he seems to be as close to us spiritually to-day as he was during his life time. With the passage of time we have, in fact, come closer to him because what he thought and felt and visualised in his poetic imagination half a century ago is being realised by us to-day both in our individual and national experiences. Like a mountain, obscured at first by its foothills, he rises as he recedes. The coming generations of Muslims of the Indo-Pakistan Sub-continent in particular and the world generally will see him more clearly than we do to-day. As he himself said, "My own age does not understand my meaning; I am the voice of the poet of tomorrow."

To be able to discover the multiple aspects of his versatile genius we must carry on long and patient research and a study of the moral, political and social conditions in which he lived, moved and had his being. It is obvious that he was born ahead of his times and died rich in honours, though not in years, at a time when a leader of his vast knowledge, intellect, imagination and force of character was most needed to guide the destinies of his people. Of indomitable courage and great audacity of thought he had to face opposition not only from his enemies, which can be easily sustained, in the fields of religion, politics and social reforms, but from those whom he sought to help and on whose moral support he relied. When I returned to Lahore in 1931 after completing my education in Europe I found him at war with three main forces — British Imperialism, Hindu Communalism and the Punjab Unionist party. The Unionist Party consisted of Hindu and Muslim landlords, the foundation of which had been laid by one of his old friends, the late Mian Sir Fazl-i-Husain, under the British patronage. Iqbal fought tooth and nail against this party which aimed at dividing Muslim from Muslim with a view to defeat the Muslim League plan for the division of India. It was ultimately swept away by the Quaid-i-Azam in 1947.

During this period the poet suffered persecution at the hands of his political enemies. They did everythings possible to _estroy his influence with the masses but did not succeed. When the late Shaikh Din Mohammed was torn away from the Muslim League by the Unionist Party having been rewarded with a High Court judgeship Malik Barkat All and the poet were the only two

persons left in the Punjab to fight for the League. Here are a few specimens of Iqbal's poetry written during these difficult times. He reacted with great dignity and restraint:

یا رب یہ جہان گزراں خوب ہے لیکن
کیوں خوار ہیں مردانِ صفا کیش و ہنرمند
تو برگ گیا ہے ندہی اہلِ خرد را
او کشتِ گل و لالہ بہ بکشد بخرمے چند
احکام تیرمے حق ہیں مگر اپنے مفسر
تاویل سے قرآن کو بنا دیتے ہیں پازند
مدت سے ہے آوارہٴ افلاک مرا فکر
کردے اسے اب چاند کی غاروں میں نظر بند
فطرت نے مجھے بخشے ہیں جوہر ملکوتی
خاکی ہوں مگر کاک سے رکھتا نہیں پیوند
درویش خدا مست نہ سرقی ہے نہ غری
گھر میرا نہ دلی نہ صفا ہاں نہ سرقند
کہتا ہوں وہی بات سمجھتا ہوں جسے حق
نے ابلۂ مسجد ہوں نہ تہذیب کا فرزند
اپنے بھی خف مجھ سے ہیں بیگانے بھی ناخوش
میں زہر ہلاہل کو کبھی کہہ نہ سکا قند
مشکل ہے کہ ایک بندۂ حق بین و حق اندیش
خاشاک کرے ت و دمے کو کہے کوہِ دماوند

ہوں آتشِ نمرود کے شعلوں م میں بھی خاموش
میں بندۂ مومن ہوں نہیں دانۂ اسپند
پر سوز و نظر باز و نکوبین و کم آزار
آزاد و گرفتار و تہی کیسہ و خورسند
ہر حال م میں م میرا دل بے قید ہے خرم
کیا چھینے گا غنچے سے کوئی ذوقِ شکرخند

فطرت نے نہ بخشا مجھے اندیشۂ چالاک
رکھتی ہے مگر طاقتِ پرواز مری خاک
وہ خاک کہ ہے جس کا جنوں صیقل ادراک
وہ خاک کہ جبریل کی ہے جسسے قبا چاک
وہ خاک کہ پروائے نشیمن نہیں رکھتی
چنتی نہیں پ ہنائے چمن سے خس و خاشاک
اس کاک کو اللہ نے بخشے ہیں وہ آنسو
کرتی ہے چمک جن کی ستاروں کو عرفنانک

نگاہِ فقر میں شانِ سکندری کیا ہے
خراج کی جو گدا ہو وہ قیصری کیا ہے
فلک سے تجھ کو امیدیں خدا سے نومیدی
مجھے بتا تو سہی اور کافری کیا ہے
فقط نگاہ سے ہوتا ہے فیصلہ دل کا

نہ ہو نگاہ میں شوخی تو دلبری کیا ہے
کسے نہیں ہے تمنائے سروری لیکن
خودی کی موت ہو جس سے وہ سرور کیا ہے

کہتا ہے زمانے سے یہ دریوش چواں مرد
جاتا ہے جد پر بندہ حق تو بھی ادھر جا!
ہنگامے ہیں میرے تری طاقت سے زیادہ
بچتا ہوا ہنگاہِ قلندر سے گزر جا!
میں کشتی و ملاح کا محتاج نہ ہوں گا
چڑھتا ہوا دریا ہے اگر تو تو اتر جا
توڑا نہیں جادو مری تکبیر نے تیرا!
ہے تجھ میں مکر جانے کی جرات تو مکر جا!
مہر و مہ انجم کا محاسب ہے قلندر
ایام کا مرکب نہیں، راکب ہے قلندر

Powerful tides of opposition rose and struck against him, but he stood like rock. Mean and ignoble attempts were made, by his Hindu and Muslim enemies combined, to starve him and his family but the poet did not budge an inch from his political convictions. His life was one of perpetual struggle and he was prepared to sacrifice everything for the sake of his principles including his sons, yet he entertained no feeling of hatred or malice against anyone. I have never known a man whose loves

and hatreds were so deep. The following verses in which he describes a 'great man' (مرد بزرگ) strictly apply to himself:

اس کی نفرت بھی عمیق اس کی محبت بھی عمیق
قہر بھی اس کا ہے اللہ کے بندوں پہ شفیق
پرورش پاتا ہے تقید کی تاریکی میں
ہے مگر اس کی طبیعت کا تقاضا تخلیق!
انجمن م میں بھی م یسر رہی خلوت اس کو
شمع محفل کی طرح سبس مے جدا سب کا رفیق
مثل خورشید سحر فکر کی تابانی میں
بات میں سادہ و آزادہ، معانی میں دقیق
اس کا اندازِ نظر اپنے زمانے سے جدا
اس کے احوال سے محرم نہیں پیرانِ طریق

When he died in April 1938, the Unionist Government under the leadership of Sir Sikander Hayat opposed his burial within the precincts of the Royal Mosque of Lahore where he lies in rest today. The British Provincial Governor who realised the poet's worth and admired and respected him as a man of character and the only true and selfless leader of the Muslim community in the Punjab and who knew the public feeling in the matter, permitted his burial within the Mosque enclosure at his own responsibility even though it required the previous sanction of the Central Government. While kings, princes, peasants, politicians, heads of states and diplomats from all over the world go to the poet's'

mausoleum to place wreathes of flowers on his grave, his political opponents whose only aim was to acquire wealth and power are completely forgotten to-day. Iqbal will go down in history as a man who was utterly honest, utterly sincere, utterly selfless and utterly straight forward in serving the cause of his people. His eminence as one of the great poets of the world is, of course, undeniable, but what has immortalized him in the history of mankind, particularly in the history of Islamic thought, is not merely his poetry to which he himself assigned a secondary place in his life's work nor even his vast erudition, his extraordinary intellect, his profundity of thought and his artistic imagination, although they all played their parts in the building up of his world-wide reputation. It was his love of truth, his intense devotion to the Holy Prophet, his absolute sincerity and the burning zeal with which he preached his doctrines; his fearless advocacy of the political and social rights of Indian Muslims and the unique service he rendered to Islam in presenting it to the world in terms of modern thought that have earned for him an abiding place in the history of the Sub-continent in particular and the world of Islam in general. The much needed task of making Islam intelligible to the Western world could only be accomplished by a scholar steeped in Islamic learning with a thorough understanding of European philosophy and modern science. No one who has carefully read the works of Iqbal can fail to notice that he had an up-to-date knowledge of all the important trends of thought in the fields of physics and metaphysics, of biology and social sciences. He had so carefully studied and assimilated the latest

ideas in science, philosophy and literature that he could use them freely while arguing about religious and philosophical problems. He was probably among the few who had carefully studied and grasped Einstein's theory of relativity both on its purely scientific and philosophical sides with special reference to the religious implications of Einstein's views about time and space.

On this occasion, I would like to make a passing reference to the poet's views about communism. Some of his admirers and critics who claim to speak authoritatively on his views concerning this important subject have tried to present him as a sort of Muslim communist and an exponent of Western democracy. Nothing can be further from truth than such bold and irresponsible assertions. Iqbal certainly believed in an equitable distribution of wealth but purely within the social and economic system of Islam. While he believed in imposing restrictions on private property and was prepared to go even to the extent of abolishing it, if necessary, he was opposed to the nationalisation of all means of production. In his view, according to Islam, there was nothing to prevent any Muslim Government from abolishing private property if the economic conditions, at any time, so demanded. A mere abolition of private ownership does not constitute nationalisation of property in the communistic sense as it was practised originally in Soviet Russia but which is now being considerably liberalised in recent times. Communism nationalises all means of production, completely abolishes private property, bans religion and brainwashes the individual, making him entirely dependent on the State. Both Communism and Capitalism,

according to Iqbal, feed the body of man but impoverish his spirit. Islam naturally opposes the communist philosophy of life which denies the existence of God though it sympathises with the aim of its economic system.

- According to Iqbal the Islamic economic system transcends the communistic system. It may one day swallow up the latter for a system of society, such as the Islamic, which is founded on a belief in the existence of a Supreme Being, provides the best possible conditions for the highest development of man's ego and his physical well being. The following lines from *Javid Nama* on communism and capitalism make the poet's position perfectly clear:

The author of *This Capital* came of the stock of Abraham,
that is to say, that prophet who knew not Gabriel;
since truth was implicit even within his error
his heart believed, though his brain was an infidel.

The Westerners have lost the vision of heaven,
they go hunting for the pure spirit in the belly.

The pure soul takes not colour and scent from the body,
and Communism has nothing to do save with the body.

The religion of that prophet who knew not truth
is founded upon equality of the belly;

the abode of fraternity being in the heart,
its roots are in the heart, not in water and clay.
Capitalism too is a fattening of the body,
its unenlightened bosom houses no heart;
like the bee that pastures upon the flower
it overpasses the petal, and carries off the honey.

The soul of both is impatient and intolerant,
both of them know not God, and deceive mankind.
One lives by revolution, the other by exploitation
and man is a glass caught between these two stones.

The poet had been a revolutionary long before the Russian and Chinese revolutions. Had he been the ruler of a Muslim State with dictatorial powers and strong military backing he would have fought against both Capitalism and Communism as they exist today and established the economic system of Islam, This system eliminates the faults of both and effect a healthy compromise between the two. The Islamic law of inheritance, he once said to me, strikes at the very root of capitalism yet, as against communism, it allows an individual to have private property, subject, of course, to restrictions and even abolition, if necessary.

The Soviets have already begun to revise Marxism-Leninism and by gradually permitting God to return to Russia are coming closer to us because the Islamic social and economic system gives them all they require plus a belief in the existence of God which is so essential to the preservation of human society. It may seem highly improbable or even impossible today, but Soviet Russia and China may, one day, be driven into the lap of Islam just like the Turks:

ہے عیاں یورش تاتار کے افسانے سے
پاسباں مل گئے کعبے کو صنم خانے سے

Iqbal admired the spirit which prompted the Russian and the Chinese Revolutions and he was probably the great modern poet of this Sub-continent who has made repeated references to communism in his works. His famous poem on Lenin may be of interest to you. By putting his own thought into the mouth of Lenin which are in accordance with the communist ideology he has left us a poem which is perhaps the most vigorous attack ever made on Western Capitalism by a Muslim. Lenin, who was an atheist, comes into the presence of God and addresses Him as follows:

اے نفس و آفاق میں پیدا تیرے آیات
حق یہ ہے کہ ہے زندہ و پائندہ تری ذات
میں کیسے سمجھتا کہ تو ہے یا کہ نہیں ہے
ہر دم متغیر تھے خرد کے نظریات
محرم نہیں فطرت کے سرودِ ازلی سے

بینائے کو اکب ہو کہ دانائے نباتات
 آج آنکھ نے دیکھا تو وہ عالم ہوا ثابت
 م میں جس کو سمجھتا تھا کلیسا کے خرافات
 ہم بند شب و روز م میں جکڑے ہوئے بند
 تو خالقِ اصار و نگارندہ آنات
 اک بات اگر مجھ وک اجازت ہو تو پوجھوں
 حل کر نہ سکے جس کو حکیموں کے مقالات
 جب تک میں جیا خیمہ افلاک کے نیچے
 کانٹے کی طرح دل میں کھکتی رہی یہ بات
 وہ کون سا آدم ہے کہ تو جس کا ہے معبود
 وہ آدمِ خاکی کہ جو ہے زیرِ سماوت؟
 مشرق کے خداوند سفیدانِ فرنگی
 مغرب کے خداوند درخشندہ قلزات
 یورپ میں بہت روشنی علم و ہنر ہے
 حق یہ ہے کہ بے چشمہ حیوان ہے یہ ظلمات
 رعنائی تعمیر میں رونق میں صفا میں
 گرجوں سے کہیں بڑھ کے ہیں بینکوں کے عمارات
 ظاہر میں تجارت ہے حقیقت م میں جو ا ہے
 سود ایک کا لاکھوں کے لیے مرگِ مفاجات
 میخانہ کی بن یاد میں آیا ہے تزلزل
 بیٹھے ہیں اسی فکر میں پیرانِ خرابات

گالوں پہ جو سرخی نظر آتی ہے سر شام
یا غازہ ہے یا ساغر و مینا کی کرامات
تو قادر و عادل ہے مگر تیرے جہاں میں
ہیں تلخ بہت بندہ مزدور کے اوقات

About Western democracy he had some interesting views to express. You are all familiar with his two famous complets:

گریز از طرزِ جمہوری غلام پختہ کارے شوے
کہ از مغز دو صد خر فکر انسانے نمی آید
جمہوریت اک طرز حکومت ہے کہ جس میں
بندوں کو گنا کرتے ہیں تولا نہیں کرتے

He used to say, "Democracy is a coat which several European countries have discarded after a trial and which a number of Asiatic countries have eagerly picked up to wear however ill fitting it may be. Every country must have its own constitutional garment made to measure." Democracy as a system of Government of the people, for the people and by the people originated in the city states of Greece. It lasted there a short time and failed because they were perpetually at war with each other which made it impossible for them to defend themselves from foreign aggression. They were consequently overwhelmed both from

within and from without. It reappeared in the Roman Republic but soon degenerated into the Imperial autocracy of Rome. There was no democracy in Europe after that for nearly fifteen hundred years until the people of England wrested political rights from King John in 1250 under the Magna Carta. But democracy has never really taken roots in the British Isles.

After the French Revolution in 1737 which created a semblance of self-rule in France, power was ultimately wrested by Napoleon Bonaparte and to-day General De Gaulle exercises dictatorial powers as President. In Spain the Republican Government was defeated by Franco and in Italy Mussolini took over the reigns of Government.

It was tried in China but failed because of its enormous size and nobody would seriously maintain that there is any democracy worth the name in India and the United States to-day. The reason why democracy failed wherever it was tried was that the people were not educated enough to choose their leaders wisely and they lacked moral character — fidelity not only to intellectual but to moral truth. If it were possible to define the term 'moral character' one could say, if on the one hand it is honesty, integrity, courtesy, patriotism, patience, perseverance, temperance, on the other it is the capacity which these virtues give to resist hatred, jealousy and selfish ambition and folly. Ultimately every country has that Government for which it is fit and which it deserves. In Islam democracy is a spiritual principle which lays down that all men and women are equal in the sight of God; Western democracy is a

political method of election by the counting of heads irrespective of the merit of the voter.

Iqbal's message is a beacon-light for those who would care to study his works. A great poet, especially of his type, is a gift of Divine Providence to a nation and we must consider ourselves lucky that we have one. To him we owe not merely wonderful poetry with a message and a dynamic philosophy of life but a national home in which we can live honourable lives and work out our destiny on the lines of our own culture and traditions. Entirely devoted to the Holy Prophet he received his poetic inspiration from the Holy Book. This lent purity and vitality to his thought and an irresistible force and dignity to his language. In the early hours of the morning it was his habit to study the Qur'an and he was, at times, so deeply touched that he wept profusely until the pages of the Holy Book became wet with tears. He would then ask his old servant, Ali Bakhsh, to put it in the sun to dry.

His body may have become dust and ashes but his spiritual influence as a poet, as a thinker and as a teacher of mankind will ever defy the limitations of space and time inspiring the coming generations of Muslims and non-Muslims alike with hope, courage and faith. His teachings, if properly understood, appreciated, and assimilated, will go down in history as a tremendous character building force.

IQBAL IN WEST GERMANY

Iqbal lived for some months of 1907 in Germany at Heidelberg and Munich. The reader can have a vivid account of his stay in both these towns from the pen of the late Atiya Begum in *Iqbal* (Bombay, 1947) pp. 22-30. It would be appropriate to refer to two of the passages from this book:

“Germany seemed to pervade his being, and he was picking knowledge from the trees that he passed by and the grass he trod on” (24).

“Of all places in Germany, Iqbal liked Munich best . . . (he) called Munich the 'Isle of Bliss, bathed in the sea of imagination' “ (27).

In Heidelberg, he was enamoured of the Neckar valley through which the river Neckar flowed. Iqbal has composed a beautiful poem on the Neckar which is given in Urdu, German and English rendering at the end of this account.

IQBAL MEMORIAL

Iqbal day was celebrated in the Federal Republic of Germany on 22 April, 1968, at Munich. A large memorial¹ in the beautiful park called Habsburgerplatz, was unveiled to pay tribute to Iqbal who had obtained his Doctor's degree from the Munich University in 1908.

¹It is a 39X30X200 cm. large stone memorial. Cost of its erection, Rs. 4,200.00, was borne by the Iqbal Academy, Karachi.

The unveiling ceremony was performed by Dr L. Huber, Bavarian Minister for Education and Culture, in a colourful function, in the presence of H. E. Mr Abdur Rahman Khan, Ambassador of Pakistan in the Federal Republic. The function was attended by many distinguished people of Germany including Dr Trütschler von Falkenstein, former Ambassador for Germany to Pakistan and Dr E. Heckelmann, Pakistan's Honorary Consul for Bavaria and Baden-Wurttemberg.

The programme started with music played by the Federal Frontier Guard, followed by recitation of Iqbal's poems by Mr Rolf Castell, speech by the Bavarian Minister for Education, speech by H. E. the Ambassador of Pakistan, unveiling of the memorial by Minister for Education, H. E. Dr Huber, and in the end Pakistan National Anthem played by the Federal Frontier Guard.

Speech by H. E. Mr, Abdur Rahman Khan

Honorable Minister, Honorable Lord Mayor, Ladies and Gentlemen,

I am deeply grateful to the Bavarian Minister for Education, Dr L. Huber, and the authorities of Bavaria for honouring Muhammad Iqbal, our national poet. Recently we had the privilege of welcoming in Pakistan, the prime Minister of Bavaria, Dr A. Goppel and you Mr. Minister and the programme included a visit to the tomb of Muhammad Iqbal

in Lahore. Today we are assembled in Munich to commemorate the fact that our national poet had drunk deep at the fountain of German learning and obtained his doctorate from this famous University sixty years ago. This indeed is a graphic illustration of the deep spiritual bond between Pakistan and the Federal Republic of Germany.

Iqbal's mind ranged over not only poetry and philosophy — where he has made a permanent contribution — but also contemporary affairs and more particularly the destiny of the Muslims of the Indo-Pakistan Sub-continent. A study of Iqbal's work reveals how deeply he was influenced by such great German thinkers as Kant, Fichte and Nietzsche. However, the most profound influence which moved Iqbal to his very depth was exercised by Goethe. Iqbal's *Payam-e-Mashriq* (Message of the Orient) is a glowing tribute to the genius of Goethe whom Iqbal calls “the philosopher of life”. When we consider that Goethe in his turn owed so much to classical Persian thinkers like Hafiz and Maulana Rumi and Iqbal chose the Persian language to write his great poems like *Payam-e-Mashriq*, we realize how long and unbroken has been the spiritual chain that has bound Germany with the world of Islam.

Iqbal, who through his pen, forcefully propagated the affirmation of the human ego, gave it practical shape by his championing of the cause of the right of self-determination of the Muslims of the IndoPakistan Sub-continent. He visualized a separate state for the Muslims. His vision was given practical

shape by the great leader, Quaid -i-Azam Muhammad Ali Jinnah.

Ladies and Gentlemen, during my assignment here as Ambassador for Pakistan, of all the duties I had the privilege of performing the one that I have been associated with today has been most meaningful, because between our two friendly nations we have this unbreakable bond, the spiritual bond of Iqbal; and I have no doubt that in the long march of history, this is the one that will outlive all others.

Speech of Herrn Prime Minister Dr. Ludwing Huber

Excellency, My dear ladies and gentelmen,

I gratefully accepted the invitation to talk here and today at the unveiling of the memorial for Sir Muhammad Iqbal. On the occasion of my short stay in Pakistan I was impressed with what veneration and admiration one recalls this great man. He is considered as one of the spiritual fathers of this young and yet in tradition so rich Muslim State with which hearty friendship ties us together in Germany. Iqbal once wrote in his diary notes:

“Nations are born in the hearts of the poets.”

It is just he himself of whom this sentence is true to an outstanding degree. As a young man Sir Muhammad Iqbal has spent some years in Europe. As a student he came in 1907 to

Germany, where he studied in Heidelberg and Munich. He finally took the doctor's degree at the university of Munich.

Iqbal did his best to familiarise himself with the ideas of German poets and philosophers. He was particularly familiar with Hegel and Goethe. A whole collection of poems he has explicitly called as counter-piece to Goethe's West-Eastern Divan.

In this way Sir Iqbal has acted as mediator between the German and the Pakistani nation and just in the present situation of our nation it is justified to say : We need such mediators as Iqbal.²

IQBAL PLAQUE

Some time earlier, on 16 September 1966, through the efforts of Mr. Abdul Rahman Khan, Pakistan's Ambassador, a Plaque commemorating Iqbal's stay at Heidelberg was unveiled.

Much hard work and devoted energy lay behind this important event. Locating the house where Iqbal lived at the beginning of the century was no easy task. An enterprising Pakistani student, Mr. M. S. Boikan, wrote a letter to a local newspaper which finally solved the mystery. Miss Sofie Wegenast, now in her eighties and slightly stooped, came forward with the address. She is the sister of Emma Wegenast,

²This account is based on the report very kindly supplied by the Pakistan Embassy at Bad Godesberg, Germany.

Iqbal's professor and friend. The house overlooks the beautiful river Neckar about which Iqbal wrote a poem in Urdu included in *Bang-i-Dara*. Authorities of the Baden-Wurttemberg State extended their full cooperation in this noble task. Dr. Hahn, cultural minister of the State and former Rector of the Heidelberg University, was nominated by the State Government at the ceremony.

The guests assembled under the shadow of the house where Iqbal lived. Dr. Hahn delivered a moving speech when he feelingly spoke of the contributions that Iqbal had made not only in the world of thought and poetry but also his great contribution towards the creation of Pakistan. "Heidelberg is proud to have had Iqbal, Pakistan's Poet-philosopher for this is in the hoary traditions of this city which has attracted scholars, poets and philosophers, from the four corners of the globe." He concluded by saying that the deep intellectual bonds weaved by Iqbal would be a beacon of light for future generations.

The Pakistan Ambassador then addressed the gathering:

"Of the many ties that bind the people of the Federal Republic of Germany and Pakistan, none is more enduring than the one that was built by Pakistan's poet-philosopher Muhammad Iqbal."

He spoke of the "deep debt of gratitude that we in Pakistan owe to Muhammad Iqbal, who conceived an independent homeland for the Muslims of the Indo-Pakistan sub-continent.

“Iqbal, the poet of the East, not only carried his message from East to West, but he was a bridge over which Western ideas travelled to the East.

“Heidelberg, the great city of learning of Germany and also its beautiful natural setting, provided him with the inspiration to write some magnificent poetry.

“Later, Iqbal drank deep of German philosophy, a philosophy which contributed so greatly to Western thought.

“I have no doubt that between our two friendly nations, in the long march of history, this spiritual bond of Iqbal is one that will outlive all others.”

IQBAL UFER

A new street in a prominent part of Heidelberg city on the bank of the river Neckar opposite the other bank where Allama Iqbal lived and where a plaque had already been put in his memory, was named on February 14 as “Iqbal ufer” after Allama Iqbal, our national poet who lived and studied in Heidelberg in 1907. The naming ceremony was performed by His Excellency Mr. Abdur Rahman Khan, Pakistan's Ambassador in Federal Republic of Germany in the presence of Dr. Werner Munzinger, Regierungs President of Karlsruhe representing Lander government of Baden Wurtemberg and Lord Mayor of Heidelberg, Reinhold Zundel, with other four mayors,

representatives of Heidelberg University, high Government officials, students and Pakistani community. Lord Mayor in his welcome address underlined growing relations between Germany and Pakistan and said that the town council unanimously decided to name the new street on the river bank, which has been built at a cost of four million German marks, after poet-philosopher Iqbal. In his address Regierungspräsident Dr. Munzinger said, “Our two countries have very close cultural relations and the new street with Iqbal's name is a sign of permanent goodwill.” He stressed that Iqbal is a cultural bridge between our two countries and will remain the biggest single factor in strengthening friendly relations between Germany and Pakistan. The Pakistan Ambassador, in his inaugural speech, thanked Regierungspräsident, Lord Mayor City Council and citizens of Heidelberg for honouring Pakistan's national poet, Iqbal, by naming a street after him. Introducing Iqbal he said that Iqbal, the poet of the East, forms bridge between East and West and has not only interpreted East to West but has introduced western thought and philosophy in the East and believed in internationalism. He deeply appreciated the gesture of town authorities of Heidelberg and said that it would remain as a permanent land-mark in the cultural relations of Germany and Pakistan. He also appreciated untiring efforts of Pakistani students in Heidelberg which made it possible to have an important street in Heidelberg named after Iqbal.

The event was followed by a cultural evening which included dinner speeches and cultural show. Beside

Regierungspräsident, town authorities and university representatives some 300 guests including high Government officials, journalists, scholars and representatives of cultural organizations attended the cultural evening. Regierungspräsident, the Mayor and Chairman of town council in short speeches warmly referred to Iqbal's memory and growing friendly relations between Germany and Pakistan. The Ambassador in an address briefly recounted progress made in Pakistan in different fields and Pakistan-German relations in general and economic and technical cooperation in particular. Cultural programme included variety of Pakistan dances, songs, display of Pakistani costumes and recitations from Iqbal's poems including German translation and a dialogue between Iqbal and Goethe. The cultural show received thundrous applause from the audience and continued for more than two hours. Both naming ceremony and cultural show were given coverage by local television, radio and the press.

ایک شام

(دریائے نیکر ہائیڈل برگ کے کنارے پر)

خاموش ہی چاندنی قمر کی

شاخیں ہیں خاموش ہر شجر کی

وادی کے نوا فروش خاموش
کمہسار کے سبز پوش خاموش
فطرت بیہوش ہو گئی ہے
آغوش میں شب کے سو گئی ہے
کچھ ایسا سکوت کا فسوں ہے
نیکر کا خرام بھی سکون ہے
تاروں کا خموش کارواں ہے
یہ قافلہ بے درا رواں ہے
خاموش ہیں کوہ و دشت و دریا
قدرت ہے مراقبے میں گویا
اے دل تو بھی خموش ہو جا
آغوش میں غم کو لیکے سو جا
اقبال

(Translated by Otto von Glasenapp)

Still ist der Berg un dr Fluss un des Tal,
Es scheint die Natur ine Sinnen vers unken.
Die gefiederten Saenger verstummen zumal,
Und der Wald an dem Huegel ruht schlummertrunken.

Die Karawane der Sterne zieht
Ohne Gloeckchenklingen auf himmlischen Wegen.
Still leuchtet der Mond, die Bewegung entflieht,
Im Schosse der Nacht sich schlafen zu legen.

So stark ist der Stile Zaubermacht,
Dass der Necker ruht, weiterfliessend,
Num sei auch du stille, mein Herz, in der Nach
Und schlafe, das Leid in dick verschliessend.³

AN EVENING
On the Banks of the Neckar (Heidelberg)

(Translated by Mumtaz Hasan)

Silent is the moonlight

Silent the bought of trees.

Silent are the music makers of the valley,

³ Reproduced from *Muhammad Iqbal : poet and philosopher* (a publication of the Pakistan-German Forum, Karachi), 123.

And silent the green robed once of the hills.

Creation is in a swoon

And asleep in the arms of the night.

The stillness has cast such a spell

That even the flow of the Neckar seems still.

The Caravan of the stars moves on

In silence, without bells.

Silent are hill and forest and river;

Nature seems lost in contemplation.

Thou too, o heart, be still!

Hold thy grief to thy bosom, and sleep.⁴

⁴ Reproduced from *Muhammad Iqbal: poet and philosopher* (a publication of Pakistan-German Forum, Karachi), 122.

MAHOMET'S SONG⁵

—*Goethe*

See the rock-born stream!

Like the gleam

Of a star so bright!

Kindly spirits

High above the clouds

Nourished him while youthful

In the copse between the cliffs.

⁵This song was intended to be introduced in a dramatic poem entitled *Mahomet*, the plan of which was not carried out by Goethe. He mentions, that it was to have been sung by Ali towards the end of the piece in honour of his master Mahomet, shortly before his death, and when at the height of his glory, of which

it is typical.

The English rendering is by Edger Alfred Bowring and is taken from *The Poems of Goethe* (London, George Bell and Sons, 1904).

Young and fresh,
From the clouds he danceth
Down upon the marble rocks,
Then tow'rd heaven
Leaps exulting.

Through the mountain-passes
Claseth he the colour'd pebbles,
And, advancing like a chief,
Tears his brother streamlets with him
In his course.

In the valley down below
Neath his footsteps spring the flowers,
And the meadow
In his breath finds life.

Yet no shady vale can stay him,

Nor can flowers,
Round his knees all softy twining
With their loving eyes detain him,
To the plain his course he taketh,
Serpent-winding.

Social streamlets
Join his waters. And now moves he
O'er the plain in silv'ry glory,
And the plain in him exults,
And the rivers from the plain,
And the streamlets from the mountains,
Shout with joy, exclaiming : "Brother,
Brother, take thy brethren with thee,
With thee to thine aged father,
To the everlasting ocean,
Who, with arms outstrecthing far,
Waiteth for us,

Ah, in vain those arms lie open
To embrace this yearning children,
For the thirsty sand consumes us
In the desert waste, the sunbeams
drink our life-blood, hills around us
Into lakes would dam us! Brother,
Take thy brethren of the plain,
Take thy brethren of the mountain
With thee, to they father's arms!"

Let all come, then!

And now swells he

Lordlier still ; yea, e'en a people

Bears his regal flood on high!

And in triumph onward rolling,

Names to countries gives he,—cities

Spring to light beneath his foot.

Ever, ever on he rushes,
Leaves the tower's flame-tipp'd summits,
Marble palaces, the offspring
Of his fulness, far behind.

