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VALUES



Psychology

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VALUES is devoted to integrating human understanding unitively, impartially and globally in the interests of the general good.

NEXT MONTH :
PRACTICAL YOGA

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Editorial

THIS number of VALUES is a bit crowded, which is itself an indication of the popularity of psychology. As one of the substitutes for religion, psychology takes its place along with the cults of beauty, the cinema, T-V, sports, politics, plumbing and dietetics. Today, the psychologist is one of our foremost hieratic personalities. His only rivals are the dieticians, biologists and physicists. Lumped together they constitute the priests of this know-how age. Aunt Maggie belongs to this religion and can outdo her teen-age nephew in reciting the latest revelations about vitamins and flying-saucers, and she can tell you all about your sex repressions and complexes with passionate gusto.

In recent years only one famous psychologist, C. J. Jung has made any deep study of the contributions of the ancient psychologists and has even adopted the term "Self" (*atma*) from the Upanishads of India. The recoil from admitting a noumenous counterpart to the phenomenal, let alone giving it some precedence, is oddly peculiar among those who are supposed to be studying the psyche, a word which by derivation from the Greek, means the soul. Hence the study of the soul is lop-sided, as Dr. Natarajan points out (*see p. 6*), since the soul itself is ignored.

But even the atheistical rationalists of India, the Samkhya scientists, had to deal with an unknown Self or substratum, even after they had exhaustively investigated the phenomenal complex of body, senses, vitality, mind and ego, just as, in reverse, so to say, the early traditional yogis in their quest for absorption in deity, had to pursue, in terms of consciousness, the various states of awareness.

Atma-Vidya: Before understanding the absolutist or non-dualistic wholeness of approach in the finalized treatment of the subject, when it received its name "the Science of the Self" or *atma-vidya*, the former approach from both aspects, phenomenal and noumenal, should be seen, as that provided the background for revaluations such as that of the *Gita* and those to follow much later, such as that of the Guru Narayana, in our own time.

An established principle of any investigation is that *a priori* facts have to be somewhere recognized, whether we like it or not. The Self, like love, laughs at locksmiths. It

is not going to be confined within the compartments of psychosomatics or be split apart by pairs like phenomena and noumena, nature and spirit. But one point is clear. All non-dualistic Gurus have declared that the way to understand the Self is by self-investigation. Text-books can show proofs or bear witness as to what the professors have said, the living Guru can resolve doubts and give advice, but we have to take the treatment ourselves. We are the sick and we have to drink the medicine in this subjective study. Theory and practice here are not separate. It is like the saying about God. "Closer is He than breathing, and nearer than hands and feet."

This language appears to be solipsist. But the *ding-an-sich* of Kant, the thing-in-itself, the Self or the "I" within, is unique in being a subject which knows itself without the aid of anything, as a light unto itself. The *Gita*, for instance, says: "By the Self, the Self must be upheld; the Self should not be let down" (VI. 5), and referring to the state of unitive peace, "where the Self by the Self in the Self enjoys happiness" (VI. 20) and again, "by meditation some behold the Self in the Self by the Self." (XIII. 24).

The Guru Narayana (1854-1928) called attention to the ever-murmuring or bee-like buzzing of the "I" within. This needs no proof to be. It is its own proof. To question its validity is to undermine at one stroke the validity of everything. Even the person who denies it, by the fact that "He" denies it, proves it, as an ancient Tamil work, *Siva-Jnana-Bodham* declares.

Realism and escapism: You may say this is all mystical eyewash or orientalism invading a preserve which has been cleared of such rubbish. Such emotional prejudices are the natural background material for the master of this science to deal with. People will therefore gladly adopt the various religions or their substitutes (as we have noted at the beginning), and they will not see these as "escapes" from their deep-rooted frustration of ego-self. The Guru or master of this science is aware of these prejudices. He is not going to substitute another way out but will boldly take the bull by the horns and insist on a logically correct method of approach. There is here no esoterics, no bypaths, no mere awe and mystery and no mere adaptation of brain-washing of the individual to fit in conveniently with the requirements of society. His aim is total liberation.

The world of modern humanity is full of enough symptoms of the volcanic unrest within the Self. The Kinsey report shows the sexual bypaths which people take, the frustrations of nearly every "normal" person come out in the damns and blasts of everyday speech, even by "refined" and "respectable" people, and the escape to comic strips and the transference of frustration to "those" people out there, to Russians this side, to Americans that side, is leading to the final catastrophic insanity of war. And just because the Self is ignored. Surely this is realistic enough. As our contributor Dr. Johnson says, the job of the psychiatrist is to readapt the mentally sick person back into society.

But one question is this: What solution have the psychologists for the general insanity of modern societies which throw up the disorder or madness, the absurdities leading to immanent war which we have mentioned? And another question: To what degree have the applied psychologists aggravated the tensions of life today? By Taylorism in industry, high-pressure intelligence-tests, lie-detectors used by petty officials, sales psychology, mantram-devices used in radio propaganda, screening of political rivals, the human mind is bombarded night and day by psychological radiation. No wonder humanity is neurotic! What are the preventive methods to make the psyche at peace before the diseases appear? We know that modern psychologists and psychiatrists have no answer to this. Perhaps we must all be surgically treated by removal of parts of the brain until we become zombies, ready to accept the mechanical age, leading up to its apotheosis in some Brave New World of 1984, as forecasted in the satires of Huxley and Orwell.

The Absolutists: The Science of the Self of the Gurus of all times has always faced such problems, because in greater or less degree, the problems of our time have been endemic. One of the greatest psychologists of Europe, Pythagoras, who used music, diet, silence and other methods to make people cool and calm, had his institution burned down by a politically inflamed mob. Socrates was murdered by the state of Athens for being "a corrupter of youth." The Jews conspired to liquidate Jesus. Rousseau was shocking even for his friends who sheltered him. "That impossible man!" they would say. All Gurus have been impossible people. When they cannot be argued with, when all the tricks and absurdities of opposition fail, they are "impossible men." Krishna, the

Guru of the *Gita*, in his final words (which are totally neglected by the usual blind spot in the eyes of conventional social pundits) is just as "impossible" when he summarizes the *Gita* teaching and tells his disciple Arjuna: "Abandoning all duties, come to Me, the One, for refuge: I shall absolve you from all sins; do not despair." (XVIII. 66). This dares too much! And why not?

Let anyone today stand up for absolutist principles and defend the Self. Let him, like a Garry Davis, unload himself of the inhumanity of separate nationality. What happens? He becomes a reproach to the proper, a challenge to the mass ego, a danger to the relative security of the conditioned. He becomes a stateless, unwanted hobo human, his rights and liberties destroyed, a source of mocking merriment for journalists, a case for the psychiatrists, an easy target for the minions of the law.

The Science of the Self as it has been revised in India, has a clear solution for all personal and collective problems. Simplify! Renounce the absurd and unnecessary! Stand back from the pressure of necessary life! Assert the absolute Selfhood common to one and all! In this both Guru and disciple, the liberated and the bound, work together. The Guru's home is a retreat from the insane world, but it is the true world which is global in meaning.

Solutions: Britain achieved a new dignity of the spirit when India was "given up." Her stellar rank as a power state was diminished but her real worth soared. So with everything else. Finally, there is the Self alone, surrendered at last in the final flight of the alone to the Alone, in the exquisite phrase of Plotinus. Let some state set the pace by giving up and the world will soon be enjoying peace. Close some of the short-wave broadcasts which pollute the air with poisonous propaganda. Impossible idealism! But is there any real alternative to some kind of renunciation?

The world today is schizophrenic, a split Self, to borrow one of the jargon-words of psychology. People live anti-nomic lives, talking of world unity and diplomatically shaking hands with the intention of battling like all-in wrestlers the moment the gong sounds. We wave our separate flags although our species is one. Our true essence is frustrated and we suffer.

We have no excuse either. This or that religion may have failed, but the great founders of religion have not failed.

Promethean sages have taken the trouble to steal the fire of truth from the jealous separationist gods of private realms of relative life. When the Guru arrives the Olympians are angered, but humanity is comforted. The Gurus are not only scientists. They can sing ecstatically, rejoicing like spiritual athletes who have won a race against incredible odds. We can be matter-of-fact however. We can ignore the song and attend to the teaching.

