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THINK AWHILE SERIES

ESSAYS

By

N. H. Phadnis Esq. B. A., LL. B.

Pleader

1946

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PRICE Rs. 2.

PUBLISHED BY :

Shri Sheshachal Press & Granthamala

Madihal, DHARWAR

Printed by R. G. Hukeri at
Vasant Printing Works, Dharwar
Published by
B. P. Kale for Shri Sheshachala Press and Granthmala
330, Madihal, Dharwar.

CAVEAT

The author is of opinion that the present day understanding, knowledge, institutions-political, moral, social, and religions, all-the popular ideas and ideals are a mental weed growth nurtured, nourished and fostered as principal crop. True knowledge and real understanding are struggling to hold their heads up, see sunlight, breathe free air, survive and grow. But the weed growth of the intellect is strangling, choking and suffocating them in their struggle for existence. The intellect, knowledge and understanding are individual and personal to each which each has to grow and develop for himself. So any attempt to clear the the weed growth has necessarily to be personal, depending on individual effort. These essays point out the weed growth, in the opinion of the author, which the reader may utilise to derive such help as he can pick up and gather for his own personal use.

These essays, to use figurative language, may plough out, as it were, the faiths, hopes and beliefs entertained by one, the ideas formed or the ideals cherished for the philosophy of life built by one. Or it might be that one may feel his mental build itself shaken by the ideas and opinions expressed

here. Therefore one, who is not prepared to face new ideas or ways of thinking or one who is afraid or fears or feels nervous and timid at new approach in thought or action, will better enter caveat and refrain from reading these essays thus saving money, time and temper to himself, sparing the author of his dissatisfaction, disagreement, abuse, admonition or other ill-feeling. The aim of the author being to tender such help as one can take, these essays are not meant to wound, hurt or offend anybody.

Emphatic assertions are made and bold opinions are expressed and the reasons for the same are given. They are based on the new psychological approach developed by the author. A new book dealing with this new psychological approach titled 'The Mental Cancer' will be published by the author shortly. But throughout these essays the new approach will be found underlying and one may well anticipate it, particularly, in the following :—

9 Mystery of Othello (p. 23)

14 Sadism (four)

Abuse	} (pp. 36-37)
Sexual talk	
Obscene literature	

25 Ownership (p. 67)

26 Man, The Trustee of his Body (p. 71)

The first twentyfive essays were published in the ' Mitra ' weekly of Sangli in the year 1943-44 under the name C. A.- meaning Copyright Author- implying that the legal copyright, 'was reserved by the author as also his exclusive responsibility as to the ideas and opinions expressed therein. The dates appearing at the end of some of the essays indicate the date of their first publication. The last essay viz. ' Man - the Trustee of his Body ' is new.

Malmaddi,

DHARWAR

31st August 1946

THE AUTHOR

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THINK AWHILE SERIES.

ESSAYS.

1 The Secret of Domination

The tortoise has its shell, the scorpion its sting, the snake its fangs, the tiger its paws, the elephant its strength. What is man's armour? The brain -- the intellect. Man has shed all armours to brain. He has become the master of living order by the brain. It is his only weapon of offence and defence. He lives and survives by it. Stories of the sly fox, with no armour except cunning and skill, always managing to get a lion's share indicate the superiority of the brain to other armours. The rule holds good not only between man over the living order but between man and man also. The superior intellect rules lesser intellect. This is the secret of domination -- whether it be in the family, society, government, nation or the world at large. Intellect gives domination.

Empires are acquired through intellectual lead, retained through intellectual lead and lost to intellectual lead. India had an empire and ruled the seas when she led the world in intellect. She lost it because she lost the intellectual lead. The history of other empires tells the same tale. It is not the arms but the intellect that is the mainstay of the empires. Hitler, so long as he gave intellectual battles, created miracles overnight. But like his predecessor, Kaiser, he believed more in his arms than intellect and has lost. The arms, however, powerful or deadly, cannot win.

It is said that the British give a battle with the victory in their pocket. Quite so. They first give the intellectual

battle and having won give a physical battle to execute it. Hitler thought that the air blitz of 1940 would break them mentally. Instead it broke his own morale. Unless mentally defeated no one can be physically defeated. See Russia. Hitler thought that his sweeping initial victories would break them down. But this seemed impossible until the last of the Russians was physically cut down. Arms have proved powerless.

Present Indian Situation :- In contrast, the history of the conquest of India by the British proves two facts. The conquered had no mental strength and lacked a common cause

Battles were lost before even being fought, like France of 1940. No common cause was made to fight the common enemy and the adverse interests and personal ambitions among the conquered, created such factions that not only sabotage was freely practised but one faction sought the active help of the enemy to fight the other faction. To blame the conquered for this is like saying that one's son is virtuous but the neighbours have spoiled him. Whatever the other qualities of such son's virtues its one great merit has to be attraction to vice. Like the cats who went to law, we have lost the kingdom in the bargain. Though it is centuries that the kingdom has vanished, like the butter, even now, we are actively quarrelling as to how to share the kingdom. The conqueror is saying 'Settle your shares and the kingdom is yours.' But the dispute has entered the vicious circle. How to end it?

In Camera :- Politics is trade in human beings; the politician is the trader; and the political government the

trade shop Empire is a trading cartel. Economic devaluation is the process, the subjects the raw-material and nationality, country, patriotism, race and religion etc are the products manufactured and dealt with India was conquered on account of the incapacity of the native political governments to keep the trade The different political movements are attempts to secure this lost trade

A Tip :- Indian politicians lost their trade because they failed to make 'a common cause. The reasons for their failure are subjective (as opposed to objective) and psychological. Common cause is not the cause of 'one but cause of all individuals welded into one with individual interests for each to make the cause common. Otherwise it will topple down, like a house of cards, to the least resistance Gold is indestructible because it has greatest cementing factors in the individual units composing it All matter ultimately reduces itself to individual units with a nucleus (proton) round which negative charge (electron) revolves. Gold has a very high number of such concentric units in its formation and so is indestructible. Likewise to make a solid and stable common cause we must hold a very high percentage of individual concentric circles. Common cause depends for its cohesion on the urge of individual interests. Instead of building a Maginot line, if France had built a human line, as in the revolution, it could never have been pierced and would have stood victorious like Stalingrad. Can India build such a human front?

No, not till we grow the child to life-long tutelage and servitude. The individuality of the child is neglected and it is trained to lead a life enchained to the dictates laid

down and directions prescribed under heads like religion, morality, social rules etc. In obeying and living up to these rules the individuality of the child is lost. Its person is killed in the bud. It feels that it is not the master of its life and has no independent existence. This is misuse of parental instinct. Parental instinct is meant to grow the child to the adult initiating it to the arts, secrets, capacities and capabilities of the species. To do more is to encroach upon the child's life and its individual existence. Child owes no duty to the parents in any wise. Let alone the child and it will take care of itself and its liberty. But, if before it grows it is broken to the harness like a horse, it will do no more than drag the burden to which it is broken all its life. India is such a horse fair.

Freedom, like charity, begins at home. If India is to be free it must first be given to the child. We need not ask its grant to the conqueror. Children grown to free life will protect their own freedom and any encroachment will be an individual cause which when merged into common will make a solid block which nothing can pierce. (9-10-43).

2 Intellect-Meaning of.

The third law of life, namely, life lives on life, is the source of intellect. From the lowest life to man, each life is both the hunter and the hunted. As hunter each life exhibits sufficient skill and cunning to capture its prey. It knows exactly the weakness, power and limitations of its prey and has developed, on the physical side, the necessary armour to catch, overpower and secure its prey. The armour is only a means. The brain, or intellect, which

guides and directs it, is the chief thing. Each life in its turn is also the hunted. As hunted it is preyed upon by some animal with greater skill and cunning and the erstwhile hunter is subdued, captured and made the food of its superior. In the long course of evolution physical strength, huge size and stature and powerful armours were tried. There were mammoths with huge tusks before whom the present day elephants were pigmies. Dinosaurs measured hundred feet. But none could get the mastery of the earth because the size and the shape and the armour had no backing of the brain. So nature tried in the direction of the brain development which has yielded man. Size, shape and strength were shed out as unnecessary burdens. So man stands supreme with only an average stature of five to six feet, feeble in body but with the largest braincase to command the mastery of the earth. It can be said that man conquered the earth, the day he gained his erect posture. It freed him his forelimbs which so long had only served him, as with other animals, to support his body frame. They soon developed into hands. With the development of his hands he could handle external objects. Animals cannot hold or handle external objects. Their armour is attached to and grows as part of their body. Man with the hands free commanded the whole physical world to shape and use as his armoury. So, intellect can be defined as the use to which an animal or man has put his body machine.