Cedar-houses bears the Atlas
On his giant shoulder, flutt'ring
In the breeze far, far above him
Thousand flags are gaily floating,
Bearing witness to his might.

And so beareth he his brethren,
All his treasures, all his children,
Wildly shouting, to the bosom
Of his long-expectant sire.

جوئے آب⁶

⁶”جوئے آب“ گوئٹے کی مشہور نظم موسوم بہ ”نغمہ محمد“ کا ایک نہایت آزاد ترجمہ

بنگر کہ جوئے آب چہ مستانہ می رود

مانند کہکشان بگریبانِ مرغزار

در خوابِ ناز بود بہ گہوارہٗ سحاب

واکرد چشمِ شوق باغوشِ کوہسار

از سنگریزہ نغمہ کشایدِ خرامِ او

سیمائے او چو آئینہ بے رنگ و بے غبار

زی بحر بیکرانہ چہ مستانہ می رود

در کود یگانہ از ہمہ بیگانہ می رود

در راہ او بہارِ پریخانہ آفرید

نرگس دمید و لالہ دم ید و سخن دمید

ہے۔ اس نظم م میں جو دیوانِ مغربی سے بہت پہلے لکھی گئی تھی المانی شاعر نے زندگی کے اسلامی تخیل کو نہایت خوبی سے بیان کیا ہے۔ اصل میں یہ ایک مجوزہ اسلامی ڈرامے کا جزو تھی جس کی تکمیل اس سے نہ ہ و سکی۔ اس ترجمہ سے گوٹے کا نقطہ نگاہ دکھانا مقصود ہے۔

گل عشوه داد و گفت یکرے پیش ما بالیست

خندیدہ غنچہ و سر دامن او کشید

ناآشنائے جلوہ فروشانِ سبز پوش

صحرا برید و سینہ کوه و کمر درید

زی بحرِ پیکرانه چه مستانه میرو

در خود یگانه از ہمہ بیگانه میرو

صد جوائے دشت و مرغ و کہستان و باغ و راغ

گفتند ”اے بسیطِ زمین با تو سازگار

ما را کہ راہ از تنکِ آبی نہ بردہ ایم

از دستبردِ ریگِ بیابانِ نگاہ دار“

وا کردہ سینہ را بہ ہوا ہائے شرق و غرب

در بر گرفتہ ہمسفرانِ زبون و راز

زی بحرِ بیکرانه چه مستانه میرو

با صد ہزار گوہر یک دانہ می‌رود
دریائے پر خروش از بندہ و شکن گذشت
از تنگنائے وادی و کوه و دمن گذشت
یکساں چو سیل کردہ نشیب و فراز را
از کاخِ شاہ و بارہ و کشت و چمن گذشت
بیتاب و تند و تیز و جگر سوز و بیقرار
در ہر زمان بتازہ رسید از کہن گذشت
زی بحرِ بیکرانہ چہ مستانہ می‌رود
در خود یگانہ از ہمہ بیگانہ می‌رود

اقبال

نغمہ محمد

جوئے کہسار ہے منزل کو رواں

زادہ کوه و کمر

نجم تاباں کی طرح ضوافگن

سبزہ و خس میں چٹانوں کے م یاں

مہربان روحوں نے پالا ہے جوانی می ں اسے

مسکنِ ابر سے بلا ہے نشیمن جن کا

تازہ دم اور جوان

حجلہ ابر سے باہر آکر

سنگ مرر کی چٹانوں پہ ہوئی رقص کناں

اور پھر رفعت گردوں کی طرف پر افشاں

شاداں فرحاں

اور دروں سے گزرتے جھوئے ے

ٹکراتے ہوئے

سنگریزوں کا تعاقب کرتے

آگے بڑھتے ہوئے مثلِ رہبر

ندی نالوں کو جلو میں لے کر

اپنے رستے پہ بہے جاتی ہے

اس کے ہر لحظہ دواں قدموں کے تلے

پھول کھلتے ہیں جس وادی میں

اور اس کے دم جاں افزا سے

مرغ زاروں کو بقا ملتی ہے

وادی سایہ فگن بھر بھی، اسے

پا بہ زنجیر نہیں کر سکتی

اور بکھرے ہوئے پھولوں کی نگاہِ الفت

روک سکتی ہیں رستہ اس کا

جادہ پیما ہے وہ میدان کی طرف

صورت مارِ گراں بل کھاتے

ندیاں نالے تمام

اس کے سینے م میں ملے ہیں آکر

اورا ب بہتی ہے وہ میدان پر

اک نئی سطوت رفتار کے ساتھ

مایۂ فخر ہے میدان کے لیے

ندیاں نالے کہستانوں کے، میدانوں کے

مل کے کہتے ہیں خوشی سے

”ساتھی

تو رفیقوں کو، وفاکیشوں کو

اپنے ہمراہ لیے جا ساتھی!

اس کہن سال پدر کی جانب

دائمی بحر کے پاس

منتظر ہے جو ہمارے لیے اک مدت سے

دور کھولے ہوئے بانہیں اپنی

آہ! بے کار وہ بانہیں وا ہیں

اپنے بچوں کے لیے

جو ہیں مشتاق بہت

تشنہ لب ریت بیابانوں کی

جذب کرتی ہے ہم یں

مہر کی کرنیں مٹاتی ہیں ہماری ہستی

حلقہ کوہ گراتا ہے ہمیں جھیلوں میں

اپنے مِیدان و کہستان کے رفیقوں کو، وفا کیشوں کو

ساتھ تو اپنے لیے جا ساتھی!

اس کہن سال پدر کی جانب

جو ہمارے لیے ہے چشمِ براہ“

ہم کناری کا شرف سب کو دیا

اور اب بڑھ کے کہیں پہلے سے

شور انگیز ہے وہ تمکنتِ شاہی سے

خیر مقدم کے لیے آتی ہیں قومیں اس کے

اور منزل کو رواں ہے وہ ظفرِ مندی سے

وہ ممالک کو عطا کرتی ہے اک ناموری

اس کی قدموں تلی آباد ہوئے جاتے ہیں شہر

وہ ہی ہر لحظہ دواں

چھوڑتے پیچھے اپنے

چوٹیاں شعلی کے مانند دمکتے ہوئے ایوانوں کی

سنگ مرمر کے محل

اور صنوبر کے مکاں

(اس کی ثروت کے ثمر)

اُس کی شانوں پہ نئی سچ دھج سے

پھڑ پھڑاتی ہے ردائے اطلس

صبح کی باد معطر کے نمیں جھونکوں میں

رفعت چرخ پہ، اس کی اوپر

محو پرواز ہزاروں پرچم

اس کی سطوت کا پتہ دیتے ہیں

اور پھر اپنے رفیقوں کے لیے

ساتھ لپٹائے خزینے اپنے

اپنے بچوں کو جلو میں لے کر

شور کرتے ہوئے جا ملتی ہے

وہ کہن سال پدر سے اپنے

ثاقب رزمی

IQBAL DAY IN IRAN

On 12th June, 1968, Iqbal Day was celebrated in Tehran⁷ under the auspices of Iran-Pakistan Cultural Association. Mr. Mehrdad Pahlbud, Minister for Arts and Culture, was the chief guest.

Special messages for the occasion were received from His Majesty the Shahanshah Arya Mehr of Iran and Field Marshal Muhammad Ayub Khan of Pakistan, Senator Muhammad Hejazi, President of the Iran-Pakistan Cultural Association and a renowned writer of Iran, read out these messages.

His Imperial Majesty the Shahanshah said in his message that few non-Iranians had succeeded in writing such charming poetry in the Persian language as Iqbal, whom he described as "a scholar of Persian literature, a philosopher and a humanitarian." The message continued by saying that the Pakistani poet had dedicated his entire life to the propagation of the highest ideals of character, intellect, and the philosophy of humanitarianism, good-will and understanding. It added that his books are valuable contribution to the Persian poetry and literature.

The Shahanshah in this message laid stress on ties of friendship between Pakistan and Iran and said that the foundation

⁷This account is based on the Newsletter (No. 2) of the Regional Cultural Institute of June 15,1968. The 4 Photographs reproduced here were received through the courtesy of Dr. Salim Neysari, Member of the Editorial Board of the RCD Journal, Tehran

of unity and friendship between Iran and Pakistan, which was laid throughout the ages, was being strengthened every day by new bonds. The great Pakistani poet Iqbal, said the Shahanshah, has had a major share in making this friendship immortal. Iqbal, through his poetic expressions and logic, helped in inculcating the friendship and unity between the two countries —things which are very dear to our hearts and appeal to our reason. Paying tributes to the memory of the poet the message said: "I congratulate the Pakistani nation for having such an eminent person as their national poet." At the end, the Shahanshah asked the Iran-Pakistan Cultural Association to strive hard in order to perpetuate the memory of this great person.

On this occasion, Professor Foruzanfar, a distinguished scholar of Iran, delivered a lecture on the intellectual accomplishments of Iqbal. The message of the Shahanshah and the summary of the speech of Professor Foruzanfar in Persian are reproduced here through the courtesy of Dr. Muhammad Riaz, Karachi.

پیغام شاهنشاه آریا مهر

بمناسبت روز اقبال بار دیگر بخاطره این مرد نامی ادب و عرفان شرق درود

میفرستیم و مراتب خوشوقتی خویش را از اینکه در این روز مانند سالیان

گذشته افکار و آثار او مورد تجلیل قرار میگیرد ابراز میداریم.

اقبال لاهوری برای مردم ایران از دو جهت مورد احترام و علاقه است یکی این که وی در همه عمر خویش مبشر عالی ترین اصول اخلاق و معنویت و پیام او فلسفه بشر دوستی و حسن تفاهم بود. دیگر این که او نه تنها دوستدار صمیمی ادب پارسی بلکه خود یکی از بزرگترین مظاهر این ادب در قرن حاضر بود و کمتر اتفاق افتاده است که یک سخنور غیر ایرانی، بزبان پارسی اشعاری بدین شیوایی و دل نشینی سروده باشد. آثاری از قبیل پیام مشرق و زبور عجم و ارمغان حجاز را بحق میتوان از نفائس گنجینه ادب پارسی شمرد

ولی این اشعار بهان اندازه که از نظر فصاحت دلپذیر است. از نظر روح و فکری که در آنها متجلی است عمیق و عالی است. ما اقبال لاهوری را از لحاظ این روح و اندیظشه یک انسان واقعی میشاریم و برای او مقامی را قائلیم که میباید برای خادمان حقیقی بشریت قائل بود.

از خداوند متعال مسئلت داریم که روح وی را همواره قرین رحمتفرماید و همه مردم جهان را از آن معنویت و مجتبی که وی مبشر خستگی ناپذیر آن بود برخوردار سازد.

سخنرانی پروفسور فروز انفر

گفتار خود را در پیرامون پیام اعلیٰ حضرت همایونی شاهنشاه آریا مهر که بمناسبت روز اقبال شرف صدور یافته و اکنون قرات گردید، قرار میدهم و ازان سخن عالی الهام می گیرم و طرح ریزی سخن قبلی خود را عوض می کنم زیرا: کلام الملوک ملوک الکلام. در پیام همایونی بدو چیز شاعر اشارت شده: یکی قوه تفکر و دوم قدرت او که در شعر فارسی او نمایان است و همی ن دو چیز موضوع سخنرانی من می باشد.

اقبال از متفکرین بزرگ مشرق زمین است که در قرن اخیر ندصیب ما مسلمانان گردیده. او مشکلات روحی و گرفتاری های روانی عالم انسانیت را درک کرده و برای اینکار راه چاره اندیشیده و پیام شافی داده است. بیشتر توجه او به بحران روحانی عالم اسلام (وبا در نظر گرفتن اوضاع مسلمانان شبه قاره) منعطف و مبدول بوده و درین راه کم کسی مانند او کوشیده است که اضطراب روحی مسلمانان را بصورت اعتدال و تعادل و توازن در آرد.

مخالفین سر سخت اسلام اگرچه در دوره حیات طیب حضرت رسول صلی الله علیه وسلم هم بوده اند مانند ولید بن مغیره و غیره ولی یچکدام از آنان فکر فلسفی نداشتند و مخالفت ایشان جنبه باطنی نداشت. ولی با پیش رفت و گسترس اسلام، این دین کم کم مواجه به افکار و فلسفه یونانی با گردید و

مسائل دقیق ذات و صفات خداوند متعال و حدیوث و قدم و غیره توجه مسلمانان را جلب کرد. مسلمانان بزرگ آندوره سعی مجهود فرمودند که این مسائل قشری را اعتنائی نکرده باشند و این مطلب را بطورم ثال در ”اصول کافی“ مؤلفه ابو عیقوب و کلینی و ”تهذیب“ مؤلفه شیخ ابو جعفر محمد بن حسن طوسی م یتوان مشاهده کرد. ولی احتیاج به دفاع اسلام ناگزیر بود. متکلمی ناولیه اسلام که بیشتر در بصره و بغداد بودند مثلاً واصل بن عطا (م ۱۳۱هـ) و ابراهیم بن سیار نظام (م ۲۳۱هـ) هم سعی کردند که اسل ام را بسلاح فکر و دلیل و منطق مسلح کنند و بدین ترتیب جلوی فلسفه یونانی را بگیرند و این گونه مغالیتها تا اواخر قرن چهارم هجری بیشتر ادامه داشته است و عصر اقبال هم همین طور مورد تنها جم فلاسفه برد.

اما عصر اقبال مواجه به مشکلات تازه و سنگین بود. درین قرن فلسفه مغرب زم ین با قوت هرچه تمام تر توجه مسلمانان را بخودجلب نموده و باعث مشکلات تازه روحی و فکری گردیده است. اقبال که در فلسفه از مغرب زمین، دکتری گرفته و فلسفه آنان را بهتر می فهمید، می توانست که بجواب آنان پردازد و همین کار را انجام داد. او سعی کرد که اصباء فکر اسلامی کند بدفاع عقاید و مبادی و حیاترویحی اسلام پیرازد و انصاف این است که اقبال این کار را به سهیم خودش

و بوسائل که در دست داشت، هرچه نیکو تر انجام داده است. مجموعه سخنرانی هائیفلسفی او بزبان انگلیسی بنام "احجاء فکر دینی در اسلام" (که اخیراً بفارسی ترجمه شده و بتوسط سازمان عمران منطقه ای در تهران بچاپ رسیده است) این امر را روشن و لائح می سازد. اقبال الحق اسلام را درین عصر به سلاح تازه منطق و فکر قوی مسلح کرده و اگر برین کتاب نازشی میکرده حق داشت است (جاوید نامه صفحه ۲۴۱)

و درین ضمن توجه اقبال به فلسفه ایران هم قابل ذکر و توجه است. رساله دکتریاو "سیر فلسفه در ایران" (که بفارسی ترجمه و چاپ شده است) هم حاکی ابن حقیقت است که نظر گیرای آن فیلسوف از فلسفه زرتشت و مانی گزشته تا اواخر قرن سیزدهم هجری مرتکز می بوده و آثار حاج ملا بادی سبزواری (م ۱۲۹۰هـ) را هم طلاعه کرده است. ولی آنچه که اقبال بان توجه خاصی داشته فکرعارفانه و مشرق عرفانی ایرانی است و آن بزرگ بیشتر غوطه در این بحر عرفان بوده است (زبور عجم ۱۷۷):

فکر رنگینم کند نذر تهی دستان شرق

پاره ی لعلی که دارم از بدخشان شما

این امر باعث صد افتخار و مباحث شاعر است که او قوه فکر خود را در صورت بسیار زیبای شعر فارسی گنجانده و از وظائف لوازم شعری هم کما حقہ بیرون آمده است. شعرا و نماینده زندگی و حاکی از احتیاجات کنونی نیست. او در زبان فارسی بعمق و دقت تمام به مطالبی گنجانده که او را بصورت شاعر آئینه جاودان معرفی میکند:

نغمه ام از زخمه بی پرواستم

من نوای شاعر فرداستم

گرچه بندی در عذوبت شکر است

طرز گفتار دری شیرین تر است

پارسی از رفعت اندیشه ام

در خورد با فطرت اندیشه ام

(اسرار و رموز ۱۱)

شعر فارسی متبنی بر تمدن گذشته است بسیاری از کلمات معروف مثلاً مشک و عنبر و انواع پارچه ها را حالا باید که بکمک لغت بفهمیم. اقبال در

موردزبان بسیار محتاط بوده است. او بکلمات مطمئن بازی نکرده و اساس شعرش را در تقلید محض دیگران قرار نداده است، او شاعری پیغامبر است که پیام خود را در صورتهای گوناگون قالب فارسی در آورده است. بالفاظ دیگر شاعری را وسیله قرار داده است نه بدف:

نغمه کجا و من کجا ساز سخن بهانه ایست

سوی قطار می کشم ناقه بی زمام را

(زبور عجم ۷۹)

البته او به آثار فصحاء زبان فارسی توجه خاصی داشته و در آثار و اسامی بسیاری از شعرا مذکور است ولی مهم ترین آنان سنائی (وفات ۶۷۲هـ) و سعدی (وفات ۶۹۵هـ) و حافظ (وفات ۷۹۲هـ) می باشند و کاصه او مولانا جلال الدین محمد رومی را راهنما و مرشد خود تلقی می نماید و هیچ یک از آثار آن مرحوم (در شعر اردو یا فارسی یا آثار نثری) از ذکر مولانا خالی نیست و الحق اقبال ظهوری است از مولانا رومی در عصر حاضر (ارمغان حجاز، ۷۷)

چون رومی در حرم دادم اذان من

ازو آموختم اسرار جان من

بدور فتنه عصر کهن او

بدور فتنه عصر روان من

اقبال در عصر حاضر وظیفه خطیر شاعر را از نو متعین و بیان نموده و ازین حیثیت برابری ارزنده شاعران این دور پرداخته است. منظر او شاعر واقعی (و مخصوصاً شاعر مسلمان) آنست که وظائف او را پیری خلق باشد مانند انبیاء و پیغمبران (جاوید نامه ، ۴۶):

شعر را مقصود اگر آدم گری است

شاعری هم وارث پیغمبر است

طبق احتیاجات عصر حاضر، شاعر تنها آن نیست که عواطف و مشاهدات درونی خود را ابراز می دارد بلکه باید که فاطر رود و وظائف ملی و انسانی خود را هم انجام بدهد یعنی آن وظائف که شعر و زندگی اقبال حاکی از آن است و وظائفی که به بیدار کردن مسلمانان شبه قاره اقبال بدست آورده باعث ایجاد و کشور مستقل و جداگانه پاکستان گردیده است.

شاعر عصر حاضر باید که اقبال را سر مشق خود قرار بدهند:

ای میان کیسه ات نقد سخن

بر عیار زندگی او را بزن

مثل بلبل ذوق شیون تا کجا؟

در چمن زاران نشیمن تا کجا؟

ای هما از یمن دامت ارجمند

آشیانی ساز بر کوه بلند

اسرار و رموز ۴۲-۴۳

زان نوی خوش که نشناسد مقام

خوشتر آن حرفی که گوئی در منام

شاعر اندر سینه ی ملت چو دل

ملتی بی شاعری انبار گل

سوز و مستی نقشبند عالمی است

شاعری بی سوز مستی ماتمی است

امسال آرزوی اقبال بیشتر تحقیق پذیرفته زیرا به برگزاری اجلاسہ حقوق بشر از طرف سازمان ملل در تہران این شہر^۸ نہ فقط برای ملل شوق بلکہ برای ملل جہان بصورتہم رکز در آمدہ است. فکر و شعر اقبال را زمانہ ہیچ موقع نمی تواند فراموش کند. فکرش کلی بین المللی دارد پس او و تالیفتش جاودانی است.

In Meshed, Iqbal Day was held on 21 April where. Dr. Ahmad Ali Rajai , Chancellor, Mashed University, delivered a lecture on Iqbal which is reproduced below through the courtesy of Mr. Muhammad Ayub, Consul of Pakistan in Meshed.

نظری اجمالی بہ مثنوی اقبال ”پس چہ باید کرد ای اقوام شرق“

پس چہ باید کرد ای اقوام شرق

باز روشن میشودا یام شرق

در ضمیرش انقلاب آمد پدید

^۸اشارہ است باین شعر اقبال در زبان اردو:

تہران ہو اگر عالم مشرق کا جنیوا

شاید کرۂ ارض کی تقدیر بدل جائے

(اگر تہران برائے اہل شرق منصب جنیوا اختیار کند بود کہ تقدیر روزگار تظیر می گیرد)

شب گذشت و آفتاب آمد پدید⁹

مجموعه "پس چه باید کرد ای اقوام شرق" در عین اختصار از آثار زیبا و جذاب اقبال است که در سراسر آن درون متلاطن شاعر از سوئی و فکر بلند سازنده اش از سوی دیگر جلوه گراستا ما اگر منصفانه داوری کنیم بهره شور و حال در آن افزون تر از دیگر عوامل است و باید همچنین باشد زیر این منظومه را نه تنها اقبال چون غالب مثنویات خود بر وزن مثنوی مولوی در بحر رمل مسدس ساخته بلکه در یک حالت جذبه و اخلاص خاص به او سخن آغاز کرده است و از این رو تا پایان کار نشاء شور و شوق از اشعارش می تراود و صفا و لطافت مثنوی معنوی جای بجای حسن بلکه لمس میشود و این است آغاز زیبایی مثنوی اقبال:

پیر رومی مرشد روشن ضمیر

کاروان عشق و مستی را امیر

منزلش برتر ز ماه و آفتاب

خیمه را از کمکشان سازد طناب

⁹ مثنوی پس چه باید کرد مع مسافر چاپ چهارم ۱۹۵۸، ص ۵۶.

نور قرآن در می ان سینه اش

جام جم شرمنده از آئینه اش

از نی آن نی نواز پاکزاد

باز شوری درن باد من فتاد

گفت جانها محرم اسرار شد

خاور از خواب گران بیدار شد

جذبه های تازه او را داده اند

بند های کهنه را بگشاده اند

باش مانند خلیل الله مست

پر کهن بتخانه را باید شکست¹⁰

میدانم اقبال مسلمان مولوی شناسی است که در فلسفه غروب درجه دکتری

گرفته است و بدیه جهت اثری از اقبال نیست که در آن نقش این سیه عامل

یعنی اسلام و تصوف و فلسفه پدیدار نباشد، نقش اسلام و فلسفه بیشتر و تصوف کمتر اما هر یک از این سه در نظر او طیف و معنی خاصی دارد که با دریافت غالب مردمان متفاوت است.

در مثنوی ”پس چه باید کرد“ اقبال را نه ت نها به صورت یک مسلمان پر حرارت که از نادانی ها و خرافات و بندگی و زبونی مسلمین میبرد بلکه به صورت یک مسلمان سراپا آتش می بینیم که مجال اندک و سخن بسیار برای گفتن دارد از این دو الفاظ نافذ آتشین را بر می گزیند و با تمام نیرویش می خواهد درون منقلب و بلکه آتشفشانی کود را به خواننده عرضه کند و او را منقلب و بیدار و مصمم به سوی هدف مطلوب بکشانند

هدف اقبال در دو چیز خلاصه میشود: اول- توجه دادن به ارزش انسانی و نقش شخصیت آزاد و مستقل هر کس که از آن غالبا به ”خودی“ تعبیر میکند.

البته اهمیت این مساله بر کسی پوشیده نیست زیرا بی استقلال فردی استقلال ملی نیز غیر ممکن است و کشوری در حقیقت مستقل است که از افراد مستقل تشکیل شده باشد افرادی که از سفلگی و چاپلوسی و بندگی پیریزند و به تعبیر اقبال کر گسی نباشند که از مردار و باز مانده دیگران تغذیه میکنند،

شاهپین باشند و بدانند که شاهپین زاده اند و شاهپین نباید از افلاک بگریزد و زار
زبون درکنجی بماند او باید در فضای نیلگون شهپیر بکشاید.

این چنین فرد مستقلی خانه اش را هر طور که صلاح است میسازد و وطنش
را آن گونه که صلاح وطن است آباد میکند همان گونه که هر مرغی در بوستان بر
مراد خویش آشیان می بندد:

از مقام خویش دور افتاده ای

گر گسی کم کن که شاهپین زاده ای

مرغک اندر شاخسار بوستان

بر مراد خویش بندد آشیان

تو که داری فکرت گردون میسر

خویش را از مرغکی کمتر میگر¹¹

اقبال میگوید لا اله الا الله راهنمائی بزرگی است که هر مسلمانی در پیش
دارد "اله" چیست؟ هر چه را که بپرستیم و بنده او باشیم فرقی نمیند بنده مال-

¹¹ پس چه باید کرد، ص ۱۴

بنده مقام. بنده خرافات. پس در "لا اله" لا بمعنی نه و حرف نفی اول لازم است برای نفی کردن و درهم ریختن نظامات تحمیلی خرافات میثرائی و قواعد بی منطق و هر چه راکه بیجا می پرستیم و بعد هم "الا الله" لازم است برای آنکه بجای آنچه نفی کرده ایم چیزی برتر و زیبا تر بلکه برترین و زیبا ترین را بنشانیم و آن خدا است و تکیه به حمایت و عنایت بیکراں او. پس لا اله الا الله یعنی هیچ چیز اصالت و وجود و دوام و ارزش و احترام مطلق ندارد مگر خدا.

انصاف بآند داد کسی که چنین توانائی روحی داشته باشد یعنی مسلمان حقیقی مسلمانی که اقبال مسلمانش میداند از هیچ قدرتی نمی براسد در برابر هیچ رنجی یا وعده و پاداشتی دست از حق و حقیقت بر نمیدارد زبون و سفله نمی سود و آن گاه است که معنی استقلال فردی تحقق می یابد و این چنین ملتی است که م ی تواند فلک را سقف بشکافد و طرحی نو دراندازد.

مقصود دیگر اقبال توجه دادن مسلمانان است به ربائی از قید حکومت غیر و بندگی دیگران است. او با خلوص التهاب م ی گوید که از مسلمانیش با وجود غلام دیگران بودن شرمنده است. مگر محمد ﷺ نبود که تقوی را میزان عزت دیگران قرارداد و مگر او نبود که برای آبرومندی مسلمانان جانفشانی کرد؟ پس کو آن رنگ و بوی محمد؟ کو آن عزت نفس؟

گرچه دانا حال دل با کس نگفت

از تو درد خویش نتوانم نهفت

تا غلامم در غلامی زاده ام

زاستان کعبه دور افتاده ام

چون بنام مصطفی خوانم درود

از خجالت آب میگرده وجود

عشق میگوید که ای محکوم غیر

سینه تو از بتان مانند دیر

تا نداری از محمد رنگ و بو

از درود کود میلا نام او

جلوه حق گر چه باشد یک نفس

قسمت آزاد مردان است و بس¹²

این آزاد مردی که اقبال لایق جلوۀ حق می داند کسی است که دوست خداست و بنا بر این نمی ترسد و اندوهگین نمیشود ولا تخدف ولا تهزن¹³ الا ان اولیاء الله لا خوف علیهم ولا هم یحزنون¹⁴ دوباره اش می آید و در دلش کانه کرده است، او از هیچ چیز باک ندارد و هیچ سیلی نمیتواند بنیاد هستیش را بر کند، استوار و شاد و امیدوار است اما برای او مرگ در راه حق خود یکی از مقامات ارتقائی حیات است سراپا کردار است و نه گفتار و این است وصف آن آزاد مرد و بقبول اقبال مرد حر:

مرد حر محکم ز ورد لا تخف

ما به می دان سر به حبیب او سر بکف

داردا ندر سینه تکبیر امم

در جبین اوست تقدیر امم

¹² ایضاً، ص ۹۴

¹³ سوره ۲۹، عنکبوت آیه ۲۳۰

¹⁴ سوره ۱۰، یونس آیه ۳۶۰

صبح و شام ما به فکر ساز و برگ

آخر ما چیست تلخی های مرگ

در جهان بی ثبات او را ثبات

مرگ او را از مقامات حیات¹⁵

حاصل نظر اقبال دوباره یک انسان مسلمان آن چنان کسی است که بداند اسلام با تسلیم بنا حق فرق بسیار داد اگر آرزو مند دیدار حق است و از جمال الهی میخواهد نصیب داشته باشد باید از جلال او نیز پرتوی در سیمایش و اعمالس دیده شود زیرا هر بی سروپای بی ارزش را در درگاه سلطان راه نیست چه رسد به پیشگاه یزدان.

هیچ مسلمان خرد مندی در چنگ اهریمن و یزدان نمیتواند بی طرف باشد. اهریمن حقیقی فریب گیری های جهان است. نگار خانه رنگین شهوات درجه و مقام و پول و ثروتی که اقویا برای رسیدن به مطامع خود در برابر تسلیم مطلق و از دست دادن شرف بشری عرضه میکنند.

این افسون جهان را می توان به نیروی ایمان در هم شکست زیرا آنکه به پروردگار بزرگ می اندیشد و بدو متکی است به رزق و برقه‌های ناپائیدار ظاهری و قدرتهای زود گذر مستعار توجهی ندارد.

مرد حق! افسون این دیر که

از دو حرف ”ربّ الاعلی“ شکن

فقر خواهی از تهی دستی منال

عافیت در حال و فی درجاه و مال

صدق و اخلاص و نیاز و سوز و درد

فی زر و سیم و قماش سرخ و زرد

تا نگیری از جلال حق نیصب

هم نیابی از جمال حق نصیب¹⁶

این مطالب که به اختصار توضیح گردید تحت تاثیر عامل اسلامی شخصیت اقبال است البته مسائل متعدد دیگری نیز در همین زمینه مطرح

است که مجال ذکر آنها نیست و به اشاره بر گزاری میشود و از جمله اہم آنها نقش مال و ثروت است کہ اقبال سخن مرشد خود مولوی را اساسقرار مدیده و میگوید:

مال را کز بہر دین باشی حمول

نعم مال ”صالح“ گوید رسول¹⁷

گر نداری اندرین حکمت نظر

تو غلام و خواجہ تو سیم و زر¹⁸

یعنی مال باید در راه سازندگی و خدمت به نوع بشر و نشر حقایق صرف شود و ہدف انباشتن نباشد کہ در این صورت انسان غلام سیم و زر خواهد شد و البہانہ تر از این کاری نیست.

دیگر سخنی ظریف و تعریف لوی است کہ اقبال از طریقت کردہ است. می دانیم کہ طریقت اصطلاحاً روش سلوک صوفیانہ است برای رسیدن بہ حقیقت ولی اقبال میگوید: ”طریقت دیدن اسرار دین است در اعماق ضمیر و حیات

¹⁷ این بیت از مولوی است.

خود“. تا چیزی را ندیده ایم به ظن و تخمین و تردید درچاریم و آن را از
مجبوری یا به تقلید می پذیریم ولی حاصل دیدن یقین و ایمان قطعی است و
لبنه نتیجه اعمال و فعالیت های وجودوی کسی که مردد و متزلزل است با آنکه
چیزی را می بیند و مصمم و با اطمینان عمل میکند فرق بسیار دارد.

اکنون باید دید که آن ”سردین“ چیست که دیدنش در ضمیر و ایمان به
آن راز کامیابی است؟ ابا آن را در یک جمله خلاصه میکند: روی پای خود
ایستادن و بی نیازی و این تعریفی است که در عین انطباق با موازین تصوف
هیچکس قبل از اقبال بمیان نیا ورده است.

پس طریقت چیست ای والا صفات

شرع را دیدن به اعماق حیات

فاش میخوایی اگر اسرار دین

جز به اعماق ضمیر خود مبین

کس نگردد در جهان محتاج کس

از این مسائل که بگذریم سه موضوع مهم در این مثنوی مورد بحث و تحلیل قرار گرفته است که به هر یک از آنها مختصراً اشاره می شود.