That genius among such wise men, the Guru Narayana, in a hundred verses addressed to the Self (known as *Atmo-Upadesha Satakam*) provided a simple *a priori* proof of the absolute validity of the Self as common and unitive to all, as equal in identity to each one. If this is meditated upon perhaps it will provide a starting point for a new psychology.

There are two persons sitting in the dark, he says. Each asks the other: "You there! Who are you?" Both, the Guru says, give the same answer.

Such a remarkable reality!

HAPPINESS, for example, is such a remarkable reality, that there is nobody who does not long for it and yet there is not a single objective criterion which would prove beyond all doubt that this condition necessarily exists. As so often with the most important things, we have to make do with a subjective judgment.

—C. G. JUNG (*Psychology and Alchemy*, p. 142).

CHUANG-TZU and Hui-Tzu were walking on the dam over the river Hao, when the former remarked: "These minnows come out and play about at their ease, and that's the enjoyment of fishes."

Hui-Tzu said: "You are not a fish. How do you know what constitutes the enjoyment of fishes?"

Chuang-Tzu rejoined: "You are not I. How do you know that I don't know what constitutes the enjoyment of fishes?"

Hui-Tzu replied: "I am not you. That is true. But although I don't fully know you, you're certainly not a fish, so it is quite against sense that you should know what makes for the happiness of fishes."

Chuang-Tzu said: "Let us keep to your original question. You asked me, 'How do you know what constitutes the enjoyment of fishes?' You knew that I did know it, and yet you put your question to me. Well, I know it, because *we* are enjoying ourselves together standing on this dam and watching the river and the fishes.

—WRITINGS OF CHUANG-TZU, *Book XVII*.

Psychology and Yoga

by DR. P. NATARAJAN

PSYCHOLOGY and yoga refer to aspects of Self-Knowledge. In the East, especially in India, when one thinks of the destiny or high goal of man, and undertakes a study of one's own Self in a dynamic state of relationship with a high value, one arrives at the basic notion of what is called yoga as it should be properly (not as popularly) understood. The concept is based on a bi-polar relationship between the subject which is the Self, and its "object" of contemplation. This "object" is what the Self aspires after. This interplay of subjective and objective value-factors results in that neutral state of happiness called nirvana, which represents a positive and absolute value. The content of this value is none other than what the modern man would call Freedom—with the capital letter.

One-sided approaches: Psychology on the other hand does not ordinarily imply any bi-polar relationship, but is merely the study of the human psyche as an object to be analysed. From the days of phrenology and faculty-psychology we have passed through various stages in this study *in situ*, as it were, of the human spirit. The approach through the study of living tendencies such as responses to stimuli led to one school which has a biological and experimental bias. Then came the various other approaches in which brass instrument measurements of aptitudes and activities played an important part. Such an objective tendency culminated in the extreme position of the modern behaviourists who dare even to do away with the mind altogether in their study of psychology. Thus latter-day psychology tended to shift its centre more and more peripherally. It became engrossed in the conditionings and environmental aspects of the biological entity postulated, instead of the human spirit. Animal life became more and more used as an analogy to the study of the human mind. Personality and human values became more and more forgotten.

It was at this stage that a rather heterodox school of psycho-analysis emerged. It began to speak in terms of "super" and "sub" ego, the *libido*, the individuality and the *persona*. The conflicts possible between the super-conscious

and the sub-conscious, and repressions, were studied, and a psycho-pathological technique was developed to cure abnormalities in man's human make-up. Rough experimental and normative methods were envolved. Thus it was that modern psychology stumbled upon and arrived again at the threshold of the study of the human personality. Such study, however, remained one-sided.

Revaluation: The spirit of man has to be studied under the double aspect of the Self and the non-Self. Even if one-sided study of the personality should reveal the whole truth in regard to the psyche it would not be of any use to a man in the matter of guiding human relations.

In the workaday world of human life a person is considered good or bad by virtue of his relations with his fellow men. Sociology, economics and ethics depend much on the establishment of good relations between man and man. Master and servant, husband and wife, ruler and ruled, capital and labour, teacher and taught have all implicit in them a bi-polar and dialectical principal regulating the relation.

Such a reciprocal relation has to be regulated by subtle principles to be derived from a science higher than the objective sciences. It involves a form of wisdom which has been distinguished by the pre-Socratic ancient pilosophers of the West as Dialectics.

It is this same wisdom that is known on the Indian soil as the Wisdom of Yoga, or the *Buddhi-Yoga* of the *Bhagavad Gita*.

If psychology is to play its full role properly, it will have to arrive, by the long detour that we have traced above, at this form of two-sided study of the human personality, based on a human relationship between man and man or at least between the Self and the non-Self. Yoga is thus psychology revalued and restated dialectically. It is based on a bi-polar relation between two aspects of the personality, one of which represents an Absolute Value.

Outwards the Self-existent pierced the holes,
Therefore one looks out from, not towards, the Self;
A wise man, while seeking immortality,
Turned round his gaze, and saw the Self.

—*Katha Upanishad*, IV. 1.

The Kural and Modern Psychology

By THEYAGU

The author is a Tamil scholar and medical psychologist. Further details about the Kural will be found in VALUES No. 4.

THE TIRU-KURAL is a work in Tamil written about two thousand years ago by Tiruvalluvar. Throughout the centuries it has been studied with veneration and it is still very popular. It would be incorrect to describe the *Kural* as a manual of psychology, but it could be called a source-book of the fundamental principles of the science of mind.

Almost all the basic facts of the different schools of modern psychology are dealt with, in one way or another in the *Kural*. Because it is free from theories and filled with the fundamental principles at work in the human mind, the *Kural* is peculiarly universal in its teachings.

These teachings show the way to a fuller understanding of life, helping in the attainment of a perfectly integrated personality, which is harmoniously adjusted to other living beings, able to react rightly to varying circumstances and to the environment. The teachings of the *Kural* direct us to a supreme realization of truth, with which a dialectical relationship is fully and firmly established.

The Perfect Man : Going a step ahead of modern psychology in its aims, the *Kural* not only describes the constituents of the psyche with profound clarity and wisdom, but also prescribes methods for developing and understanding the psyche fully, till a state of peace, bliss, freedom and knowledge is attained, till the so-called normal person becomes a perfect sage or a wise person. The type of personality to be kept in view is vividly described as :

'The superior being is a perfectly integrated personality, living the life of truth and goodness; freed from bondages, such a being carries on an active life of tender love and compassion to all living things. (verse 30)

In such a person, intelligence and will are fully perfected, and the senses, cravings and instincts are completely regulated

and comprehended. For him :

The universe exists (or rests) with the understanding intelligence of that person who has clearly comprehended the detailed implications and has perfect control over the aggregate of the five : taste, sight, touch, sound and smell. (verse 27)

The subtler driving forces of the mind (other than the sensations) and the urgent need to regulate them is given thus :

The constant state of vigilant care with perfect regulation of the forces of jealousy, desire, hatred, harsh speech, meticulously practised in one's living, is defined as goodness. (verse 35)

The source of all goodness and the higher life is the state of purity and clarity of vision in the mind ; all the rest is only a show and has nothing to do with the essence of the matter. (verse 34)

Mind-body Relations : Apart from these deeper modes of psychological knowledge, in the *Kural* we come across the ordinary fact of the experience of the interaction of body-mind or mind-body complex, the so-called psychosomatic manifestations.