Intellect and Thinking :- Most of the life of the animals is spent in searching and securing food, so that, it can be said that they do nothing else all their life except to procure food and eat it. But to man, with superior intellect and the use of external weapons, the procurement of food

became easy. The gregarious instinct added ease and greater saving of time. So the intellect, which animals only used to procure food all their life, found leisure to turn to other things. This made him a thinking animal. The greater the leisure and security of food the greater the time available to other uses of intellect. The chief purpose of intellect is to procure food. Hungry mouths have little leisure to think about anything else except the means to get food for the belly.

Domination :- Greater leisure gave greater time to thinking. But this leisure was not the same to all. The persons who got greater leisure naturally became more advanced intellectually. The more advanced, got an advantage over the backward. This gave occasion for domination. The more advanced not only dominated the backward but began to make them render service which gave rise to the institution of slavery. Even as between the advanced the progress was not even. There were superior and inferior intellects. The superior did not hesitate to dominate the inferior. This was done by a cunning device. The inferior were told that it was their duty to cater to the needs of the superior as a means to attain superiority. This was first in kind or actual service. But all the same this was nothing else than domination (mental slavery) couched in better language. This domination is, later, disguised by using money as the catalytic agent. By means of money the connection between domination and its demands were separated to outward appearances. Thus has arisen our present day society based not on human values but economic values,

The clever trick used by the superior to dominate the inferior, or backward, must be realised. Money is the

innocent weapon used to disguise the fact. Take out the catalytic agent and you will see that it is regular slavery. The life and services of the dominated are so devalued that they have to mortgage their life's labour to get a living. On the other hand the services of persons dominating is so over-valued that their mere living and breathing is given exorbitant money value. Their so-called services are highly over-valued. Not even this, their idleness has also value. In this way the inferior and backward are regularly hunted to render service.

Animals living in the wilds are at least the masters of their own life and their living. They move in freedom and have freedom to hunt like lords for their belly. If they are hunted they give a fight and die like a hero. But the dominated human beings have not got any free field in the vast world to procure their own food. The whole world, though it is such a big thing, as to human beings belongs to somebody, be it an individual or government. The whole living order except man feed free in the world. But the dominated human being cannot touch or feed on it. He must feed to the extent allowed and the manner prescribed by the human world owners. He must live by the mercy of the dominated and die their slave. (6-8-44),

3 Boomerang.

The rules of the games of domination have recoiled. By a lucky go, England has become a debtor to India to the extent of the sterling balances to be paid. When the war was on, any sacrifice was worth the name. England did not hesitate to incur any expenditure to win the war. She spent liberally because freedom was worth any money. But now

looking to the mounting sterling balances she is realising what it means. That is why she is reluctant to pay them in world exchange. Payment in world exchange means to that extent she will be dominated by a third person who becomes the creditor. She will have to serve the creditor to that extent. England does not want domination, on this account, of any foreigner. The balances were quoted at thousand million sterling and they are daily growing. To release these sterling balances is to suffer the domination of some country to that extent. This England will resist with all her might. It might be recalled that it was England who first refused to pay the war debts of the first world war. The other nations followed her example.

Secret of Industrialisation :- Looking to the elaborate and expensive post-war-re-construction schemes of the Government of India, one wonders why of all times now the Government should talk of establishing major industries, improve and modernise agriculture, and put forth the expensive schemes for education, housing and health of the people. The charge against the present Government is that it has failed to do any of these during all the 150 years past rule though repeatedly pressed and urged to do so. Until recently Government was reluctant to allow to start even an aeroplane, motor or railway engine factory. How is it that all of a sudden we see the prospects of every one of these going to be done for us. Last war did not bring any such things.

The secret is simple. India, today, is like a young man suddenly come by a fortune. So England wants her to teach, help and guide to spend that fortune. England who knew of our coming fortune long before we knew it has

already laid the foundations for its expenditure. That is the reason of the import of every kind of conceivable expert to our land. The present food situation is man made and not god made. It has clearly given a good opportunity to Government to divert much of our funds to improve the yield of our lands. All this sympathy and striving for our uplift and advancement means that England wants to pay the debts of India by our own money. She wants to pay by sending machinery, tools, experts and exports, that is by her trade and commerce. Our capitalists want her to pay in international money so that they may get 'transferred' to themselves as much of domination as they can.

Our freedom movements: 'Swarajya is my birth right and I will have it, it is well said. But the difficulty is what is the meaning of 'Swarajya'. Is it applicable to every son and daughter of India or is it said collectively of all? If we look to the history of our various present freedom movements they point to the latter and not the former. All of our present freedom movements are attempts to substitute brown imperialism to white imperialism. Race, religion, creed and culture, every one of them, is brought into play to establish each one's own kingdom. If we closely analyse each of these movements we will find their prototypes in the past history of India. The pity of it is that the past kingdoms and empires came and went at different periods in point of time. But the present attempt is to establish all these at one and the same time and place.

Our industrialists: Our big industrialists are pulling the other way. They want to take the time by the forelock. They want to be Rothchilds of India, so 'that, remaining behind

the scenes they can play one kingdom against another and be virtually the dictators of the country.

The other side : There can be no two opinions that the schemes now put forth as post war reconstruction should be launched. They are badly needed. Because of the poverty we could not have them until now. But our present fortune should be a national asset and not the monopoly of the few. Whatever be the industries started they should be state owned. Really speaking, the rich have no moral right to share in them because every pie they can boast of is the deceitful economic devaluation of the labour and the sweat of the millions of poor who have toiled for them. If we are to have swarajya let it be the swarajya of and for every individual irrespective of cast, creed, race, religion, sex, culture, faith or opinion. Domination of any one means subordination of the other. If, in our future swarajya, any one of these is to dominate the other then we will be bargaining something worse than we have at present. It will be swarajya for some browns but slavery, worse than present, for others (13-8-44)

4 Knowledge : Its Meaning and Aim.

Intellect put to use results in knowledge. Animals use their intellect only to obey the three laws of life, namely (1) life will continue to live till obstructed, (2) life reproduces life and (3) life lives on life. Their knowledge is confined to these three spheres alone. That is they use their intellect only to protect themselves from being hunted, to act the hunter and to reproduce the species. In common with animals the chief aim of intellect of man is for these very three purposes. In addition, man puts his intellect to

another use which is called 'power of thinking'. The first use is known as physical and the second psychical. Really speaking there is no such distinction. Both are equally the fruit of the brain. The physical use is the basis of life its living and survival. It is the essence of life. The second, the psychical, is the extra or additional or extended use of the intellect. The main work of the intellect is the first; the second is only secondary. That is why, there can be no psychical life without a physical body but there can be a physical body without psychical life. To think of psychical life without the physical body is to follow a mirage. The aim of all knowledge is to promote life and the ways of living. The aim, and the only aim, of psychical life is this alone. To put it to other uses is to waste that intellect and the energy involved in the same. All aim of knowledge is to build sound living with the help of intellect.

Side-light : Just as all scientific discoveries and inventions, meant to promote the happiness of man, are being used to destroy human life so also is the case of psychical life. The first thinkers thought that mind was something different from the physical body and could live apart from it. So emancipation of the mind from the body was advocated. But none has been successful to live in a pure mind-state, as apart from the body, inspite of thousands of years of trial. Like Napoleon, Kaiser or Hitler, the mind after full persecution of the physical body has failed to establish an empire as separate from the physical body. So it seems that the advocates of the mind empire are forced to allege that it rules supreme in heavens, after death, as then, there can be no fear of the physical body. It seems that at each new discovery, or invention, the third law of

life gets the upper hand and life begins to hunt itself until the first law of life gains supremacy and relieves life from the clutches of itself.

Different Sciences : When man became a thinking animal the skies, the heavens, the earth, life around and himself all was a great mystery to him. Thousands of years he is thinking over these and attempting to solve their mystery. His first attention was drawn to the skies, then the heavens then the earth, then the world and life around and last himself, That is why the sun and moon were our first gods and the science of astronomy is the oldest. That is why stone-age preceded bronze-age and use of stone came first before use of metals. Then came agriculture followed by engineering (building , involving mathematics. Geometry was the first, then came arithmetic and algebra came last Physics and chemistry are comparatively recent and biology is still a young science and psychology has yet to establish its place in the empirical sciences.