موضوع اول نقش آسیا در جهان است. اقبال آسیا را به حق گهواره تمدن و کانون الهام و مشعلدار حقیقت و آدمیت در جهان می داند و ما درستی این ادعا را از تاریخ خود در می یابیم. وقتی اروپا در آتش جهل و تعصب سوخت پسخا منشیان از آزادی عقاید و مذاهب جانبداری میکردند و هفده قرن قبل از آنکه امریکا کشف شود نمایشنامه های بزرگ از یونان و دیگر کشورها در دربار اشکانیان بر وی صحنه می آمد. سرزمین اقبال و ما کانون فلسفه الهی جهان بود و تزکیه نفس و توجه بجهان بالا و بی آزاری و دوستداری و تعالی روح به انساها هدیه میکرد طب و ریاضیات و هنرهای زیبا چون ابریشم و نیل و شکر کالای صا دراتی آسیا بود.

فرنگ ابن امتعه نفیس مادی و معنوی را از آسیا دریافت کرد به تکمیل آن پرداخت و بنای تمدن با شکوه مادی خود را بر آن اساس افراخت. سهم نا چیزی را به بهاری گزاف بما باز گرداند ولی ما کالای خود را دربار دیگران

نشناختیم. فرنگ به این حداکتفا نکرد خواست گردن و گردن بند را باهم داشته
باشد و بدبختی آسیا از اینجا شروع شد:

هم هنر هم دین ز خاک خاور است

رشک گردون خاک پاک کاور است

وا نمودیم آنچه بود اندر حجاب

آفتاب از ما و ما از آفتاب

پر صف را گوهر از نسیان ماست

شوکت پر بحر از طوفان ماست

دانی از افرنگ و از کار فرنگ

تا کجا در قید زنار فرنگ

آن جهان بانی که هم سوداگر است

بر زمانش خیر و اندردل شراست²⁰

نکته جالب این است که در احساس این مسئله ملک الشعراى بهار با اقبال که نادیده باو مهر می ورزید و در شعری عصر حاضر را ”عصر اقبال“ نامیده هم عقیده است. بهار هم ناموری اروپا را از آسیا و بدبختی و عقب ماندگی آسیا را از مطامع استعماری اروپا می داند:

اروپا شد از آسیا نامور

وزو آسیا گشت خوار و نژند

نگه کن یکی سوی مرو پر

نگه کن یکی سوی بلغ و خجند

به ده قرن از این پیش گان علوم

کنون جای بیماری و فقر و گند

عجب نیست گر آسیا یک زمان

به رغم اروپا جهانند نوند

بلی مستمندی بدی پرورد

نباید تصور کرد که این سخنان به گزاف و یا از سر تعصب است زیرا در مقیاس بزرگ کانون همه ادیان مشرق است همه پیامبران از شرق ظهور کرده اند و برای نمونه حتی یک پیغمبر غربی نداریم.

موضوع دیگر یکه در این مثنوی مورد بحث قرار گرفته است و تحت تاثیر عامل فلسفی درونی اقبال است مسئله تعیین حد فکر و احساس و نشان دادند نقش هر یک از آن دو در حیات بشر خاصه بشر شرقی است.

میدانیم که بشر با امور دنیا از دو طریق در تماس است²²: یکی از طریق احساسات و عواطف و دیگر از طریق فکر و شناسائی البته نقش احساسات بیشتر و نقش فکر کمتر است.

مثلا زورمندی بر ناتوانی ستم میکند ما از این واقعه نا راحت میشویم و به هیجان می آییم زیرا ظلم را احساس می کنیم بدیهی است اگر فاقد احساسات بودیم بی تفاوت می ماندیم ولی وقتی آشفته میشویم و دلمان می خواهد به ستم

²¹ دیوان بهار جلد اول.

²² رجوع شود به رساله (فکر و احساسات) از دکتر رضا کاویانی که این بحث بر اساس آن و مستفاد از آن است.

رسیده کمک کنیم نقش احساسات بخوبی نمایان میشود. اگر در هم حد بمانیم یعنی فقط به تسلی مظلوم پردازیم کاری نکرده ایم زیرا ریشهٔ ظلم بر جای است و همواره قابل تکرار بنا بر این در صدد بر می آئیم که علت را بدانیم و در این مرحلهٔ علت جوئی است که فکر و شناسائی به کمک می آیند. اگر عامل شناسائی را در اینجا ندیده بگیریم ممکن است اشتباه کنیم و با داوری غلط کود مرتکب ظلم دیگر بشویم و این تسلسل ادا مه یابد. با این دلیل است که گفت اند که بدون احساسات هیچ کار از پیش نم یروود فقط با احساسات هم بهمین نحو آنچه کاری را از پیش می برد احساسات توام با فکر است به عبارت دیگر برای روشن کردن حقیقی باید به آن علاقه مند بود زیرا تا علاقه و طلب نباشد انسان دستبه انجام کاری نمی زند بنا بر این وجود احساسات ضروری است ولی روشن کردن حقیقت دیگر با احساسات نیست و با فکر و شناسائی است و فکر شناسائی مقدمه عمل است و برای این امر آزادی لازم است.

وقتی نیروی تفکر آزاد در ملتی کشته شد شناسائی صورت نم ی گیرد زیرا کسیکه می خواهد شناسائی نسبت به حقیقتی حاصل کند باید بداند چرا این چنین و آن چنان است و برای این چون و چرا ها باید آزادی وجود داشته باشد اگر به او بگویند حقیقت همین است که ما میگوئیم و تو حق تفکر و اظهار رائی

نداری بی گمان شناسائی برگز حاصل نخواهد شد و وقتی شناسائی نبود احساس می ماند بی تشخیص علت و در نتیجه علاج و عمل ممکن نمی شود و جای خالی تشخیص و عمل را حیرانی و یاس پر میکند و آه و ناله و بدبینی و بد گوئی و کینه و درشتی آغاز می شود.

دنیا را غدار و ناپایدار میدانیم زیرا نسبت به آن شناسائی حاصل نکرده ایم و توجه نداریم که دنیا هم قواعدی دارد که ما ناچار به رعایت آنیم. دنیا همی است که هست و ما اگر قواعد آنرا بشناسیم بر آن مسلط خواهیم شد و گرنه در دامن حیات زبون و مایوس باقی خواهیم ماند.

بنا بر این ملاحظه میشود که احساسات توأم با شناسائی بجای یاس عمل و فعالیت و بدنبال می آورد و احساسات بدون فکر در ماندگی و سکست.

برای ارتشی که بمقابله دشمن م یروود تردیدی نیست که احساسات و روحیه در درجه اول اهمیت است ولی بی محاسبه قدرت طرف بی اطلاع از تاکتیک و تکنیک (روش اسلوب) جنگ بدون سلاح کافی و مدرن و در یک عبارت بدون شناسائی فن جنگ شکست این ارتش بر قدر هم با روحیه و احساسات باشد حتمی است.

اقبال میگوید باید فکر یک ملت را نخست پاک کرد یعنی به او فهماند که بی تفکر آزاد و شناسائی پیشرفت نمیتوان کرد و آزادی فکر بزرگترین سرمایه ای است که یک ملت م میتواند داشته باشد.

فکر آزاد وقتی وجود دارد که ما نتوانیم مسائل را چنانکه منطقی ایجاب میکند بر رسی کنیم زیرا فکر هم قواعدی دراد و تحت اجبار و دستور بر خلاف منطقی فکر کردن دیگر فکر نیست بلکه یک نوع فعل و انفعال روانی بی حاصل است. پیش اقوام شر باید قدر احساسات و عواطف خود را بدانند ولی از تفکر منطقی و شناسائی هم غافل نمانند.

توصیه اقبال به هموطنانش و در مقیاس بزرگتر همهٔ مردم آسیا بلکه همهٔ مسلمانان آن است که اهماال وجهل خود را بر دوش قضا و قدر بار نکنند به جای خوار شمردن دنیا و نفرین کردن به ان در صدد شناسائی قواعد آن بر آیند تا بر دنیا مسلط شوند. مفهوم توکل به خدا را با بیکارگی اشتباه نکنند زیرا توکل پس از عمل است نه اینکه ما فعالیتی برای آبادی وطن خود و رفاه خانواده خویش نکنیم و بگوئیم اهل توکلیم. خدا بیا مرزد مولوی را که گفت:

گر توکل میکنی درکار کن

کشت کن پس تکیه بر جبار کن

بحث در موضوع فکر و شناسائی و احساسات از نظر فلسفی و فرق دانستن و شناسائی و چگونگی حصول آن مفصل است و این مختصر بر نم یثا بد تنها اشارتی بدان شد تا سخن اقبال بهتر دریافت شود که مرادش از ”تطهیر فکر“ و ”تعمیر فکر“ و این که میگوید تنها تکیه کردن بر فکر چون فرنگیان برای ما زیان دارد و نباید نقش معنی و دل (یعنی احساسات) را فراموش کرد چیست:

چون شود اندیشه قومی خراب

نا سره گردد به دستش سیم و ناب

می رد اندر سینه اش قلب سلیم

در نگاه او کج آید مستقیم

بر کران از حرب و ضرب کائنات

چشم او اندر سکون بیند حیات

فکر شرق آزاد گردد از فرنگ

از سرود من بگیرد آب و رنگ

پس نخستین بایدش تطهیر فکر

بعد از آن آسان شود تعمیر فکر²³

سومین بحث که بنظر من مهمترین بحث موجود در این مثنوی و یکی از درخشش های فکری کشف ناشده اقبال است تعبیر زیبای جدیدی است که از ”فقر“ یعنی فقر مصطلح در تصوف کرده است.

میدانیم که فقر در لغت به معنی نیازمندی است و در تداول عامه نیازمندی مادی و گرنه در حقیقت پر نسائی فقیر یعنی نیاز مند است. نیازمند به عنایت خدا، نیازمند بدانستن نا دانسته ها، نیازمند به محبت دوستان، نیاز مند بصلح و صفا و هزار گونه نیازمندی دیگر اما بحث حاضر درباره پیچ یک از این معانی نیست بحث درباره آن فقر است که به تعبیر صوفیه نیازمندی به خدا و بی نیازی از غیر اوست. اما چون فقر ظاهری و لغوی نیز با زندگی صوفیان تا حدی هم آهنگی و ملازمه دارد در نظر بسیاری این تعبیر جای معنی حقیقی را میگیرد. ولی در هر حال مصداق صوفی باید لفظ دیگر فقیر غالباً انسان گوشه نشینی است که از دنیا بریده است.

تردید نیست که این طرز تفکر اگر به قطع علاقه از فعالیت‌های اجتماعی منجر شود اصولاً بامبانی تصوف مغایرت دارد زیرا همه پیشوایان حقیقی صوفیه کار میکرده اند کانونه تشکیل می داده اند و حتی مشایخ بزرگی چون نجم الدین کبری^۱ در روزهای سخت‌تر وطن خود در برابر مغول عملاً دفاع کرده و جان بر سر این کار نهاده اند ولی میدانیم که در قرن هشتم این تجلی مثبت جای خود را غالباً به کناره جوئی داده است کاصه در شبه قاره هند و وطن اقبال.

این طرز و تفکر وقتی با آیاتی که برای فقرای اهل صفا بعثت خاص و در مورد کاص نازل شده بود و آیاتی از قبیل یا ایها الناس انتم الفقراء الی الله والله هول الغنی الحمید^{۲۴} و حدیث مشهور (الفقری فخری)^{۲۵} که مقصود از همه آنها احتیاج و ناتوانی بشر در برابر غنا و قدرت کامله حق است در می آمیخت از طرف راحت طلبان یا نادانان یا مغرضان به کناره جوئی تعبیر میشد و مردم عوام

^{۲۴} رجوع شود به سوره ۳۵ فاطر آیه ۱۶ و سوره حج آیه ۶۳ و سوره ۶۱ محمد آیه ۳۰ و فرہنگ اشعار حافظ از نگارنده و گفتار در انتساب صوفیان به اهل صفا، ص ۳۱۲، ۳۱۶ و مبحث فکری، ص ۴۴۹-۴۶۴.

^{۲۵} الفقر فخری و به افتخار در سفینه البحار طبع نجف ج ۲، ص ۳۷۸ جزو احادیث نبوی ذکر شده و مؤلف اللولو الرصوع ص ۵۵، به نقل از ابن تیمیہ آنرا از موضوعات می شمرد (به نقل احادیث مثنوی تالیف فروز انفر، ص ۲۳)

چنین می‌انگاشتند که احتیاج و و فقر یک نوع روشن زندگانی منوعی و شاید نشانه بزرگواری روح است.

ابن طرز تفکر خطرناک فعالان را به بیگاران و انسائهای مستقل را به دست نشانندگان تبدیل میکرد و این غایت آرزوی استعمار گران داخلی و خارجی بود. اقبال بی آنکه فقر را نفی کند تعبیر جدیدی برای آن آورد. او گفت فقر بینوا زیستن نیست، فقر به کنجی نشستن نیست، فقر از دنیا بریدن نیست، فقر حقیقی آن است که وقتی در جوودی به کمال برسد با نان جو خبیر می‌کشاید. اقبال م‌یگوید معنی حقیقی ترک دنیا پشت پا زدن به آن نیست، ترک حقیقی یک چیز خوار شمردن آن است و کوار شمردن در صورت غلبه بر یک چیز مصداق پیدا میکند نه رهاکردن آن...

اسب سرکش بد لگام را آنکه سوار می‌شود و رام میکند خوار شمرده است نه آنکه جرات سواری و نزدیک شدن به آنرا ندارد این دوری نشانه حقیر شمردن اسب نیست بلکه به عکس نشانه وحشت از او نشانه اهمی ت دادن باوست. مسلمان حقیقی و فقیر حقیقی کسی است که لرزه بر بحر و بر بیفگند و فقر مؤمن واقعی تسخیر جهات و سروری بر کاینات ولی خضوع در برابری حقیقت و تسلیم به فرمان حق.

فقیر واقعی کسی است که همه عظمت با در برابر او حقیر باشند ولی نه در عالم خیال بلکه در صفحه عمل فقر بی نیازی از غیر خدا است پس آدم در مانده مفلوک محتاج که به همه نیازمند است چگونه میتواند دم از فقر بزند هر وقت از همه بی نیاز باشد به مرحله فقر واقعی رسیده است و آن وقت کسی است که فقط به خدا نیاز مند است.

بر این چنین کسی مرگ با سر بلندی و شکوه افتخار است نه خلوت گزیدن و بی غیرت دین زیستن، اگر ما فقر محمدی را عنوان میکنم باید به بینم خود پیغمبر چه کرد و دیگر پیشوایان دین چه کردند و آن غزوات برای چه بود؟ آنگاه خواهیم دید که مجاهدات برای اعلی کلمه حق پیچگاه با خمودگی و بندگی دیگران میسر نیست با نا امیدی میسر نیست همان گونه که بی ذوق و شوق و سوز و درد میسر نمی باشد:

چیست فقر ای بندگان آب و گل

یک نگاه را بی یک زنده دل

ای که از ترک جهان گوئی مگو

ترک این دیر کهن تسخیر او

را کبش بودن از او و راستن است

از مقام آب و گل برجستن است

فقر مؤمن چیست؟ تسخیر جهات

بنده از تاثیر او مولا صفات

فقر کافر خلوت دشت و در است

فقر مؤمن لرزه بحر و بر است²⁶

IQBAL DAY IN CAIRO

(1)

IQBAL—THE POET OF ISLAM

*Ahmad Hasan al-Ziyyat**

In April 1938 Iqbal surrendered his soul to his Creator. This surrender was marked internally with a willing resignation and externally by a smile that illumined his whole countenance—a smile that characterises a true believer.

نشان مرد مومن با تو گویم

چو مگر آیه تبسم بر لب او

I tell you the sign of a true believer—

When death comes, there is smile on his face.

With his death the world of Islam lost a great personality who had transmitted the fire of life to its body-social and helped in its resurrection.

Born though he was in the religious atmosphere of India, he succeeded in imbibing the true spirit of Islam which imparted to

* This is the free rendering in English of an article in Arabic published in *Majalla al-Azhar* for September 1967. Help of Mr. Muhammad b. Khalil Arab is gratefully acknowledged.

him moral integrity and purity of nature. He combined in his personality the characteristics of Indian Brahmanism and Arabic Islam which gave birth to a unique poetic philosophy. This philosophy is neither after the pattern of Abu'ala al-Ma'ari which is based on doubt and agnosticism nor is it like the existentialist philosophy of Nietzsche which is based on the denial of the existence of God. What Iqbal presented was the pure Islamic philosophy of Tauhid. Its source was the divine revelation and its aim was to achieve a fruitful synthesis of spiritualism and materialism.

Iqbal was able to understand Islam as it was revealed by God, as the holy prophet understood it and conveyed it to his companions who acted upon it accordingly. To Iqbal, Islam taught that material and spiritual welfare depends upon righteous action and true happiness in this world as well as in the hereafter is the result of real faith. If the world of Islam aspires to regain its position of strength it must unite under the banner of Islam. In *Asrar-i Khudi*, Iqbal exhorts the individual to develop its selfhood through faith and dedication to the spiritual values of Islam. In *Rumuz-i Bekhudi*, he lays down basic guiding principles for the uplift of Muslim society through Jihad, in the light of Islamic ideology. In *Payam-i Mashriq* he appeals to Muslim people of the world to come together and unite for common welfare of mankind.

Physically he belonged to Kashmir and inherited the Brahminic blood while spiritually he owed allegiance to the Holy Kaaba

as the centre of Islamic faith in the desert of Arabia. The songs that he sang embodied this spirit of Islam in the language of Shiraz, the home of great Persian poets like Hafiz and Saadi. In one of his books he says:

تم گلے ز خیابان جنت کشمیر

دل از حریم حجاز و نوا ز شیراز است

Physically I am a flower from the garden of Kashmir;

My heart is from the sanctuary of Hijaz and my melody from Shiraz.

He was an ardent advocate of that oriental culture which is based on true spiritual values and denounced that western culture which was nourished on materialism and paganism. He stood for the Islam of the Past that broke the chains of slavery, brought solace to the torn heart of man and terminated the reign of tyranny of man over man; he revolted against the present plight of the Muslims who sowed the seeds of discord among themselves.

Iqbal denounced those imperialist powers which were spreading mischief on the earth and were exploiting science and Nature to enslave the people of the world. Addressing God, the poet says (Z.K. 144):

بنایا ایک ہی ابلیس آگ سے تونے

بنائے خاک سے اس نے دو صد ہزار ابلیس

You fashioned out of fire only one Iblis

;

They have created millions of Iblis out of the earth.

If Hassan (b. Thabit) was the poet of the prophet, Iqbal is the poet of prophethood; if Hassan defended Muhammad against the attacks of enemies then without doubt Iqbal has the honour of defending the message of Muhammad.

In the ages gone by, Rumi;s poetry served to awaken the people to a new consciousness of Reality as it embodied the true spirit of Islam and the message of the Prophet. Today I can say quite confidently that there is none among the galaxy of great luminaries who can equal Iqbal in understanding the true significance of Islamic ideology; he has pondered over the meanings of the Holy Book, has studied deeply and penetratingly the life and sayings of the Prophet, and has a profound understanding of the old and new trends of thought in the East and the West and thereby able to distinguish what is valuable and what is dross in either of the two civilizations.

Whatever I have said about Iqbal is based on the contents of his poetry, the thought that he wishes to convey, the message that he delivered, in short, his philosophy. But he is also a poet and it is said, a poet and artist of great stature, equalling the greatest in the world literature. We are proud that we read him

and understand him but only those can truly appreciate the charm and beauty of his message who are privileged to read it in original. We must express our gratitude to the late Abdul Wahhab Azzam through whose efforts we are able to enjoy, to some extent, the charm of Iqbal's art and yet I must confess that whatever we read in Arabic is only a partial glimpse of the real which is far more beautiful. The few books, perhaps two, one of which is *Asrar-i Khudi*, that he has translated for us have enriched the modern Arabic literature and opened quite a new and refreshing horizon for Arabic speaking people. I hope and pray that all of Iqbal's books are rendered into Arabic to the benefit of us all. I learn that the immortal Iqbal had an ardent wish that his message be translated into Arabic so that the Arabic speaking world be fully acquainted with his dynamic message. In view of the great regard that we have for him, we feel it to be our duty to fulfil his wish, for besides satisfying his wish, it would be equally adding to the Arabic literature a message of great vitality and profound significance for our people.

Iqbal had been very fortunate in that several of his wishes had been fulfilled by the grace of God. The Muslim people of the world have arisen from a slumber of centuries and are fighting against the tyranny of the imperialist powers. Though the horizon is not yet clear of doubts and misgivings, yet the nature of struggle and the spirit with which this struggle is being carried on, is sure to lead to eventual victory. In the world of today, the Muslim people hope to become a third

power (in the near future) which will bring peace and harmony to the world torn by discord and disharmony.

May Allah bestow his blessings on Iqbal and favour us with requisite energy so that we may succeed in carrying his message to the people of the world.

(2)

IQBAL'S MESSAGE

*Uthman Amin**

Muhammad Iqbal is one of the greatest figures of the Muslim world of today. He was a leader among the thinkers of the East and stood for an enlightened approach to philosophy and religion. According to a distinguished scholar, Iqbal was a philosopher-poet who dedicated all his energies to the cause of human well-being. He stands among the greatest people of the Muslim East of the modern age like Afghani, Abduhu and Abdur Rahman al-Kawakibi. He spent a lifetime in penetrating to the inner truth of Reality and then expressing this truth in a language of exquisite beauty and charm which due to the richness of its thought and beauty of its form evokes sympathetic response from the heart of the readers.

Muhammad Iqbal was born in Sialkot on February 12, 1873 in *a* middle class family, racially Brahmins and professionally

* Mr. Uthman Amin, a renowned scholar of the U.A.R., who headed the Department of philosophy in the Cairo University.

craftsmen. The family had accepted Islam in Kashmir at the hands of some eminent Sufi. After completing his early education at Sialkot, Iqbal joined the Government College, Lahore, where he had the opportunity to come under the influence of Sir Thomas Arnold, the famous orientalist. While in London, Iqbal officiated for some time as a lecturer in Arabic in place of his teacher. He then went to Germany and studied at Heidelberg and Munich. He took his Ph.D. from Munich on *The Development of Metaphysics in Persia*.

On his return to his country, Iqbal devoted his life to philosophy, poetry and politics. For some time he was member of the Punjab Legislative Council. In 1931 and 1932 he went to England to attend Round Table Conferences. He was elected president of the Muslim League in 1930. He had been intimately connected for a long time with Anjuman Hamayat-i-Islam which had served the Muslim Community in a variety of ways.

It was Iqbal who suggested for the first time the possibility of a separate State for the Muslims of the Sub-continent. Elaborating it further, he said that realisation of the ideal of social justice as envisaged by Islam could take place only through the establishment of such a State consisting of the overwhelming majority of the Muslims. Very soon, the slogan of the independent Muslim State caught the imagination of the people and under the guidance of the Quaid-i-Azam Muhammad Ali Jinnah the united will of the Muslims resulted in the emergence of Pakistan in August, 1947.

This great poet-philosopher died on April 21, 1938. He is buried in a grave beside the historic Badshahi Mosque of Lahore. The stone for his Masoleum was donated by the Government of Afghanistan.

Iqbal's poetry has a message to convey. To Iqbal it is the duty of a true poet that he should not just amuse his audience by the mere play of words but put before them what, according to him, they need to know and do. The message that Iqbal places before us concerns the well-being of man as a member of society; he wishes to bring about a total reorientation of the individual as well as societies so that they may be able to meet the challenge of modern times in a better way.

While reading him we often feel that the poet is legitimately upset on noticing the malaise from which mankind is suffering. He protests against this very strongly and yet there is a limit to it. I feel that his protestations never cross the boundry of decency; he is never vulgar in his diatribes. One finds, for example, in Iqbal's books criticism of Plato, Michaeveli and Karl Marx, but on deeper study it appears that the object of his criticism is not to attack the individual but a particular principle which that individual symbolises. In the first edition of *Asrar-i-Khudi*, for example, there were certain verses containing severe criticism of Hafiz. Later on when there were strong protests, Iqbal wrote in one of the articles written in his defence, that the object of these verses was not to attack the person of Hafiz; its purpose was rather to bring into clear relief the principles of literary criticism.

Similarly his criticism of Plato symbolises his disapproval of preference for mere contemplation, passive resignation and lack of activity. When criticising Michaelaevelli, Iqbal had before him those politicians who do not accept the relevance of moral principles in political life and are wedded to personal self-interest. Note the verses of Iqbal about Michaelaevelli:

آن فلارنساوئی باطل - پرست

سرمه او دیده مردم شکست

نسخه بهر شهنشاهاں نوشت

در گل ما دانه پیکار کشت

مملکت را دین او معبود ساخت

فکر او مذموم را محمود ساخت

باطل از تعلیم او بالیده است

حیله اندازی فنه گر دیده است

That Satan; messenger, the Florentine

Who worshipped falsehood, whose collyrium

Shattered the sight of men. He wrote a scroll

For Princes, and so scattered in our clay
The seed of conflict; his novel faith
Proclaimed the State the only worshipful;
His thoughts the ignoble turned to praiseworthy.
His doctrine caused
Falsehood to flourish; plotting stratagems
Became an art.

Along with political dishonesty, Iqbal is equally vehemently critical of religious hypocrisy which is perhaps more harmful for a healthy growth of society. In one of his poems in *Bal-i-Jibril* (159) entitled “Mulla and Paradise” he says:

نہیں فردوس مقام جدل و قال و اقول
بحث و تکرار اس اللہ کے بندے کی سرشت
ہے بد آموزی اقوام و ملل کام اس کا
اور جنت می ن نہ مسجد نہ کلیسا نہ کنشت

Paradise is not a place for arguments and debates,
While the Mulla is prone to these weaknesses;
His job is to breed ill-will between nations,

But in Paradise there would be neither mosque
nor church nor synagogue.

And hence, Iqbal concludes, the Paradise cannot be a fit
place for him.

Iqbal also criticised the Qadyani movement in the Sub-
continent which preached loyalty to the (foreign) rulers and
held that Jihad was no longer necessary for the Muslims. In a
poem "Jihad" in *Zarb-i-Kalim* (22-3). He says:

فتویٰ بے شیخ کا یہ زمانہ قلم کا ہے

دنیا میں اب رہی نہیں تلوار کارگر

لیکن جناب شیخ کو معلوم کیا نہیں؟

مسجد میں اب یہ وعظ ہے بے سود و بے اثر

تیغ و تفنگ دست مسلمان م میں بے کہاں؟

باطل کے فال و فر کی حفاظت کے واسطے

یورپ زرہ م میں ڈوب گیا دوش تا کمر

ہم پوچھتے ہیں شیخ کلیسا نواز سے

مشرق میں جنگ شر ہے تو مغرب میں بھی ہے شر

The *fatwa* of the Shaikh is that this is the age of pen:

Sword is no longer of any use in the world.

But does the Shaikh not know

That this preaching is no longer relevant in the Mosque?

For the Muslims have no access to the firearms.

Europe has armed herself to teeth,

To protect a false system of life.

We wish to ask the Shaikh who favours

Christian power:

If war is evil in the East, is it not evil in the West?

In another place, Iqbal criticises those persons who mould their life, material as well as spiritual, after the ideals of the West. In a poem entitled "Europeanised" in *Zarb-i-Kalim* (28), he says:

ترا وجود سراپا تجلیءِ افرنگ

کہ تو وہاں کے عمارت گروں کی ہے تعمیر

مگر یہ پیکر خاکی خودی سے بے خالی

فقط نیام ہ مے تو زرنگار و بے شمشیر

Your being is a mere reflection of Europe;

For you are the creature of their architects.

Your earthly body is devoid of personality (Khudi):

It is a gold-studded sheath without a sword.

Iqbal was conscious of the hundred and one amenities that the Western civilization has provided to man and lessend his toils and labours but he was equally aware of its defects. The glittering external of the West did not hide from his eyes the dark abysses of its inner life. In his poem “Lenin” in *Bal-i-Jibril* (146), he says:

بیکاری و عریانی و مے خواری و افلاس

کیا کم ہیں فرنگی مدنیت کے فتوحات

وہ قوم کہ فیضان سماوی سے ہو محروم

حد اس کی کمالات کی ہے برق و بخارات

Unemployment, nudity, drunkenness and poverty—

Are not these worthy conquests of Western civilization?

A people devoid of heavenly revelations

Cannot rise higher than material conquests.

Iqbal tries to explain the characteristics of Western culture through the usual polarity of reason and love, so common among mystics of Islam and especially in Rumi. It is due, according to him, to emphasis on reason to the exclusion of love which leads to imbalance and lopsidedness in the life of the modern man. In a poem "Man of the Modern Age," in *Zarb-i-Kalim* (67), he bewails of the absence of love and abundance of reason due to which man does not find any opportunity to look within himself and experience the pangs of love that alone can bring about harmony to his otherwise discordant life. Reason no doubt gives him mastery over the forces of nature but it affords him no anchor to his tumultuous life as a result of which his life remains meaningless and vacant. True peace and harmony in life can be had only through love.

اپنی حکمت کے خم و پیچ میں الجھا ایسا

آج تک فیصلہ نفع و ضرر کر نہ سکا

جس نے سورج کی شعاعوں کو گرفتار کیا

زندگی کی شب تاریک سحر کر نہ سکا

He is so engrossed in the cobweb of his Reason

That he could not determine wherein lies his gain or loss;

He who controls the rays of the sun

Could not illumine the dark night of his life.

Thus it is clear that Iqbal's criticism of the West means that in spite of her phenomenal advance in technology and science, she has failed miserably to solve problems of social and moral life.

But this does not mean that Iqbal is against reason. Inspired as he was by the message of the Quran, he could not shut his eyes to the significance of reason and its place in human life. The Quran emphasises time and again the importance of rational approach and appeals to the readers to look at things and judge matters by the criterion of reason. Thus when Iqbal criticises reason in the west, it is not denunciation of reason as such but denunciation of an attitude of mind which relies on reason to the exclusion of love, which regards bodily comforts as of more consideration than observance of moral principles.

Thus we see that Iqbal's poetry and its manifold facets reflect his basic objective, viz. to communicate a particular message to the people of the world. This is a message of dynamism and creative activity for which he asks the people to develop self-confidence and self-respect, the *sine qua non* of a great personality. It is an invitation to individuals to prepare

themselves for search for Beauty and Perfection which is indeed a noble task albiet involving constant effort.

(3)

IQBAL IN ARABIC

So far the following books of Iqbal have been rendered into Arabic:

1. Asrar-u Rumuz (Persian),
2. Payam-i Mashriq (Persian),
3. Zarb-i Kaleem (Urdu).

All these were rendered into Arabic by the late Dr. Abdul Wahab Azzam, former Ambassador of U. A. R. in Pakistan.

4. Reconstruction of Religious Thought in Islam.
It was translated by Dr. Abbas Mahmud.

Several books on Iqbal;s life, philosophy and poetry have been publised in Arabic by eminent Arab scholars and poets. One is by the late Dr. Azzam which was first printed in Egypt and later published by the Pakistan Publications in 1954. The other is *Iqbal;s Philosophy* compiled jointly by Muhammad Hasan al-Azami and al-Sawi Ali Sha'lan. It contains translations into Arabic verse of different poems of Iqbal, like Shikwa, Jawab-i Shikwa, Tarana-i Milli, etc. done by Shaikh Sha'lan. These versified translations became very popular in the Arab world. When Umm Kalthum, the world famous singer of U.A.R., decided to sing Iqbal;s Shikwa on the Cairo Radio, she selected Shaikh Sawi; translation as the best.