A girl is separated from her lover. The feeling of being away from her beloved affects her and the *Kural* portrays her as saying :

Beauty and health and modesty my beloved has taken away, in return giving me (by his departure) the disease of depression and chlorosis. (verse 1183)

She is confiding to her girl friend :

My dear friend, if I try not to think of him, my shoulders and breasts which had become already thin and the bangles that have become loose (due to his being away from me) will become thinner and the bangles will slip away completely. (verse 1262)

Anticipations of Pavlov and Freud : The theories of Pavlov and the ideas of the behaviourist school of psychology may find an echo in sentiments like the following. The lover has not yet returned. It is evening time and the girl is suffering intensely from the pangs of separation. She says :

Hail ! thou evening ! You are not the same evening as of old ! You have now turned to be the demoniacal power of destruction for young maidens like me ! (verse 1221)

What great good have I done to the morn (since I am not oppressed by it) ! and what terrible evil have I rendered to the evening that I should suffer with its advent ? (verse 1225)

Gently has the kindly night put every living thing to sleep ; but with me alone the night does a friendly vigil keep. (verse 1168)

The Freudian school may agree to this :

The fierce flood of passionate love destroys my self-esteem and modesty and the safety and protection of my developed will. (verse 1134)

Then, is the following a case of "projection" when the young girl, pining for her departed lover, expresses :

Lest he should escape when my eyes close in sleep, I keep awake and the unkindness of the people of this place makes them say that my lord has gone away from here because he has no great affection for me ! (verse 1129)

And here is a problem for dream analysts :

As yet he has not come in actuality to see me, but because in my dreams I meet him, this life of mine is sustained. (verse 1213)

The complex of superiority can never arise to trouble the person who tries to put into practice the principle in this verse :

Protect and promote the factor of humility in you as a great treasure ; for human life there is not a greater value than the quality of humility. (verse 122)

The importance of social and environmental adjustments for the individual is emphatically brought out in the following :

He who has not mastered the art of harmoniously adjusted life with all the world, is an ignorant fool even though highly learned and well-versed he may be in various branches of knowledge. (verse 14)

The two verses given below seem to express lucidly the power of the unconscious :

Even though many great books of subtle knowledge are learned and mastered, and though valuable knowledge had been gained by one, yet it is the true or inherent sense alone, only that knowledge which, in a particular situation manifests itself in him, overcoming all other acquirements. (verse 373)

Greater power and force than what is fixed and destined is there any? Even when the most tremendous persevering efforts are made to accomplish anything, the destined force had already become operative, foiling the effort first itself. (verse 380)

Psychology of Knowledge: Not only the unconscious, but the mystic experience and experience of wisdom and the psychology of knowledge are also dealt with in the *Kural*. The higher powers of the mind and the conditions for their manifestation are described. In the chapter entitled Truth Realization, an account of great charm of the vision of truth and a subtle indication of how to gain that glorious experience

are lucidly touched upon. For instance :

That which is not truth is understood as truth by deluded knowing (ignorance) ; the undesirable birth-process is the result of such delusion. (verse 351)

Darkness and misery leave off, bliss and peace arise, when the pure clear comprehension of truth occurs with the removal and the passing away of the deluded knowing. (verse 352)

Fully free from doubt, for those who have rightly understood truth, the far-off goal of liberation is much nearer than this world. (verse 353)

They who have not experienced truth, for them, even when the five senses and the sensations are within perfect control, it is vain and useless. (verse 354)

Whatever anything has, of whatever nature, to see truth in that and realise truth, is wisdom. (verse 355)

They only who have learnt and found truth here in this life, will attain the goal of never-returning-to-birth. (verse 356)

When by the process of deep analysis and contemplation, without any doubt the inner being realises truth as truth, the question of rebirth need not be thought of at all. (verse 357)

If one realise the basis of the ground fact of all existence and lives having destroyed all duality and attachment to the pairs of opposites, all the sorrows and evil fall away from him and never more arise again in him. (verse 359)

(In the wise person, fully established in the realization of truth) even the names of the forces of desire, hatred and ignorance are completely rooted out ; the disease (of the effect of action) also gets destroyed. (verse 360).

Thus is the vision of truth described in the *Kural*.

Psychological Techniques of Degradation

THANKS to the techniques of degradation it is creating and perfecting, a materialistic mode of thought, in our time, is showing itself capable of bringing into being a world which more and more *tends to verify its own materialistic postulates*. I mean that a human being who has undergone a certain type of psychological manipulation tends progressively to be reduced to the status of a mere *thing* ; a psychic thing, of course ; but nevertheless a thing which falls quite tidily within the province of the theories elaborated by an essentially materialistic psychology.

—GABRIEL MARCEL (*Men Against Humanity*).

The Psychology of Jesus

by HARRY S. JAKOBSEN

The Norwegian-born author is a happily married man who supports his family with a machine-tool designing and repair shop. He is also Head of the Gurukula at Schooleys Mountains, New Jersey, U.S.A., founded in 1949 by Dr. Natarajan.

OFTEN it has happened to singular human beings, whose character it has been to hold on uncompromisingly to an absolute ideal of fairness, that they got into conflict with those who depend on law, religion and education for their livelihood.

Jesus was no exception here. In his case it was the ruling class in the district surrounding Jerusalem, the people who were called Pharisees and who were the politicians, priests, teachers and lawyers. They also controlled all internal and external trade and commerce. The New Testament relates many clashes between Jesus and this group, to their discredit.

As time passed on their anger against him increased. Their hatred grew from defeat after defeat. Jesus had publicly exposed their petty pretentiousness. In their blind rage they were unable to see that Jesus was a friendly man, but that he was unwilling to compromise with falsehood. It was the classical situation of the lone honest man against the social instinct, feared by the dominant class, and misunderstood by both that class and the subjected, a situation that persists even today.

The Mosaic Law: One of the functions of the Pharisees was to settle all conflicts by the law of the books. For example, they ruled as to whether another man's wife should be put away, i.e. divorced. It was very easy to appear long-bearded and wise when dispensing legal authority upon other men's wives. But they had their own wives too, and there, for some reason they did not understand, the law somehow did not work. And so, being caught between their love of law on the one side and their dear but contrary wives on the

other side, they angrily put the problem to Jesus, thinking it would perplex him and discredit him in the eyes of his admiring listeners.

The general question of how to relate oneself to women had been a major problem at least since the days of Moses, when the Israelites had become more or less unoccupied during their forty years sojourn in the Sinai desert. They were cut off from their usual preoccupation with trade and business. They were thrown back upon a sustained homelife, facing a wife all the twenty-four hours of the day. This unaccustomed situation finally became unbearable, and for almost any reason, Moses had to agree to the legalization of divorce. It was no doubt an emergency measure. He had to maintain his position as a tribal leader. Moses died before his people left the desert; but when the Israelites eventually settled in Palestine, the laws on divorce were not modified and remained static in the sacred law-books.

To be sure they were the best of laws, decreeing that wives had to be nice and obedient. It suited the Pharisees exactly to agree with this. The trouble however was that these excellent laws did not have the gratifying result hoped for. The wives felt there was no need for strong men to put such obvious things in terms of written laws so that the V.I.Ps could gang up against them in their private struggle with their husbands. The result was that the wife found secret ways of countering and only got still more difficult. If the husband ever dared to quote the law to her she just got so angry that it was fearsome to talk to her on that point again. It was indeed discouraging, especially considering all the freedom they had given her to do just as she pleased.

Irritated by Jesus : If he stayed home to please her, she complained he should get out to business and not be a loafer. When he did so she whined that he never stayed at home giving her some attention. The poor Pharisee just had to escape somehow, legally or otherwise. Sometimes the wife would beat him to it and break all the rules of the holy code. She would go and find herself another lover, like unhappy wives do sometimes today. She was not going to be satisfied with a legal spouse who would cringe and twinge the moment her lips tightened up a little. This was something her clandestine lover would never do. In fact she never got angry with *him*. Cagily, she knew she had no legal claim on him, and feared he would go his way if she became unpleasant. And anyway

he was such a naughty lover—sometimes so-o nice and so-o much better than that always agreeable and too goody-goody law-quoting husband of hers.

At any rate the Scribes and the Pharisees dimly suspected this too, but it irritated them no end to see this self-announced philosopher, this Jesus or whoever he was, having no trouble at all even with the most brazen of expensive courtesans. The fellow did not even have any money to give them. Yet they had seen with their own eyes that the most desirable, the most shameless harlot in town, washed this quarrelsome stranger's feet and dried them with her own hair, using her best oils and perfumes. She seemed more to be asking him for favours than the other way round. And yet he was supposed to be a holy man. And then to think of the regal airs this lowborn female showed when they themselves had descended to offer her costly valuables for her favours.