Speculative Sciences : Theology, ethics, social rules, politics and economics are all speculative sciences. They follow knowledge and do not lead it. They change as knowledge changes. They are stop-gaps to cover non-knowledge. If we draw a circle to represent initial non-knowledge and shade it to represent our acquisition of knowledge, to begin with, there will be a complete white circle representing non-knowledge. Slowly and slowly, as years roll on, knowledge will increase. The speculative sciences represent the white portion. As knowledge increases the white portion decreases until ultimately it will be eliminated, The thinking mind when it lacks in knowledge indulges in wild speculation so that want of it

is filled by imagination Non-knowledge yields imagination. Speculative sciences are non-knowledge which await to be dispelled by knowledge. Take the idea of god. God always represents non-knowledge. As our knowledge increases the sphere of god is decreased. Man's first mysteries were sun and moon. So they were the first gods. Then the elements, rain, waters-earth etc. had their turn and became gods. Next the animal world claimed godship. But as the mystery of skies, earth and animal world slowly disappeared gods had to flee to heavens. Their place now is in the imaginary worlds. Our knowledge is so much advanced that an earthly god can have no place. So godship is now confined to speculative and imaginary worlds. As our knowledge of these things increases gods will have to find new places until ultimately eliminated. God is non-knowledge. (20-8-1944.)

5 Rules of Knowledge : Equality of Arms:

Duels were fought on the basis of equality of arms, the challenged being given the choice of the selection of the arms—be it a pistol, sword or any other. Both were to fight by the same number and quality of the arms. This is also the rule in the acquisition of knowledge. Mental argument has to be settled by mental argument. But this simple rule is nearly always violated and mental argument is sought to be settled by other than mental argument. This has hindered individual, as well as, the humanity's progress. Innumerable instances can be quoted to prove this from individual life, from social life, from the life of nations right from the dawn of mankind to this day. To take an

instance, Galiloe asserted that the world is round and offered to demonstrate it. The proper course was to disprove his experiment. But instead, it was answered by incarceration. The present war itself is an instance on the point. Humanity has yet to learn this simple lesson. Money, power, force and opinion are freely used to settle a mental argument. It is tried to be settled in every other way except a mental argument, because otherwise the fight will not be unequal. This method silences the opponent but does not disprove his assertions. The reasons for this unequal fight are evolutionary and psychological

Psychology of fight : The third law of life, that life lives on life, has on its intellectual side developed fear and anger. The life as hunted shows fear resulting in flight and as the hunter shows anger tending to destroy the prey. The evolutionary hierarchy of life, from simple life to man, shows that the fight has always been on unequal terms. As hunter the animal has superior armour and strength to that of its prey so that the prey can little escape from its clutches. Therefore as a prey, each animal has developed fear and flight the only means of escape. As hunter, though the animal has superior strength and armour and though it is nearly certain to over-power the prey and make it its food, still the flight of the prey, before being caught completely in the grip or prey's struggle to escape when caught until completely subdued, has resulted in anger and destruction of the prey, by the hunter. If it was the law that the hunted were to walk into the mouth of the hunter or meekly submit to be eaten by the hunter, then it is doubtful whether fear and anger would ever have developed. It is curious to note that in the animal world

the hunter hunts like a man and the hunted gives a fight, though on unequal terms, and dies the death of a hero. But as between man and man, in the hunt of exploitation and domination, the hunted meekly submits to be eaten up as prey without giving a fight or any struggle. In the animal world, one animal cannot develop the armour or strength of another. But as between man and man the hunted can equally and efficiently develop the same armour as the hunter. This is because both have the same physical outfit. But the one has the better developed intellect and the other not. So the fight becomes unequal and one is the sure prey of the other. The only way to avoid it, is to attain the same mental development and the only way to keep up domination is to arrest mental capacity of others.

Mental Standards : Standards of intellectual development and knowledge can be gauged by the way mental fights are carried on. The lowest standard is when, even before the arguments are opened, resort is had to physical force to settle it. The parties come to blows at once, gather strength and help and indulge in a free fight. This is the law of the jungle. Its higher is when the parties begin to abuse each other and if they feel they fail then they supplement it with physical force. Abuse is anger. Anger is invoking of mental brute force. This is no better than the first. This has one merit. It saves breaking of each other's heads. Yellow journalism or yellow press is, in its mental attainment, at this stage. The argument has entered the abuse is a sure indication that the mental argument has stopped and resort is had to other means. Next stage is dogmatic argument. It shows the person has reached his intellectual limit. The only course left is to fight for

dogmas, This may result in abuse and if the fight is not won yet resort will be had to physical force. Its higher is axiomatic argument. The arguments are based on certain presumptions. The person does not and cannot go beyond them. The fine name given to this limit of mental reach is fight for principles. This may descend down to dogmatic argument, may turn into abuse and end in fight. Real knowledge is neither axiomatic nor dogmatic nor is there need for any abuse or necessity to resort to physical force. These standards apply to individuals, institutions, groups, societies, nations. The necessity of wars shows that the world is internationally not advanced beyond the first (jungle) stage. If any person wants to know his intellectual capacities let him determine for himself by these standards where he is. (27-8-44),

6 Five Stages of Mental Process:

Each mental process has to pass through five stages to lead us to knowledge. Real knowledge is at the last stage - the scientific stage. The five stages of mental process are (1) physical brutal force (2) mental brutal force (3) dogmatic reasoning (4) axiomatic reasoning and (5) scientific reasoning. At the first stage the mental reach is very low. It is the initial stage of all learning. It is not confined to the child though in the child it is more in evidence because it has to learn everything. The adult or grown up, whatever his age and other learning, when he starts learning a new thing passes through this stage and use of physical force is exhibited with greater force because the adult brings in his other knowledge and power in the use of such brutal force. That is why all scientific

knowledge is made use of to fight wars. All wars are use of brutal physical force. Mentally they are at the first stage but use is made of other knowledge to fight the wars. The first step is beating in rage, destroying or demolishing things. Next step is to pick anything and throw it at others. Its next is to keep arms and other weapons ready in anticipation of their use. In our present day society, use of physical brutal force is prohibited by Government except to itself and that privilege it alone claims to exercise. Administration of criminal justice is nothing more than the use of this physical brutal force in the form of corporeal and other punishments. The mental reach of government in this respect is at the first stage. Punishment or chastising of the child by parents, elders or teachers is, also, at this stage. Be sure that when resort is had to physical force under any pretext, excuse, guise, or form, whatever, the person resorting to it has reached his mental limit and is at his wits end in that regard. Those who justify such use, or acquiesce in it, only exhibit their own mental limit in that regard. The whole society or nation invokes or tolerates such use means only that the mental reach of the society or nation is at that level.

When the limits of the second stage are reached the mental process reaches the form of mental brutal force. This mental brutal force may itself resolve into physical brutal force. Mental brutal force is exhibited in the form of anger, rage, abuse, curse and swearing etc. When the mental process stops anger, abuse etc. are in evidence. To put it the other way whenever a person reaches his mental limit, or cannot think further, he gets angry, is enraged, begins to abuse; curses and swears. When any one of

these is in evidence be sure that the person is at his wits end whatever his other knowledge or capacity. It does not much matter that the whole society, the nation or the world is enraged or angered or curses. It only means that the society, the nation or the world is at its wits end and has reached its mental capacity in that regard. That a man curses, swears or abuses only shows that his mental argument has stopped and he is making it up by mental brutal force. Other instances are rancour, hate, envy, jealousy, passing judgment, ironical remarks, slight and condemnation. These are all forms of mental brutal force. Our present day administration of civil justice is also at this level. Judgments, decrees and orders of law courts, looked at from the point of view of the person against whom they go, or are passed, are merely use of mental brutal force, He is forced to submit to them. If he fails the mental brutal force will at once be turned into physical brutal force in the form of execution of the decrees or orders passed. In criminal matters resort is had to physical brutal force at once. In civil cases it is one stage removed, International dealings have no sanction behind them except brute force, the law of the jungle. Nationally, the sanction behind is mental brute force. Laws and rules are created and they are to be obeyed. If not, their obedience will be enforced by physical force. The truth of this will be apparent if we look to wartime legislation of all countries. Though such legislation is necessary for successful prosecution of the war still one cannot help feeling that one is forced to live according to the dictates of others. Peace time legislation is also the same but of a lesser intensity. Wartime legislation affects all and in every sphere; so its nature is pointedly brought out. But peace - time legislation has

also the same characteristics. Those who suffer these laws will witness to this fact. That is the reason why revolts, revolutions, change and overthrow of governments and cry for reforms and wars occur. (10-9-44).