Shaikh Sawi Shalan is a poet of great eminence and has a natural aptitude for poetry. His first attempt was versified translation into Arabic of the first part of Rumi's Mathnavi which was appreciated by his teachers.

At present he is in Pakistan as guest of the Government of Pakistan. The Ministry of Education decided to request him to translate into Arabic poetry Iqbal's *Pas Che Bayad Kard ai Aqwam-i Sharq?* (What should be done, O countries of the East?) He has almost finished the translation and hopes to present it to the President in the very near future.

He was assisted in his work by Mr. Muhammad b. Khalil Arab who is fully conversant with Urdu, Persian, English and Arabic.'

On his arrival in Pakistan in October 1968, the Iqbal Academy gave a lunch in his honour in Karachi. He had been kind enough to visit Iqbal Academy on different occasions during his stay in Karachi.

He visited Iqbal's tomb in Lahore and composed extempore some verses which we are reproducing here with an English rendering.

لمحة على صريخ اقبال

عجبت لنجم مشرق و هو غارب

و محتجب مازال يبدو و يظهر

ولم ار نجما قط بعد احتجابه

يزيد ضياء في العون و يبهر

سل الجواهر المكنون في باطن الشرى'

متى عاد لاصدا ف قبلك جوهر

ضريحك يا اقبال بالمجد حافل

فلورام كبراً كان الكبير يعذر

تخف به الازهار فواحة الشذى

وازهارك الاخرى اجل وانضر

البي على النسيان حتى على البلى

وكم من بنى الاحياء مثلك يذكر

فذكراك بعث للعلی و قیامة

بهاميت الاحياء في الدهر نيشر

يقولون هذا شاعر او مصور

فقلت لهم بل قاتد و محرر
وعدت الى نفسى عشية زرتها
اراجع ماشاهدته و افكر
هنا مسجد عال و نهر و قلعة
و ثمت بستان ندى و مزهر
رايت بها من روح اقبال منظرا
هو الحسن فردا لا يدانيه منظر
ففى القلعة الشمائى هممة عزمه
و ايمانه عن شاهى مسجد يظهر
و فى شالامار سحره و عبيره
تعلم منه الطير كيف يعبر
ولا تعجبوا ان سمى النهر راوياً
فعن شعره يروى لنا وهو كوثر

عليك من التاريخ أو في ثنائح

فان ثنائى عن مقامك اقصر

الشيخ الصافي على محمد شعلان

A MOMENT ON IQBAL'S TOMB

I wonder at the Star;

It has set and yet shines;

It is hid and yet is before the eyes.

I haven;t seen a star which after setting

Continues to shine with added brilliance

And casts its glow around.

May I ask the gem hidden within the bossom of the earth?
earth:

Has ever a pearl returned to the mother-of-the-Pearl?

O Iqbal, your grave has a glory and grandeur;
How justifiably proud it is!

Your grave is surrounded by fragrant buds:
Your poetry is far more fragrant and fresh.

O Iqbal, you are unforgettable,
You are alive though dead:
Very few living person are there
Who are remembered as you are.

Your remembrance imparts new life to greatness;
The Day devoted to your remembrance is a Day of Reckoning
When the living dead are rusurrected on this earth.

People say that Iqbal was a poet or an artist;
No; he was a great leader and a man of vision.

Returning home from the grave, the impressions of the day
Overwhelmed me in the darkness of the night;
My thoughts once again turned
To the grandeur and sweetness of the grave.

I could see before me a majestic mosque,
A river and a fort and a garden too
Full of greenery and blooming flowers;

The soul of Iqbal manifests itself everywhere;
Making the place charming and unique.
The Fort symbolises Iqbal's unflinching determination,
And the Mosque represents his faith.

The Shalamar enshrines the magic of his poetry;

The birds learned to interpret his thought in their own
language.

There is nothing strange if the river is named Ravi

For it is the narrator (*ravi*) of his verses and in grandeur is like
Kauther (the Paradisal Stream).

Your name, O Iqbal, shall ever remain alive in the pages of
history:

My words of praise hardly convey the magnitude of your
greatness.

IQBAL DAY IN KUWAIT

SOME ASPECTS OF IQBAL'S LIFE

*Iqbal Ahmad Ghalum**

Iqbal was an outstanding personality in the world of literature. He always stood and fought for right against falsehood. He was a great philosopher, a great poet, a great scholar and a great personality. He was a sufi and the light that illumined his life was derived from Islam. His heart throbbed for the land of Hijaz that was the cradle of Islam and for Andalusia where Muslim culture blossomed and shed its light all around.

*This article was read at the Iqbal Day (April 27, 1967) held in Pakistan Urdu School, Kuwait.

Iqbal was meek of heart because he always lived with a consciousness of God's presence all around him at all hours. He was a true *derwish* born in a simple unsophisticated religious family from which he inherited the ideal of unostentatious simplicity.

Iqbal's philosophy is based on realism; it tried to save Muslims from the romantic attitude of decadent poets and the total otherworldly and passive attitude of the mystics. His message opened the way for new ideas and new patterns. It is expressed in words that because of exquisite beauty and charm appeal to the heart of the readers. Old and young alike turn to it for enjoyment and inspiration.

He had a great desire to see the Muslim world united in a common bond of brotherhood, spiritual comradeship and cultural fellowship. He took the first step towards this goal by suggesting the creation of a new State of Pakistan where the Muslims would be able to lead their lives unhampered by extraneous influences and in the light of Islamic principles. The creation of Pakistan was indeed a phenomenon of great significance, unique in the history of modern age.

Iqbal preached the doctrine of the Ego and took great pains to explain in his poetry how to strengthen this self and save it from disintegration. But his interest in the development of an individual's self is in no way a denial of social responsibilities. The self-assertion which Iqbal advocates is at the same time a dedicated commitment to social involvement and self-sacrifice for the sake of other members of the society

Iqbal upheld the rights of the people of Palestine against the Zionists who were supported by the Western imperial powers in their own interest and who allowed them to settle in Palestine at the cost of the Arabs. And the reason advanced was that the Jews used to live here before their historic exodus. In one of his statements, Iqbal said, "Nor does Palestine belong to the Jews who abandoned it of their own free will long before its possession by the Arabs" (*Speeches & Statements of Iqbal*, 214). If in spite of this, the Zionists claim Palestine, then the Muslims, Iqbal asserts, have an equally valid right to Spain where they lived for several centuries. In *Zarb-i Kalim* (159), he says:

ہے خاک فلسطین پہ یہودی کا اگر حق

ہسپانیہ پر حق نہیں کیوں اہل عرب کا

If the Jews claim Palestine

Why can't the Arabs claim Spain?

Iqbal always stood for the right and the just.

In the end I would pray to God: May there be another Iqbal among us who may guide us to the path of national and spiritual glory.

IQBAL DAY IN TUNISIA

"Iqbal Week" was celebrated in Tunis from 16th April to 22nd April, 1968. The programme included a week long exhibition on Allama Iqbal, a reception and a Conference on the National poet of Pakistan.

The Exhibition was inaugurated in Tunis on 16th April, 1968 by Their Excellencies Mr. Abdul Ghayur, Ambassador of Pakistan and Mr. Lamine Shabi, President of the National Cultural Committee of Tunisia and brother of late Qasim Shabi, the poet laureate of Tunisia. The function was followed by projection of film "Pakistan Story". It was attended by a large number of dignitaries including Heads of Diplomatic Missions in Tunis and notable Tunisians. Iqbal's works, speeches, other works published about him, dresses of various parts of Pakistan and pictures of literary and touristic interest were put on display throughout the week for general public.

On the 17th April, 1968, a reception was given by the Ambassador of Pakistan and the President of the National Cultural Committee at the Cultural Centre of Tunis. It was largely attended. The Tunisian Health Minister, H. E. Mr. Hedi Khefacha and a prominent Libyan personality Dr. Ali Nooreddin Aneizi, former Finance Minister of Libya who was in Tunis for official purpose, were also present.

On 22nd April in the fully packed Auditorium of the Cultural Centre, Shaikh Muhammed Fadel Ben Achour, Grand Mufti of

Tunisia and Rector of Zeitounia University, delivered his masterly speech on Iqbal. The Ambassador of Pakistan presided over the Conference which was attended, inter alia, by H. E. Dr. Sadek Mokadem, President of the Tunisian National Assembly, Dr. Ali Nooredin Aneizi, high Government officials and top literary figures.

All the Tunisian dailies, without exception, and other important periodicals published special articles on Iqbal. Tunisian TV and Radio carried programme to mark the occasion.

An article on Iqbal by Professor Raza b. Rajab appeared in the monthly *A1-Fikr* for the month of February 1969. It is produced below in original. Mr. Raza b. Rajab is a professor of philosophy in one of the colleges in Tunisia.

خواطر حول اقبال

تشكل كل قضية فكرية كائنا حيا، يخضع كسائر الكائنات الى نواميس
النشؤ والارتقاء. تبعث الى الوجود و تدفع من حيز القوة الى طور الفعل، ثم تظل
تنمو وت شد، نسغها الشراقات العقل المبدعة الخلاقة و معينها الذى لا ينصب
عبقرية المنفكر التى هى ان وجدت رفعت صاحبها الى القمم. عطف افلاطون على
مشكلة القرار والتحول فى الموجودات، فوقف منها مواقف فكرية خالدة رسمت
للفلسفة، فى مفعومها المتداول، السبل التى عليها سارت والخطوط الرئيسية التى

على ضوءها اهدت. وانكب ارسطو على التعدد الطبيعي ومنتجاء الفلسفى فخط للتفكرى الطبيعى اطارا عاما ظل اداة منهجية صالحة حتى عند الطبيعين فى العصور الحديثة امثال Darwin و Lamarck. ففى هذا اللقاء الازكى الاسمى بين المفكر العبرى المبدع والقضيه الجوبرية الصمية تكون انطلاقة شرارة الخلق و يكمن سر غنم التجديد و فتح مشرق الافاق و ضائها. وكذلك الشان بالنسبة لاقبال. عقد العزم على الوقوف على التجربة الدنيا و نوع علاقتها بسائر مستويات التجربة الانسانية. فطعالنا فى هذا المجال بافكار كاروع ما تكون الافكار و خواطر كاطيب ما تكون الخواطر.

لقد كان مدار تفكير اقبال الرئيسى ما يمكن ان نسميه بالحدث الدينى (Le phenomene religieux) اذا اردنا ان نسوق اصطلاحا سلك طريقا ملكيا فى علم الاجتماع الحديث. فقد حرص اقبال على استشفاف الحقيقة الدينية من حيث انها ذات طبيعة و تطور و وظيفة ومن حيث انها تشمل تحت فاعليتها مجتمعات و حضارات تؤثر فيها و تضى عليها صبغتها الروحية. ينظر الانسان حواليه، فتصادمه حياة يومية رتيبة مملة و يلفحه صراع داروينى قاس من اجل البقاء والاستمرار فى الوجود. فالذين ينزل من روحه آنذاك منزل البرد السلام اذ انه يفعه الى تجاوز هذه الرتابة والرتيبة و هذا الصراع الهصور الى نشوة المطلق و غنم القرار.

والدين جوهرى نسبة للانسان والفعل، فالله يشكل مرتكز المطلقات واساسها الوجودى والمنطقى. فالقيم مظاهر فرعية ثانوية لا نستطيع لمعناها ضبطا ولجوهرها استشفافا الا اذا عشنا حياة دينية اصيلة. وهنا يعمد اقبال الى تحليل الحياة الدينية و ضبط مستوياتها المتباينة. يمكن ان ننظر الى الدين من تاحية كارجية بحت. فهو فى هذا المضمار جملة من التعاليم والطقوس والموافق من الوجود والجماعة يمكن ان تقاس وان تسلط عليها مفاهيم علم النفس الجماعى او علم الاجتماعى الدينى. فالدين بهذا الاعتبار اداة ضبط اجتماعى تحدد لفرد نوع من السلوك و ترمم له تسميه المدرسة الامريكية الحديثة بنية الشخصية Le personnalite de base. والدين فى مفهوم ثان يمكن ان يكون مغامرة لفهم الوجود و تنسيقه من علاه المخلوق و نسبة الوجود الى العدم و ترابط الواحد و المتعدد. فالانسان فى هذه المغامرة الفكرية اجليئة الشيقة يريد ان يفهم كل شىء بعلقه و منطقته الاستدلالى. والفلسفة اليونانية ثم من بعدها الفلسفة الاسلامية الكلاسيكية دليان بينان على هذه الرغبة اللاعجة الملحة الجانحة الى عقل الوجود عقلا منطقيا تحدد فيه المعميات. والدين ثالثا و فى منزلته الارق اختيار ماورائى يحدد افقا كاصا للتجربة الوجودية الفردية. و عند هذا الهد من تفكيره يجد اقبال نفسه تجاه نوع من التضارب. فهو يلاحظ ان الحقيقة الدينية خفية ميتا فيزيكية والحال اننا عادة فى

تكويننا الفكرى لا نرتاح للحقائق لاجتريبية التى نستطيع ان نخضعها للمراجعة
الحسية Le verification experimentale.

ولكن اقبالا سرعان ما يجتاز هذا التضارب عندما يستمر فى تمحيص جنس
لحقيقة الدينية. فهى فى كنهها حصاد تجربة فردية فذة لا يمكن ان تنتظم الجماعات
كما تنتظمها البديهيات المنطقية، ولكن منزلتها هذه لا تبرر نفورنا منها ان نفرنا او
مى ل نا الى ان ننزلها منزلة الهواجس الملحة المضجرة او اختلالات العصبية
المرضية فوجود امثال الغزالي والحلال يوقظنا الى نوع العلاقة الى يحب ان
تربطنا بالذات. فمعرفة الذات معرفة اصيلة تكون فى تفتحنا اليها و توجيهنا بكل
كياننا و طاقتنا نحوها. وهذا الحوار الخصب نجربة حيوية تنصهر فيها كل
طاقات الانسان، عقله و قلبه و روح. فالحقيقة احساس فردى و استشفاف وجودى
يحيها احيانا الانسان و يؤمن بها الانسان و يؤمن بها احر الايمان و اقواه من غير
ان يفسر موقفه ذلك تفسير يقع فى الآخريين موقع البديهيات. ولانسان فى حياته
اليومية العادية يحدد الذات تحديدا عمليا لا يمت الى المعفة الاصيله باهون صلة.
فالموجودات تشكل مايسمه Heidegger عالم الاداة Le monde de
L;ustensilite اذ هى تعرف تعريفات عملية تضبط نفعها و ضررها نسبة الى
المجموع ككل مركب. فموقفنا هذا من الموجودات يجعلنا لا ننفذ الى صميمها، بل

نقف عند سطحها و دون اصيل حقيقتها، فاقبال تدعوننا دعوة حارة ماسة الى تجاوز هذه النظرة الباردة الخارجية لما مولنا حتى ننفذ الى ضميم الذات. و هذه المعفة الوجودية المباشرة التي تذوب فيها جميع عناصر الشخصية ليست ضربا من الجنون او نوع منا الاستهتار والعبث. فمعناها العميق يظهر لمن اكتملت شخصيته و اشتدت طاقاته، فاستطاع الارتفاع اليها والارتواء بما تنزل به على النفس من جليل الاحاسيس و قوى الاندفاعات. والعقل استدلالى (La raison demonstrative) له وظيفة فى هذه المعرفة اذا انه يستبين معالمها و يحاول تقريبها من الجماعات البشرية. فهو عبدامين للتجربة الدينية الاصيلة يعرف جلالها و علو قدرها، فيحاول دوما النفاذ اليها و تنزيلها منزلة الحصاد الروحى المشاع بين افراد الجموعة. ولكن اقبالا بالرغم من انه يؤمن شديد ايمان بهذه الامكانيات الزاخرة للتجربة الوجودية الفردية لا يدعو الانسان الى الانزواء بنفسه و لفظ العالم الخارجى. فهو يرى ان واجب الانسان يتمثل فى التفتح للعالم الهسى قصد الستيلاء عليه واستغلال الامكانيات التى يحملها. فاقبال يقف موقفا ثوريا من الطبيعة اذا انه يدعو صريح الدعوة الى تطويرها وقلب اوضعها قلبا تجديديا تقديما. فالانسان عند اقبال سيد الطبيعة ومالكها حسب عبارة Descartes وهو يجعل العلم والتقنية اذا بهما تقع اليطرة على العالم الهسى. فانطلاقنا فى جو التجربة

الدينية والمحيط الروحي يكون بعقلنا عقلا علميا مضبوطا للعالم الحسى واستنادنا
تراكيبه و خصائصه.

تطالعنا هذه الخطرات الاقبالية، فتهزنا هذا و تحملا في نسمات الخشوع
والاجلال نحو اجواء فكرية مماثلة عشنا فيها فطاب فيها عيشنا وخلقنا بها فلم
نتنكر لها ولم نتنكر لنا. نذكر القديس اوغستان Saint Augustin وكونه الدائب
الى ال نفس لاستجلاء خفاياها والتطلع الى علاقتها السامية بالخالق و نذكر
المفكر الفرنسى الحديث Henri Bergson و اعتبره ان حياة الافراد والجماعات
نوعان رئيسان: حياة جانة متبلدة لمحمتها التقليد و قوامها لو ك المعاف منالطقوس
والاساليب و حياة منفتحة تكون فيها روعة الخلق و تنطلق فيها النفوس دوما الى
الامام هازجة في نغم بروميتى Prometheen جليل متصاد. و امثالهم كثيرون ممن
تذكرنا اهازيجهم باهازيج اقبال فنطرب لهم كما طربنا له و ندوب في اجوائهم
الزاخرة الغناء كما ذبنا في سماء تفكيره- و حتى لا يتفرع الحديث ولا يتشعب
اردنا ان تركز مقارنتنا على المفكر الدنماركى Soren Kierkegaard نتحس تفكيره،
فل نفى فيه نغمات تشاكل نغمات اقبال و موقفا من المشكلة الدينية يشابه
موقفه. فالتجربة الدينية لدى Kierkegaard ليست بالتجربة المباشرة التى
يعيشها المرء حال عقله للوجود. فقبل ان يصلها الانسان يمر بطورين وجوديين

اساسين. نعيش اولاً ما يسميه Kierkegaard بالطور الجمالى. ففى هذا الطور نجد انفسنا مجروفين محمولين بقوى الرغبة والشهوة و هذه القوى الكثيرة المتعارضة تحدى لدينا تشتتاً و شعوراً حاداً بالالهم والياس لاننا لا نستطيع ارضاء جميع رغائبنا. ثم ننتقل الى الطور الاخلاقى، فنتفتح الى القيم السلوكية الاخلاقية. فنحاول ابداً جعل تصرفاتنا العملية تحت نوايس تقبيلية مجردة. ثم نرفع الى الطور لدينى، فنتخلى عن التفكير الدنيوى فى مشكلة ايمان، فيقف منها موقفاً ذا شبه بارز للاذهان بموقف اقبال. فالايان عند الفيلسوف الدانماركى فى صميمه قرار وجودى قبل ان يكون نتيجة لعملية فكرية منطقية. فالايان ينزل من الانسان منزل حسنا لما يجده فى جوانب شخصيته من تلاؤم و اتحاد و ما يضيفه على النفس من نشوة ميتافيزيكية فى تعطشها الى القرار الضائع حسب عبارة Ferdianand Alquist والايان عند Kierkegaard كما راينا ايضاً بالنسبة لاقبال تجربة وجودية فردية تضع الانسان نسبته و ضعفه امام الخالق. فالدين حركة دائبة مستمرة و رغبة لا تنمى للعيش فى عالم المطلقات. فموته و بواره فى تجره فى طقوس و تعاليم فاقدة لسنج الحياة. فقدثار Kierkegaard على التفكير الهيجلى Hegelian الذى كان مسيطراً آنذاك على معاصريه. فقد بلغ Hegel شاوا بعيداً لما كان يحويه تفكيره من مظاهر خلافة. فقد حكم بنتاسق تام بديع بين الواقع والقيمة. فالقيمة تنتمض ابداً الواقع بالتمزق dechirement ولكن Kierkegaard ازاء هذا التركيب

الهيجلي Hegelian شعر بنوع من الضيق. فهيجلي يجعل الوجود الفردى فقد كان Kierkegaard يرى ان الهف الاصيل هو المتوغل فى شعاب التجربة الفردية لما تنطوى عليه من جليل المعانى المتجددة و سامى الدلالات الخفية. و قد تاثر Kierkegaard فى هذا الضمار بالنظرة الرومانية. فالحركة الرومانسية قبل ان تتلبور فى سكل مدرسة ادبية هى اولا موقف كلى شامل من الكون. فمن خصائص هذه النظرة انها تنزل الكائنات منزلة الكل المترابط الاجزاء، المستمر فى الوجود لما يكتنفه من القوى الحيوية. وفى هذا الكل تنظافر جميع الطاقات و تتآزر. كذلك بالنسبة للانسان، يجب ان يجمع كل طاقته فى مختلف فعالياته، لا عقله المنطقى فحسب و هكذا نرى ان كلا من Kierkegaard و اقبال جعل من الوجود الفردى مقولة جوهرية تطرح على ضوئها المشكلة الدينيه. لا شك ان كلا منهما يؤمن حافزا لايمان بحقيقة ميتافيزيكية قارة خلاقه، ولكن التجربة الانسانية اساسية لاستدفاف هذه الحقيقة، فهى تضى عليها لونا خاصا و تنزلها منزلة انسانية . و نلاحظ كذلك انتفكير Kierkegaard كتفكير اقبال متصاعد يعلوا شيئا فشيئا. فالمفكر الدانماكى يجعل الطور الدينى آخر الاطوار و اعماقها و اوسعها آفاقا. و لذلك بالنسبة لاقبال، فالمعرفة الدينية عنده اصيلة اذا انها تنفذ الى صميم الذات، فهى تتجاوز المعرفة الحسية و المعرفة المنطقية العقلية.

و هكذا ان اردنا اجمال القول حول ما وصل اليه ابال في هذه المغامرة الروحية
التي كانت مغامرته امكنا ان نقول انه كان حقا رائدا من رواد التفكير الراقى
الاصيل. عرج على التجربة الدنيئة، فالقى عليها اضواء متالقة لاشفة ووصلها بما
ترتبط به من الظاهر الحيوية الاخرى. فالانسان حسب هذه الانارة القبلية لا ينفذ
الى صميم الذات الا بعد تو تر روحى جهيد مريير... وعند ما يزيد تو غلا ووقوفا
عند مهد القرار يصيبه الدوار الوجودى الاخاذ لما يطل عليه من واسع الكوان و
يمتلكه من رهيب الاحاسيس. فيصبح حقا كما يقول M. Heidegger كائنا مديد
الآفاق و متراميهها. تلك هى بنية منزلته و ذلك هو جنس قدره.

IQBAL DAY IN LONDON

IQBAL AND THE MESSAGE OF PERSIAN METAPHYSICS

*Peter Avery**

I feel greatly honoured today at being invited to speak to you about one of the finest Muslim thinkers and writers of modern times — Iqbal. I hasten to add that I feel quite inadequate to the task of speaking of him as he should be spoken of: his range of understanding, of the workings of the human reason and emotions, was so wide that even beginning to become acquainted with the comprehensiveness of this man's thoughts and ideas is a daunting, though also an exciting, experience. More than this width of comprehension, which embraced all the states of man, Iqbal possessed the power to communicate: he was supremely articulate in three great languages, Urdu, Persian and English. Besides being a remarkable thinker, he was also a great poet and prose-writer. He was that rare combination, a philosopher and a poet, combining the poet genius with a powerful intellect, as our Milton did. He was not only an ocean of understanding, but he could speak to us of what he understood, and he saw mankind with the tenderness of a brother and the insight of a prophet.

* Mr. Peter Avery, Lecturer in Persian, King's College, Cambridge. The Academy is grateful to Mr. Afzal Iqbal through whose courtesy it was received.

What is so remarkable about Iqbal is the dynamism of his Philosophy. Essentially it was a Philosophy of Love. It was the same as the philosophy of al-Ghazali and Maulana Jalal-ud-Din Rumi, the one a great Iranian thinker, who lived between 1058 and 1111 A. D., and the other the great mystic poet, who died in Qonya in 1273. They had preached the philosophy of dynamic love: the action of love in this world to lead to human fulfilment in an as near as possible complete working out of God's purpose in creation. Strangely enough this teaching has often been misunderstood and confused with forms of quietism which properly belong to the further east and incidentally to more lush lands than the arid, hard deserts in which Muslim civilisation has flourished and where the acceptance of passive doctrines would, when you come to think of it, present an incongruous phenomenon. Thus Sufism has been mistaken for a nihilistic way of life, in which the seeker desires absorption into the Sought. The emphasis placed in Sufi teaching on the necessity for the conquest of the base self, called in Sufi jargon, *oafs*, has somehow resulted in my supposing that Sufism's aim is the total destruction of the whole self, regardless of the fact that Sufism was evolved by Sunni thinkers and poets who were doctrinally convinced of the significance of the human self as God's supremest creation and God's greatest joy.

The assumption that Sufism meant the destruction of the Self, and some kind of bliss of identification in a return into an all-embracing deity, has led to the practical aspect of Sufism and its true nature being forgotten.

Real Sufism, as expounded by Farid-ud-Din 'Attar and Maulana Jalal ud-Din Rumi, was intended to fortify the Persian people at a time in their history when the depredations of the Mongols were implanting in the national consciousness of Iran a fearful pessimism, and driving the Iranian people into their own personalities, engendering a state of despair, the antithesis of action and vitality.

Sufism, as well as being an important spiritual and cultural phenomenon, was, and this is a fact too many are apt to forget, also a political and social phenomenon, part of the explanation of which must be found in the political and social conditions obtaining in eastern Islam, in Iran and Mesopotamia, in the twelfth and thirteenth centuries; and here I need only drop the hint that the first raids of Chinghiz Khan began in Transoxania in 1219-20.

The great Iranian Sufi teachers were concerned to combat in their people the pessimism and despair which had taken hold of the Iranian mentality after the fall of the poetry-loving Samanid Princes of Bukhara and Samarqand in the tenth century. Firdawsī's great epic is in a sense a lament for the glory of Iran and a reminder that it is in need of saving and repair; this nationally conscious role, manifest in one great.

Persian poet, though expressed otherwise, is not absent in the great mystic poets either. I do not refer to ecstasies, of whom 'Iraqi may be taken as an example but to the great, constructive singers of the message of Love, such as 'Attar and Jalal-ud-Din

Rumi. They taught that we must be hard, hard with ourselves in order to temper the Self that it may adequately fulfil its covenant with God, and tender, in love and an understanding which shall have as its model the supreme understanding of God Himself, with our fellow men; that we should exercise solicitude and forbearance towards our nation, healing and helping the injured, frightened and leaderless people.

Now this is the very reverse of the passive asceticism, the complete withdrawal and the wild-eyed quest for some sort of ecstasy, which are the features often wrongly associated with that spiritual teaching which had its origin in Iran, and which to this day, perhaps particularly in this day, forms so important a part of the message to mankind of Persian poetry.

What is of particular interest in linking Iqbal with the Persian metaphysic — an association he himself would certainly not have denied — is that by his interpretation of the Persian philosophy of Love he shows that he understood as very few have done what Jalal-ud-Din Rumi and al-Ghazali really meant, for after all, he was a thinker of their level and power. Moreover, like them, he was concerned, prophet-like, father-like, with the fate of the people. These he found distracted and haunted by action-addling despair: in need of uplifting, their faith revived — and so, taking the Quran as the wonderfully sustaining basis of his teaching, he reiterated and explained its doctrine that Faith begins in the Self, and only from the Self can Faith be restored, nourished, strengthened. Again, in his reliance on the Holy Qur'an. Iqbal was

at one with the great Iranian teachers of eight hundred years ago; in fact it is perhaps in this, that the ground of their teaching was one; that is to say a dynamic conception of the Message of Islam, that Iqbal and Rumi were of one voice.

I have already remarked that the great Persian mystics have a message which is of very real importance to our world today; I hope now to have said enough to show this message will be more fully understood when it is studied in conjunction with the teaching of Iqbal. He supplements and explains the older teachers of Islam and he corrects those false ideas of the teaching of Muslim metaphysicians, for in him the dynamic quality of their teaching is realized and also the quality of their teaching has additional to the quality of many other world philosophies; I refer to the interesting fact that these Islamic thinkers have worked out a philosophy of life rooted in religion — their first premise is the Revelation of the Prophet Muhammad, and they are free of dichotomy which normally makes philosophy and faith separate.

Earlier we saw that Iqbal was that unusual combination, poet and philosopher. Here we find that he was, with a handful of great Muslim thinkers of centuries before him, something even more unusual, a man of profound religious conviction who was also a philosopher.

Iqbal was not only what I should like to describe as the great vindicator of the preaching of the Iranian mystics who taught the powers of dynamic love; he was also one of the modern world's most important vindicators of the powers of religion. He proved

that the scientific modern man can also be the man of faith and that out of the most rigorous questioning to which a powerful intellect can subject it, Faith can emerge not only unimpaired, but strengthened, a stalwart adjunct to the building up of the self into that mirror of the love of God it was created to be (Javid Nama, 241-2):

حرف بد را بر لب آوردن خطاست

کافر و مومن همه خلق خداست

آدمیت احترام آدمی

با خبر شو از مقام آدمی

بنده عشق از خدا گیرد طریق

می شود بر کافر و مومن شفیق

To speak evil is a sin,

Infidel and believer, both are God's creature.

Humanity is respect for human kind:

Become aware of the dignity of man.

The waiter on Love takes direction from God;

He is solicitous for believer and unbeliever.

IQBAL'S POEMS

Self-Awareness

This is a translation in verse of a poem in *Bale Jibril* (pp. 82-83) which starts with the verse:

جب عشق سکھاتا ہے آداب سحرگاہی

کھلتے ہیں غلاموں پر اسرار شہنشاہی

When through Love man conscious grows

Of respect self-awareness needs,

Though in chains, he learns at once

The regal mode and kingly deeds.

Like Rūmi, 'Attār, Ghazālī and Rhazes,

One may be mystic great or wise,

But none reach his goal and aim

Without the help of morning sighs.

No need for leaders sage and great

To lose all hope of Muslim true:
Though amiss this pilgrim be,
Yet can burn on fire like rue.

O Bird, that yearn to merge with God,
You must keep this truth in sight;
"To suffer death is nobler far
Than bread that clogs your upward flight."

A person poor and destitute,
Who walks in steps of God's lion Bold,
Is more exalt'd than monarchs great:
He spurns the worldly wealth and gold.

Men bold and firm uphold the truth
And let no fears assail their hearts:
No doubt, the mighty lions of God
Know no tricks and know no arts.

TRUE FAKR

Below is a translation in verse of Iqbal's poem in Bale Jibril (pp. 71-72) which starts with the verse:

نگاہ فقر میں شان سکندری کیا ہے؟

خراج کی جو گدا ہو وہ قیصری کیا ہے؟

The splendour of a monarch great
Is worthless for the free and bold:
Where lies the grandeur of a king,
Whose riches rest on borrowed gold?

You pin you faith on idols vain
And turn your back on Mighty God:
If this is not unbelief and sin,
What else is unbelief and fraud?

Luck favours the fool and the mean
And exalts and lifts to the skies
Only those who are base and low

And know not how to patronise.