Oh, no. It was too much. This fellow had no respect for law, religion and the finer things of life. He was a low-brow having no place with the learned Pharisees—a common carpenter with lofty ideas. Just what could one expect from his kind, attached to no particular group, temple or religion? He was just a tricky sort of arguer with a long practice at quarrelling. Probably he just knew some pagan tricks of debate that no dignified and respectable Pharisee would lower himself to study. They had means to dispose of one such as this.

Natural law: Something like this was the situation that faced Jesus as related in Matthew XIX, 3-12. So they challenged Jesus with the question: "Is it lawful for a man to put away his wife for every cause?" And bang! as the cartoonists put it—they had got him! He could try squirming out of this one. It was one thing to be in the favour of uneducated prostitutes, but quite another to face the learned Pharisees!

Jesus accepted their challenge and replied: "Have you not read that humans were male and female right from the beginning? Don't you know that you learned men had nothing to do with it? And don't you know that the way God made them was sufficient for a man to leave his parents and attach a wife to himself? Already then it is clear that men and women were fully equipped to mate with one another without the help of books and learned men. So from that point where they were joined as one in a common passion in

spite of the absence of legal authorities on marriage to marry them, your laws of marriage and divorce had nothing to do with it. You only made these up later. What therefore God by nature has already paired together man should not spoil by a foolish pretence to improve on it. It is already made perfect by God."

As the text shows, the Pharisees had no worthwhile counter-argument against the simple reasoning. So they did not get Jesus on this challenge. But here was still the law of divorce established by venerable Moses. They claimed that Moses had made divorce legal and therefore right, when their mate got too difficult. So they asked Jesus: "What about divorce? Are you smarter than Moses too?" Jesus' answer was decisive: "Moses didn't invent divorce," he replied. "He simply *had* to agree to it becoming legal. It was an unusual situation for the Israelites, and your ancestors were no more able to relate themselves happily to their wives than you are to yours. And you know very well there could have been no question about divorce in the beginning, before the main importance was put on the legal side of the marriage."

Why wives are difficult: "And furthermore," said Jesus, "I'm telling you that whoever escapes a difficult wife by legal divorce in the hope that the next one will be better, has adulterated his commonsense and is therefore sadly mistaken; because no woman can respect a male who can't stand up to a lone woman all by himself, and who has to bolt away by the help of a legal conspiracy. And whoever marries such a divorcee, whose only guilt was that her husband was afraid of her, is an adulterator of mature reason also, because he supports a superfluous legal technicality that allows the male to escape the major source of education in commonsense, who is woman herself, by the male's direct experience with her. By all this in the long run you produce societies which depend on legalities and appropriations, which believe in subordinating human reason to the whims of writers and readers of books. Eventually this leads to the catastrophic fears and sufferings of men and women. But it must be expected that some women will run away from such unsatisfying husbands, and seek more interesting lovers, because it's normal for a woman to seek happiness. In such a case divorce is natural, as the man can't help it. Begging and clinging to her are not the qualities that a woman respects and

falls in love with in a man. Thus fornication is a valid excuse for divorce."

All this is a lengthened paraphrase of what Jesus said. It is interesting indeed to note that modern Scribes and Pharisees do not define adultery and fornication as Jesus did. As our dictionaries and encyclopedias reveal, they consider these the same. Adultery in the dictionary is a breach of marriage vows by either sex, and fornication is sexual intercourse between unmarried persons or between a married and an unmarried person. The same Latin meaning "changing to something different" is given to both, and although all good Christian scholars avow they are in full agreement with Jesus, they are in agreement, on this particular point at least, with the original Pharisees. This is because they can see no fault in themselves because they are unable to reason by themselves. They must have books to memorize from. In their egotistic pride they can only see the beam in the other fellow's eye—in this case, the wife. They cannot see that the wife's tantrums come from their own lack of knowing how to relate themselves to a woman. Jesus understood this clearly, and so he implied that adultery was the cause of fornication. For no woman would ever actually run away from a strong and wise husband, since these virtues mark out real spirituality and the steady happiness of both husband and wife. Jesus therefore only meant that adultery was the spiritual weakness of a man and that fornication was the effect that weakness had upon the wife. (Scholars may feel stung by this, but we shall be glad to meet them rationally.)

The Man-Woman relationship : It is easy to understand that this was more than the Pharisees could bear. Their fondness for the outward appearance of being wise and masterful had been exposed by Jesus as a mere pretence covering up the very absence of the qualities they wished they had and which, as they very well could see, Jesus had in reality.

Even the disciples who associated with Jesus as his friends, were confounded by what he said. The tenth verse shows this. Jesus' reply seems a little out of context and suggests that the narrator of the text did not understand and left out some of the intermediate conversation. But it can be reconstructed :—

DISCIPLES : " If this is so, and it seems reasonable, then how does a man learn the secrets of the man-woman relationship? "

JESUS : "By dedication to the kingdom of heaven (*i.e.*, to wisdom)."

DISCIPLES : "How does this teach a man?"

JESUS : "He will then understand the nature of his passions and therefore learn to guide them into the most beneficial channels, coinciding with the better interests of the woman."

DISCIPLES : "Is this possible for any man?"

JESUS : "All men can't understand what I've said, but only those who have the need of it and the necessary qualifications. Mere passion is not enough for happy married life. One must have sense enough to realize that one must understand oneself and the woman too, so that the one can match the other in terms of reason also. Further, there are those who don't need to trouble themselves about the techniques of married life—for instance the eunuchs. Some were born that way, some were mutilated and some castrated themselves in accordance with their own wish. Such men are unlikely to be interested in marriage."

Neglect of commonsense : In reviewing all this it ought to be clear enough that Jesus puts the emphasis on the original marriage between man and woman. Because then it is devoid of the disturbing factors of social pressures such as ceremonies and legalities. Then neither man nor woman can call upon outside alliance and misguidance in the equation of human mating and love affairs. It should be understood that this is not really against priests and officials, but it is against artificialities taking precedence over the individual and private relationship between partners. Such partners must be entirely free to settle matters between themselves without any kind of outside interference.

The male ought not to surrender his status as an individual to become the mere servant of a nest-building female. The passions of neither will be satisfied with this. While it is natural that he will help the female on his own account, without anybody having to say so, he will not go to the extent into which society pressurizes him. Left to himself he will attend to his own inherent needs according to his own nature. He will recognize his own nature by virtue of the cosmic wisdom inherent in all species. And there is no real difference anyway between the male and the female except the visible psychological differences such as the reproductive organs. The psychological differences to be observed are effects of man's neglect of absolute commonsense.

Neither will the male ever be able to confer the spiritual knowledge of immortality to his mate before he himself has the right wisdom to understand the man-woman relationship to the satisfaction of both.

Jesus knew this and opposed the Pharisees, who in reality were dominated by their womenfolk, strictly from the masculine viewpoint. It seems this has never been understood properly, and thus his words have not had the effect upon human beings that was Jesus' original aim.

After the removal of Jesus the Pharisaical doctrines infiltrated again. St. Paul was the person responsible and he must be charged with a high degree of hysteria for claiming as his authority the ghost of Jesus directing him to take over where Jesus left off. And not much credit for commonsense can go to those who carried on with him. Perhaps this accounts for the strange relationship between St. Peter and St. Paul. Paul, with all the insidious fervour of a fanatic, went and mixed up the clear unvarnished *a priori* truth of Jesus with the relativistic traditions of Pharisaism. And then later, aggressive politics gave the final stroke of extinction to the meaning of the words of Jesus.

That Jesus' proper meaning can be restated today in this magazine is due only to the fact that basic reasonableness never entirely disappears from the face of the globe. It survives in simple prehistoric societies and in the persons of exceptional men who devote their life to this kind of knowledge. In this case we refer to Dr. P. Natarajan who is a real spiritual teacher of the highest order and who is still among the living. Men who desire real wisdom should raise "heaven and earth" to seek out such humans and then plead with them to instruct them in the science of fundamental reasoning.

The True Seeking . . .

"ALL values originate from within. There can be no approach to this personality of absolute good if it is based on the sensual, outwardly demonstrative conventional misconceptions of today's hard-pressed society. To become one with this principle of individual integrity it is necessary to seek the true inward value of acknowledged Self: to recognise that the greatest good is this intuitive quality of man whose outward expression is an instinctive loving-kindness to all humanity."