7 Second Stage : Mental Weapons.

Just as physical weapons are created to administer brutal force, so, much time and energy has been spent to forge mental weapons to administer mental brutal force. They are as much a waste of human energy as the physical weapons of the materials they are made of. The source of these mental weapons can be traced to the child. The first mental weapon the child uses is crying. It will cry over a thing until it gets it. The aim of crying is wish fulfilment. It is negative. It is induced when a thing wished for, cannot be got. The child will begin to cry when a thing asked for is not given. It will initiate crying to demand the thing it apprehends will be refused when demanded. The next use is to cry over a loss. If the child has a toy which it most loves and it breaks or is lost it will cry. It will cry not for its destruction or loss but the destruction or loss of pleasure involved in the possession and use. Substitute a new toy and the crying stops. The crying in the adult is essentially the same though the subject matter of the wish may not be the same. The weapon is used for the same ends and for the same purpose. The loud talk or addresses like 'Why do you cry so loud?' 'They raised a cry.' 'We cry for the thing' all mean the same. The voice is loud because, the thing asked or demanded is apprehended as difficult to be secured.

The next weapon is obstinacy or obduracy-keeping on demanding a thing until given. Its next is resignation and self suffering, to refuse every other thing until the thing demanded is given and to suffer other privations. Such are the weapons the child uses. Man also uses the same weapons, But whether used by the child or man they are no more than use of mental brutal force and are at the level of the second mental stage.

Civil resistance, non-cooperation, satyagraha, boycott, excommunication, strikes, sitting strikes, all these are the improved editions of child obduracy. Self-denial, hunger strikes, sacrifice, self-sacrifice are the elder editions of child resignation. They are all at the same level.

Conservation of energy : A very false notion that mental energy can be conserved and can be piled up like coins and will grow into immense sums available to cash a paradise is at the bottom of many actions of men. Generations after generations people have believed in such ideas and they are after it as alchemy. Very few people will be found, who do not believe in this, in some form or the other, or whose actions will be absolutely void of such aims.

Crying is negative. Its positive is praise. Praise a man and you will get what you want. Worship is intense form of praise. Worship a man and he will yield to all your prayers. When you get what you want you will begin to think that the praise and worship have given it. Substitute an omnipotent being who has power to give you anything you wish. Then you pray and worship him. Prayer is

praise of him. Worship is its intense form. So to offer prayer or worship is the same as crying in a positive form. Instances are not wanting when the negative itself is offered. When a wish ardently desired is not satisfied a person will actually cry before God and complain that he wishes a particular thing and will solicit it of him. One will actually weep for it at his feet.

Take for granted that prayer and worship by themselves yield your wishes. Other methods can be substituted. Prayer and worship are forms of crying. Substitute obduracy to that end. You get meditation and penance. Substitute resignation for obduracy. You get vows, privations and restrictions on conduct, denial of certain diets, fast, puritanic life, self infliction and self suffering, abstentions, immolutions, etc.

The idea lying behind is that prayer, worship, meditation penance, vows, privations and restrictions all conserve a kind of energy which when grows sufficient in force will give or yield all one wishes. Man will first spend some time (i.e. energy) in this. As he more believes in its efficacy he will make greater effort. Greater effort will call greater energy. So he will spend greater time and will have to limit his other activities. If it crosses a certain stage it will seriously affect his other activities of life till ultimately he will have to cut short all his other activities except this one. What happens in such a case is that the energy the body produces, and which is utilized for other purposes by others, is in the case of such a person spent in worship and similar activities. Actually no energy is conserved but is spent. The fallacy in such a case is that

the person actually spends so much energy in one direction which others distribute it over other things that he thinks that he has spent so much more to others that he must reap something out of it. This is like the belief of the blindfolded man who ascended a sliding ladder which comes down one rung at each step ascended. What actually happens in such a case is that the man thinks that he has ascended a rung but all the time the ladder has come down one rung below and the man is where he is having wasted his energy. (1-10-44).

8 Third Stage : Dogmatism.

What is life ? How did it arise ? What are its aims ? And questions like these have been the subjects of great speculation ever since man became a thinking animal. Each age, each generation has answered and is answering these questions according to its ability. Ability depends upon the available knowledge. When known knowledge is little imagination has full play and theories depending on mere speculation are rife. But as new knowledge accumulates imagination has to adapt to it and old theories give place to new. Present day knowledge is so much advanced that all speculative theories have lost the race. But majority of the people are afraid to know facts beyond their own fond imagination, fearing that they might land in strange worlds. They fight shy to approach the problems boldly. This may be conscious or unconscious. All the same it is the fact. This is dogmatism.

Very clever devices are used to support one's dogmas. Of course, the thinking level is low and in rudiments and

suffers the fallacy of wrong premisses. The defect of dogmatic reasoning lies in the fact that the person is not ready to check the premisses of his conclusions or reasoning. He fails in mental capacity to reason out the premisses. But this defect is not admitted but supported by all means available except logical reasoning. The weapons of the dogmatic stage are forged to shield dogmatic reasoning. When these weapons fail, resort is had to second stage (mental force) and when it also fails resort is had to first stage (brutal force).

The greatest weapons of this stage are what are known as principles and theories. Culture, religions, nationality, patriotism, economics, politics, in short, almost all our ideas and institutions are based on such dogmatic reasoning. And the ideas and the institutions themselves are sustained by the use of either mental or physical brutal force. (8-10-44).

9 Mystery of Othello.

Othello was known for his brave deeds. In that he had his superiority complex. He was ugly and was conscious of it. This gave him inferiority complex. Naturally he prized much what he lacked. So when he saw the fair and beautiful Desdemona he was attracted by her. When you see a person possessing a quality you lack, you love that person or when you wish to possess a quality seen in others you admire and imitate that person. This is known as identification. It only means that you aspire the quality seen in that other, Love, admiration, praise and worship are the different forms of this identification. Othello loved Desdemona means that he desired to be as fair and beautiful

as Desdemona. This was not possible, Marriage solved the problem superficially. Even though he himself could not become beautiful, he consoled himself by having it in his wife. The praise of the brave deeds of Othello shows that Desdemona loved, admired and married him for his brave deeds and not his looks. Iago suggests unchastity and gives a make show proof which is readily believed in by Othello and he kills Desdemona for that. What is the reason? In psychological language it is projection. It is to see in others your own faults and misdeeds. Marriage gave Othello only a borrowed beauty. It had suppressed his inferiority complex in that respect. Suggestion by Iago made that active and the make-show proof gave eruption to it. Othello thought that because he prized beauty so much, so every one must prize it so and so did Desdemona. His own ugliness was taken by him to be sufficient for any woman, especially beautiful, to deflect from him. The real devil and the villain is in Othello and not in Iago. Brave deeds in him had attracted Desdemona. So if the rival had greater brave deeds to his credit there was room to suppose that Desdemona might prove faithless. Desdemona prized beauty is the false premiss on which Othello worked. Othello loved Desdemona's beauty and not Desdemona. Other-wise he would not have killed her. The inferiority complex assumed superiority and reacted prompting the action he was most capable of, namely, the act of killing the innocent in cold blood. The mental state would have been the same on the basis that Othello had proposed to Desdemona and she had turned down the proposal on the ground that he was too ugly for her. But then he would not have killed her. He would have reacted in some other manner; would have shown his brutal bravery on some one

else or in some other manner or most probably would have felt deep mortification which would have resulted in killing himself. Different training, different opportunities give different reactions. (22-10-44),

10 Love and Indentification

Love is indentification. Indentification means the mental attitude (wish) desiring to have or possess a quality seen either in a thing or a person. In common language this is known as love. What we mean by 'we love a person or a thing' when interpreted psychologically means the person wishes to have or possess a quality present in the object of love. This wish or identification should be distinguished from its mode of attainment. Love is wish. Its attainment means the reactions to it. Its reactions are varied and the same person may react differently at different times.