One look from the eyes of the Fair
Can make a conquest of the heart,
There is no charm in the Fair sweet,
If it lacks this alluring art.

I am a target for the hate
Of the mighty rich and the great,
As I know the end of Caesars Great
And know the freaks of Luck or Fate.

To be a person great and strong
Is the end and aim of all;
But that rank is not real and true
That is attained by the Ego's fall.

My bold and simple mode of life

Has captured each and every heart;
Though my numbers are lame and dull,
And lay no claim to poet's art.

A, A. Shah

The hills and foothills are illumined by
The lamps of tulips once again; the bird
Within the garden bids me cease to sigh,
Lures me to sing again and thus be heard.
Are these wild flowers which seem so gay and glad
Or standing fairies in rows after rows
In purple, blue and yellow constumes clad?
The breeze of dawn so gently, gently throws
Upon the dainty petals pearls of dew,
The sun's rays fill the cold air with their pale
Warm light and make these dewy pearls shine too.
That she may be quite free without her veil
If the indifferent beauty likes to be
More in the jungle than the city, then
Which better is think you, the wood or town?
Dive deep into your heart like the wise men
And find the secret of this life within.
If on being possessed by me you frown

You can at least your own redemption win

By having over self full mastery.

The World of Heart; it is the pain of burning

Desire and attraction, ecstasy.

The World of Body; it is interest earning

Trade, artifice and acting cunningly.

The treasure of the Heart once in your grasp

Is never lost whereas the body's treasure

Is but a shadow which you cannot clasp.

It is this wealth which comes, this wealth which goes.

In the good World of Heart found I much pleasure

And not the alien's rule nor have I found

The priest and pundit with their wise men's pose.

I was much put to shame, my face blushed red

When first it came upon my ears the sound

Of the Ascetic's voice which said to me:

"Before the Stranger when you bowed your head

You lost your Heart and Body both I sets."

پھر چراغِ لالہ سے روشن ہوئے کوہ و دمن
مجھ کو پھر نغموں پہ اُکسانے لگا مرغِ چمن

پھول ہیں صحرا میں پا پریاں قطار اندر قطار
اودے اودے نی لے ن یلے پیلے پیلے پیرہن

برگگل پر رکھگی شبنم کا موتی بادِ صبح
اور چمکاتی ہے اس موتی کو سورج کی کرن

حسنِ بے پروا کو اپنی بے نقابی کے لیے

ہوں اگر شہروں سے بن پیارے تو شہر اچھے کہ بن

اپنے من میں ڈوب کر پا جا سراغِ زندگی

تو اگر میرا نہیں بنتا نہ بن اپنا تو بن

من کی دنیا؟ من کی دنیا سوز و مستی جذب و شوق

تن کی دنیا؟ تن کی دنیا سُود و سودا مکر و فن

من کی دولت ہاتھ آتی ہے تو پھر جاتی نہیں

تن کی دولت چھاو ہے! آتا ہے دھن جاتا ہے دھن

من کی دنیا میں نہ پایا میں نے افرنگی کا راج

من کی دنیا میں نہ دیکھے میں نے شیخ و برہمن

پانی پانی کر گئی مجھ کو قلندر کی یہ بات
تو جھکا جب غیر کے آگے نہ من تیرا نہ تن

GOD AND VALUES

*K. G. Sadiq*²⁷

Historically speaking philosophers, moralists and theologians have advanced in various periods different proofs of the existence of p Go proofs can be accepted for one reason or another. The question arises: Can one furnish a valid proof of God's existence? Even if you answer in the affirmative that will not imply that you establish God's existence. An argument that makes a strong appeal to the theologians could be expressed in classical syllogism and a valid conclusion drawn but a valid conclusion may not be a true proposition. Mere validity does not establish truth. The argument is:

If Moses is trustworthy, God exists.

Moses is trustworthy.

God exists.

Does the argument establish God's existence? Does it fulfil the constitutive and epistemic conditions of inference? Granted that Moses is trustworthy but does his trustworthiness permit us to accept his recommendation for a belief in a transempirical reality? The epistemic condition of inference is not fulfilled here. The gulf between the empirical and the transempirical cannot be bridged over by logical reasoning. Nor is the constitutive

²⁷ Mr. K. G. Sadiq, Department of Philosophy, University of the Panjab, Lahore.

condition met. The relation between the constituents of the major premise is not that of implication.

I believe that God's existence has to be intuited. How do I know myself ? Certainly not by an inference. Descarte's cogito ergo sum is a fallacious dictum. He inferred thinker from thinking but the inference is not warranted by the data. Hume, too, wanted 'I' or Self but could not get behind the passing states of consciousness to an enduring self. He was thus led to deny the reality of self. Truly speaking I do not need any proof to know h that I exist. In *Payam-i-Mashriq* (Ruba'i 54, p. 38), Iqbal beautifully brings out this point:

I am silent on the question of my being and non being.

If I say 'I am', I commit myself to "a worship of myself".

But whose voice is this simple note?

Some one in my bosom says that I exist.

I intuite myself and there the matter ends. I also intuite the external world. Unless this is granted no transition can be made from thought or states of consciousness to the objective situation. Berkeley wanted to prove the existence of the external world but was led to his subjective idealism. Leibniz's reasoning about the unity of force led him to conclude that monads or metaphysical points had no windows yet he knew that there were infinite number of monads each reflecting the same universe from its special point of view. Berkeley in fact believed in the existence of

the external world but his presuppositions that ideas are passive and spirits alone active and that passive ideas cannot act upon spirits, the active substances, forced him to make his ideas (things) exist in the mind of God. Descartes's reasoning that because the senses sometimes deceive us, therefore they have to be distrusted completely, is hard to understand. His inquiry should have been directed towards sifting true perceptions from illusions and hallucinations. He was not justified in doubting the existence of the external world from the fact of illusions. His reasoning about the reality of the external world, on the basis of the veracity of God, is quite illogical. Kant intuites the existence of the external world and of the self but declares them unknowable. He held that all knowledge is through categories and the latter applied not to the things but to our thinking of them. Kant's followers made things only thoughts (the identity of thought and being) and were thus committed to objective idealism. This destroyed the distinction between the subject and the object and reduced the individual, in the words of Kierkegaard, to a mere paragraph in a system.

We, thus, find that in the history of modern thought the attempt to prove the existence of self or the external world has landed philosophers in great difficulties. The attempt to prove the existence of the self and the external world presupposes a belief in the reality of the two. The real problem of the self and the external world belongs to the field of description. Logical positivists are, I think, justified in stressing this aspect of philosophical inquiry.

We thus intuit our own existence and also intuit the existence of the external world. God has also to be intuited. The most authentic form of intuition which yields knowledge of God is technically called religious experience. But religious experience is not readily available to an individual. It presupposes certain qualities of head and heart in the recipient. The whole history of mysticism points to this fact. A novice has always been tested by the preceptor and subjected to a strict moral discipline and self-examination before he is fit to enter the various "states" and "stations" of the sufi path. The preceptor helps his disciple from falling a victim to illusions and hallucinations. Thus the recipient of religious experience is cautious and takes great care to distinguish genuine from spurious experience. The Quran too lays emphasis on the possibility of religious experience being vitiated by Satan. The following verse (xxii. 52) will make the point clear:

"We have not sent any Apostle or Prophet before thee among whose desires Satan injected not some wrong desire, but God shall bring to naught that which Satan had suggested. Thus shall God affirm His revelations, for God is knowing and wise."

The next step in religious experience is that of communication and that constitutes the crux of the difficulty. Language is the medium through which communication can take place. But language pertains to sensory experience, whereas religious experience refers to transempirical reality. Hence the language of religion is vague, full of similies, metaphors, allusions and symbols. The content of the experience is not communicable. The interpretation which a mystic puts on his experience is

communicated in the form of propositions. "Since the quality of mystic experience is to be directly experienced it is obvious that it cannot be communicated. Mystic states are more like feeling than thought," says Iqbal.²⁸ The result is that the account of the religionists regarding the nature of reality differs. This fact has been emphasized by the sufis. Rumi, for instance, said that if animals were to imagine God every animal would see in Him his own magnified image. Muhammad ibn Zakariya Al-Razi, a Muslim thinker of the 9th century of the Christian era, condemned religious experience on the basis of contradictions in various religions. He had overlooked the fact that religious experience in its essence is a synthetic experience and does not easily render itself to expression in words. It is the unanalysable wholeness of the religious experience which makes its linguistic rendering an extremely difficult task. Sciences deal with static facts, with abstractions and thus can capture their data in concepts and categories. Religion deals with life in all its wholeness. Life is dynamic and not static. Hence the language difficulty. But this does not mean that the language of religion has no meaning or that the verification of religious discourse is not possible. The criterion for establishing the truth of religious discourse is different from the criterion used in verifying descriptive statements of empirical sciences. The contributions which religious propositions have made to the moral and intellectual fund of the world make it abundantly clear that religious propositions cannot be brushed aside as untrue. You judge the

²⁸ Reconstruction (Lahore, 1962), 20.

truth of religious experience by *its fruits* and not by *its roots*, observed William James. Again, as has been pointed out by Professor C. A. Qadir in his article "God and Logic", the religious proposition pertains to eternity and its rejection is not possible on the basis of experience which spreads over a small period of time.

Thus for our knowledge of God we have to depend primarily on revelation as expressed in religious propositions. Of course, there are other sources too, e.g., the study of nature and history. Ibn Tufail showed in his romance, *Hayy bin Yaqzan*, the possibility of knowing God through a study of nature. These sources involve a purely intellectual approach and the Absolute thus arrived at, appears more akin to thought and reason and hence static. It is for this reason that we have to depend primarily on revelation for our knowledge of God. The facts of religion are genuine facts. Ghazali was justified in stressing this fact in his *Tabafut al-Falasifah*. In what follows I accept the hypothesis of God as stated in the Quran. I shall not try to harmonize religion with science or philosophy as has been the universal practice of almost all Muslim philosophers from Al-Kindi to Iqbal, Hakim and Sharif. I shall only bring out the implications of the unity of God and in this connection my conclusion is that the true import of Divine unity is difficult to grasp. There is an element of agnosticism in religion. I further contend that the Quranic concept of the attributes of God as ultimate values provides a sound basis to morality and lends meaning and significance to moral effort.

The Quran conceives of God as an individual. He is one. All things depend on Him. He neither begets nor is begotten. He is the bearer of beautiful names (attributes) and is nearer to man than his neck-vein. He has direct contact with His creatures. There are no two but He is their third, no three but He is their fourth. He is the Creator and comprehends all creation. "My mercy encompasses all things" (vii. 156). He is powerful and wise. He is not limited by anything. "He is the First and the Last and the manifest and the hidden and He is knower of all things" (lvii. 3).

The unity of God has been of special interest to Muslim thinkers. The Quran lays major emphasis on it.

- (i) "And your God is one God; there is no God but He! He is Beneficent, the Merciful" (ii. 163).
- (ii) "Say, He is only one God" (vi. 19).
- (iii) "Your God is one God: so those who believe not in the Hereafter, their hearts refuse to know and they are proud" (xvi. 22).
- (iv) "And Allah has said: Take not two Gods. He is only one God: So Me alone should you fear" (xvi. 51).

It is for this emphasis that the unity of God has been the cornerstone of Muslim religious and philosophic thought. It was a cardinal principle with (i) the various schools of Muslim theology particularly the Mutazilites and the Ash'arites (ii) Muslim rationalists (philosophers) and (iii) the Sufis. Some of the Sufis conceived God as the only reality and were led to the doctrine of

the Unity of Being, *Waḥdat al-Wujūd*, a pantheistic interpretation of reality.

The Quranic emphasis on the unity of God is primarily directed against polytheism. The Mu'tazilites argued that the unity of God required the denial of His attributes. They called themselves the people of unity and justice (Ahl al-Tawḥīd wa'l 'adl) and feared that admission of attributes would lead to a plurality of eternals and hence polytheism. They reduced the attributes either to relations or negations or made them God's essence. Abū Hudhayl Muḥammad al-'Alāf (748-840 A. c.), a disciple of the second generation from Wāṣil bin 'Atā, the founder of Mu'tazilism, taught that God's attributes were not in His essence but were His essence. The Mu'tazilites reduced God to an abstract unity. The Ash'arites, in conformity with the orthodox view, accepted God's attributes as distinct from God's essence but at the same time warned that they were to be accepted *bila Kaifa*, without asking 'How' and *bila tashbih*, without drawing any comparison. The Quran says, "Nothing is like Him, and He is the Hearing, the Seeing" (xlii. 11). The Philosophers (al-Fārābi, Ibn Sīnā) made the unity of God a basis for their emanationistic account of Being. The universe, which is a unity, was conceived by the Muslim rationalists as an eternal, i.e., non-temporal, emanation from God. God being the Necessary Being, His essence and existence coincided while the possible beings depended on the Necessary Being for their existence. Thus Ibn Sīnā, despite his emanationistic account of Being avoided

committing himself to a pantheistic interpretation of reality by making the universe dependent on God for existence.

Iqbal explains the unity of God and the multiplicity of His attributes on the pattern of human personality. Despite the multiplicity of selves, human personality is a unity. This unity or integration of ego course, a matter of degrees. For Iqbal the moral ideal is the attainment of a perfectly integrated ego. The moral worth of an action is determined by its tendency to promote integration of personality. "There are no pleasuregiving and pain-giving acts; there are only ego-sustaining and ego-dissolving acts. It is the deed that prepares the ego for dissolution or disciplines him for a future career."²⁹ With God the unity achieves perfection. This attempt to understand unity of God in terms of perfected integration of ego is not to fashion God after the image of man, warns Iqbal; it is only to affirm that Divine Life is not a chaos but an organised principle. It is our habit of pictorial thinking which lends anthropomorphic colouring to our concept of God.

Ever since the time of Hume, the sciences have tended more to restrict their field to the observable, to phenomena. The scientist believes in the unity of the universe, regards it a cosmos and does not consider it justified to step beyond the phenomenal to transempirical reality. Idealist thinkers lay emphasis on the unity of intellet or reason but cannot go beyond reason. But for religion the unity of the universe and the unity of reason point to an ultimate unity which alone could explain the two opposing

²⁹ Iqbal, Reconstruction, 119.

unities of matter and mind. In the words of the Quran the experience within and without is symbolic of reality described by it as "The First and the last, the visible and the invisible (lvii. 3). God is, therefore both immanent and transcendent. He is immanent in that the universe is a visible expression of His creative activity. He is transcendent in that the universe does not exhaust the creative activity of God.³⁰

A complete comprehension of the unity of God is a difficult task. The degree of unity depends on the degree of individuality. With man individuality is a relative affair. We become conscious of our own self in opposition to the not-self. God can afford to dispense with all the worlds says the Quran. This implies that the universe is not to be conceived as confronting God as His another. The Quran is careful to state that all things depend on God. There is no spatial notion involved in the concept of dependence. A conclusion depends on its premise, a work of art depends on the artist, and idea depends on the mind which conceives it, and these objects in no way limit their subjects. In have to form a complete notion of the unity of God is beset with difficulties. We can only have an approximation to it. I fully endorse the view of Dr. K. A. Hakim that "there is an element of agnosticism in all true religion and even in the deepest religious experience."

II

³⁰ K. A. Hakim, Islamic Ideology, 48-9.

The Quranic attributes of God represent ultimate values. These constitute the ideal and control and guide the process of social evolution. The unity of God implies the unity of the Moral Law or the interrelatedness of values. Social progress is a fact. Man today is wiser by his past experience. In all ages man has been gradually moving towards a fuller realization of a social order calculated to secure wellbeing. At no time in the recorded history of man, any group took upon itself the promotion of evil as its end. It is true that social progress has not been uniform. There have been periods when social order was greatly upset but man emerged from every ordeal with greater determination to promote peace and harmony. The Quran too takes a teleological view of the universe and the man. Let me quote a few verses relevant to the point.

And we did not create the heavens and the earth and that which is between them in sport. We created them not but for a serious end, but most of them understand it not (xliv. 38, 39).

Do you then think that we have created you in vain, and that you will not be returned to us (xxiii. 115).

And everyone has a goal to which he turns, so vie with one another in good works (ii. 148).

That the attributes constitute ideals is clear from the following verses:

And that to thy Lord is the goal (liii. 42).

God desires the perfection of His Light (ix. 32).

(We take) Allah's colour, and who is better than Allah at colouring (ii. 138).

Some of the attributes of God which the Quran describes are Life, Power, Wisdom, Truth, Beauty, Goodness, Love and Justice. "He is Allah the creator, the Maker, the Fashioner. His are the most beautiful names" (lix 24). In philosophical terminology the verse implies that God is the locus of all ultimate and intrinsic values. His Being guarantees the objectivity of values. But as God is nearer to man than his neck-vein, one carries value-consciousness with him. It is the "Moral law within" and not the starry heaven above that bestows the individual its true status and prepares him to be deputy of God on earth. It is this development of the ethical personality that the Prophet of Islam, peace be upon him, signified when he enjoined on Muslims to assimilate divine attributes. With God as the locus of all values it follows that there is no distinction in Islam between the spiritual and the mundane, the religious and the secular. Material prosperity is a condition of spiritual growth of a people. Islam recommends a positive seeking attitude towards life in all its manifestations.

The objectivity of values does not rule out difference of opinion in moral matters. The content-range of a value widens with experience. Kant was wrong when he recommended complete divorce between morality and experience. He held that the moral law needed no content to be filled in by experience. His moral system remains formal and barren. The true significance of values in ever changing social set-up is discovered gradually by the

advancing consciousness of man. Ultimate values or formal ideals of value need a content to be filled in by experience.

With God as the locus of all intrinsic values the requirements of morality are fully met with. It implies that moral effort is in tune with reality. A morally developed individual or society is more truly real. Further the Quranic emphasis on the continuity of life after death makes moral effort all the more meaningful. In this moral effort, according to the Quran, God becomes a co-worker with man.

The existentialist thinkers deny objectivity of values. When Nietzsche killed God, he thought that he had made the individual bold and courageous. Man had been working, thought Nietzsche, from the dawn of history, under the fear of gods or God, mighty and revengeful but now man had become mature enough to walk fearlessly without the support of God or gods. This loss of faith in God led to anguish, anxiety, dread, feeling of being forsaken and so forth. These concepts are the prize possession of existentialist thinkers. There is no purpose in life, says an existentialist but you can make it meaningful by making a certain commitment. Man is just wedged between life and death, merely a freakish accident. But if absurdity, irrationality and purposelessness be the key note of existence why should one try to make it meaningful by having commitments? Why to endure the non-authentic or the authentic existence at all? Existentialism is the philosophy of pessimism, frustration and failure. It had stepped in to save the individual, to plead for him but only

succeeds in bringing home to him that he is a mere supernumerary, something superfluous. The symbol of man, for Camus, is Sisyphus who was condemned by gods to perform a meaningless task. He was to take a rock to the top of a mountain and when he scaled the mountain the rock was dropped down and Sisyphus set to the same task again and found a certain happiness in that meaningless routine. The cycle of existence is very much like the routine performance of Sisyphus. Individual life history is nothing but a series of contingent happenings. The schools and colleges you get education in, the teachers you meet and the friends you make with or the person you marry and even one's birth are all mere contingent happenings. These philosophers forget that the contingency is the result of mobility and freedom that man enjoys. Let all persons be earth-rooted like mountains or trees and most of the happenings will disappear. Choice presupposes a variety and multiplicity of possible events or courses. Contingent happenings is the price we pay for our freedom and choice. William James was right when he asserted that the mere fact that one continued to live is sufficient proof that one regards life as worth living. It is the meaningfulness of life that sustains you to live it. Your commitments yield you a richness of experience and an increase in the depth and fullness of life.

Life is not meaningless. It is directed towards ends and goals. It becomes obvious when we reflect on the working of our own minds. It is true that a well-planned action may not meet with success but that is no basis for condemning life as meaningless.

Failure sometimes goads you on to greater effort. The existentialist thinkers forget that the values one finds in society at one time are the operative values. These are the choices made by persons who were here before us. These are their interpretations of the formal ideals of values. Values which are the same for all human beings, values which the Quran describes as the beautiful names of Allah. We start our life by adhering to the operative values of the group. But it is open to us to reflect on these values and see if they agree with the formal ideals of values. This implies that we have to check if the operative values continue to guide life adequately. "Virtue without imagination is a constant danger in civilization," says F. Mayer. Changes in operative values are brought about by thinkers who by active participation in and reflective withdrawal from social life of the community, reinterpret them by pressing them back to the principles on which they rest. Thus operative values undergo a steady process of change in the individual and the race. But the formal ideals of value remain the same. It is these which give universal character to morality and the unity of the moral law follows from the unity of God. We do not talk in terms of American or Chinese or Russian moral law. Societies differ in operative values only. But the formal ideals of values are the same for all. According to Islam these values have their locus in God. "And to thy Lord is the goal" (liii 42). Belief in God guarantees objectivity of values and the objectivity of values gives all meaning and significance to moral effort.

A POSITIVE CONCEPTION OF THE DIVINITY

EMANATING FROM A STUDY OF ALCHEMY

S. Mandihassan³¹

1. God, the ultimate source of existence. Perhaps no subject has been discussed explicitly and implicitly more than that of the existence of God. It will be realized that it is not His existence, but His nature, that requires proper elucidation. Now anything like a positive conception of the Divinity is conspicuous by its absence in the literature. On the contrary, the mystics, while compiling His attributes, consider it an achievement to be able to speak of Him best in negative terms. Thus they would say, as quoted by Adler (1) that, "loneliness is not-God, nor company is not-God." God then becomes the passive centre of innumerable opposite attributes, all of negative character. Such an attempt to describe God comes in the form of a riddle, as a piece of art, rather than as a clear exposition of a subtle conception. A little reflection would at once reveal our real approach to the problem. Human curiosity forces us to know our past, tracing it to its ultimate possible origin. What appears as a beginning, in turn depends upon another, and the final source seems ever receding. We finally end by arbitrarily assuming a terminus which becomes

³¹ Dr. S. Mandihassan, Ph. D., former Chairman, Biochemical Division, P.C.S. I.R., Karachi.

the fountain-head of all existence. The occupant of such a position becomes God, or rather, He identifies that position.

As children we have accepted a hypothetical pedigree which ends with Adam and Eve as two elements of the human race. They are elements since they cannot be pursued further; they remain two for neither can be eliminated. So far at least there is nothing irrational. But on questioning further into the past we are told that, Eve came from the rib of Adam, and Adam himself from a clod of earth. Such is an answer which the sages of old used to offer to inquisitive but simple folks incapable of appreciating anything abstract. The explanation, as it stands, is obviously not to be taken literally and requires due interpretation. The birth of Eve has been incorporated into that of Adam primarily to reduce two births to one. The fact was realized that man and woman are almost like mirror images of each other and could not have had independent origins. Above all there is a division of labour with the responsibility of reproducing their kind divided equally between the two. They become the parents, in fact the joint-creators of the human race, and, as such, between themselves, reciprocals. With the procreative power, as a whole, shared by man and woman equally, they become, complementary of each other, or in one word, opposites. The theory of the creation of Adam and Eve was thus formulated according to such implied specifications. An independent explanation confirms the justification of reducing the births of man and woman to a common origin. Brahadranayaka Upanishad (2), which is a very early Hindu scripture, maintains that, Brahma, the creator of the

Universe, or of macrocosm, when about to create mankind, or microcosm, incarnated himself as Prajapati, and "became the form of a man and woman embracing each other and dividing his body into two. And (thus) husband and wife came into being." In the Biblical theory woman appears as the chip of a previous block, in the Hindu explanation a regular half of the same. In the former case the two follow each other, like progenitor and issue, in the latter their births synchronise making them twins, a brother and sister. Thus man and woman came from one ultimate source, let us say from a clod of dust. We are to see further how exactly man was created, including the origin of the dust itself, *i.e.* the origins of both, of micro-and of macrocosm.

2. **Life as body and soul.** Life is certainly a property of the body. The early man was much pressed to know what is life. Body was conceived as the container, with its content as the soul, which then became the more important of the two. Civilization started with man as a hunter. It was imperative for him to distinguish between the animals he killed as dead or alive. To realize this importance imagine the danger on approaching a wolf obviously wounded but not yet dead. Now most of his animals died from loss of blood which forced him to believe that, Life = body + blood, when Blood = soul. Thus blood gave the first conception of life-essence. Flesh as body, and blood as soul are notions also to be found in the Bible. The book of Genesis, 9:4, commands that, "flesh with life, or flesh with blood, you shall not eat," clearly implying that, Life = blood = soul. This is fully confirmed when the Bible further says, "the life of the flesh is in the blood" —Lev. 17:

11. It has been explained by Lady Drower (3; p. 9) that, "blood is a life-fluid ; in the Old Testament it is life (or soul) which belongs to God alone. This idea is not peculiar to Hebrew." Muslims observe Zabiah by which the animal is drained of all its blood, and the Hebrews do likewise. This rite is based on the assumption that the soul of an animal, on consuming its blood, would pass into man. On the same principle a cannibal never misses an opportunity of drinking the blood of a fallen hero for the soul of the brave would thereby be added to his own. Even "Israelites drank the blood of enemies, Num: XXIII-24", as quoted by Drower (3 ; p. 11). The conception of the soul kept on changing until observations appeared convincing that the last breath is the proper signal of life's exit, making Life=body+breath, with Breath =soul. Accordingly there exists a custom explained by Peggs (4), where relatives try to prevent death by actually putting mud into the mouth and nostrils of the dying, thereby hermetically sealing the body to retain its soul. Again there is also the custom according to which the dying, found in a hopeless condition, is made to breathe the last under an open sky. The departing soul would now have an easy access direct to heaven and would not linger any where under the roof of the house to disturb the surviving inmates. The soul, as breath, becomes a volatile and invisible constituent of the body like the essence of a flower. In fact such a conception of the soul is still current among some tribes of Africa. It also persists in the Persian term, *Rub-e-Gulab*, meaning, spirit or soul-of-rose, for the essence-of-rose. Alchemy started by distilling such "souls" from herbs, which were looked

upon as rich stores of life-essence. The distillates became soul-concentrates which could increase human life. This theory, as it will be presently seen, is Animism, and Yearly alchemy, with its distillates, became applied Animism.

3. **The individual soul and the cosmic soul.** In establishing the human constitution man constructed the equation : Life= body-}- soul. Turning to natural objects he also, wanted to know their make-up. With his limited powers of penetration he solved this problem by simply extending the human constitution to them all, making each a living thing, having a body and a soul. This theory, called Animism, looks even upon the universe as possessing life and soul which, in this case, is called the cosmic soul. Cosmic soul becomes the central treasury of souls from which spring the individual ones. However if we personify the cosmic soul it becomes God. God and the cosmic soul are not content and container, but identically the same, being only personified and non-personified conceptions of each other. The relationship between the cosmic soul and the universe, as two different entities, has long been a debated point. If the cosmic soul came first and the universe next the former becomes the creator of the other. It merely means that our designation, as the creator, is reserved for the one who was the first to exist. Such an ideal found in Islam could not escape the mind even of the early Indian thinkers. Thus Prof. Barua (5; p. 15) quotes, from a Hindu scripture that, "He must be the Brahma, Mahabrahma, the Lord of All and we must have been created by this Brahma. Why so? Because he was born first and we all came after Him." It must be

admitted that our notion of the creator primarily serves to give us the remotest possible past, a stage beyond which nothing can transcend.

If existence be a chain its first link would represent pure existence, while the second and the rest, creation first and existence next. We can picture to ourselves an extinct volcano which has given rise to a certain landscape around it. Something similar would be the relationship between the creator and creation, if God is believed to have created the universe during six days and rested on the seventh and continues to remain so to this day. It can nevertheless imply that, as far as the material universe is concerned, His work was completed just as lead, once formed from radium, leaves the latter to continue to be active as before. By our very conception it becomes axiomatic, once a creator always a creator, when creation becomes an ever evolving activity. Thus Jung (6 ; p. 51, as a master of psychology, has correctly interpreted that, "continuous creation is to be thought of not only as a series of successive acts of creation, but also as the eternal presence of one creative act." The initial source is variously named, but automatically becomes the creator. Thus the cosmic soul is the first principle and as such the creative element, whereas the individual souls, coming next, represent creation proper.

4. Dualism, conceives soul as dual natured. Soul as something most volatile could ascend higher and higher resting somewhere in heaven, a vague term for its most distant seat. The collected souls would constitute the cosmic soul which would

serve as the source from which individual souls can descend again. Thus a child would be born when such a soul enters a womb. There exists a tribe in Australia today which continues to believe in this archaic theory, denying sexual intercourse as having anything to do with human birth. However, in time, man did come to recognize the proper role of reproduction when birth depended upon two donors, a father and mother. The body then became a product of two principles, one representing masculinity, the other feminality. Human birth grants the simultaneous presence of two factors and neither can be omitted. We have seen before that, in studying the constitution of natural objects, man broad-casted his own and conceived everything endowed with a body and soul. When he now tried to establish the origin of everything around him, he again interpreted it in terms of his own birth : Everything comes into existence when two opposites, a male and female principle, unite. This theory, called Dualism, is merely an extention of Animism. An ideal illustration would be a magnet with its two poles ; when these come near enough magnetism is generated. Likewise everything is dual natured and as such a potential creator. The dual nature is specially recognized in entities known to have creative powers, soul above all. The male-soul is Ruh in Arabic, Spirit in English ; the female-soul, Nafs or Soul (Specific). The cosmic soul has its special designations; its male principle is Yang, in Chinese, meaning Light, and its female, Yin or Darkness. Ruh is the donor of life, longevity or life-span; it is the animating principle. Nafs imparts form, character and individuality; it is the glyptic or morphogenic

principle. The zoologists recognize that each organ of the body, in its embryonic state, contains an "organizer", and an injury to such a centre produces a malformation in the adult with regard to that particular organ. Nafs would be such an "organizer" on which individuality depends. Given a poor Nafs the individual would be weak or degenerate. In fact Nafs becomes the replica, first of the individual, and next of the body itself. As compared with Ruh, Nafs is distinctly a material principle. In Sanskrit the equivalent of Nafs is Atman, which means both, Soul and individual. The Arabic term for Soul is Nafs, also used for the individual. It is derived from the word Nafas, or Breath, which is something gaseous and material. Within limits Ruh and Nafs are sufficiently differentiated, as more subtle and more corporeal entities, serving as the opposites of each other, and capable of uniting to produce the soul as a whole. These two elements of life-essence are really abstractions from the two principles responsible for reproduction. In other words the two factors of microcosm were magnified to become those of macrocosm. One is strongly reminded here of what a French cynic has shrewdly remarked. Man first created God in human image, then God created man in Divine image. This is precisely what Dualism has done. It created Yang/ Yin in Heaven, as the counterpart of Man/Woman on earth, then Yang/Yin created everything, microcosm as also macrocosm. When faced with creation, as the unknown phenomenon, man interpreted it as sublimated reproduction. With reproduction as a realistic basis creation was easily appreciated and accounts for the popularity Dualism enjoyed all over the ancient world, from

China to Egypt, India and Iran inclusive. Perhaps the earliest school of Indian philosophy is that of Samkhya, according to which creation depends upon Purusha and Prakriti, Spirit and Matter, just as the human pedigree does upon Adam and Eve.