[Extract from a letter to the Editor
from a friend in prison.]

A Psychological Approach to Religion and Its Place in Life

by DR. ARULANANDAM S. JOHNSON,

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The author is Professor of Mental Diseases, Madras Medical College and Stanley Medical College, Madras, and Superintendent of the Government Mental Hospital, Madras. He is the author of many original papers on problems of psychiatry, and had a distinguished career as Area Psychiatrist of the Army in India, etc. In this provocative study this leading authority describes the place of religion in personal and social life.

In a Soviet Radio Campaign it is reported that religion "is a spiritual poison" whose only purpose is to serve "exploiting classes."

The broadcast lecture analysed the "development" of monotheism, contending that monotheism was a harmful Eastern contribution to mankind.

The broadcast said the Eastern peoples created God "as a reflection of monarchy on earth. Thus we see that God did not create man, man created God."

Out of this Soviet conception two main points stand out: 1. Religion is a spiritual poison. 2. God is man's creation.

Dr. Radhakrishnan recently made a very important statement regarding God. He said God had no business to be in Heaven, but He has to be in Hell. These statements are indicative of the spiritual unrest the human mind is subjected to, due to the shifting of values from things that were held dear to things which were ignored as a result of a world revolution. In India, in the South, there is already a keen group of men who are questioning the existence of the type of God propagated by some of our religions and that group is called Dravida Kazhagam. There has been a lot of controversy over this subject and animosity exhibited by those who cling to religious faiths of the accepted types. It is well known in history that the Muslims were very fanatical over their religion, and in the past they were in the habit of propagating their religion at the point of the sword even. At present, in India, objectionable controversies regarding the existing pattern of Hindu faith has created sectional animosity and legal action has been found necessary. There has been an intolerance of even dissimilar ideas of God. Some people have gone to the extent of demanding the introduction of Bills for the restriction of Christian conversions, even though these very people have vociferously applauded the humanitarian work that has been rendered

by the Christian Missionaries, in the uplift of the depressed people of India, and at the back of this animosity is the dislike of the propagation of another religion.

From the above observations it will be clear that there is an intolerance, on the part of every religion, of the existence of any other religion, and that it is there because religion has an emotional conditioning on man, and that emotional attachment to one pattern does not tolerate the recognition of another pattern.

From all these facts we should realise that religion has a very essential part to play in the life of man, but it is our duty to analyse the various factors involved and to understand how these ideas came into existence, and in what way they are significant and universal. The assessment of these factors would make us realise that our animosities are based on simple emotional unreasonable impulses and that basically we are, even today, ignorant of the assessment of Godhead by unifying the force of the whole universe.

Patterns of religion : Having viewed the immense problems in front of us we realise that we have to look at the evolution of the idea of God in man as best as we can see. Even amongst the most crude people we notice a fear of something supernatural. In ancient European thought Odin and Thor were powerful Gods. Thomas Carlyle, referring to the development of hero-worship in man, points out how the conception of God has been in the past based on power and inordinate strength. Later on they were worshipping the *planets* like sun, moon and so forth, and they were worshipping fire and other *elements* which were capable of exerting power, force or destruction in some form. These conceptions were replaced by the Christian and Muslim faiths in the Mediterranean region. Though both Christian and Muslim religions emanated from the East, and propagated a "monotheistic" conception, they dominantly invaded the Mediterranean zone which was the then recognised civilised world of the West.

Probably earlier, and with a very large history behind, there have been a number of patterns of religions existent in India with monotheistic ideas coupled with a conception of multiple manifestations. There also, there has been the presentation of power or 'shakti' in various forms. In each individual manifestation of God, which may be called Avatar, one attribute has been dominantly manifested at the expense of all the other qualities. Therefore the individual manifestations are not meant to be complete in themselves, though there is often an attempt at rationalisation of the failings that are recognised in such Avatars, which indicate limitations. In almost all Avatars this emphasis on one aspect of Goodness has been noticed, and that would only indicate that there has been behind it all, an admiration for the qualities so depicted individually. Putting all the factors together a theory could be evolved, and that has been evolved and that is of a high order of thought, which is capable of making life worthwhile living. Thus the codification of such individual factors has constituted religion in India which is definitely an ancient country.

Surveying each of the three religions that are now dominating the field of human life one finds that they have many ideas which are common in

essence, though not in form, and hence their existence in the face of obstacles. Since they have stood the test of time, and since large groups of people are followers of each faith, emotional conditioning has developed round each religion, and any attempt at destruction of the activities of any one of these religions would be met with bloodshed and destruction. At this stage of human civilisation it is utterly foolish to use force, obvious or concealed, to curtail religious activities, because religion is a human craving. If we could stop a child crying for its father, and the father gathering his children for his protection, then only could we imagine the possibility of limiting religious activities. Limitations imposed produce immediately antagonism, and animosity, and indirectly it strengthens the love for that religion which is embraced and develops a vicious circle which stimulates human ferocity. I do not find any reason for such animosity or animal manifestation of our instincts, since if we only look critically at the evolution of religion, and its place in human life we would cease to be antagonistic as we have been taught to be by custom.

What then is religion?

What Religion is : There is a craving in every one of us to know something of the unknown: and many things are unknown in life. We learn by comparative study. We build sciences on comparative study. Then we try to predict by drawing parallels. We get emboldened when such predictions become true. We get self-confident.

Hypotheses are built from observations, and predictions are again attempted. Thus a science evolves by observation of the obvious, and self-confidence and self-assurance get built up over those intangible abstractions. Therefore the basis of all science is the inquisitiveness to question "why?" and that stimulates one to note similarities, to reason out possibilities and to build up hypotheses and to attempt prediction of occurrences. Coincidences of this type produce in the minds of scientists a *faith* that scientific thought and findings are correct. They are always on the lookout for scientific reasoning and proof. But, as already indicated, the basis of this faith and conviction is a hypothesis or hypotheses.

While arguing scientifically and trying to find out the ultimate truth we are faced with "whys" and "what then's" and the ultimate reply is "We do not know." Where then is the assurance of scientific perception? That perception also is based on faith and suppositions. Thus assurances and convictions whether they be scientific or religious, are based on *faith*.

Therefore, it is high time that the boast of scientific achievements was switched over and the essentials considered with equal and dispassionate desire. The material outlook of man has dominated the field of thought, and the human aspect of thought has been often ignored as sentimental. Man, the mechanised animal, has forgotten man the living, breathing, loving and hating being. The fact of *psycho-physical existence* is forgotten in gloating over the unravelling of physical forces with the aid of science. Man is a psycho-physical animal and not a purely physical being. The modern age or rather the pre-modern age which ended with World War II has

proved the hollowness of scientific one-sided physical or material existence. It has indicated that scientific physical existence leads humanity to the destruction of all civilisation. For example modern economics ultimately trains and teaches people to make use of facilities and opportunities to *exploit* humanity. Therefore the end is unequal distribution and fighting, and scientific fighting without heart and soul.

Science and faith : This scientific approach to things is primarily of a physical nature bereft of feelings of humanity and ideas about love and co-existence. Essentially they may appear correct and dispassionate. But the material world has to be adjusted to suit the whole of humanity, and accumulation at the one end is non-human, if not inhuman. All these scientific ideologies lead us on to clash with humanity, since humanity has been ignored. Therefore let us have a survey of the "gods created by man" from the East. The West has seen the god of science, and that also is based on the figment of uncertainty called *faith*.

The East on the other hand, has been hankering after God, a creation of the men of the East. This God is not a science God, but a God of *faith*. Let us examine this aspect of the subject. The conception of God has come into existence not by observing the multifarious scientific works of God, but as a spontaneous reaction in the individual who is evolving out of childhood. The infant that is born is familiar with the immediate persons responsible for its birth, i.e., the father and the mother. Ordinarily the child is more attached to the mother than the father because it is in close contact with the mother for comfort primarily of a physical nature. All the needs of the child are met by the parents. Their constant association and spontaneous service and affection are appreciated and the child grows with a feeling of self-importance and contentment. The child goes to the extent of being selfish, and demanding that his parents are his own and he would not like to share them with anyone else. He wants their whole affection to be placed on him. In spite of all these demands the parents are tolerant, yielding and helpful. Therefore as time progresses the child feels that they are indispensable and their constant association during the life-time creates a feeling of the indispensable nature of the guiding, loving, and helpful presence of his powerful parents—since powerful they are in the eyes of the diminutive child. Thus in the unconscious and subconscious mind an idea of an all powerful and loving being guiding the lives of humanity, etc., gets ingrained. Unwanted children—you would note—are the most unfortunate, since they would be swelling the ranks of the faithless and anti-social criminals, and political misfits.