Mother's Love: Mother's love is essentially the same. It is of two kinds. The first is the product of motherhood otherwise known as parental instinct. All love of motherhood is a biochemic reaction to child-birth. Its main purpose is to nurture, protect and grow the child until it is capable of taking care of itself. Once this limit is reached the physical reactions cease. The duties of motherhood are no obligation on the child as is ignorantly supposed. The mother sucks the child not so much for the child as for herself. If the child is not to draw the milk, the breast pump has to do it. Otherwise, it will be a cause of physical ailment. The recent experiment on hens has shown that they sit on the eggs not so much to hatch them as to allay the inflammation caused to themselves. If this inflammation

is artificially caused the most unbroody hen will sit on others eggs and prove excellent foster mother. The child is not under the obligation of the mother but the mother is under the obligation of the child. Abortion, still-birth and early deaths prove the fact amply. Mothers should realise that once the child is able to take care of itself, it is to be regarded as independent personality and allowed to grow and live its individual existence. Claiming further motherhood is detrimental to the well-being and personality both of the mother and the child. The love of the mother when physical reaction is ceased, is no other than the kind of love defined above namely identification. Love of the father, brother, sister and other relations is all identification. That is, the purpose of making or showing love is personal wishfulfilment of the person exhibiting love.

Reactions : Reaction to identification depends upon its object. If an inanimate object then attempt will be made to possess it. If a quality then one will try to acquire it if an attainment then one will try to achieve it. If the quality or attainment reside in a person then one will seek the association of that person.

Association : When we love a person the first reaction is to seek his association. We find pleasure in his company, in his folk, in his being, in everything connected with him. Every opportunity and means will be sought to meet him and have his company. When physical association is not possible, artificial means will be resorted. The photos secretly cherished or kept on the table or hung on the walls are this association. Reading books about the person,

being interested in folks about him, to praise him and defend him and grow temper when he is criticized, be ready even to suffer for him and act to his bidding and wishes are all forms of identification. The sexual love, the moral love the spiritual love and love of one's country, nation, religion, tradition, culture, in-short, love of every-kind is such identification.

Praise-admiration-worship and Sycophancy : We praise a thing means we wish to have it. We admire means we wish to have it feeling that some effort is needed to achieve it. **We pray** means we do not know how to have it though we wish to have it. We worship when we feel that a certain thing is unattainable though we wish to have it. Sycophancy is a form of worship.

Friendship : Mutual identification is friendship. It will last as long as there is mutuality. It will vary according to the intensity of identification on each side. (5-11-44).

11 Sadism. (one)

Love after Marriage or Marriage after Love ? : This is one of the favourite subjects in college debates. This is natural because the question of marriage looms large at that stage. The question assumes the institution of marriage. Or otherwise the more pertinent topic would be whether the marriage institution itself should be there or not? It will be many days before such questions will be allowed to be debated openly. Today such questions are a taboo being branded as communistic, however vital they may be to persons to be affected thereby. Starting from the fact that marriage is a necessity, the question is often discussed

without giving the two important words 'love' and marriage' any fixed connotation. Each discusses the question in the light of his own understanding and interpretation of these words.

Love: This word is very nervously approached. At times it is equivalent to sexual intimacy; at times it means sexual relations in general. But what meaning that word is to be given none is clear or bold enough to analyse. One of the reasons may be, that many have vague and unreal ideas about sex and their knowledge about the subject may not travel beyond their imagination.

The strong point in favour of love before marriage is the fact that there is already proof of mutual attraction. In the other case the greatest danger is that the marriage may fail for want of mutual attraction. It may result in super-session and desertion. The strongest objection against precedent love is the argument that a woman who attracts one person may equally attract others after marriage. This is a most fallacious argument bred out of jealousy. It is projection. It is the shameless exposure of the propounder of what he himself would do, attributed to the other sex.

Many an Indian will be heard to say that westerner's behaviour likens animals in the matter of sex. But really the boot is on the other leg. Our idea of sex is like that. In animals the sexual relation is confined to mating. The only and sole purpose is impregnation. But in man it has an additional and distinctive duty to perform. Sex association is a nerve tonic and fosters the nerves in man. Animals not being thinking animals, their nerves have little duty to perform except to cater to the physical needs of the body

But man being a thinking animal the strain on nerves, including brain, is enormous. Sex association does this important duty by generating the energy necessary to sustain the additional strain. Otherwise man will be a coward, unadventurous, having no nerve to take any risk.

To take Puranic instances, the life of Shri Krishna, who indulged female association freely, is a life of adventure full of vigour and shows cunning and skill. On the other hand the life of Shri Ram is a tame affair unless we are prepared to sing his advertised virtues. The very wife of such an un-paralleled warrior is abducted. Then we see that he did not hesitate to cast away his pregnant wife. However much we may speak of his other virtues the incidents are no credit to his chivalry.

Chastity: Chastity has been the national vice of India just as opium eating is of China. It is the vice of the male sex. It shows lack of development of character. It is a sign of degeneration. It is what is called in psychology projection. Male indulges licentiousness. That quality is read in the female and every woman is presumed to be so. So all contact with males is prohibited under the grand name of chastity. Opposite of chastity is not licentiousness. Proper way is for the males to train themselves in character and shed out the idea of their own licentious desire and to control and behave themselves. (26-11-44).

12 Sadism (two)-Chivalry.

Rape and ravage have been committed in all countries in all ages and at all times. Western countries have viewed the problem and solved it in a different way. It is the duty

of the males to protect the women folk from every sort of violence. If unfortunately they fall victims, the males feel that they have failed in their duty and take the blame on themselves. The victims are sympathised. The males take pride in discharging such duty and champion their cause and this is called chivalry. Women are to be first protected. Women and children are given first safe conduct in danger. But alas! What of India?

The male is conceded the right to be licentious. Nay, it is his privilege to be so. If a woman is raped or ravaged the blame goes to the victim. She becomes degraded the society shuns her and may even outcaste her. This is a perverse code of chivalry. It is the duty of women to keep out of the way of men. They must shut themselves out. They should not see, talk or touch a stranger. It is their fault if they fall victims. The punishment by degradation or expulsion is to serve the deterrent to other women. Even if a stranger were to touch them it is token rape to invoke the punishment. There is an easy way to chivalry. Shut the women in separate apartments. Make them carry the mask if they are to move about. Tell them not to see strangers. If a stranger is likely to see them ask them to hang their heads and look below. At the sight of menfolk they are to fly away. The house is to be their only safety vault. They are not to follow their men folk anywhere. They are not to go out at odd hours, or to odd quarters or without protection. If they are to stir out their make up should be such that their very sight should be repulsive-an additional protection. Then if all these rules are followed strictly, the menfolk undertake to protect them. But if in spite of these protections given by the males they fall

victims to violence then they must suffer degradation, social boycott or even expulsion. Because such events cannot occur without some wrong being committed by them in the past, or at least, in past lives. The rule in danger is men first, next children, boys first then girls, and women last. The philosophy of the argument is that if the males were to risk their lives, then women will have to follow sati (now abolished) or subject themselves to deformation and enforced recluse life. Among children males are to be preferred because in their absence there will be no one to deliver them from the hell to which they are otherwise consigned after death. Otherwise men would have very, very bravely rescued and protected them. Prevention is better than cure; the remedy worse than the disease; but all else is chivalry (3-12-44).

13 Sadism (three):

To Indian tradition free association of sexes is blasphemous. Love and courtship are immoral. Fair sex is to be under permanent tutelage and cannot become *sui juris* and has no individuality or independent personality. Their lifelong job is to serve man, be his slave and under-dog and bear him children. To many marriage as a contract sounds irreligious for fear of mutual rights and obligations. In theory, the marriage welds together both spouses into one being. In practice it only enchains the woman to lifelong servitude of man. Man is free to supersede, neglect, desert and illtreat her. Like dogs to show ownership the wife is actually chained. She is confined to his house, shelter and mercy. That tie cannot be broken even by the death of the husband. She must carry it to the end of her life

Divorce is sacrilege. Polygamy is the birth-right of man. The difficulties of King Henry VIII or Napoleon Bonaparte are treated as male cowardice. That the Prince Consort could not become king and was content to be only a consort, is taken to indicate the western supremacy of female over male. The abdication of King Edward VIII demanded by the people of England is supposed to be emulation of Indian virtue. Ball and dancing are debauch. Looking or glancing at men is taken as affrontery. Toilet and make up, neat dress, smart bearing, smiling, kissing, dancing, singing are treated as the privileges only of prostitutes and society girls.