5. Dualism interprets creation as sublimated reproduction. We must admit that the human mind cannot interpret something unknown, be it past or future, but in the light of what is known. Thus creation, as a problem, has been accepted as though it was a phenomenon in the past allied to reproduction of the present. As children we have been puzzled by the sudden addition of a brother or sister in the family. Such a birth really gave us our first problem of creation. The primitive man was no less impressed by human birth and we have seen, at least in Australia, he interpreted it as creation rather than as that reproduction. It has been explained in the previous paragraph that Dualism offered the first "rational" explanation by advancing the formula: Creation= Reproduction, interpreting something unknown in terms of known. That the human mind did accept it easily can be confirmed by anthropology.

All over the world the human organs of generation, both of the male and female, have been venerated as representing creative power. Likewise, incorporating reproductive power, male and female deities were looked upon as creators. There were cults where a pair of husband and wife become god and goddess to be worshipped jointly. In their abstract form, there further arose a "balance" form of worship, when a pair, as father-heaven and

mother-earth, further simplified as Heaven-and-Earth were worshipped in lieu of the creator. This naturally occurred in China where the doctrine of Yang-and-Yin is the philosophical substitute of male-and-female principles. With a different terminology, Yang/yin became Purusha/Prakriti, as Spirit/Matter, of the Samkhya system of Indian philosophy. Now the sex organs can be by separate bodies for which the botanical term is dioecious. But both can persist in the same individual when their joint-carrier is called hermaphrodite in zoology. The hermaphrodite became an autonomous creative organism by virtue of incorporating the two opposites, or the joint-creators, within itself. To admit a constitution where the opposites are parts of one, rather than as separate two, is merely to disguise its dual nature. Correspondingly Dualism, as a system of thought, has also been found disguised, as brought to light by Dr. Anima, Gupta's (7) masterly treatise on Samkhya philosophy. She writes (on p. 90) that, "both the (Holy) Gita and the classical Samkhya hold the union of Spirit and Matter (as opposites, to be) the cause of this life." Though Gita, "asserts the existence of one ultimate principle," nevertheless it speaks of *two entities*, "as parts of the Lord, (which) may reasonably be regarded as identical. As the father, He emits the seeds (or sperms), as the mother, He again receives them, (like a typical hermaphrodite), thereby bringing into existence various forms of beings. This metaphorical description of Prakriti, as the Yoni (or the female sex organ) of God may suggest the idea that Prakriti, as the female part co-exists with (the) Lord, its master (the hermaphrodite)." Now a word on

metaphors. What is a symbol, or a mere picture today, was treated as reality in the past. Symbol-Worship was actual worship. Thus "the Yoni of God", indicates, true enough, a metaphor today, but in the past it was a sacred object in its own right. Every worship is born out of feeling of devotion or respect, and the generative organs were accepted as worthy of it for incorporating creative power, as the source of life. Now no language or text can be so helpful as a symbol in enabling us to visualize what was actually meant. We must therefore look to a source where symbols were designed on the basis that, creation is identical with reproduction.

6. Alchemy, based on Dualism, interprets creation as reproduction. Alchemy has been a practical science. Its experiments were designed with an objective which, in turn, was supported by some theory. The theory has been revealed in the form of allegorical pictures so that, to understand the alchemist's symbolism is to understand alchemy. Alchemy aimed at longevity, in fact at immortality. It required a continuous replacement of Ruh or the life-prolonging element. This was possible by taking herbs of immortality, such as Soma, Ambrosia and the, like. Next was to take herbs, not so rich in Ruh, but on distilling them would give distillates as Ruh-concentrates, Here again the distillates had to be consumed regularly. What was required was a single dose drug of immortality. Such a drug then must have a soul capable of growing by itself. Dualism now came to the help of the alchemist. Taking a herb it could donate a Ruh. Taking a metal, like copper, it could offer a Nafs. On calcining the two the resultant, herbo-metallic complex, would contain a Ruh and Nafs in perfect

equality, and like a true hermaphrodite would become an autonomous living entity capable of growing for ever. Instead of a herb and a metal, sulphur and mercury could be taken, in fact any two substances where the elements of their souls could enter into proper union and become self-generative. Such a soul would continue to grow for ever. As its carrier the alchemical product could be taken internally as a drug. Its active principle would be a growing entity which would continue to do the same in every substance, including the human body. Thus the alchemical product, called Iksir or Elixir, was living substance in itself, and a conferrer of immortality on others. Much has been written on alchemy but it is never mentioned clearly that, Elixir was a living substance, a ferment, which, if seeded into mercury, would begin to grow until the substrate becomes an everlasting metal which is gold. If synthetic gold is now seeded into mercury the entire mass would also become gold. Synthetic gold was living gold and not the fossil-gold that we all know.

The doctrine supporting such a synthesis is union of two opposites, opposites representing joint-creators, like male-and-female. Such a phenomenon also occurs in nature in the form of spontaneous generation. It has been held as experimentally possible that on mixing cow-dung and curds scorpions are generated. The alchemist, by his art, tried to induce spontaneous generation, taking two "opposites" or substances as donors of male Ruh and female Nafs. In as much as spontaneous generation represents creation proper, the creation of life, above all, is what alchemy, properly speaking, tried to imitate. Alchemy is a fossil-

science today, but it was very much alive in the age Dante lived. He could therefore discern that, the alchemist tried to imitate creation. Among modern interpreters of alchemy none has been more indefatigable than Jung (8; p. 308), who writes that, "for the alchemists the process of individuation (or synthesis) represented by the Opus (or the entire work) was an analogy of the creation of the world and the opus itself an analogy of God's work of creation." Jung was not able to appreciate the claim of imitating creation fully because he did not realize that alchemical gold was a living substance. The human mind could not imagine the origin of life further than the birth of man, and in as much as birth follows the law of "Union of opposites", to create meant to induce reproduction.

Now comes the question of how the alchemist tried to present his theory. Human life is traced to birth and birth to reproduction, and reproduction has been pin-pointed as coitus. Thus coitus is the earliest phase of reproduction and has been taken to symbolize the first stage of existence which means creation proper. All this is best visualized on equating :
Reproduction=Coitus=Creation ; since life begins with a coitus, creation must have likewise started with two opposites in union with each other. In a classic on alchemy, *Rosarium Philosophorum*, Frankfurt, 1550, there is the picture of a nude couple in coitus, properly labelled as such, with a suitable text, to further remove all apologetic interpretations by the rationalists of today. The human pair could as well be conceived as Adam/Eve, for, by their "declaring open" reproduction proper, they have

virtually become the creators of the human race, the point to be remembered thereby being that, neither of them were created in the way they themselves have created mankind. Copulation represents creation of microcosm. The same picture is supplemented by the incorporation of Sun/Moon, in lieu of Heaven/Earth, which are conceived as a pair of opposites, male/female, and by virtue of a transferred power of uniting with each other, have become the joint creators of macrocosm. It may again be emphasised that, Sun/Moon represent pure existence, and not creation, with the unknown origin of each, whereas the rest of macrocosm, real creation, having a recognized "parentage", ending with Heaven and Earth or Sun and Moon. Thus the four entities, man/woman, Heaven/Earth, as male/female pairs, have created micro and macrocosm, or the entire creation. The above symbol of coitus is reproduced by Jung (9 ; fig. 5 p. 248) and the interested reader can consult it. If the first important picture represents Union of opposites, conjunction, or coitus, the second important symbol represents the end product, the fused-opposites, the hermaphrodite. It is to be interpreted as Adam/Eve in one body. It is an autonomous entity, a creator who can generate a soul out of himself, or out of nothing (outside it). There is nothing more important in the alchemist's symbolism than a hermaphrodite, or a pair functioning as unity.

Moreover there are other psychological cases implying that man accepted reproduction for creation. Brahma is the creator proper of macrocosm but, as that of microcosm, he has incarnated himself as Prajapati, when he started creation by self-

division, like an ovum reproducing itself into two cells. Creation of microcosm was initiated with a division, as two sexes, to be followed by actual reproduction. The creative force started as the reproductive force, which was revealed by the union of two opposites, a doctrine on which the entire art of alchemy is based. Equating Reproductive power = Creative Power, Prajapati, primarily incorporates the latter, and becomes creator proper, but secondarily, he has been identified as incorporating prolific breeding capacity. Now an organism commonly known to possess such a virtue is the butterfly, so that Prajapati, the creator of mankind, as the initiator of prolific reproductivity, was compared to a butterfly. According to a Bengali Dictionary the word for Butterfly is Prajapati, otherwise the creator of mankind. It may be further added that an invitation card to attend a marriage may be decorated at the top with the picture of Prajapati, either as Brahma, or as a butterfly, being his special emblem, both as perfect equivalents of each other. Either of them, representing reproductive-cum-creative force, serves as the augury of a long and fruitful marriage. In archaic times fish, with its countless eggs, and pomegranate with its numerous seeds, were objects presented to the dead as calculated to revive them. The theory behind such offerings was that a prolific breeder was also a donor of creative force, and the donation was nothing else than a quantum of soul which would resurrect the dead, resurrection, being renewed creation, was entirely dependent upon a life-giving principle. Briefly, to reproduce was to generate a soul and conversely, if life

had to be created or to be revived, the required soul could be had via reproductivity.

7. Monism interprets creation as sublimated growth.

According to Dualism, as Dr. Sen Gupta (7 ; p. 47) states, "two categories, Prakriti and Purusha, are (quite) sufficient for the purpose of giving full explanation of life and universe." It has been explained that, as far as microcosm is concerned, Adam and Eve are quite sufficient to account for human life. Nevertheless there is an urge on the part of man to give priority to one, and this forced him to assume that somehow Adam was born first. A little thought will convince us that if there be two, there can also be many, even to start with. Turning to births, although one birth is normal, even quintuplets have been recorded, which is the rule with some domestic animals. Moreover the earliest religion was Polytheism which made godhead composed of several deities, each in charge of a particular force in nature, and quite independent of the rest. Dualism replaced the many by two, but fell short of giving priority to one.

Now one way of understanding, what has been said, is to ask the supplementary question, who it was that said it? Applying this to our case the inquiry becomes, who founded Dualism? The philosopher of dualism belonged to that stage of civilization when life was pastoral. While breeding sheep and goats human observations were mainly directed to animal life, of which the reproductive phenomenon was by far the most prominent. Animals increased on account of their reproductive power and

this power was realized as being dual-operated. Finally reproduction was sublimated to become creation as explained before. Later on pastoral life gave in to arboreal, and later still to agricultural life. The civilizations of China and India, clearly began as forest-cultures, which diverted human observation to plant life. The forester sees a leafless tree in winter and wonders if it is dead or alive. Only when it again bursts into foliage, with the advent of spring, that he can pronounce a judgment with retrospective effect. It was even more imperative for the farmer to know if his seeds were viable, for which again he had to grow them first and give a delayed verdict. Thus if pastoral life forced man to observe the reproductive phenomenon, arboreal and agricultural life directed his attention to growth. Then if previously, $\text{Reproduction}=\text{Creation}$, now $\text{Growth}=\text{Creation}$, by the identical process of sublimation, which means by abstraction and generalization. According to one theory reproduction was conceived as having been initiated by the creator himself, only in this case the creator is specially designated as Prajapati. Growth was likewise conceived as starting with the creator himself, who is now called Brahma. Reproductivity pushed back to its earliest stage became creation, and Growth dated as early as man could conceive existence also became creation. The Growth is growth when speaking of it today, but growth is creation in speaking of the same when existence took its start. This sums up the genesis of Monism, and explains how Monism arose as an idea. Whereas there is no reproduction without two, and then as opposites, growth is entirely dependent upon one entity. Thus growth

sublimated remained a Unit principle and became the source of monism. With "one" priority no longer appeared as a problem.

8. Brahman as Growth-soul. Enough has been said to show that our current conception of soul makes it dual-natured. In the light of its origin it can be called the male-female-soul or a hermaphrodite-soul, when it becomes an autonomous reproductive-cum-creative force. This idea of soul started with reproductivity as the force supporting animal life. Observations on vegetable life made growth as the force behind it and gave rise to the conception of growth-soul. Reproduction depends upon two entities, but growth only on one. Thus from the first arose Dualism, and from the later Monism. But growth and reproductivity merge into each other so that they are not the properties of two separate individuals, as is the case with the two sexes. This forces us to see that the reproductive force is incorporated in the power of growth much as manhood becomes a stage of the same individual who was in his childhood before. Briefly growth-soul and reproduction-soul must be identical. And we can always fall back upon the reality that, growth and reproduction are inseparable and characterize every living individual and species.

Now the philosophers, who have thought most about souls, were the aetics both of China and India. Those of India have a regular list of souls, at least five, to account for maintaining human life. There is a soul residing in the heart, goading it to pump unintermittently ; a second to account for the peristaltic

movement of the intestines, and so forth. Then there are two more, Brahman and Atman, the former as Ruh, the latter as Nafs. These are the creative souls, as opposed to maintenance souls, Brahman for the origin of Macrocosm, Atman for that of man or Microcosm. The point is to characterize Brahman as the Growth-soul, which must precede the other, or Atman, which would then have to be the soul-Reproductive to appear later on. Turning to Brahman first, as a word, analysed etymologically, it must serve as the container of its proper content. Moreover the most important word in this entire treatise is the Creator, which is rendered into Sanskrit, being the nominative singular of Brahman, which is the real word. Yamunacharya (10) believes that, "the term Brahman is derived from Brithbig, or great, and so means, that which possesses, greatness, of the essential nature as well as qualities of unlimited fulness : and as such is the Lord of all." The creator, then, was named when nature was already in full bloom. The observer, who coined the word Brahman, saw nature, somewhere up north, in full summer or at the beginning of autumn, but not in early spring, when plant life seems to burst forth as though forced by some dynamite. This growth is not only the earliest to reveal itself, but also by far the most dynamic phenomenon, and did contribute to coin the right name for the creator, as Brahman. No less an authority than Radhakrishnan (11 ; p. 39), after a brief discussion, derives the word, Brahman, "from the root Brh (Brih) to grow ; it is which grows." It is growth incorporate! The late Prof. Hiriyanna, of Mysore, has done the same. Bhide's Dictionary (12), is not an etymological one, but gives "Brih as meaning, to

grow, to increases." Then as soul, Brahman becomes Growth-soul, the soul "which grows." If Prajapati, as creator, incorporates soul-reproductive and accounts for the creation of microcosm, Brahma, as the primary creator, incorporates growth-soul, and accounts for the creation of macrocosm. As pastoral life gave in to arboreal one, the dwellers of northern regions must have realized how forest-life depended upon sunshine. Thus arose, early in the history of religion, a change from moon-worship of the pastoral people to Sun-and-moon worship, and finally to a predominantly sun-worship during arboreal culture. Much has been written on this change and needs only a word of reminder. What is to be noted is that Heaven-and-Earth worship, or Sun-and-Moon worship, strikes as something well-balanced, and as such justifiable ; yet it had to give in to support sun-worship. With sun, as the chief object of worship, religion shifted from dualism to monism. In support of the etymology of Brahma, as growth-incorporate, we find Chesterton (13), the famous English writer, observing that, "the test of a sun is that it can make something grow." No better confirmation of the etymology of the word Brahman can be offered. Sun is to be accepted as the creator, because sun primarily makes something grow, which is a rational form of saying that, the sun as creator is growth-force. When Prajapati makes mankind and animal life grow through reproduction, Sun, as Brahma, makes everything increase through growth, and we accordingly find two creators in Hinduism, Prajapati and Brahma, because of the division man arbitrarily made in creation, as microcosm and macrocosm. These creations

are not two but one, and likewise their creators, Prajapati and Brahma, are not two but one. And this because reproduction and growth together represent life as one.

9. Atman and Nafs, each meaning both Soul and self.

Our discussions have brought us to the conclusion that a correspondence exists among the three pairs of terms mentioned below, as also among the respective terms themselves ; they are:

Growth/Reproduction

Macro/Microcosm

Brahman/Atman.

Life is a continuous process showing two main phases, with one gradually evolving out of the other, being growth and reproduction. Naturally the former strikes the earlier of the two. Likewise Macrocosm must have been there to offer "dust" from which man formed. If Brahma is the cosmic soul, or the whole, it can give rise to Atman as its emanation or a part. Such a priority is easy to assign because the separation between the entities is purely arbitrary. For example Growth and Reproduction represent a continuous phenomenon, there being no separate growth and no separate reproduction. The most important of the three pairs is Brahma/Atman, the cosmic and the individual soul. If Brahma is growth-soul, Atman must be soul-reproductive.

We must begin with the analysis of Atman for that of Brahma has already been undertaken. Atman comes from three

roots : "An, to breathe +At, to move +Va, to blow". They were fused together and modified to yield Atman, as given by Monier-Williams (24). Then *An* suggests, to breathe is to live ; and we have seen that originally Breath was soul as a whole. *At*, implies, to feel the breath moving is to live. The dead does not move ; but the earliest sign of death is when breath ceases to move. "To move" refers to the invisible, but nevertheless the more important principle, breath or soul, and not to its visible carrier, the body. *Va*, is the most important component ; "to blow" a puff of breath, is to donate a quantum of creative energy. To breathe is to donate a quantum of creative energy. To breathe is to live, to blow is to enliven ; the latter is the cause, the former its effect ; soul as donated, and soul as accepted. Puff of breath is soul itself. The three roots are all verbs whereas their compound is a noun. For a better appreciation the roots may be converted into their respective substantives as follows : Breath (An)+Moving Breath (At)+Puff of Breath (Va). The order is as given in Monier-Williams. Rearranging them we get, At +Va+An. Now the syllable, Va, can mutate into Ba, and Ba into Ma, when we will get At+Ma+ An, and this can coalesce into Atman. According to its roots Atman means, agile (At), blown (Va), breath (An), which becomes Soul. Breath by its nature is something very mobile, but according to its origin it is something *blown* into the body. This requires an explanation.

The nearest approach to creation is resurrection as already explained. Even the Muslim tradition accepts Lord Jesus Christ having brought the dead to life, not to talk of his healing the sick.

There are similar legends elsewhere claiming identical miracles. The question that interests us here is to know : how did Jesus revive the dead. It is popularly accepted that he would blow a puff of breath for the purpose. Thus the puff functioned as creative command, a regular substitute on earth for the word of God from Heaven. Nothing then can rival "Puff" in its importance. The Urdu word for Puff is Phoonk. Its proper use, with reference to Jesus himself, is found in a quotation reproduced in the standard Urdu Dictionary, Noorul-Logath (15). To blow a Puff of Breath is the regular accompaniment of a curative prayer as also of benign magic. The subject is well known throughout the East which looks upon such a Puff as the donor of creative force, a large quantum of it reviving dead and a lesser one restoring the sick to health. It is obvious that, "breath blow" is a life-donating principle. Soul, as "Phoonk", would then identify itself with spirit, a problem to be discussed in the next paragraph. But before that we have to explain the secondary meaning of Atman as individual or self.

The Arabic word, Nafs, connotes Soul first and self next, thus being identical with Atman. Moreover Nafs comes from Nafas, also meaning Breath. Thus for some intrinsic reason Breath means both Soul and self. In English they can speak of some individuals as, "so many souls"; and of a pitiable individual as, a "poor soul". What is the psychology supporting the use of the word Soul for the individual? The first sign expected in a living body is the movement of his breath, which identifies breath with human life. Now when we came to distinguish the living from the

dead, as on a battle field, we would count the survivors as so many living souls, all found breathing, and carry them individually, separating each from the dead left to constitute a heap of corpses. Then each "breathing-unit" becomes an individual, or more elaborately express, a living-individual. Likewise a man who feels that he is still breathing can count himself among the living, and when others look upon him as a living "individual" he looks upon himself as the living "self". Life, like light, separates one breathing-unit from another, while death, like darkness, turns all entities into an unrecognizable mass. The meaning would be apparent on realizing that Breath = Life = Self (as life bearer). Here Soul=self, because the content can represent the container. The more important is Soul, hence soul is used as the term to signify self, and not vice versa.

10. **Soul versus spirit.** The best way of understanding Soul is to contrast it with spirit. This has been done before but needs proper comparison. Ruh, Brahman, or Spirit, is the pure life-donating principle; it has been identified as growth-soul, supported by the etymology of Brahman. Brahman is growth-soul in its nascent form, or in its activated condition. The chemist recognizes, for example, active hydrogen existing in such a dynamic state that it is indissoluble into molecules. We can maintain that active hydrogen remains a unit entity because of its energized form, while ordinary hydrogen, with lesser energy content, can give rise to molecules. The change, energy into matter, can be illustrated most conveniently by considering hydrogen in its two states, "active" and, what may be called,

"passive". Active hydrogen is indivisible into molecules which easily distinguishes it from ordinary hydrogen. Fortunately today we know that energy can change into matter and vice versa, and also that one form of energy can change into another. Taking the case of active, and of ordinary, hydrogen, spirit and Soul would be active and passive forms of each other, one the energized, and other the "materialized" form of the same. On the difference between matter and energy, Oswald, as a physicist, has pronounced that, what we know is matter and what we think is energy. Likewise what we know is Soul and what we think is spirit. Whereas Soul has been used, for self and for the individual, while the word, Atman, even for the body, spirit, according to its classical conception, signifies only energy-incorporate. This can be confirmed, among others, by what Anatole France (16) speaks of some fabulous beings: "They showed the most inconceivable agility that made them seem more like spirit, than human beings." Then Brahman, as growth-soul, would be spirit or something bearing the highest voltage conceivable. With so much energy it would be all speed, in fact the fastest thing imaginable, when it would automatically be omnipresent. If a thing is moving fast enough it should challenge space and thus be everywhere. The fastest thing known to man is light and, creative energy or growth-soul, as the fastest conceivable entity, has thus been compared to light. On this basis the Sufis have tried to understand the creator as light-incorporate; moreover the popular mind identifies life again with the same. In fact to light a lamp on a graze is to resurrect the dead, light, being a source of growth soul.

It is interesting to see how man came to personify God with pure energy. He tried to compile different attributes and derive one factor from them all. It would not be the highest common factor, but the most forceful one, in short the creative element, the first starter of everything. By a sort of mental distillation most qualities were left behind as dregs, and a few selected for further rectification until the most volatile, thus the most energizing factor, was approved as the essence of them all. It became the spirit, a term the chemist still uses for something highly volatile. Being volatile it easily gets distributed all over and becomes universal, which is but a synonym for the attribute, omnipresent, already established. Then we can form the series of equivalents: Spirit = Ruh =Brahman =Elementof Universality-cum-Eternity. On the contrary the series with Soul would be : Soul=Nafs Atman Element of Individuality. Seeing from another angle, spirit makes life, while Soul makes species. One represents growth-force, integrating all resources into unity, the other force-reproductive, dis-intergrating one into many, evolving more and more forms. We can derive other parallel differences all traceable to one principle, energy and its gradations, to the activated and non-activated forms of one entity. From another standpoint what has been said above is to interpret creation, equating:

Creation=Reproduction (as in Dualism), and

Creation =Growth (as in Monism).

In the latter case growth-soul became a mono-elemental entity, all energy, and as such unity ; in the former, soul-reproductive, dual-natured, a fact that still presses for clarification.

11. Atman as dual-natured Soul-reproductive. Oscar Wilde has made a very pregnant statement : No question is silly but an answer can be. A question, apparently naive, would be, why should there be only two sexes, and not more, and that reproduction should mean union of two opposites, and creation the resultant of union between Yang and Yin, or Purusha and Prakriti. Going deeper into the phenomenon we want to explain the origin of polarity, which transcends the phenomenon of sexual reproduction. What biology has done is to treat the problem of sex-determination merely as one of inheritance, and not of sex origin. Just as biology begins starting with a living form, by-passing the origin of life itself, the phenomenon of reproduction is explained assuming, cellular forms of the two sexes as the starting point. The genesis of sex, or of the spontaneous origin of male or female primordial cells is not touched. The theory is cellular and not biochemical, a theory that explains continuation but not creation. Moreover there are cases of sex reversal. But they occur in organisms which are cases of potential hermaphrodites, and the so-called sex reversal is merely a change of emphasis in favour of the altered sex; there were two in disguise already to begin with. There are however dioecious plants like the male and female date palms. We want to know not only that, each has a sex hormone of its own, but also their biogenesis, or when these two hormones first came into existence.

Plants do not continue to grow for ever. When metabolites accumulate they induce the organism to reproduce. Advent of summer, or artificially scorching the plants, can expedite reproduction. In such cases it will be seen that the life process most vitally disturbed is respiration. With a definite store of metabolites respiration induces the plant to produce flowers and then fruits. And now respiration means biological oxidation and there is no oxidation without reduction. This simply signifies that oxidation represents the initial causal agency. Now $\text{Respiration} = \text{Oxidation} + \text{Reduction}$. It is to be clearly understood that these terms refer to a single entity, for there is no oxidation without reduction, just as there is no reproduction without growth. Let us refer to a case which will help us to visualize what is meant above. The Japanese plant physiologist, Nagai, working on a lower form of plant life, found that a branch, after growing for some time, produced male reproductive organs on its upper portion, while females on the basal stem. Obviously there was a nutrition gradient, and likewise an oxidation-reduction gradient, finally inducing the biogenesis of sex-determining principles on a bipolar basis. There could not be imagined a third pole, hence the reaction becomes bipolar, one the opposite of the other, with its oxidation and reduction, leaving no third theoretical possibility. Thus the sexes had to be two, and the soul responsible for reproduction as dual-natured.

12. Importance of identifying Brahman with Atman. When growth and reproduction are but two phases, it should be possible to interpret reproduction as an extension of growth,

much like old age in terms of elements found in youth, but later changing for the worse. No such study has been properly undertaken. The physicists are far ahead in attacking the problem, how one form of energy mutates into another, and how matter can change into energy and vice versa. Such a pair of equivalents is Brahman and Atman, which have to be properly conceived as one. Let us first realize the importance already attached to such a problem. I can count at least three authorities who have done so, and surely there must be many more. Deussen (17) in 1908, writes that, "the thoughts of Upanishads move round two fundamental ideas. These are the Brahman and the Atman. As a rule these terms are employed synonymously, Brahman is the first principle (as Growth-soul) in the Universe, Atman is the inner self of man (the individual Soul). Brahman is the cosmic principle of the Universe (or the cosmic soul), Atman as the psychological (or individualizing)." What is to be actually contrasted is the cosmic principle with its opposite, the individualizing principle, and it has been explained that one represents Universality, the other Individuality, an atom so to say, of the other. Prof. Barua (5 ; p. 28) also expresses, the two as the same being an all important problem. But most eloquently worded, as short and sweet, is the observation of Hiriyanna (18) that, "these two terms, Brahman and Atman, have been described as the two pillars, on which rests nearly the whole edifice of Indian philosophy." Now an almost identical remark on Chinese philosophy originates from de Groot (19) stating that, "the union of Kwei (Atman) with Shen (Brahman) is the highest among all tenets, (as also) the whole fundamental theory about the human soul (in a nutshell)." Atman then is not a mere molecule of Brahman, because Brahman is out and out energy, and cannot part with any quantum which does not change qualitatively at the same time. Brahman remains creative energy and Atman a mere creation, a relatively

materialized form with far less energy content. Thus Brahman and Atman are not merely whole and its part, but more like Growth-energy which has developed into Reproductive-force. Their difference and identity are both obvious by such an interpretation.

13. Monism faces the problem of Nothing. When Dualism equated, Creation=Reproduction, the former as unknown, the latter as known, union of two principles, as opposites necessary for reproduction, went to explain creation. But the origin of both, of Yang and Yin, remained unknown, like that of Adam and Eve. We have seen that even science has not explained the origin of sexes and how they happen to be only two. Now when Monism equated Creation =Growth, the creative principle became one, but its origin again remained unknown. But what is one is actually unknowable so the fault is intrinsic. To the precise question, how did the creator come to exist before he could order creation, there can be no answer, for what is reduced to one becomes unknowable. However, to the further question, from what did the creator create the universe, there has been the blunt reply, "out of nothing". This can be expanded to signify, "out of nothing other than the creator himself." Now both these answers have been offered in the past, as reproduced in Prof. Barua's (5 ; p. 16) illuminating article, where we read that, "Both the self and the world (micro and macrocosm) come into existence fortuitously and not as a result of any causal progress. The logical axiom of the doctrine is (that), "without having been, it comes to be; something out of nothing," when that something can be either creator or creation, preferably the creator, as personifying pure energy. He continues to say that, "the axiom, that something comes out of nothing, is repudiated in the Chanadogya Upanishad. On the other hand, the (same) axiom is upheld and explained in the Taittiriya Upanishad (vii, 8, 2). The axiom, as explained in the Taittiriya Upanishad (however) signifies that, all forms proceeded

from the formless. (And that) Brahman at the beginning was non-existent, *i.e.* formless, but full of existence." The statement is better appreciated on assuming that the source of creation was pure energy, which, as energy, can not be conceived divided and remains as one entity. When energy changes into matter, forms arise, which become two and more, and these become knowable. To recall Oswald, what we know is matter but what we think is energy. Thus we have not only to imagine something as energy, then to accept the same as one ; but also recognize matter as intrinsically associated with forms, and these as many and easily know-able. The change from energy to matter means, from one to many, as also from unknowable to knowable ; and since matter can also change into energy, material forms reduced to one, again become unknowable. This is because any thing reduced to one becomes unknowable. Then to explain how creator and creation came into existence is to explain how energy did not persist as energy, but also gave rise to matter, naturally with its forms. The primitive thinker, however, solved the problem to his satisfaction. The creator, as one, can be easily granted and the fact that he remains unknowable also ignored. Man's attention was focussed on creation, a phenomenon which incorporated his own origin. The final answer was that God created the creation out of Nothing. If we return to energy and matter and realize that matter, with its many forms has been evolved out of energy, as one, this becomes the model for saying that, God, as one, created the universe as many out of Himself. But how did energy come to exist? What was there before energy ? The only reply would be, there was Nothing before.

14. The significance of Nothing. If a problem is potentially nothing it represents mere verbosity and demands no attention. To deserve an answer the inquirer must contribute his own share

of information. Perhaps no one is prepared to entertain an inquiry with so little data as an astrologer. But even he has his specific, though minimum, requirements. There is a similar system of mysticism, called Ilm-e-Jafer, which maintains that, every question carries its own answer in disguise. The question has to be reset according to its system, when, on being processed properly, it becomes capable of delivering an answer. We are all aware that in logic, as also in mathematics, three terms or factors must be offered when the fourth emerges as the reply, to increase our knowledge by only 25 per cent. Thus if the question is really barren or contains insufficient potentialities no answer can be forthcoming. Turning now to the term, Nothing, it is not always a symbol of absolute nothing. On the contrary we usually employ it in some implied sense. For instance, when engaged in some work and being asked what we are about, the reply may be, "nothing", for nothing important, certainly nothing of interest to the inquirer. In this light we can confirm the interpretation of the statement, God created the universe out of nothing, as actually signifying, God created the universe only out' of Himself. These two statements would be the negative and positive forms of each other. One way of showing the importance of Nothing, as a concept, is to reveal it in some of its phases.

In painting, for example, a dark background reveals nothing. Yet the same, in a picture, if it particularly depicts a portrait, focusses our attention on the figure, because of its dark background. Likewise strong shadows, incorporating Nothing, impart relief to the objects bearing them. We can now take the

case of zero in mathematics, being the ideal symbol of nothing. In higher mathematics it always carries some value. **But** we can also imagine the simple case, of a circular railway, 100 miles long, with two opposite stations, **A** and **B**, 50 miles apart. If **B** is to be marked as 50 miles, then **A** has to be indicated as zero. We can at once see that **B** and **A**, or rather their markings 50 and 0, have to be taken together ; 50 is something positive only if it can be contrasted with nothing, or 0. These indications refer to space. The corresponding figures in terms of time would be **A**, as 0 hour, and **B** as 1 hr., if the train runs at 50 miles an hour. What zero hour actually signifies is that the train was at rest, when zero refers to "nothing" of movement. The conception of zero, with another as a positive number, reveals two items partaking in the phenomenon of relativity.