As a child grows into boyhood—and later into adolescence—he is progressively separated from his parents and he progressively learns to exist apart from their physical presence. But when problems arise, and difficulties face them, his mind looks back to the father and mother who guided him and steered him through the stormy seas of life. When the human parents are not immediately available, and when the adult mind has realised the limitations of human parents, the mind still looks up to the father ideal or mother ideal that has been created in the mind during the years of co-existence with them, and then there is a cry for help and advice from that spiritual guide.

The realisation of the existence of such help is necessary for the human mind to develop in peace and to maintain equanimity and contentment.

If one looks into one's own heart, by introspection, one can see that such consolation as suggested above, is absolutely necessary, and is the foundation of every conception of God. In Tamil there is an extract from a poem which reads as follows *Annayum pithavum munnari theivam* which means in English, "father and mother are God manifest in advance." From these considerations one can realise that the conception of God has been in terms of the human parents. Somebody has said that if a lion conceived of a god, that god would be like a lion. Similarly our human conception of God is based on the picture of human parents. Some people have assimilated and embodied one or two of the best qualities of parents in each Avatar of God manifest according to them, omitting some of the other good qualities. Others have codified as rules and regulations ways of life dictated by the home example of father-love and mother-love. Anyway from such codification and thought the conception of an ideal God, which is naturally a human ideal, has been evolved in human society.

Leaders and adjustments : The mention of monarchy as having been evolved out of a God ideal does not mean that the introduction of monarchy is wrong, nor that the God ideal is wrong. Taking for instance any pattern of human government there is a head contemplated, and that head has to be followed and obeyed, failing which the disobedient person or persons get punished. What is the position of this head-man? Is it not equal to that of a monarch? Simply as a result of a hatred arising out of the repugnance created by some monarchs, there should not be hatred of monarchy. All forms of society tend to recognise a leader and therefore there is only a change in the designation of the monarch. Fighting against monarchy is only due to a desire for power amongst other human aspirants.

Human society is based on group life and therefore the individual cannot have complete independence. To live in a group he has to adjust to the group.

Each individual is possessed of bundles of instincts each in itself being normal in the individual. But when a group of individuals come together with one and the same instinct in them demanding expression, there might be clashes and conflicts. Therefore instincts have to be controlled to meet group or social demands. For example the question of sex may be considered. A man may like to possess a number of women, but in group life, according to custom, there are certain limitations imposed, and transgressions of those limitations are considered to be adultery—sinful acts. Therefore man has to limit his sexual urge according to the demands of society, if he is to be recognised as a successful and normal individual.

In certain communities the degrees of limitation in this direction vary. These limitations recognised by groups of people become *customs and laws* of those groups of people called communities or even races. The capacity to recognise such limitations and controls is called "the conscience" in man—the capacity to recognise good from bad, right from wrong and so forth. It is the capacity to discriminate which has evolved out of group life.

To kiss a woman, even if it be a wife in public, has been considered in India as punishable ; but in the Western world kissing of that type has been allowed as fashionable. While in India Western films are permitted to exhibit even prolonged kissing, local films are not permitted to do so. From these facts it can be seen that *the rules of conscience are variable according to the rules of existing society*. Man has to conform to these rules, and in doing so he has to control or repress many of his natural instincts. Either internal conflict arises or man represses his objectionable desires out of sight.

In common political talk human freedom is demanded at all costs. We should ask "freedom from what?" Since man in human society is a bond man, bound down by the dictates of society, failing which he is either an abnormal person or a criminal, freedom is mere talk. What man has to learn is the ease with which he can adjust with the group, and in the group freedom exists with the asses only. It cannot be found with human beings in the face of ever increasing urbanisation and consequent ever increasing social demands. Progressively man is coming together, and distance is annihilated and he has to learn to live peacefully with his fellow beings, and not to fight like a dog fighting other dogs. *That is adjustment* ; and this idea has to be clearly taught in schools and colleges. Students have to know that they are trained to live together, and not to fight together. They ought to learn how they can unite for a constructive end, and not for destructive purposes. Instead of loose talk about freedom they should be taught all methods of adaptation and adjustment in groups.

Home as social model : It must be always remembered that if any boy or girl is found obedient and law-abiding in the home, the same person will continue to be law-abiding in the schools and colleges also ; and if this pattern is copied unwanted strikes and disobedience would disappear from the world. The hand that rocks the cradle has not ceased to be the power that rules the State, simply because many women—mothers who have left their cradles in the quest of masculine avocations, that is, leaving the divine purpose of shaping the future man—tend to deviate into unwomanly activities in *imitation of man*. This canker has come into existence in India due to their imitation of their Western sisters, who are forced to take up manly activities because their men have been depleted due to the repeated wars of the past in their countries. Like the fox that lost its tail—propagating the cult of taillessness—manless women of the West have tried to propagate the idea of manliness in women in countries like India, where the loveliness of women is the basis of history and literature.

Further, women are made to forget the dignity of their motherhood—the dignity of being wives, sisters and daughters—and they are competing with their own fathers, husbands, and sons. Instead of working in unison in society, where the unity is based on a home, there is division and atomisation of this wonderful unit called the home, composed of a husband and wife and their children.

Home is the model of society. It is the training ground from which the social man evolves. It is the place where respect for law and order develops. It is the place where love dominates, and differences are ignored.

It is the place where the weak one, and the younger one is petted and fondled at the cost of the grownups, i.e., the weak ones are supported by the strong ones with love and pleasure. There we learn how human discord can be removed on the basis of love, which brings about tolerance, and paves the way for sacrifice in the service of the needy. This wonderful pattern—the home—has to be nurtured, and woman's place in the home, and man's place in the home, have to be fully recognised, and inter-dependence and adjustment favoured, so that society may grow and prosper as one unit—a brotherhood.

Conception of Sin : We noted that in the group, individuals have to control their instincts to behave normally according to the accepted codes of society. Instincts, therefore, have to be controlled by individuals. That involves repression or sublimation, both indicating to a certain degree, conscious force keeping back desires which demand expression. Repression of conflicting instincts or desires produces tension.

Each instinct is a force, and is a natural urge which demands expression or satisfaction, or else some acceptable canalisation of the same is necessary. That process is called sublimation, by which method we convert the objectionable looking instinct into acceptable forms of life achievement. It must be understood that the instinct itself is not ugly. The instinct becomes ugly or unacceptable only when the instinct clashes with the demand of the group. Taken individually there is nothing wrong with instincts and nothing objectionable. But in a group or society instincts have to be adjusted, modified or controlled or repressed, so that due to the group demands individual instincts may not clash.

To make it clear let us consider the sex instinct. Our society recognises the possession of one woman by one man or vice versa. But from the animal point of view if one demands the possession of any number of women one clashes with the human group ideal. Therefore, to be in conformity with the group ideal, the individual has to repress his sex instinct and be contented with the accepted sanction. Therefore the clash comes only if one does not adjust to the social demand. The clash is between the animal in man which is individualistic, and the social man, representing the group. Both are correct within normal limits in their own spheres. The individual with his animal instincts and animal cravings is normal so long as his cravings are limited to himself, but they are considered by society to be sins if these cravings are responsible for infringement of the social demand. When one man is allowed to marry one woman and if he possesses two or more women, he has sinned against the group convention or law. But to make it clear that this is only a group demand, we should notice that in various races or communities the marriage conception and proportions vary according to their local acceptance. But in each place the accepted concept or custom is the law, unwritten. *Any infringement of the law is a sin against the society*, whatever that law may be, whether it be the law of the country, the law of the race or the law of custom. The demand of the law has to be heard, if group acceptance is to be achieved. If one fails to do so he has sinned against the group whether it be the custom or the country's law.