The Indian virtues of burning the wife on the pyre of the husband and marrying the females in conception, cradle or when yet a child had to be prohibited by statute and made penal. There is a regular marriage market where girls can be purchased. The saving grace of it is that no regular market is held in open and bargaining takes shape of negotiation. Dowry is nothing else but purchase of bridegroom instead of the bride. This commodity (bridegroom's) is so costly that the bride's parent is caught in a dilemma. He has no money to purchase the bridegroom and unless he manages to procure one he cannot escape social degradation. To keep the market high the business is monopolised and hence one sect cannot marry another sect or one caste another. The victim, the girl who can have no social life and status unless married, after passing the marriageable age, really feels that she has become a sore wound to the parents, which in some cases has led to suicide. All this show and bargaining is carried on by the parents and guardians and the spouses have no choice or

voice. Any resentment or going out of the way is resisted as encroachment on the rights of parents and an act of bad faith and treachery towards those who have cared, nurtured and grown up the child. Thus the market is kept up. This explains the anxiety to prohibit love and courtship before marriage or free association or intermarriage between castes and creeds. (10-12-24)

Sovereignty of the Husband : With all the sovereignty and dictatorial powers over the wife, the husband has to wait to discover what his real kingdom is until consummation. If the purdah system is there, then there need be no question of such discovery beforehand. But even if there is no purdah, tradition forces a mental purdah on women. They are expected to avoid the company of males. Even in company they are not to look at or gaze anybody. Their mouths should be sealed and ears shut. It is unbecoming to indulge in talk with, or before, males. Laughing, easy gait, position or posture are ill-manners. These prohibitions equally apply to the presence of husbands, parents and other family members. They all are equally males. No husband would tolerate these of his wife. Parents and elders would rebuke and scold any such ill-becoming behaviour.

In practice this sovereignty of the husband is much limited and restricted. Female is the forbidden fruit—the curse of the males. So all day time association is prohibited. No speech, no talk, no company or no communication. All such nefarious business is to be adjourned to the dark hours of the night when Satan

rules the world. The housing system is such that there are no individual apartments or privacy even to the males - to women it is out of question. Females are to be under strict surveillance. It is only in the advanced hours of the night that it is proper of the spouses to see and keep each others company and enjoy privacy. But even for this meeting the propitious days are prescribed with many ifs and don'ts. The net result of all these restrictions and limitations comes to prescribing that except for the mating, the spouses ought not to meet or see each other and as for the mating the more stealthily it is done the more meritorious it is.

In man, if the sex relations were to be limited to propagation of species, like animals, these rules would have worked admirably. But in man sex has some other equally important duties and functions to perform. The association urge is the source and mother of all bravery, manliness and heroism is the balm and soother of nerves. Secondly fair sex is the radiator of all aesthetic sense and art. The prevalent institution of prostitutes and the notion that the manliness of a person depends on the number of the prostitutes he keeps and the reputed harems and zenanas bear this out. But the remedy to force visits to prostitutes for aesthetic satisfaciion is like feeding a glutton who being starved of ordinary food at the proper time and age develops an appetite which can never be satiated. Next comes the institution of naikins or dancing girls. They are the repository of all dancing, singing and the fine arts. All association and aesthetic sense and arts are driven out of the house and home to the abodes of Naikins. Polygamy does not solve the problem. It only increases the burden.

For what is prohibited in the case of the first wife will be equally prohibited in case of the second or third. Increase in number does not relax the rules of restriction. It is a blind attempt at others' cost. If it does not satisfy the association urge and aesthetic sense and resort is again had to prostitutes and dancing girls. They are the only females who can hold their heads high to male gaze, glance or look. It is their duty to show female beauty in all its light and form. They can wear gay looks, can make up their faces, dress smartly, have a free gait and posture, be attractive, can smile, laugh and talk freely, can kiss, dance and sing. But this the rich alone can afford. Even for the rich this is all sinning and vice, the fruits of the animal in the man. So the poor are compensated in virtue for what they lack for want of money.

14 Sadism (four)

The association urge and aesthetic sense and arts divorced from the Indian household have found refuge in prostitutes and dancing girls who have patronised and cultivated them to make their living. These, the legitimate claim and privilege of womanhood, are denied to them making them mere machines to bear and rear children. The male made social rules of conduct and behaviour of women meant to dissuade man from the forbidden fruit of a woman are poor psychology. In this, their aim, they are suicidal of their purpose. Their authorship displays neurotic personality sadistic in outlook. Males, promised all power, full mastery and complete domination over women, will build high hopes. But to their surprise they will find

that these unlimited rights yield no satisfaction. They will feel enslaved on all sides by those very social rules which grant them the master hand. This will make them licentious in outlook and habit like a man, promised sumptuous food and not given even the ordinary, develops a glutton even to the ordinary not because he was promised the sumptuous but because he is denied even the ordinary. This want makes men sadistic towards women. Its mildest form is over indulgence responsible for the fecundity in the poor. Its acute form is actual cruelty and ill-treatment. Its other important forms are counsels laying down that women do not deserve liberty, are by nature vicious, deceptive, treacherous untrustworthy, curse of man etc. Such libels are names given to hang them. The disease does not lie in women but in men; but our social rules give prescription to women to cure it in man.

Abuses: Anger and loss of temper expose the mental build of a person. Abuse and curse have psychological significance. In majority of cases it will be reference to sexual acts reflecting out of wedlock, incestuous or promiscuous intercourse. The explanation is that the speaker, a licentious mind, gives vent to the grievance felt by it on account of restrictions and limitations it feels in its activity. It is a general expression of a grievance and has no reference to identity or details of the particular abuse. Be it noted that such abuse whether addressed to to male or female has reference always to females. The licentious mind can be traced even in terms of endearment or caresses when the dear one is expressed to be a product born out of wedlock or connection out of wedlock to show great attachment.

Sexual Talk: The same licentious mind will be seen indulging in sexual talk. If it concerns out of wedlock, incestuous or promiscuous relation it is found more engaging and is more eagerly heard. The narrators as also hearers have to have a licentious mind to find interest in such subject. It is the licentious minds that carry tales and disseminate scandal. The true or a fictitious story gives different psychological readings. If true the narrator, or carrier of the tale, exhibits a grievance that others take liberties with moral codes arguing thereby that he is not given the same liberty. If the incident is fictitious then it is projection. The narrator exhibits double personality. His licentious self, to satisfy its wish, is the inventor and the hero. To keep up appearances the hero is converted into a vicious man and to hide identity it is fastened to some one else. To further dissociate the story from oneself it is given out as a scandal by the moral preceptor-self in one. The hearers as also carriers of these scandals cash the cheques in the bargain.

Obscene literature: The controversy of obscene literature has the same story to tell. It all depends upon what exactly is meant by obscene. Whatever it may mean the fact that there is patronage and a large reading public has to be seriously considered. Prohibition cannot help to make men more decent. On the other hand psychology tells that under the guise of telling others what they want you can educate them to higher thinking. The real solution lies in raising the public level as to eliminate all interest in such literature. Psychological reading places those who condemn, with a big cry, such literature, or are vociferous about it, on the same level as inventors of scandal referred to above.

15 Indian Wife

Marriage : An Indian wife is idealised to fill the following offices to her husband by her marriage :

Mistress of the 'house, counsellor, confidante, charming associate in the fine arts' (Raghu VIII 67) or

' Counsellor in action, slave in service, mother in catering, nymph in bed, collaborator in creed, forgiving as earth (Subha).

Counsellor : Wife to be a counsellor ! Nonsense ! Ignominious ! The present day injunctions are not to give a ear to women-particularly the wife. To ask her advice is unmanly. To be addressed to as doing it is an abuse. There can be no greater insult than to say that a man has an easy ear to his wife. But the irony of it is, that in spite of this prohibition and calumny every evil is carried to the doors of a woman's advice. Just as king can do no wrong, man does no wrong. But in the maxim the king is deprived of all acts except on the advice of his ministers who are responsible for the same. But women are deprived of all offices and are blamed for the wrong acts of men. That is, men without feeling themselves in any way responsible for their actions, find women a ready peg to hang all their alleged mis-deeds. If there is a quarrel in the house it is on account of women. If the family separate, it is on account of women. If a man seduces or rapes a woman it is the woman who has called for such a deed. Shamless psychology. Are men so imbecile as to be driven into action like dumb cattle ? Can they have no will of their own ? Are they not responsible for their own actions ? Can they not build better character ?

The age of the greatest poet of India, at least, does not reflect any such sadistic element. It seems it was a great age when men lived their lives fully and honourably. Women had their due pride of place. The great poet, has given it to them. The most correct advice can only come from a person who has the highest interest, can see eye to eye with one and who is most affected by its results. Who can such a person be except the wife, especially an Indian wife? A life's companion vitally interested must have the right of pre-audience. But the Indian society, as it is developed, has not only deprived the wife of the consessorship but has systematically incapacitated her to hold that office. All outside associations are cut off. She is confined to the house. Even in the house her kingdom is denied to her. All associations except with women are prohibited. She is deprived of all arts. Having thus cut her education, training, association and movement, she is stigmatised as inferior in intellect, unstable of mind, a veritable mine of vice whose company man must shun to keep his virtue. Are all the gods, sages, saints, savants, goodmen who countenance such rules capable of any other virtue than sadism?