A classical illustration has been that of two trains, moving at the same speed, giving the impression of both being at rest.

But should a passenger look out of the window, with the objects in the landscape actually at zero speed or at rest, the speed with which they would appear to be flying backwards would indicate the forward movement of the train itself. With two trains at the same speed the illusion was that of rest, but when one of them could be ascribed "zero" speed, the movement of the other train would be at once apparent.

Coming to physics, "nothing" can be easily equated with vacuum. Experiments in this direction have given us the definite idea of absolute zero temperature. As a consequence the value of

the lowest temperature experimentally achieved depends upon its approach to this "nothing" of temperature. The zero temperature sets the standard of comparison among the actual findings recorded. Another explanation of vacuum ingeniously brings out the notion of nothing which characterizes it. Mr. Dunn (20), as a school teacher, asked a young pupil what he knew of vacuum. To this question the poignant reply maintained that, "a vacuum tube contains nothing. All its parts are outside itself." We may now imagine the contents of a vacuum tube inside out, when the resultant would have all the contents within and nothing outside. Such would be existence enveloped by nothing. And if existence be equated as one, it can only have nothing or zero, to contrast. And without zero we cannot be sure of one, for one is that which occupies its position only next to zero, and correspondingly existence is that which is bounded everywhere by "nothing". The conception of zero, or of nothing, is an assumption for us to understand one or unity, for without some kind of relativity knowledge is impossible. Personifying Existence we have God who becomes all-in-all, leaving Nothing outside Him.

Perhaps the most graphic means of visualizing the interdependence of the ultimate concepts of Nothing and of Creation, is by means of geometry. No wonder that Plato (21 ; p. 212), found a training in geometry almost essential for understanding philosophy and had it inscribed on his academy, "let no one, who is unacquainted with geometry, enter here." We can represent existence as a straight line, with both ends open, symbolizing an unknown past, and an unknown future. We shall

now proceed to mark, from left to right, at regular intervals, 0, 1, 2 and 3 ; and then from right to left, n, n-1, and n-2, as shown in Fig. 1.

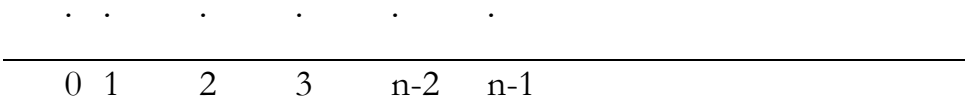


Fig. 1

What we do observe in nature is infinity of forms which can be represented by "n", for infinity. Taking out one by one, and going through n-1, and n-2, our imagination helps us to reach when only 3 items are left, indicated on the left end of the line, fig. 1. From this 3, we can take away one, when we have only 2. With two entities we are at the boundary of what is knowable, and on further subtraction we are left with one, which is out of bounds of the knowable. But since we are positive that there were two before, the resultant "one" must necessarily exist, only we cannot now recognize it. When we are sure that the next stage takes us to nothing, the one, just before this last, means existence. One and zero constitute two entities as a pair, closest to each other. Reverting to our main problem we can maintain identical to be the position with regard to Existence and Nothing. Existence is to be expressed as bounded by nothing, a sphere beyond which there is nothing. Correspondingly the creator, assumed to have been the only one from the remotest past, necessarily becomes unknowable, yet allowing no room for scepticism on the reality of his existence. We must realize that any absolute unity becomes

unknowable in the absence of any other, here creator without creation. This is another way of stating that knowledge is relative and we know something only when there are at least two entities together.

The real explanation here requires our showing how Existence, as Unity, becomes conceivable on introducing the simultaneous notion of Nothing. Let us recall a ball being thrown with some force on the, ground. It would rebound reaching a level higher than that from where it was thrown. The floor really serves as the reflector of the force with which the ball was thrown. If the floor be indicated as zero the height to which the ball reached would be something impressive. But what we have really to appreciate is that the difference, between zero height and the positive height, is the indication of the force with which the ball was thrown, and apart from it the height to which the ball has attained is nothing. Likewise a voice directed towards a wall returns as an impressive echo, with the wall itself partaking as nothing. When we see our face in the mirror surely the mirror is like a zero in an equation which helps to represent the phenomenon of self-realization. In this light we can assert that Existence becomes a positive conception only when reflected back by the negative conception of Nothing. It struck me that, Maya, would be the right word to express Nothing and contrast it with Existence. It is popularly accepted that $\text{Maya} = \text{Nothing}$. Then if knowledge demands relativity, and if Existence is reduced to absolute unity, a second entity has to be introduced, when the two become Existence and Maya, or Existence and Nothing.

15. The conception of Nothing and its association with Relativity of knowledge. We have seen that two entities is the minimum requirement for knowledge and that unity is out of bounds of the knowable world. In such a case Nothing is a hypothetical entity merely to enable Relativity to remain in force. We find such a pair of contrast between Existence and Nothing, in the device of commercial artists who introduce patches of strong light and shade, or of white and black, to make compositions attractive and thus easily appreciable. Having realized Existence/Nothing to be a pair of concepts dependent upon relativity, curiosity pointed me to the philosophy of Shankaracharya which is admitted to be Ultra-Monism. He, more than any other thinker, any time and any where, has laid the greatest emphasis on the negative aspect of reality, or on the extreme source of existence which takes us to the conception of unreality, in fact to that of Nothing, which is being discussed here. To give this "Nothing" its proper name, Maya would be the right term. It is obvious that Maya was to contrast Existence as zero to one, in order to make Existence knowable, since it is one, and therefore unknowable. The introduction of the conception of Maya was thus the outcome of realizing the importance of relativity. It became essential to know if Shankara, practically the "inventor" of the term, Maya, also dealt with Relativity. In a small brochure devoted to his philosophy, Pandit S. Tattvabhushan (22) offers (on p. 112) a regular chapter entitled, "Relativity of the World to knowledge." There we read that, "the ordinary unreflective reader has no suspicion of this relativity. To him the

world exists whether any one knows it or not ...(and further, on p. 14 that) in knowing the world we know two distinct entities, the self as the subject of knowledge, and nature as the object." And for that reason Sankara believed, as quoted on p. 110, that, "I know myself in knowing anything else." And likewise Descartes, trying to prove his own existence pronounced : "I think therefore I am." A proper commentary is also offered by Jung (29 ; p. 94) according to whom, "as far as we know, consciousness is always ego-consciousness. In order to be conscious of myself, I must be able to differentiate myself from others. Relationship (Relativity) can only take place where this differentiation exists," implying *two* entities. The point to realize here is that, there must be another entity besides self to know oneself and thus existence. Shankara accepted "anything" as the second entity, irrespective of its nature or origin, Descartes his thoughts, or his own creation. In the same line of thinking we can say that, God knows himself only through his own creation, or rather it is impossible for others to conceive of God minus His creation. In fact we define God as the creator and the definition persists in the statement, God knows Himself through his creation. Existence, traced to its origin, becomes Creation, and creation personified becomes creator, and Creator, all alone, or as Unity, creates existence out of Himself, which is maintaining the same as, His creating all out of Nothing. This is a pure theoretical statement. We can visualize it better on believing that, Energy existed as a formless entity and later developed into material units like molecules with forms. To create matter is to create forms, while to return matter to energy is to dissolve forms

and face unity. Thus existence started with energy which becomes one solitary entity, with Nothing beyond it. The notion of Nothing imparts a film-like boundary to our conception of Existence which can not be conceived in the absence of relativity. We would realize that there is no knowledge without relativity, or as two, e.g. Energy/Matter, Creator/Creation, Form/Function, Existence/Nothing, or Reality/Maya. In the series Maya or Nothing, presumably identical, signifies the pure negative of Existence as unity.

16. A symbol of the Source of Existence, incorporating Nothing. A statement read or heard still leaves many items out for the description to remain incomplete. When the details are given in a visual form, as in a symbol, the artist must unequivocally express what he wishes to convey. If creation has been believed as starting from nothing, both creation or Existence, and Nothing, as an item, have to be revealed in the symbol as a design. Now it has been explained that the only people who tried to imitate creation were the alchemists. They aimed at generating life de novo, in fact an ever growing quantum of soul. Altogether their symbolism depicts all the phases of life, its origin, its manifestation, and its renewed creation, as resurrection. Here we have to focus our attention on the origin of Existence or its reaching the boundary up to Nothing. Such a symbol has been designed by the alchemist Jamsthaler (23 ; p. 507), offered here as Fig. 2. The main picture has an oval outline, clearly that of an egg. It is the Cosmic-egg, Brahma-Anda, the Creator's Egg, of Hindu mysticism. Its background is dark, where

anything would be nothing, an ideal device for presenting Nothing. Moreover the background has been given the irreducible minimum space, since "Nothing" can not claim more. From Nothing creation is to start, and become everything or Existence. This Existence would be within, and Nothing outside, as depicted in Fig. 2 ; the actual background being the inverse of the contents of a vacuum tube or Nothing outside the Creator's Egg. Now Existence= Creator+Creation. There is no creation without a creator, by virtue of their very conceptions. In Dualism the creative forces are two, in Monism one. The main object in offering Fig. 2 is to show two entities are essential and interdependent, being Nothing/Existence. These two are represented as Dark Back-ground/Cosmic-Egg respectively.

The alchemist being a Dualist has interpreted creation from his standpoint. Creator and Creation have now to be pointed out. Creator =Four Cosmic elements. Earth appears as the Globe, Air as a pair of Wings. Water is symbolized as the Dragon, and Fire, as the flames emitted by the Dragon. These four entities constitute the integrated Creator, who gives rise to creation. Further Creation= Micro+Macrocosm. Macrocosm, as Dualism would symbolize it, has been created by Sun/Moon, clearly shown as such, and their creation, the other five heavenly bodies, the planet mercury above all, on the head of the hermaphrodite. Microcosm is labelled Rebis, on which Jung (9 ; p. 258) remarks that, "the hermaphrodite turns out to be the long sought Rebis or Lapis (the Philosopher's stone)." It has been clearly revealed that, the Hermaphrodite=Creator ; the ever increasing soul was a

"hermaphrodite". Creator here means Yang/Yin fused to become one autonomous, self-generating entity, capable of giving rise to issues, like itself, out of its own system, and from nothing outside it. This is to be understood as the creator creating creation out of Nothing. A word must be said to explain the birth of such a creator, or rather of the fusion of two principles into a regular hybrid as one. Jung (9 ; p.263) refers to this "new man (the hermaphrodite, as) the product of the union of king and queen (depicted in Fig. 2) though he is not born of the queen, but king and queen are themselves transformed (or rather fused as two into one) into a new birth (as the hermaphrodite)." A dual nature is imparted to the creator, through the union of opposites, for without the co-existence of two principles, there would be no creation, just as there is no reproduction, without a male and female being, as the joint-producers of their issue. The corresponding creation is generated out of nothing, by wielding a pair of Magic Wands, the Compass, by the right hand of the King, and the Carpenter's Square by the left hand of the Queen. This pair of weapons represents the dynamic insignia of the Creator, generating a force, the equivalent of a Puff of breath, or the word of the Creator. Now something to reveal the great importance of Compass/Mason's Square. This is best realized as the agents inducing resurrection which, as a scene, is depicted on a Chinese grave of about 300 .A.D, and reproduced by Cheng (24). Resurrection is renewed creation, dependent on soul or a creative force. This is being generated by a pair of male/female deities wielding Compass/Square in order to revive the dead.

17. **Nothing as bordering Creation in Chinese cosmogony.** A word may be said just to confirm how impossible it is to conceive creation without taking it as far back as Nothing. In fact creation, as distinct from existence, is that which starts from nothing, a phenomenon which a juggler or a magician claims to demonstrate, or a child imagines at the birth of a baby. Adler (1 ; p. 29) offers an excellent summary of Chinese cosmogony. There we read that, "Wu-chi, the Non-being, lies beyond the Tai-chi, the Primordial Being ; whereas Wu-chi is symbolized by the empty circle ; the Tai-chi, is represented by the symbol of polarities, Yang and Yin, united in themselves. In other words, once the Non-being, a completely transcendental concept, enters into actuality it is bound to split into opposites. This process would be symbolized by the 1 (one) and the 2 (two)." Adler, however, omits to refer to 0 (zero). Let us translate the theory of Chinese cosmogony into a symbol, which would be best as a straight line, bearing the indications, 0, 1, 2, and n , for infinity, as given, in Fig. 3 below :

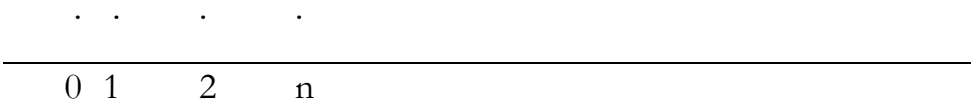


Fig. 3

0=Wu-chi, Non-being, Nothing, perhaps also Maya. This is purely hypothetical and should be expressed as 0, zero. This signifies

non-existence.

I=Tai-chi, Primordial-being, Unity, growth-soul, nascent growth, creative force as the indivisible one, like an active element without any molecules. It is one and, as such, immediately next to zero. One is unknowable, though existing.

2=Yang-Yin, Duality, Existence as its initial stage, resultant of union-of-opposites, a hermaphrodite, Soul-reproductive, capable of giving rise to many.

Alder (I ; p. 29) writes that, according to Pythagoras, "one is not really a number", for only two can rationally give rise to many. One multiplied by itself remains one, and as such it is a "sterile" number, hence "not really a number at all." Only 2 are knowable.

n =*Reproduction* leads to infinite forms, n representing infinity. These would be the molecules of an element.

It further remains to reveal that :

O=Zero, is non-existing, being hypothetical.

I=Existing, but unknowable.

2 Knowable, due to the phenomenon of relativity.

Thus zero, one, and two, symbolize, Nothing, Growth-soul, and Soul-reproductive, as also, Wu-chi, Tai-chi and Yang/Yin, respectively.

18. Knowledge demands its conditions. It has been explained that on sublimating the phenomena of growth and reproduction man derived his concepts of creation and existence.

But to discover the source of existence is no less a problem than to pin point the spot from where a circle actually started. For this purpose if we try to convert a circle into a straight line, one end of it would have to be marked as zero, 0, which represents "nothing", and the other, as the next indication, automatically becomes "one", I, and, as one, the line becomes infinity and indefinite, for any thing one is unknowable. The attempt to translate a circle into a straight line gave one, as unknowable. Having had to deal several such questions to which the answers become unknowable, we can legitimately demand of the inquirer his credentials qualifying him as a candidate for acquiring such knowledge. In effect it means that the answers to be intelligible must undergo a quality control. To qualify a proper answer we must recognize three categories of concepts : What is obviously knowable, what is unknowable, and what is conceivable, though purely hypothetical ; likewise four conditions of knowledge, of which we have considered only one, relativity.

19. Beauty/Ugliness, the premier condition of knowledge. Beauty and Ugliness are the two poles of the same entity, like heat and cold of temperature. Facing the problem of knowledge we must fall back upon our principle of equating, knowledge =life. Existence is something spontaneous in origin, it emerges instantaneously out of nothing. Beauty, an impact on our mind, is also instantaneous, like love at first sight. Ugliness, its opposite, is again experienced as shocks or something sudden. A work of art appeals the more beautiful if it is struck as spontaneous expression. A laboured effect, presented as a painting, lacks all its

charms. Anything which passes as an accomplishment, due to creative power, of something more than the actual labour put into it, leaves the impression of beauty. Beauty is something like energy which has to be imagined, while labour behind it as something which we can undoubtedly know. Now Nietzsche, modifying an axiom of Kant, observed that, Happiness is the feeling that power is growing. Beauty then **is** the impression that, power has actually grown to appear as a phenomenon. We can therefore equate, Beauty =Creative force. Thus Beauty is to knowledge what Brahma is to life, and Beauty inspires knowledge, just as Brahma has created existence. Beauty is the growth-force of knowledge, Brahma the growth-soul of life. Beauty then is growth-force, something capable of growing. Let us at once confirm this premier condition of knowledge.

Enfield (2I ; p. 24I) maintains that, according to Plato, "Goodness and Beauty (evidently as identical) consist in knowledge of the first good, and the first fair. That which is becoming is good." It must be expanded to fully convey the meaning, "that which is becoming whole is good." Interpreting it properly it means, " that which is growing to be universal is good", clearly equating, becoming =growing. And naturally the quality of growth is a power. Thus according to Plato, Beauty is power and power that is growing. This is in accord with Nietzsche's axiom that, Happiness is power growing. And we can easily identify Beauty=Happiness. Now growth is most easily expressed in terms of time. Greater force, will reveal longer growth, and lesser power would have a shorter life-span. Thus

reality and myth, as representing beauty and ugliness, would be long lived and short lived entities respectively, as any one can confirm. A chubby child, as a picture of progressive growth, will be an object of beauty, while the realization of a fast growing tumour will be shocking because of the implied threat of terminating the life of the host and then of itself. A progressive growth, promising longevity is beautiful, a terminating one ugly. Now beauty has two opposites, one is ugliness, the other compassion. This may be called, feminine beauty, or beauty, in its passive form. In human society we have two kinds of opposites, one as brother/sister, genetically identical, in fact they can even be twins ; the other is brother/sister-in-law, as husband/wife. The latter are the real pair of opposites, as co-generators of their kind. They have been conceived as fused to constitute a hermaphrodite. This becomes an autonomous self-generating entity, perfect as unity, for no half can exist as such. As one depending upon nothing and as the producer nevertheless of others it is a creator. The alchemist has designed the hermaphrodite as occupying the zenith of his art of imitating creation. Compassion then is not the real opposite of beauty but its substitute ; Compassion/Justice would be the pair as the exact equivalent of Beauty/Ugliness. I have given this as an example for the reader to be able to interpret for himself others all conforming to Beauty/Ugliness as a model condition of knowledge.

20. Utility/Harmfulness, a condition knowledge. The first thing a baby sees is naturally light, but it is not the first it remembers. Milk is the first entity it comes to recognize and this

because of hunger or on account of its utility. But the first object it comes to remember, is its mother, the supplier of milk, identifying the active container, the mother, with the passive content, the milk. Mother is the more obvious of the two. Thus the mother remains in the human mind as the first entry. Likewise objects associated with the reverse quality, harmfulness, are remembered in order to be avoided. A serpent and tiger are examples of this category. Each entity that we remember seems to whisper to us, "I am, because I am useful." Very often a useful object also comes to appeal as possessing beauty. Every child finds its mother beautiful, and likewise many a wife her husband good, when goodness would be the proper substitute here for beauty. On account of such emphasis on utility, in preference to beauty, the Hindus have no end of shrines of Vishnu, the useful preserver, but only three temples, in the whole of India, dedicated to Brahma, the beautiful creator. Just as Vishnu, the useful, is also creator as the sun-god, utility is a condition for the acquisition of knowledge. An object useless and harmless never enters our mind ; being devoid of potential it lacks force to transplant an impression.

21.Universality/Specificity as the fourth condition of knowledge. A least impressive object, like grass, found all over a landscape, is enough to make the area "grassland." An English maxim claims, "What I say thrice is right." Likewise "what I see thrice is what I remember." The art of propaganda depends upon the principle, "what one hears thrice is what one remembers." Obviously it is the number of records that is of vital importance.

No one has realised this better than Pythagoras, whose theory of creation is accordingly based on the principle of numbers. But no entity can become universal until it undergoes multiplicity. An excellent illustration would be that of a bacterium reproducing itself unchecked until it fills every nook and corner of the earth, when it could boast of universality. This in effect would be a picture of reproductivity such as the alchemist, R. Lully (25), born in 1235 A.D., has offered. Believing his Elixir to be a living ferment he could assert that, "if the sea were of mercury I would transform it into gold." This claim merely implies that, Reproductivity= Universality, just as cause =effect. Now if soul-reproductive is strong enough to become universal it is equally powerful to remain eternal. In fact eternity and universality are both reproductivity seen against time and space respectively ; what is omnipresent is also eternal, being virtues of the omnipotent. Thus synthetic gold, as pictured by Lully, can claim not only universality but also eternity.

Now one object of beauty is youth. Of all peoples the Greeks adored the figure of youth and shunned that of old age. In the light of previous interpretations youth appears beautiful because it represents longevity in disguise, and old age is ugly because of the obvious threat of termination of life in the near future. Then if youth is beautiful, eternal youth would be ideal beauty. Most religions, realizing this, have promised eternal youth, be it in heaven. And alchemy has ever tried to supersede them by promising the same here on earth. In any case there is no immortality without the termination of mortality, just as there is

no new cycle without the end of the one immediately preceding it. A classic on alchemy, Rosarium, already mentioned, records, as reported by Jung (9 ; p. 256) that, "no new life can arise say the alchemists without the death of the old one." Accordingly Elixir of Life first acts like a poison, then as an antidote ; the consumer dies to discard his mortal constitution, and is resurrected to remain young and eternal. This promise has exercised such a charm that some actually risked their lives and the history of alchemy records that, amongst others, three Emperors of China, unwittingly committed suicide as candidates of immortality. Even the sufis, have, as their watchword, requiring a special commentary to do it justice, however, literally meaning, "die before your death", if you wish to be sure of your immortality. One seems to be prepared to pay with one's life to gain immortality-cum-rejuvenation. At this stage we can summarize equating, Universality=Eternity=Beauty= Youth. And what characterizes youth better than reproductive power at its maximum. This also provided the test of Elixir of life. It was not to be judged by its effect as longevity, which required time, but by its *immediate* effect on the reproductive power, as its accelerator or as an actual rejuvenator. Elixir of life was the ideal aphrodisiac, a conception that persists in several countries even today. And this is because, we have seen in different ways that, reproductive power is creative force; and once there is creative power achievement of anything seems to be possible. Incidentally it must be pointed out that, Elixir of life begins as a poison, but

man has conveniently forgotten its malign aspect to remember only what pleases him.

22. Elixir of life offers a key to the interpretation of Shiva.

Shiva is admitted to be the destroyer and we have to accept it in order to interpret him properly. In the case of Elixir we have forgotten its dark side, in the case of Shiva this is precisely what is remembered. When growth has proceeded for some time it produces metabolites which become a liability upon the organism. Such a tree drops its leaves and even produces withered twigs. This may be looked upon as self-pruning. The gardener, anticipating such a state, resorts to actual pruning. Pruning is destructive in itself but in effect preservative. When growth lags behind pruning spurs it forward. Shiva in his many incarnations is seen pruning eccentric and atypical forms of life, killing demons and monsters, all a disgrace to life. Even Vishnu, the preserver, is known in some of his incarnations to be killing demons, a feature specially attributed to Shiva. Briefly Shiva is essentially a preserver, and only apparently a destroyer. Now when metabolites have accumulated to the extent that self-pruning cannot dispense them properly growth merges into reproduction. The former liabilities are now exploited as actual assets. The dead stock of metabolites goes to accelerate reproductivity. Growth remains stopped but reproduction starts vigorously. The reproductive activity also produces good, bad and indifferent issues, and selection comes into force to help the fittest to survive. Shiva then exercises his judgment and selects the proper forms of life. Thus if Brahma is

the creator of life, Shiva is the creator of species, and as such, no less a creator than Brahma himself.

Before selection could be enforced the species must be prolific enough to bear anything like pruning. It means that reproductivity has to be enhanced for selection to exercise quality control over the forms of life. This task has also been taken over by Shiva who appears to be the God of Fertility, worthy of the title. Some of his best temples are decorated with erotic scenes, as though each picture was an Elixir in itself, the latter as an ideal aphrodisiac. His emblem in a Shivaite temple is either the symbol of the male generative organ, or of the bull, which is reproductivity-incorporate, often both. And in perfect harmony with the Shivaite conception of reproductive force, as creative power, the alchemist has for his first theorem that, union of opposites leads to creation. He thus depicts the several stages of his work, or of synthesis of gold, as though he was inducing two opposites to meet as husband and wife. These stages are allegorically depicted as love scenes, reaching the climax in coitus between a perfectly nude couple, presented in Rosarium, and reproduced by Jung (23; p. 450) as his Fig. I37. If the creative force is accepted as identical with reproductive power it is easily explainable how the Shivaite cult and alchemy both share erotic symbolism.

23. Multiplicity leads to specificity. Although there is no Universality without Specificity, on account of the importance of the latter it may be considered by itself. And what is ideal

specificity other than being the only one of its kind. Then to qualify anything specifically the attributes should not be repeated in any other case. We have accordingly to construct a long spectrum with innumerable qualities making it possible to assign each and every object a definite place in such a spectrum. The simplest scale has been offered by Pythagoras, as the numerical series, and we know, how convenient it is to particularize a car, for example, by a given number. And this is possible because "number", as an entity, can easily become, the most prolific. Thus the more qualities a system commands the easier it is to shuffle the factors to ascribe a specific arrangement to a given entity. And the possibilities of creating a wide range of qualities depends upon the source which claims a robust power of reproductivity ; greater the production or multiplicity greater the qualities available. It is really impossible to create and yet duplicate. Forgery, as an art, is intrinsically defective, for it can not produce a signature indetical with a given model. A flock of sheep appears to contain animals all alike, yet a clever shepherd finds no difficulty in singling out one sheep from the rest. Most can recollect recognizing a familiar face from the midst of a crowd as in a fair. Such instances go to prove that universality and specificity go together. In fact we can have no knowledge of an object unless some special feature strikes as being characteristic. The art of advertisement exploits the fact that an attribute singles out an object from the many, for what qualifies all is no quality at all.

And further considerations will reveal that, specificity also tends towards beauty. A curio hunter, or a stamp collector, is

proud of his collection when it contains the only specimen of its kind. And likewise the "One", in the whole universe, is the most beautiful entity man can conceive. Such indeed is the creator in the eyes of many. To trace all forms to one source, as also to select one from amongst all, in each case, is an appeal to beauty. A genealogical table that ends with one, as the founder of a large family, creates a feeling of sublime respect for the ancestor and this feeling is akin to that of beauty. Conversely to realize that an individual is the "last of the barons", is to feel compassion for him, and compassion, as previously remarked, is beauty in its passive garb. Likewise the feeling of utter solitude is the source of self-compassion to be interpreted again as beauty. By way of summary we can construct the series:

One =Universality =Sublimity = Beauty.

One= Specificity= Compassion = Beauty.

Then comparing the conditions of knowledge with the phases of life we have:

Beauty deified is Brahma the creator.

Utility deified is Vishnu the preserver.

Universality deified is Shiva the resurrector.

To know means to recognize an object as beautiful, useful and universal, or in terms of their negatives. This is because we can know only life or in terms of life. When energy exists in its nascent form it is at once one and all or omnipotent, eternal and

omnipresent. But on losing some of it the transformed state appears as molecules which again would be in every place where the nascent form had existed before ; but the molecules, as entities, can now be separated from one another and are capable of being confined to a certain volume. The difference is due to nascent energy being formless and the molecular stage being endowed with form. Remove form, specificity turns into universality, and *vice versa*. The change is identical to energy mutating matter, and its reverse. We can now equate, Universality= Specificity, just as we can energy =matter .

24. **A symbol of Immortality.** Our quest for the knowledge of God has meanwhile taught us to recognize three cardinal attributes qualifying him. The last discussed has been universality-cum-eternity. But whatever we do we must not lose sight of the guiding principle that, knowledge is life, and life-force has two phases, growth-soul and soul-reproductive. Life-force, in its nacens form, is universal, as also instantaneous. A symbol of life-force will be a symbol of universality cum-eternity. Growth traced to its past accounts for creation, and a future attributed to reproductivity, accounts for eternity, and if both are instantaneous, growth and reproductivity, as also past and future, become one. And if this has been expressed in a symbol we have the confirmation of our having interpreted its significance, as creative power, correctly. But then why should there be a symbol at all, offering a correct picture of its contents as creative power? According to ancient beliefs a symbol represents its original. It was as important in primitive psychology as a viceroy has been in

colonial government. The viceroy is the King as far as the governed are concerned. Likewise symbol was the plenipotentiary of its original; and a symbol of creative power is a donor of immortality. Now it has been explained that the alchemist aimed at immortality, and although he tried to acquire it by means of drugs, his common interest tempted him to share a symbol of immortality, which other mystics had already adopted before him. Such a symbol is a circular form of a serpent, one biting its own tail, or Ouroboros in Greek. The earliest records of Alexandrian alchemy refer to it, but the actual illustration was discovered by Berthelot (23; p.401), in an IIth century Manuscript on alchemy, now preserved in Venice ; reproduced here as fig. 4. The Ouroboros easily claims several versions to its credit, and has been found in Egypt as also in China, not to forget India. Berthelot correctly interprets it as symbolizing eternity, but further characterized it as revealing, unity of matter, for matter, being indestructible, is eternal and one. If the symbol was as good as an idol, the worshipper was not to look upon it as the structural formula of matter, but instead as a donor of immortality which he really longed for. There is a Greek text which offers the connotation of the symbol without danger of its misinterpretation. It means the Universal, or the External, is *the One* reality, and it is *the All*, and everything. But for man the proper word is not Eternity, but instead Immortality. The symbol therefore becomes more useful as expressing immortality, in fact as one actually promising to donate that virtue. The symbol was then a charm. The symbol has been interpreted as expressing,

Unity of matter, but it transcends this conception, it illustrates the doctrine of, Unity of Existence, for which the Sufis have the Arabic equivalent, Wandatul Wujud. The Ouroboros connotes Unity of Existence, more than unity of matter. Briefly the Ouroboros is a symbol of creative energy or omnipotence and as such a donor of immortality.

Fig. 2. The oval shaped Cosmic Egg emerged out of Nothing. "Nothing" is represented by its colour, as black, where anything would be nothing, and space purposely limited, as next to nothing. The contents as Creator, are the four cosmic elements, Air (Wings), Earth (Globe), Water (Dragon) and Fire (Flames from Dragon's mouth). Creation is macrocosm, the heavenly bodies, and microcosm, man and woman. Creation is again Creator, Man/Woman as hermaphrodite, a self-generating entity, with the insignia of the creator, having a pair of Magic Wands, as Weapons of creation, the Compass in the male's hand, and the Mason's Square in that of the female. Sun/Moon, as Heaven/Earth, are correspondingly joint-creator, of macrocosm.

Fig. 4. Ouroboros, with three Greek words meaning, "One the All". It is a hermaphrodite, or a creator The anterior white half is a male serpent, the posterior black half a female. Union of opposites as male/female makes it a hermaphrodite, likewise union of head/tail doubly qualifies the hermaphrodite, with the creative power as One, and this one is All. Ouroboros represents, Unity of Existence, or Creator/Creation as One.

Fig. 5. Symbols revealing genesis of Ouroboros. The right pair of dragons show male and female as separate, but being in whorl they reveal eternal motion, losing their identity. The halves of the two dragons reconstructed become the anterior half of the male, joined to the posterior half of the female. An illusion is created when a serpent is seen biting its own tail. Really the head of the male is biting the tail of the female ; in Fig. 4, the white male was biting the tail of the black female. In Fig. 5 we see male and female, as two entities, as also one half male and another half female, thus one as hermaphrodite.