Conception of God : The main trouble in this problem is

unfortunately when one has committed sin he is very much upset, thinking that he has done something unpardonable, because he has done something against group acceptance. But has he done anything against himself or against the animal in man? No. He has sinned only against the canons of the group. Usually the individual is very much upset, and very often breaks down emotionally, due to his inability to conform to the social order by modifying the animal in him.

In human society we have already noticed that God has been created in the minds of men after the fashion of fathers amongst men. The idea of God has become necessary here, because due to the social canons a father-God is necessary to give consolation for man's inability to conform to social requirements. The unit of society is the family, and as it has already been pointed out, the child begins to grow and appreciate the support and comfort, mental and physical, that has been derived from parents or parent representatives, and to the child the parents become the reflections of God, and on the ideal of parents human beings build up the Godhead.

When we are agitated and our mind is in emotional conflict, as always results from frustrations in actual life, or as a result of inability to adjust to the group ideals, this spontaneous method of relief is adopted after the pattern of the prodigal son in despair running up to his father who greeted and comforted him. The sinner of this type gets assurance that his sins are forgotten or ignored as the result of the abundance of father love of the all powerful God. By such a process the mental agony of the sufferer is relieved. This process and the attainment of satisfaction is based on *faith* in the all powerful God who is capable of giving comfort and relief. This idea is after the pattern of the father forgiving the child, and such abject faith does bring consolation to the agitated mind. This is one method of obtaining relief.

The sufferer ought to know that there is no sin created by God. All the instincts are *there* and the controls on them are imposed by society, and the *rules* imposing and degrees of control imposed, are variable. Therefore sin is an infringement of the law created by man, and obviously there is no man who has not committed sin against the law, and hence the problem of getting mental satisfaction from the guilty feeling. It is the presence of this emotional unrest caused by self-condemnation which is responsible for lack of peace in this world. *To obtain peace of mind, then, is the only final aim of all human beings.*

God—a Problem : Commonly controversies exist and arise whenever we talk of God. Believers in a Godhead belonging to various cults and religions are noticed to dogmatise over the God they believe in. How they are authorised to contradict the views of others is itself a problem. So far as one could make out no man has seen God, and it is surprising why such emphasis is placed by people on the form and manifestation of God. It is obvious that none can know and dogmatise about the form in which God exists. One should note that this statement does not mean that we are to consider that God does not exist. It only means that dogmatisation on indefinite subjects, grasped and understood on the basis of vague conceptions, should not be relied on, as they carry no meaning. One should notice that the conception of God and dogmatisation about the manifestation of God is

comparable to various blind men (in a popular story) who attempted to describe an elephant by feeling its body. One man catching hold of the tail is said to have described the elephant as resembling a rope. Another blind man who caught hold of the leg is said to have described the elephant as resembling a pillar, and so forth. Similarly partial assimilation of God by incomplete experience reveals God in certain shapes. But the shapes are likely to vary according to the state of the examining person. Frequently we have heard men feeling happy about God and declaring that God is good. Similarly there are people who are faced with misery and disappointments in life, and hence think that God is unkind and partial. Therefore the views about God are not *absolute* in themselves, but they are conditioned by man's emotional state and antecedent experience. But it is strange that in India with centuries of cultural and religious background, religious animosity should be existent.

The animosities of religious devotees are there because those devotees get mental and emotional consolation in the conception they have of God. Since they are so emotionally bound they do not tolerate other conceptions of God. Even today in spite of the secular approach to religion in India, politics is full of animosities manifest or masked. It would be apparent to any dispassionate thinker that such animosities are futile and set up a vicious circle which promotes bloodshed and destruction—animal and beastly tendencies that are roused by the emotional fanaticism in one's own conception of God who is supposed by most of us to be the father of all humanity, and a peace-maker. This anomalous position is paradoxical and inexplicable in an advancing nation.

Tolerance of ideas and conceptions means adjustment to and adaptability in society, and that is the measure of advancement in human group life. If on the other hand the animal in us dominates, and we are showing our bare teeth at each other, after the fashion of dogs, it only indicates that sublimation of our instincts has not taken place, and that we are crude. Progress in human advancement is shown in social tolerance, because we have to live together in society. Religion has come into existence in society because social existence requires not only control, but adjustment of individual claims and rights to group demands to achieve emotional tranquillity.

Law alone cannot bring society together. Law is intended to indicate the path that is accepted by the many. In this connection the word 'law' includes the dictates of conscience, the manners and customs prevalent, as well as the laws of the country. All these are common, accepted regulations which are intended to control individual assertiveness for the sake of the collective good. Law is dispassionate and hence infallible adherence to its dictates is impossible, since natural man with his instincts, to some degree or other fails. Therefore in the eyes of law all men are transgressors, or from the religious point of view, they are sinners. Hence the idea that in the eyes of law all are sinners. Therefore the disappointed and the self-condemned human mind is in quest of *absolution* from this mire of disappointment which society has placed in front of us.

Problem of inequality : The world is full of problems and men

are trying to find solutions for them in a very lofty manner. They are all talking and clamouring for equality of men. Is equality possible? No. Men differ. Their capacities differ. Their outturns differ. Therefore their possessions also differ. When that is so, on what basis do we say that men are equal? Possessions differ, achievements differ, spirit for work differs, ambitions differ, physical and mental capacities differ in men in general. How then is it possible to compare these people and think of equality?

Each person is full of individual variations and has to be treated as an individual, and for collective comparison individual man does not stand. That is why the scientific and materialistic approach of man, forgetting that man is an individual with his own emotional problems, has failed. Man should not be considered to be a machine, and compared in terms of a machine from the point of view of achievements.

Men are essentially different from each other, and therefore these differences cannot be solved by the solutions offered in politics, since politics itself is dogmatic and one-sided very often.

The standard of life should be enhanced, say some; some others want that all land should be shared equally amongst men. Western nations have been also at such work, and have tried to equalise conditions in their own localities, and in their attempts they have spread poverty in the Eastern nations, to whom they were supplying their finished goods as a result of machanism, resulting in over production and distribution, and paralysis of local labour to meet the cheap inflow of finished goods into the countries where industrialisation had not progressed. Therefore the result of industrialisation is over production and surplus at one end, and a comparative destruction at the marketing end. Thus the circuit of industrialisation fails in the major issue of the establishment of equality and plenty.

In the *Madras Mail* of 31st October '55 a report from Washington under the heading "*Many Americans are still chronically poor*" reads as follows:

"Many Americans are still chronically poor despite the nation's general prosperity, a Congressional staff report said. It said it was a 'paradox of modern economic society' that there should be in 'continuing existence during periods of generally full employment geographic pockets in which chronic unemployment, and under-employment are excessively high.'

"The gainers from the nation's rising standard of living were the middle income families with incomes in 1948 of \$200 (Rs. 952) to \$5,000 (Rs. 23,800) in 1954."

That is the fate of America; and what is the fate of the people? Are they happy? Insanity is on the increase. Conflict and ceaseless tension continuously obsesses man in such a highly industrialised country.

The solution : What then is the solution? Are we then to apportion our possessions and equalise our belongings in every direction? What would be the result under such conditions? Knowing that everyone has got

everything to his satisfaction equally, whether he strives or not, makes one indifferent as to his needs and he does not strive for himself to improve conditions. Initiative is killed. Therefore progressive deterioration is the fate. Mutual appreciation, competition and emulation are necessary for growth. The spirit of competition and initiative in men results in the weak one achieving little, and the strong one accumulating the products of his labour. That state of affairs is only right. Such a condition would lead one on to inequality, but that is just. Therefore inequality would continue, and disparity would continue and these should exist to establish human grandeur.

The world is full of sickness; healthy men, big men, small men; children, lame people and people of all kinds and sorts of variations exist. All these people have to exist together. How is it possible for all these people to live together? Throughout the centuries the solution for this problem has been attempted. Politicians have failed in the attempt.