Mistress of the house : Mistress of the house means the woman having the control of the house. *Grahini* should ordinarily mean that. But in India that status though given *de jure* ages ago, is in practice never conceded to her. It is the declared policy of the males to associate her more and more in the management of the household so that ultimately she will be able to manage it herself. *Grahini* is the titular appellation of women being the grammatical female form of the master of the house and carries no

control or authority - all control and authority being concentrated in the master. The males are reluctant to give any power or control of the house-hold. Our conquerors must have learnt this art from us !

It is announced that the management of the household falls to the sphere of women. In practice that reduces itself to being cooks and scullions - doing the menial duties of a household. In addition, to add insult to injury, women are treated as the privileged servants of the whole male section doing all their odd jobs. This privilege is not confined to the household but the whole section of male society. As between a male and a female, the latter has to make or give way, do the odd jobs and carry the burden. According to western traditions it is the males who carry the burden and do all the odd jobs for women. It is the duty of the males to the fair sex. In India it is the males that get such privileges. In India it is the female that will carry water for the house-hold, long distances, many a time a trial of strength yielding to ill health. The males with better strength and all spare time will just feed fat on the services of the week, idling out their time, claiming such services as their privilege. The same is the case with the carrying of children and burdens. The male taking the trouble of carrying his whole body while the wife trudges behind with his burden, in the form of children and other household articles is not a rare sight in India. Greatest ease and comfort is to be allowed to men. Making room for women in tram, bus or train and allowing them better accommodation is an encroachment on the privileges of males come into vogue on account of the evil of western contact.

According to western traditions a woman, as soon as she marries sets up her own household and becomes its master. In India the family system is such that many will die without getting that chance till the end of their life. Even if they are to get it it is not their own house in the true sense of the term. They will be more the head of a hostel than a house where they will have to cater more to the needs of others than themselves or their personal family and many a time at the sacrifice of it. Even if the family is not large, in many cases, it will be controlled by some widowed relative-owing a grudge against the world first for her widow-hood and next for its privations. The system of a household carrying more females, with no duties or responsibility to engage them, results in making the females feed themselves fat and spend the time in talking scandals, carrying tales, wrangle and quarrel.

In western countries, the household is managed and controlled by the female who heads the table at the dinner. In India all marketing and purchasing is made by males. Not only this, the females in making their own individual and personal purchase are expected do so through males and according to the male's liking, wishes and tastes. The weekly half holiday, for marketing in India to offices and schools is a living proof that males want to control the household. The holiday is not considered as public waste of time and money. though the women folk can easily market. having no other duties to perform throughout the week, apart from the fact, that they will be better judges at selection of quantity, quality and variety. Further the males not only control the marketing but also the menu.

In India the males take their dinner first making the females their servants to attend and serve them. The females are not to take their meals until after the males and the wife is not at liberty to dine unless the husband does so. But this is not taken to cast any duty on the males to dine in time to help women dine but is treated as a matter of right and privilege to keep late hours if not for anything else at least to vindicate their authority and power. There are no fixed times for meals and no dinner can be taken unless all the males that are to dine are present. Even one can make all wait. No one ever feels that by delaying he is keeping other's waiting or is inconveniencing others. It is taken as a sign of greatness to make others wait. The greater the inconvenience and the delay caused, the greater the pride

Confidante : Whatever might have been the circumstances in the age of Kalidas, the present orthodox standard does not allow males to make the wife one's confidante. When the precept is not to give a ear to a women, especially the wife, and when the accepted notion is to treat them as a source of vice and when the prevailing advice is not to accept their word, very little scope is left to take them in confidence. If one dares in spite of this good advice to take a woman's advice then he will be condemned as a coward which will serve as a deterrent to dissuade any one from such a course. Such is the present sadistic society. The fact that the kept mistresses are found to be the confidante of persons shows that it is the only outlet open to confide family members being barred and tabooed in that respect.

Associate in fine arts : As already discussed while dealing

with sadism, fine arts have become a repository of prostitutes and naikins having been driven out of the house-hold

Slave in service : This is the only precept strictly enforced, followed, and exploited to its fullest extent in India. Men have devoted all their ingenuity in the cause of this precept and have made women think and believe that life long servitude of man is the only goal of their life and the only solace. Nazi devotion pales before the devotion of an Indian wife to her husband. Her only aim in life can be life long service of her husband and in his absence of other males and their families. She cannot think beyond it. Whatever the merits of this devotion it is the root cause of today's political impotency of India. Slaves can only breed slaves and slave masters can only breed slave masters producing a hierarchy of slave masters who will act slaves to their superiors and masters to their inferiors, at least masters to their wives and children. Conquest by British is a superficial cause but the real cause is that Indians as a whole are bred slaves to the powerful and masters to the weaker with the result that they know no other relation except that of a master or slave. This brings us to the idea of liberty and freedom,

15 Liberty and Freedom.

Liberty is not a license nor freedom a power. They imply greatest restraint on oneself which can only be achieved after great self discipline and training. Democracy is difficult in practice. A free man has to concede equal freedom to all-be he his slave or servant, wife or child, superior or inferior. He has to mould his conduct so that

his actions do not curtail the liberty of others. This is hard to achieve. One has to make a resolve that he in no way will dominate others whoever they may be. To ask Britishers to quit India is an easy thing. But what are our political leaders going to do with us after they leave. Are they going to give us democracy? Let every leader, small or great, think for himself what liberty he has allowed in practice to his wife and children, his co-workers and subordinates. Then let him think how much freedom and liberty he is prepared to allow to his dissentients and opponents. In every political party there is domination under the name of discipline. There is rivalry between different political parties though the professed goal of all is the same. This indicates that one party wants to dominate the other. To think that any of the political parties will give democracy to the people is a mirage. One imperialism will be substituted for another - whether for better or for worse time alone can determine. Real freedom will come to India if we make the family, the training ground of free people. Like charity freedom must begin at home. There should be freedom of thought, freedom of action and equality in the house. Otherwise the family, as to day, is the breeding ground of slaves with the head as the slave master - where each one aspires to be the master and master of as many as he can manage to dominate. Race, religion, caste, culture, language, tradition, patriotism, nationalism and all such high sounding words are weapons and pretences for that end - to fool the ignorant. This imperialistic attitude is found in every one in India from small to great, from child to aged, from beggar to king. Each is a trained imperialist struggling for power and striving to be and become the sole dictator (18-2-45).

Psychologist's approach to liberty: In political sphere domination is in sovereignty or government. In religious sphere in duty to god. In social sphere in morality. In economics in money. In family as duty to others. This domination always involves power politics, whatever may be the sphere. When a psychologist says that domination is bad and equality, freedom and liberty be allowed to all, he addresses this appeal not to plead the cause of the dominated but of the dominating. The appeal is addressed to he dominated for his own sake and for his own good. Domination may give power. Domination may give wealth. Domination may give glory. But the psychologist says do not be after it for one's own sake. It is degrading. It kills oneself. One fails to develop fully one's personality. One becomes, in psychologist, language a neurotic. It will not lead to one's happiness. It is on this ground that the psychologist condemns domination. It is not for the sake of, or to plead the cause of, the dominated. It is not an advice tendered. The psychologist says if one wants to be fair and honest to one's own persons and self do not expect happiness from this. This is not on the moral ground. It is on the ground that it will be against the healthy growth of one's being and one's personality. Domination creates grater mental worry to oneself than to others. That is why it is bad.

The reason is simple enough. Supposing one can control one's own action. Even that is doubtful, but let it be assumed that one can control one's own actions. But one cannot control the actions of others. So, as long as others act according to one's wish it is alright. But suppose one feels that others may not act as one directs. Then one will

try to control others. That will cause obsession. Take an example. The child is doing something which one does not like. One will tell the child not to do it. If one sees doing it one will get angry and will tell not to do it, and may beat. If again seen doing it one boils with rage. Thus the prohibition of that thing becomes a habit with one. It is an obsession. On the least suspicion one will think it being done. So one will always take care that the thing is not done. One will proclaim to the world that doing of the thing is bad. One will be enraged if one sees any-body doing it whether one has concern with that person or not. One will not allow it in one's authority or choice. Suppose it is smoking. See what amount of energy one will be spending and what worry one will incur in one's life in prohibiting others do it. One may develop a fad of it. One may be doing this under the moral conviction that it is bad. But the difficulty comes in when others do not think so. The best thing for one, if one thinks it bad, is not to do it oneself. That finishes the matter. But one's zeal to prohibit it in others makes a miserable being of one. It becomes an obsession. Suppose one had left others take care of themselves. One would have saved for oneself the obsession, the worry and the bad feeling it might have caused in others.