25. The choice of a serpent in symbolizing immortality.

Existence in fig. 1 has been represented as a line between zero, **0**, and infinity, ∞ . This line, as one, can be turned into a circle, which forces its ends to meet. Now any point on the circle serves to identify both the "zero" and " ∞ " of the straight line. It means that the beginning of a circle is identical with its end or both are one. When past and future, in their remotest aspects, become identical, the symbol connotes eternity. Circle should have been the ideal symbol if eternity was to have been expressed. This is actually the case with the Chinese symbol of the Source of Existence. Its contents are Yang/Yin, the dual principles of creation ; the container, as eternity, is the circle. The contents as power represent the cause, the container or the circle the effect, which is eternity, with beginning and end everywhere and just for that reason unknowable. We are however forced to make a subtle difference, and for us of no little importance, between an ideal or geometrical circle, and a serpent having a circular form. The difference consists in the circle representing eternity, but the Ouroboros immortality. Fig. 4 is the symbol of the Source of Life

rather than of Existence. The alchemist wanted to enjoy immortality and longevity, rather than to see eternity being possessed by the entire universe.

The ancients used to bury the dead as many do to-day. They imagined that the serpent being a denizen of the underground took charge, not only of the dead body, but also of its soul. As a treasurer of souls he could also return them which made the serpent nothing short of a resurrector. Now there is a symbol in alchemical literature, reproduced by Jung (23 ; p.54I), where a serpent is seen on the cross. Jesus on the cross depicts resurrection of one whose body, as such, is immortal. The serpent on the cross therefore depicts a resurrected body. And the alchemist wanted such a phase of immortality. The serpent was already a donor of immortality and to give a serpent a circular form was to duplicate or fortify the idea of immortality as distinct from eternity. In the case of the circle, as a symbol of eternity, the two ends are disguised. In the case of Ouroboros, the head and tail are quite visible, though close to each other. The head and tail are like the two poles of a magnet, with its polarity clearly exposed. When the poles are far apart magnetism is not generated, they at once reveal their power when brought near enough to enable "union of opposites". The head and tail of the Ouroboros are obvious as such, and close enough to reveal that the symbol of resurrection is generating a quantum of life - essence to confer immortality. The Ouroboros becomes a miniature creator. We therefore identify creation with eternity, Brahma with Shiva, and Beauty with Universality respectively.

26. Kundalini interprets Ouroboros. Goethe has made a very pregnant but paradoxical remark that, no individual can claim to be in command of his language unless he knows at least another. The moment we try to translate one term into another language we realize what we should have known of the original, for on that depends our selection of its right equivalent. That Ouroboros symbolizes the creator would strike as too bold to be true. It has also taken me some years to convince myself of it. In the first instance we find that serpent worship has had a world wide distribution and all forms of worship really dissolve to the worship of the creator. This is still too general a remark to defend the particular case above. It is proposed to equate Ouroboros = Kundalini, and further maintain that the latter symbolizes the power of creation. We shall not be able to know Ouroboros unless we can translate it as Kundalini. In selecting Kundalini, fig. 6 here, I have merely followed Jung (8; p.368), whose commentary upon it runs as follows : "Shiva-bindu (Shiva's point), the unexpected point, showing divine power before creation : the opposites are united. The God rests in the point. The snake signifies extension, the power of becoming (=growth), the *creation of the world forms*. The point is Hirayanagarba, the golden egg, the golden germ." With growth-soul and soul-reproductive, we have life and forms of life, respectively. Brahma created life, Shiva forms of life ; and no little credit goes to Jung to interpret Shiva's activities aiming at creation of the *world forms*, rather than initiating *existence* itself. In para I6, fig. 2 there is an alchemist's symbol of the source of Existence. There Existence starts from nothing,

from the dark background. Then Existence is enclosed in an egg shell, a mere film separating non-existence, from Existence. The egg has a wall with Non-existence outside and Existence inside, the eggshell is as such nothing in itself, even less assertive than the conception of absolute nothing. This egg of fig. 2 has a corresponding element in fig. 6; it is represented as Shiva's Point, the point from where Shiva starts his creation, but is rightly equated as Hirayanagarba, literally the Golden-foetus, correctly interpreted as the golden-egg. Shiva's Point = Cosmic-Egg, or Fig. 2 = Fig. 6 in parts. Shiva's point, or the source of creation, being unknowable, should be a mere point and no more. But the designer can well claim to enjoy an artist's license and, in as much as the point to be depicted is the source of existence, he has taken this point

Fig. 6. Kundalini, a symbol of Creative Power manifest. The central disc is plain Nothing, or a magnified point or an empty egg. From Nothing, or the egg shell, has emerged Creative Power. Power manifest is symbolized as serpent, an object to be dreaded on account of it. The source is the male Shiva, while power-manifest is the female Shakti. Just as Eve was born from her husband's rib, Shakti emerged from her husband's Lingam, which seen from above is disc-like. Adam/Eve are joint creators of microcosm, Shiva/Shakti of macrocosm. Just as Egg/Chicken are one, Shiva/Shakti, as Egg/Serpent are one

Fig. 7. Two fishes in whorl symbolizing Eternity. Another version of Fig. 6, sharing the central disc. The two fishes are like the male and

female dragons, in Fig. 5, symbolizing eternal motion. Fish represents reproductivity-incorporate, a donor of immortality: As male/female in whorl they reveal a dynamic phase of Union of opposites. Altogether Figs. 2, 4, 5, 6, and 7 are all identical, revealing nascent creative energy.

as far as the sun, which has been accepted before as the source of life's energy and the source of creation. The point was enlarged as the source of creation, to become the sun's disc, but it was to be a plain disc with the absence of all its contents. The point, had it been small, would have given the implied impression that some contents may have been there, but could not be revealed due to its extreme reduction in size. But a disc which is large, yet plain, positively declares to have contained nothing. I feel the artist deserves no little credit for equating, the source of creation, with the sun's disc, and at the same suggesting creation starts from nothing. I remember an Oxford friend editing a special publication during the "Eight's Week", with an article entitled, "What Oxford thinks". On turning to that page it was a plain sheet of paper, with both the pages left blank. It was to convey the idea that, Oxford thinks nothing. While that was a mere joke here the plain disc precisely expresses Nothing. So much for the unknowable source of creation. But the symbol of Kundalini belongs to Shiva and not to Brahma. It incidentally confirms Shiva as the creator which requires to be recognized, but some specific feature characterizing Shiva has also to be discovered. Shiva's one symbol is Phallus, and the Phallus seen from above is

nothing else than a disc, a conclusion easy of confirmation. Thus the egg of Brahma, develops into the solar disc of Vishnu and finally becomes the Phallus of Shiva ; the egg and the Phallus are both disc-like, the former as seen from below and the latter from above. Thus Shiva's point=Solar disc — Cosmic egg, and these three belong to Shiva, Vishnu and Brahma respectively. From its mysterious source, as the egg, for example, creative power emerges. And if the unknown cause is Shiva, its effect, as the manifest form, must be its opposite, which is called Shakti, the female aspect of Shiva. Shakti is what is obvious, or easily seen, Shiva is its non-manifest form or the cause. Shakti is the actual power; Shiva the source of that power. Shakti, in fig. 6, is coiled round its source, as dependent upon it, as effect would be on its cause, and as such can not be separated. Shakti as power can be *seen*, Shiva as the cause of that power has nevertheless to be *known*, for he also exists, and very much so. Applying all this to our case, Shakti is knowledge and knowledge is power, while Shiva is inspiration, the source of knowledge, or something to one who knows how to exploit it. An ideal case would be that of Newton, who saw an apple fall and that insignificant incident served as the inspiration which gave the world his theory of gravitation.

Besides fig. 6, Jung (8;p.368) offers another symbol of Indian origin, coming from Banaras, a centre of Shiva worship. This picture is reproduced as Fig. 7 here. There are two fishes chasing each other in a whorl, suggesting no end to their activity, which

can be safely interpreted as representing eternity. In an earlier article (26) I have interpreted the Ouroboros, as really a hermaphrodite, composed of two half serpents, the anterior of a male, with its head,biting the tail of the other, a female, with its posterior half. This explanation can be confirmed by a symbol showing two dragons, a male and female, in whorl, biting each other by their tails. Both these symbols are shown again in fig. 5. Fig. 7 here shows two fishes instead, but fish as reproductivity-incorporate is in itself a symbol of immortality as already explained, and the two fishes in whorl represent eternity in general and immortality in particular. What must not be overlooked is that fig. 7 does not represent dualism, but polarity of one entity. Magnetism is one Phenomenon yet it is generated by a bipolar magnet ; respiration is also one dependent upon Oxidation and Reduction. If Oxygen and Hydrogen were always to act simultaneously respiration would be dual-natured, but Wieland has shown that this is not necessarily the case, and oxidation-reduction is the effect of a single entity, behaving as the donor and acceptor of electrons. Going deeper into our case we must translate Shiva/Shakti as Inspiration/Knowledge. But a bold conclusion can be drawn to the effect that inspiration, being creative, claims Universality,and therefore knows no such thing as space. Telepathy is the necessary outcome allowing transference of knowledge-as-inspiration.

27. Forms and conditions of knowledge and the phases of life. To know an object we must recognize the conditions of knowledge, a lack of an element of receptivity will give an

incomplete picture of the object perceived. The ideal corporeal object is the cube. It has three dimensions which impart six surfaces, being all equal in the case of the cube. When three of them are visible the other half remain out of sight. Knowledge in its turn has its three positive conditions, Beauty, Utility and Universality, with three negatives, Ugliness, Harmfulness and Specificity. God, as a conception, can find a proper position with the help of these cardinal points of knowledge. However God is a two-headed Janus one face represents life, the other knowledge, to live is to know and to know is to live. The phases of life therefore correspond with the conditions of life as shown below.

Of life		Of knowledge
Creation	...	Beauty
Growth		Utility
Reproduction		Universality

Dealing with life first, it arose spontaneously, its origin being unknowable. This can be expressed as "life having created itself", which are only blank words. Then it has been growing ever since ; and growth back dated is creation as its initial stage. Growth later merged into reproductivity and multiplicity resulted. The above statement is merely an expansion of the idea that life has two phases, Growth and Reproduction. In as much as we compare God with life, such an assumption requires confirmation.

Radhakrishnan (II ; p.59) writes that,' according to Brahadranayaka Upanishad God is that, (who) created itself by itself," which hardly means anything positive. But having "created the world then (he) enters it." This "entrance" is the real positive element, for God entered his creation like a Growth-soul, making everything grow. Thus began creation. We must pause to reflect that when God first created matter, or the inorganic world, it was lifeless, like a clod of dust. We can have no knowledge of it because there was no growth. But as soon as growth started we could accept that as the sign of existence. Creation at this stage was macrocosm and its creator was Brahma. Later Brahma reincarnated himself as Prajapati and became man and woman and produced mankind or microcosm. Using previous language we can state that, seeing his creation grow like a monster, without shape and form, the creator entered the Universe as Prajapati, and created microcosm with his soul-reproductive, to insure immortality and the maintenance of a standard form, of each species. This is a round about way of admitting that all we know of life is growth and reproduction, and on that basis Brahma and Prajapati have been conceived as two creators. Their respective activities are revealed by the following table :

Creator	Principle	Creation
Brahma	Growth-soul	Macrocosm
Prajapati	Soul-reproductive	Microcosm

The Upanishad assumes that God entered his creation when God became the content with his creation as the container. Since the same God reincarnated himself as Prajapati, Prajapati as the content, had the germ of mankind for his container. Plainly expressed Brahma/Prajapati are high sounding symbols of Growth/Reproduction when God, as one, can be identified with life as one. Because of life's two phases, God has been symbolized as a two headed Janus.

We can now turn to the other head of Janus representing knowledge. Just as life has two phases; knowledge recognizes the subconscious and the conscious. Growth is a force, so is the subconscious. Growth develops into reproductivity, giving rise to many, each with a form of its own. Subconscious develops into the conscious yielding concrete conceptions of entities. Having identified life with God, we admit God to be the creator of Himself and thus of life. But in as much as we also identify life with knowledge, the creator of life must necessarily be the donor of knowledge as well. This is well recognized as God, the giver of all we know. The Greek term for "Word" is Logos which, in Alexandrian Greek philosophy, is the equivalent of creative force, making Life/Logos correspond to God/Teacher, or Life/Knowledge, all as equivalents. Most religions do admit God as the giver of both, of Life and of Knowledge, and this must be so because they represent equivalents of each other. In Hinduism the deities of knowledge clearly show their descent from Gods who have imparted life. The recognition of two phases of knowledge, as subconscious and conscious, have been in existence

in the forms of religious rites and doctrines, but their importance has been properly shown by modern psychologists like Jung, Adler and others. Above all the subconscious is force, and like all forms of energy, one and universal. But the universal also has its own specificity, and the specificity of subconscious expresses itself as instincts. What was conscious in the past has merged into the stock of knowledge as the subconscious. Then to recall the earlier experience of life, nearer the source of life, is to tap the subconscious and tempt it somehow to transform itself into the conscious. There are regular schools of mysticism which claim to get out of the subconscious the truth otherwise hidden to us. However all that need to be emphasized here is that knowledge has two phases of its own, just as life has its two. A common experience of the subconscious is in the form of instincts. To know the birth of instinct would be to know life as also the subconscious. Instinct has long been a problem with biologists as also with philosophers ; their last word is still awaited.

Another contact with the subconscious appears as inspiration. A cheap word for it is brain-wave and many know it well enough to need any confirmation. An ideal example of this category is offered by the life of Newton, who saw an apple fall from a tree in his garden. That insignificant incident gave the world his theory of gravitation. The chemists find that a solution may be saturated yet it remains syrupy without any sign of crystallization. But a dust particle falling on its surface can induce the crystallization of the whole mass. Newton's mind was saturated with data which revealed no connection with one another, but the fall of an apple

acted like the dust particle above and gave his findings the required crystalline form. What is most important for us is to reflect upon the source of this inspiration. It was like an electric contact between the subconscious and the conscious, to be explained preferably as the Grace of God, than as an accident, a word which is neither poetical nor connotative. However the coordination between the two is beyond our control and only the mystics have psychic exercises aiming at acquiring such power.

There is yet another form of contact with the subconscious world, in the form of telepathy. People have recognized this fact by humorously saying that, great minds think alike. But how many as sincere friends have experienced the same truth. Subconscious thought seems to be one universal entity, so that if we move here we are disturbing the atmosphere pole apart. A classical example illustrating telepathy is offered by Wallace and Darwin who conceived evolution at the same time. The former was living at the time in South East Asia and the latter in England. Both were writing on the origin of species as though they were answering the same question paper at two different centres of examination. Inspiration is transferable because the subconscious is one universal entity. But being energy we cannot study it properly, only when some energy is lost that the rest appears as knowledge, and this can be recognized by the essential three conditions that have been discussed. The descent from inspiration to knowledge is easier, just as from energy to matter is easier. But it is also possible to bombard matter and create energy. Correspondingly from what we recognize as knowledge we can build up the

conception of an entity which would be beauty, utility and universality as one, but then it would automatically become unknowable ; and we must be prepared for it.

28. The procedure for acquiring a positive conception of the Divinity. We must realize not only what we have acquired but also, how we got to it. Any scientific paper reveals the approach or the technique adopted in obtaining the results claimed. It seems to me that chemistry, as the science of the structure of substances, has perfected its methods of study. There are four processes, isolation of a pure entity, its analysis, study of degradation products and finally synthesis. Once synthesis is achieved the intermediate stages are all confirmed. No one can be sure if a substance, to start with, was pure unless synthesis ultimately confirms it with retrospective effect. Our past labour has taught us that God=life, and also God= Knowledge, which means that God is one who is eternal and omniscient. Hence any conception of the Divinity must possess these essential attributes, a result which we look upon as isolation. The analysis of life has shown us three phases, and that of knowledge three conditions, and our main work has been devoted to them. Both life and knowledge are forces, not substances, and their degradation products mean other forms of energy, with lesser energy content than their originals. Thus the subconscious is the purest nascent form of knowledge while inspiration, and telepathy other intermediate forms with lesser energy ; ultimately we get to the conscious. Life is far better known to us revealing as degradation products hopes, enthusiasm, optimism and faith, to be looked

upon as the positive factors capable of being qualified as beautiful, useful and universal. The point to note is that it is unavoidable to omit either of the two classes of degradations products in redefining God, even if we intentionally wish to do so. The bipolarity of life is the quality of life, like magnetism dependent upon its positive and negative poles. We can however try and disturb the balance only to see that the conceptions that result by such attempts are inferior to the one where all positive and negative attributes are well balanced. Incidentally it may be stated that the idea of balancing the elements to be synthesized is the one which the alchemists could not have emphasized more, and is a feature that has to be employed also in the synthesis of an ideal of God.

29. A positive conception of the Divinity. Once there is an entity it is logical to assume that it has a past. Such a source, according to its nature, may or may not be knowable, but in any case there can be no room for scepticism regarding its existence. But meanwhile we have seen that creative energy is spontaneous which transcends its having an origin. Such is the position of God as the source of existence. The problem is similar to a circle which disguises the point where it actually began. Nevertheless unless we start with an assumption that God represents the source of existence there is no possibility of further discussion, for the obvious reason that there is no philosophy without assumption, just as there is no axiom without definition. All that is being claimed here is that a positive conception of the Divinity can be derived only from factors furnished by life and knowledge, when

God is qualified by two minimum attributes, as the eternal and the omnipresent, eliminating all, others as superfluous.

As Poincare, the mathematician, pointed out, axioms are definitions in disguise. Higher mathematics has shown that, a straight line need not be defined as the shortest line between two points, it can be the longest; but then we have to abide by our definition. We have already seen how the mystics got on well with their description of God as a non-ending series of negative attributes, far too sophisticated for the ordinary human being.

The tragedy of something good is that there is something better, and if the reader has been troubled with enough prosaic discussions it is with the confidence that no *positive* conception of the divinity is possible which does not ultimately depend upon life/knowledge. God can be assigned thousand and one virtues but they can all be ignored retaining only two, making him eternal/omniscient, which are the sublimated qualities of life/knowledge. There are standards of measuring distance, a metre and a yard for example. But the best can only be in terms of light, simply because light is the fastest thing we know. God defined in terms of life/knowledge is consequently the most positive for there is nothing more vital than life and knowledge.

Amongst those who have thought over the evolution of the idea of God has been Dr. Rajendralala Mitra (27) who comments that, "the ideal of God was the *concrete* man." This is what anthropology establishes. It would be cutting a Gordian knot to define God by stating that, God is the *ideal* man in abstraction. In

simpler language it means that, God is Mankind, the good, the useful and the eternal, and more explicitly, Mankind that was, Mankind that is, and Mankind that shall be. It includes man distributed all over space, with the cannibals and savages ; it includes our anthropoid ancestors in the past, with the Neandertaler as well. And this for the obvious reason, so wisely pointed out by Radhakrishnan (II ; p.73) that, "we (can not but) carry with us the whole of our past," of which the uncultured oborigines are the living "fossils". When politicians throw dust against one another we incidentally realize that the brute is very much alive amongst us, and Mankind, which comprises also of tyrants of different kinds, has destroyed life more than the cannibals. And if some of these tyrants have been demigods in their life time and even enjoy apotheosis after death, our ideal of mankind persists in spite of these exceptions. It is our ideal that has to remain true, just as our definition has to remain consistent. Sad experience tends to make us cynics, misfortune pessimists ; to soar above them is to enjoy life sublime. There have regularly appeared people who could sublimate even the saddest experience that can befall man, and face death as martyrs, inspiring others to respect ideals for their own sake. These have contributed most to a progressive humanity. One of the Popes rightly remarked that, "the blood of the martyr is the seed of the Church", which holds true of the history of any idealism, Mankind in the making gives us a progressive conception of the Divinity. When we say, God is, we mean, humanity is ; but when we say, we worship God, we mean, we contribute to the progress of mankind as a whole. No

religion has missed this crucial test of nobility. But to imagine mankind distributed over other planets is sheer heathenism. To fear the end of humanity by a comet colliding with the earth is obvious heresy. On the contrary to try to become a representative of humanity, to see the noble qualities of many concentrated in one self, is to acquire creative power. Its other name is miracle. To exploit the force that created us, and which is being carried as our inheritance all the time, is to perform a miracle. Many a hero has revealed powers which could not be repeated at will, nor explained at all. The modern school of Psychology deserves our respect for approaching the phenomenon of the subconscious scientifically. It explains the existence of creative power which each man inherits as his legacy of the past. The creator created the creation out of Himself, making each of us a drop of water of the ocean of creative power. And many a mystic has died as martyr believing himself to be such a unit power, representing One, the All, as the symbol of Western Alchemy proclaims.

30. The conception of Divinity in the light of alchemical doctrines. It is always interesting to know how an idea arises, in our case a positive conception of the Divinity out of a study of alchemical doctrines. If we wish to have the best view of a hill it is the top that has to be seen first, being the point above all others. And to see a hill properly we have to get to another as the nearest to it. We must therefore avoid the valley, be it of the same hill, and see the top from another top, since they are equals of each other. Likewise the creator would be approached best by one who has tried to imitate creation. I know only of Dante before as an

authority interpreting alchemy as the art of imitating creation, which however sufficed to put me on the right track. Now a most recent communication by Prof. Eis (28) positively confirms that the alchemist "struggled to create life." In fact he wanted more, not only to create a life-essence, a quantum of soul, but an ever-growing owl, so that he who imbibes it remains an immortal in this world. The root conception is "growth without end." Only this idea of immortality is shared by the mystics as a class to which the alchemist properly belongs. Any creative force should go on for ever, not excluding sincerity, which implants an unquenchable thirst for work, making it grow as long as the worker lives and, in fact, by which the worker can live in name as an immortal, according to the work he has achieved. Not all are industrious nor idealists to long for immortality and amongst those who have displayed robust optimism none could beat the alchemist. Jung (29) pays full tribute to him when he writes of alchemy as follows: "Medieval alchemy (like the original Chinese) prepared the greatest attack on the divine order of the universe which mankind has ever dared (for which Dante placed the alchemist in hell). Alchemy is the dawn of the age of natural science, which drove nature into the service of mankind to a hitherto unheard of degree. Here are the real roots, the secular psychic processes of preparation of those factors which are at work in the world to day." The divine order had made man mortal; then to dream of becoming immortal, what all the alchemist must have undergone to realize that, immortality lies in work, in noble work, in the service of mankind. His contribution

to the positive conception of immortality is definitely restricted to mankind and to this world.

31. The conception of Divinity in the light of relativity. It has been admitted that there is no knowing without relativity. Neither two white pieces nor two black ones are easy to recognize but each by the side of the other producing contrast become impressive. Likewise when everything was reduced to one, a hypothetical zero had to be invented. This zero actually functioned as "something better than nothing", for it served as a measure of expediency to maintain relativity. We find such terms incorporating the notion of Nothing, in philosophy as Maya, in physics as Vacuum, and in mathematics as Zero. Now if all mankind is brought to one-reality-in-abstraction a corresponding vacuum has been created which has to be collected together to coalesce into an opposite of Divinity. We then have God and Satan, but no more than $1 : 0$, as one to zero. The conception of an anti-benevolent agent at once enables us to form a consolidated idea of the goodness of mankind. In some religions the malevolent principle is consolidated to give the conception of Satan, in others the malevolent power is distributed over several heads, just as godhead is correspondingly divided among several deities.

32. The role of the conceptions of ghost and the devil. To be sceptic is not to be sincere, and religion loses its function in the absence of sincerity. Human nature forces man to believe in immortality. He came to believe that life depends upon soul and soul is immortal. But is there a soul ? Only then he can come to believe soul is immortal. This desire has given rise to belief in ghosts. It is the replica of the man, for which soul is the right word. If man can survive as a gaseous double, be it for ever so short a time, it is enough to confirm that he has a soul. We have

now to conceive of a mammoth-ghost, a malevolent immortal being, undoing the work God has implanted in this world. If all attributes of God can be summarized in one word as Love, something as its extreme, like black opposing white, has to be there, also. We must admit that the role of belief in ghost is to induce us to believe that we possess a soul. Likewise belief in the Devil makes us imagine a benefactor-general, a Father-in-Heaven, not as a working hypothesis, but as a genuine fact to be admitted by our faith. There are, what people call, tricks of trade. The trade of mass education resorts to trick of creating conceptions like the ghost and the mammoth-ghost, Satan. Mankind exists, but it is not ideal humanity, it is, to say the least, very much like a mortal being. But it can be at once idealized to godhead or to what it should be, if there be a belief in Satan, who is what no one should be. The Satan is to be dreaded to make God lovable. Our belief in Satan teaches us tolerate mankind as it is, an excellent device to enable us to live contented as practical idealists. Finally we realize that, just as modern research has confirmed the choice of food-stuffs selected by man ages ago to contain all that the human body needs, the items of faith handed by the principal religions have their due justification. And the conception of Divinity here evolved is specially one emanating from a study of alchemical doctrines which essentially belong to mysticism, above all the Sufism. Briefly immortality is to be found on earth and God among mankind.

Summary

The problem is to offer a positive conception of the Divinity. In the past the ideal of God has been evolved from the conception of the concrete man ; it is best derived from that of human life. Life depends upon a material factor, the body, and a

non-corporeal element, the soul. Matter is indestructible, as we know, and soul is immortal, as we believe. Yet man is mortal. The life-essence is a definite quantum imparting a limited life-span. To make the soul self-generating can alone make man, as its carrier, immortal.

Based on Dualism the alchemist undertook to generate a self-reproductive soul. Like everything in nature soul also has two factors, Ruh and Nafs, or Spirit and Soul-specific. When such opposites are equal, they fuse as one into a hermaphrodite, of which no half can ever exist, and which is autonomous and self-reproductive. The active principle of man-made drugs, like Elixir and synthetic-gold, was such an ever-growing life-essence. To consume them was to become immortal. Alchemy thus inspired the possibility of finding immortality on earth. Instead of deifying the concrete man we can sublimate human life as we enjoy on earth. Life has two phases, growth and reproduction, both positively known. However, there must be a source, hence Creation. Moreover, at least the body, as matter, persists to maintain a post-mortem existence. But neither creation, as the past, nor immortality, as the future, can be known. Now what is unknowable is best interpreted in terms of what is known. Then creation becomes growth with retrospective effect, making the creator, Growth-soul. Likewise immortality becomes post-dated reproduction, with the Resurrector as Soul-reproductive. In as much as Creation = Resurrection, the creator is identical with the resurrector. The primitive man, in his attempts to induce resurrection, invariably selected offerings promoting either growth

or reproductivity. Then to create is to make something grow ; to immortalize is to induce reproduction. Growth/ Reproduction, as unity, is positive life to which correspond Creator/Resurrector as its sublimated counterpart. We have now to deal with the question, how to know the creator. The clue lies in following the axiom, to live is to know and to know is to live. If life sublimated is eternal, knowledge likewise becomes omniscient. Knowledge becomes the one container, with life as the sole content. The conditions of knowledge correspond to the phases of life, something outside indicating exactly what is inside. The phases of life are, Creation (that was), Life (that is) and Immortality (that shall be). The cardinal conditions of knowledge constitute the conceptions of Beauty, Utility and Universality-cumEternity, with Relativity as the fourth. Life, as a whole, with its past, present and future, would be one, as Mankind that was, Mankind that is and Mankind that shall be. One word for it would be Humanity, and one attribute Eternity. Likewise knowledge, with its past and future inclusive, as one, would be omniscience. Life/Knowledge with the virtues Immortality/Omniscience is nothing else than Humanity, in full sublimity, for which the proper word is Divinity. God is the one immortaland-omniscient, the source of life-and-knowledge. And mankind reduced to one, like anything reduced to unity, becomes unknowable. Without relativity there is no positive conception of the Divinity and to produce a contrast, an opposite, be it bogus, is required. Some religions have introduced the conception of Satan as anti-creator, trying to undo creation but never succeeding in it. Others have decentralized such power,

dividing it amongst several fabulous beings. Going deeper still we find the contrast between Divinity and the Devil within ourselves. The universe without is like the structure within an atom. Divinity and Devil are but magnifications of conscience and temptation of which every one has enough direct experience. We likewise find in life, devotion or love forcing concentration on one as leading to success, while temptation undertaking many, to failure ; One alone is lasting. The main discussion is summarized in the tabulated form below :

Mankind----- Divinity-----Humanity

Satan

or

I

0

Eternity

Omniscience

Life

Knowledge

---Resurrection----- Universality

Or----- and Eternity

Reincarnation

(Future)

Growth and ----- Utility

--Reproduction

(Present)

--Creation

Beauty-- —

(Past)

Nothing- 0

----Relativity

1

References

1. Adler, G. (1961) : The living symbol, p. 388.
- 2, Bradranyaka Upanishad. Ramakrishna Math, Madras, 1951, p. 50.
3. Drower, Lady E.S. (1956) : Water to wine.
4. Paggs, J. (1831) : India's cries to British Humanity. London. On p. 5 quotes extracts from Dr. John's, "Facts and Opinions relative to the burning, of widow, with a chapter on exposing the sick and the aged," from its p.p. 78-80.
5. Barua, P.R. (1967) : Early Buddhism and the Brahmanical doctrines. *J. Ar. Soc. Pak.*, Dacca, Vol. 12, no. 1.
6. Jung, C.G. (1966) : The structure and dynamics of the Psyche. Collected works, Vol. 8.
7. Sen-Gupta, Dr. Anima (1959) : The evolution of the Samkhya School of thought, Patna.
8. Jung, C.G. (1959) : The archetype of collective unconscious. Collected works, Vol. 9, pt. 1.
9. Jung, C.G. (1954) : Practice of Psychotherapy. Collected works, Vol. 16.
10. Yamunacharya, M. (1963) : Ramanuja's teachings in his own words p. 72.
11. Radhakrishnan, Sir S. (1924) : Philosophy of the Upanishads.
12. Bhide, V.V. (1926) : A concise Sanskrit English Dictionary. Poona, p. 804.
13. Chesterton, G.K. (1948) : George Bernard Shaw. p. 165.
14. Monier-Williams, Sir M. (1899) : A Sanskrit English Dictionary, p. 135.
15. Noorul Hassan, S. : Noorul-Logat, Lucknow, Vol. 2, p. 132.
16. France, Anatole : The Honey Bee, p. 116.
17. Deussen, B. (1908) : The Philosophy of Upanishads, p. 38.
18. Hiriyanna, M. (1932) : Outlines of Indian philosophy, p. 54.
19. de Groot, M.J.J. (1892) : Religious system of China. Vol. IV, pt. ii. p. 3.
20. Dunn, H. (1967) : Classics from class room. *Diamond*, Vol. 30, No. 1. p. 23. A journal of Dow Chemical Co. America.
21. Enfield, W. (1819) : History of Philosophy. Vol. 1.
22. Tattvabhushan, S. (no date) : Philosophy of Sankaracharya. 3rd

Edition, Natesen, Madras.

23. Jung, C.G. (1952) : *Psychologie and Alchemie*. Its English translation is out of print.

24. Cheng Te-K'un (1957) : Yin Yang Wu-Hsing and Han art. *Harvard J. As. Stu.*, 20 : 162.

25. von Meyer E, (1891) : *History of Chem. Uistry*. Tr. by Mac Gowan, quotes, Raymund Lully, p. 43.

26. Mandihassan, S. (1966) : A triple approach to the problem of the origin of alchemy. *Siientis*, Oct. issue, p. 450.

27. Mitra, Rajendralala, L.L.D., C.I.E. (1881) : *Indo-Aryans*. Calcutta. Vol. II, p. 49.

28. Eis, Gerhard (1967) : *The Homunculus in Folklore and Legend*. *Abbotempo*, Book 4, p. 21. A journal published by Abbott Universal Ltd. USA.

29. C.G. Jung. (1942) : *Paracelsia*, p. 72f. Through J. Jacobi's *Psychological Reflections*, being anthology of Jung's writings, p. 196.

Notes and References