The same problem is tackled and has been tackled by the religious heads in various countries. The three main religions of India and of the world, namely Hinduism, Islam and Christianity have offered solutions for this single problem, and probably the only major problem in social adjustment, in the following manner. Hinduism points out that man is freed from his sins if he is capable of doing some *punniam* (good works). By attending to the needy, man is absolved from his sins. This solution only indicates that the only remedy for sin is service to the poor and needy. That is, by serving the poor we are distributing excess possessions to the people who have no possessions and that *spontaneously and happily*. There is no law, there is no force, there is only love and a faith that service would bring about absolution from sins, and the faith which activates this.

Islam demands brotherhood, and brotherhood implies equality on the basis of the above mentioned principle.

The fundamental conception of Christianity is "love thy neighbour as thyself." It is considered to encompass all the ten commandments.

These ideas indicate that individual sacrifice in the service of others is the only basis of solution for the complicated problem of bringing equality on earth.

Example of the Family : Such equality is met only in the family. The child is as important in the home, if not more important, than the head of the family. The "weak" one is as much loved and wanted as "the strong" one. The need of the one is not tolerated by any one in the family. Very often the bigger members of the family give up their rights for the sake and welfare of the younger and weaker ones. Therefore the idea of sacrifice and of equalising possessions is seen in a family, which should be the pattern of all administration on the face of the earth.

Inequality and disparity have been referred to as opportunities for the recognition and manifestation of human grandeur. Without disparity and struggle for existence how is it possible to manifest human love, and the finer sentiments towards others? If people were to move about like atoms,

according to law only, no love is lost, nor any love is manifest. Failings of the law are made good by love, which is long suffering and sacrificing. Even the demands of law have an attraction if law is transmitted with love as from a father or a father representative. It is love that transforms insipid and heartless laws even into agreeable forces of guidance. A mere command brings about an antagonistic reaction; but an instruction or direction based on love, or from a loved person, is immediately accepted. Therefore the beauty and success of life is found established through the manifestation of love in all deeds and love establishes peace and solves all life's problems. That is the grandeur of life.

Many diseases like psycho-neurosis and psychosomatic states are due to repressed emotional problems arising from complexes causing conflict in the mind and hence arousing emotional disturbance. Emotional disturbance in its turn manifests itself as physical disorder by disturbing the sympathetic nervous system and hence mental agony gets transformed into physical distress. Physical distress resulting from emotional imbalance is not recognised as such and the cause is often missed and messed, and the correlation between the cause and effect is not understood. Hence many of the somatic disorders are caused by psychological factors. *Even in disease, then, the basic problem is attainment of mental peace.* The mental agitation is largely removed by the physician by establishing rapport, and by drawing and finding the patient's trust and confidence, and then transmitting to the patient mental assurance and conviction. The sufferer is made to look back on his life, and to study the manner in which lack of faith and fear developed. Attainment of peace of mind is the only way of getting physical and mental recovery and happiness.

The path of peace : We found law had failed and love had conquered in our attempt at the establishment of equality on earth. Faults against law are considered to be sins. But in life, love and sacrifice ignore all laws and transcend all laws and there are no sins against love. In the eyes of love sin does not exist. Love tolerates all sins and all frustrations. In the eyes of God there is no sin because God never conceived sin. But for group convenience man conceived and created laws, customs and regulations, and made out that all actions against conventions and laws were sins.

Sin is against society, and not against God. Man is heart-stricken and dejected because he has committed sin, but he does not realise that the sin is against conventions and not against himself, or God. But unfortunately man worries and suffers mental agony when he is unable to conform to the dictates of the social order. This agony is a dislocated emotional reaction to a non-existent fault. Further it should be understood by the individual, that he should not, in the interest of the group, repeat these transgressions. He should conform to the group ideal, after realising the fact that he has done wrong from the group stand-point, and that he would not repeat the same thereafter. This act is the act of "rebirth" or "conversion" if we may so call it. The sinful man dies by realisation, and a new man is born with hope and conviction—i.e. re-birth.

This is the fundamental basis of all religions. We need not bother

how we approach this conclusion so long as we do not convert man into a basic animal by our irreligious statements.

We have seen from the above facts that the most dominant things in life are *Faith and Love*. To these we may add *Hope*, so that people may look with aspiration to the future, and act as men for the betterment of the world.

Science, we found, started with faith and ended in faith. We found also that the religious beliefs all took us to the basic craving in us for faith in the supreme Father-representative to relieve us from pain and to comfort us. After all, all concepts lead us on to faith as the basis of existence.

Therefore religion is the pathway for the establishment of peace amongst the animals called men, and human beings are guided in existence by the conception of Godhead after the fashion of the father in family life.

Is there a God at all? Scientific investigations all lead us on to the common realisation of the existence of laws and regulations to control the multitudinous entities that exist in the universe. Astronomy shows that the planetary entities, each one as big as the earth or bigger than the earth, are all controlled by forces which obey the laws of science. Atoms and molecules behave like the planets and they constitute the material elements of the earth and they also obey similar laws. These forces cannot be considered to exist in the absence of a centralising agency called Nature or God, or whatever you may choose to call it. But unitary control is necessary and must be existent.

Human social existence similarly resembles molecular life where the individual acts in consonance with the laws of the group for the maintenance of unity and peace. But individual man with his basic cravings and demands, wriggles in existence, as an individual, against the controls of the group, and hence develops disorder and discontent. Disorder and discontent would disappear if we would learn adaptability and realise that he is part of a big framework, namely, the fraternity of nations and that he is but an atom in the universe.

This mighty atom with his ideas of revolt has to understand the mighty superstructure of life which is built as the handiwork of a father-God in whom these atom-like beings have faith and work up their lives towards peace through the agency of Faith, Love and Hope. In the presence of these three mighty peace making elements all animal force disappears, peace reigns and God becomes apparent.

Religion is the pathway of life. It indicates to the individual how to wade through life's waters peacefully and happily and it also indicates to the group how to exist together for the best advantage of all. In group existence man enjoys insatiable pleasure in seeking and working for the comforts of others and in feeling happy at the happiness of others. Self is effaced and love realises happiness in making others happy. This is the secret of life, love and achievement of strength and happiness. Self dies so that others may live—that is sacrifice. This is the basic principle of success in group life as well as in individual life—religion solves what politics has failed to do.

INFORMATION ABOUT THE GURUKULA MOVEMENT

Inspired by the Guru Narayana (1854-1928), greatest recent exemplar of the non-dual wisdom of the Absolute, **The Narayana Gurukula** (an institutional Teacher-Disciple succession body) and its democratic counterpart, **The Yellow Fellowship**, form the Gurukula Movement which was founded in 1923 by Dr. P. Natarajan, the present Guru Head and foremost disciple of the Guru Narayana.

Under the motto "Of one God, one faith and one kind is man," this Movement is intended for all who seek in living terms the wisdom of the Absolute.

Central Office : The Gurukula, Varkala, Travancore, India.

World Centre : The Gurukula, Kaggalipura, Bangalore District, India.

European Centre : Institut Monnier, Versoix, Geneva, Switzerland.

American Centre : The Gurukula, Schooleys Mts., Long Valley, N.J.

The Gurukula Movement is not a socialized religious organization. It stands neutrally above all particular expressions of faith or ideology. It is based on a vertical personal relationship of the individual with the Guru as a living representative of wisdom. Membership of the Yellow Fellowship requires only the acceptance of the following principles and the sending of a token outright gift of one rupee or its equivalent in any currency, along with the signed pledge below.

Principles of Affiliation:

1. Divisions such as caste and nation, attachment to faith or ideology, belief in deity or ideal, should not set up barriers between man and man, but should be understood and acted upon so as to promote integral human solidarity based on freedom, justice and fellowship.

2. A single kindly and generous attitude should be held in respect of all human beings.

3. The line of wisdom-teachers or Gurus of all times and places, of whom the Guru Narayana and his wisdom-successor the Guru Natarajan are true representatives in modern times has a high value for humanity.

4. Guruhood constitutes a moral and spiritual asset leading to the betterment of life and the increasing happiness of one and all.

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OUR COVER this month illustrates the two aspects of the Self, the absolute and the relative, as described in the Shvetashvatara Upanishad (IV-6) which says :

Two birds, fast-bound companions,
Clasp close the self-same tree.
Of these two, the one eats sweet fruit ;
The other looks on without eating.