17. Power

Power in the sense of domination is the enemy of oneself and one's liberty. 'UNEASY LIES THE HEAD THAT WEARS THE CROWN' goes the proverb. Why? Because the person wearing the crown gets himself wedded to some false standards to which he tries to keep up. He makes himself a slave working to attain that false aim. That brings

him in conflict with himself which keeps him uneasy all the time. He begins by being false to himself and has to keep it up through out his life. We speak of a just king. That is a psychological impossibility. The king starts his career by being false to his own self. Can a person who is false to his own self be ever capable of doing justice to others? Not only is he false to himself but forces others to be false to themselves. So the whole realm and nation lives to that false standard which brings unhappiness to all. That accounts for the rise and fall of kingdoms and empires throughout history. That is also why politics is no game for a simple, honest, and straightforward soul and is associated with cunning, chicanery and deceit. Take the life history of any king through ages and see how far he was happy. Search his inner self. You will find him a wretched being. That is why all royal courts are the home of intrigues and treachery. All power and authority is the lion's skin worn by the miserable person for show of strength, and the splendour and glory are the false teeth he is showing.

The story of Goldsmith's mandarine is to the point. A mandarine took much pride in appearing with number of jewels on every part of the robe. He was followed by a sly bonze who bowed often to the ground and thanked him for the jewels. But the mandarine denied having given any to which the reply was, "No, but you have let me look at them and that is all the use you can make of them your self; So there is no difference between us except that you have the trouble of watching them."

18 Prestige and Honour

Prestige and honour are the enemies of one's own self. They degrade one and cause misery. To maintain one's

prestige and defend one's honour have been the age long counsels of society, but in no case has it yielded anything than spilling 'bad blood and hatred. Like the Japanese *harakari* it is a supposed noble ideal for which no sacrifice is considered enough. *Harakari* is only a precedent followed but no proof is forthcoming that it has ever tended to the well being of the person sacrificing himself. It has only been a waste of human life. No proof is possible because the subject is killed in the 'process' and the evidence lies only in the second hand praise of it by others who have never themselves gone through it. On the other hand, in case of honour and prestige its effects can be seen and judged. Fighting duels, now prohibited, was nothing more or less than the western version of *harakari*. Duels were extreme individual acts in the supposed vindication of one's honour or prestige. If the extreme form is bad then for the same reasons it is bad in every other form and effect. If man is a rational being and is to live as a rational being then he must shed his animal nature and habits, and overcome them by his superior intellect. Prestige and honour come in when knowledge and understanding fail. We are rational beings and we have as such as long as our actions are controlled and directed by our will or, to put in physiological language, by the superior centres of the brain.

Small children react to every abuse, calling names and criticism. But in adults very few will be found to retain that sensitive reaction. Such people we call short tempered and that quality is not much appreciated or desired. But though we are much advanced in society and avoid coming to blows at every exchange of words still the tradition is

is there. We still think that there are certain matters which affect our honour and prestige. A person, who freely reacts making every occasion a point of prestige and honour, we call quarrelsome and some of his actions are called childish. Every quarrel small or great can be traced to such a cause.

The cause is simple. The rational behaviour in us is controlled by the superior centres of our brain. In popular language we call it will, or mind. When action or control is relegated or surrendered, to the inferior centres of the brain the animal in the man emerges and his behavior exhibits mental anger and rage which may result in the use of force. It is like the government calling police aid in minor cases and military aid or declaration of martial law, in extreme cases. The man who stakes his all on any question, making it a point of honour, can be said to declare martial law on himself surrendering civil government of his person.

For a fully developed personality no question of prestige or honour arises nor an occasion to call police or military aid of the brain government nor declaration of martial law. There are some people who rule themselves by martial law, others occasionally call military aid and still others require police aid. But a perfect personality has no occasion to call any aid either civil or military or declare martial law on oneself. If we have suppressed part of us by force then how can we be said to be free? To get liberty one must keep oneself free and not subject part of one's self to police or military aid or declare martial law on oneself.

18 Economy

Life is for the living but few live while they are alive. That the man is poor or rich has nothing to do with the question of living. A man who wants to live, or has trained himself to live, will do so irrespective of the fact whether he is rich or whether he is in good circumstances or not. He will make most of what he has in the circumstances he is placed into. But the man who has wedded himself to some false standard will never enjoy life though he be rich or well placed. Many grow to this false standard and economy is one of such false standards.

Economy and economics are different. Economics is the planned use of what we have. Economy is the abuse of what one has without a plan. Economy is the art to deny to oneself the use of what one has. The man after economy is the enemy of himself refusing to live though he has the means.

Supposing you have enough for today. Which is better? To eat and get the highest nourishment out of it without the thought of morrow or 'eat [with the 'worry, anxiety and obsession that you have't got for morrow, the result of which will be to get reduced the resultant nourishment by spending part of it to carry the worry and 'anxiety of tomorrow. The fully nourished man will have greater vigour and energy to earn his living the next-day. Suppose you have enough for a year. You are to worry yourself that it is not enough to last for more than a year. Supposing you have got enough for one generation you have to worry over it because it does not carry the next generation.

The reverse process will also be there. Because you have enough to carry for generations you are not to enjoy it lest it may get reduced in quantity for the coming generations. That is denying oneself the use of what one has. The man who has enough for one generation will not enjoy it for the same reasons as also a man enough for a year or a month. The same applies to quantity or volume. A rich man will refuse to enjoy his riches because that may reduce his riches. So riches has nothing to do with life. The rich will excuse themselves from enjoying their riches for some reason or the other worrying all the time that they have not more. This is economy in its true form. Many instances will be found where a person lives to a definite standard and enjoyment. It may be at his own cost or at the cost of others, it does not much matter. He is seen to live his life to that standard though the world might blame him for enjoying at others cost. So, enjoying or wanting to live is a mentality, or training, independent of wealth or riches. It is false to suppose that wealth or riches give it. Otherwise all rich men would have enjoyed life. But it is seen that it is the rich who vigorously deny to themselves what they can afford. This is tacked on to greatness and it is said that greatness lies in denying oneself what one has.

There are many interesting ways in which this false rule of economy works to the detriment of oneself and the society. Take an instance of clothes. Many a time holiday clothes are prepared at great cost. Much money is spent over that. But being holiday clothes they are very sparingly used so much so that many a time the clothes get worn and worm eaten without any wear and get under size and use less for wear without any wearing and the person for whom

the clothes are meant will not have the satisfaction of having worn them, and has to content himself with the fact of their possession and unworn use. Take the instance of a person who gets clothes at other's cost. He readily wears them out and has the satisfaction of having worn them threadbare. Somebody might have paid for them but at least he has to his credit the full use of that money. But in the former case it is simply a wastage of money without any return to anybody

Take the instance of the hobby of going in for cheap things. The purchase many a time costs less but at what price? If money is the only consideration cheap bargain wins. But we do not buy things for the satisfaction of buying them, we want them for their use. So more than price, the use for which we purchase should be the determining factor. But cheapness hobby blinds one of the use. The lesser price turns ultimately to be a waste because except for the satisfaction of having bought an apology of the thing required the purchase gives no return. The man has to console himself with the cheapness of the bargain without getting its use.

The case of cheap food grains, grocery or vegetables etc. is very instructive. The man having money and affording good quality scrupulously avoids purchasing them to the detriment of his own health. Even if he be offered good quality he will stay its use until the thing gets deteriorated in quality and becomes unhealthy of use.

The greatest draw back of this hobby for cheapness is that it makes the owner undeveloped in character. He will deny to himself all use of good things and refuse to incur

any cost, whatever might be the occasion or purpose. In this respect there will be no difference between him and a poor man. One cannot afford what the other refuses to have. But the poor man is capable of enjoying and will enjoy the thing if got while the rich man has turned incapable of enjoying it. And because he has become incapable of enjoying it he will be mad to get everything without cost to himself. If a sumptuous diet is offered gratis he will grab at it like a glutton. He will overdoze himself and will curse god because no special storage organ is given him to store and preserve the gratis offer till another windfall. But having consistently denied to himself either the quality or quantity and being unaccustomed to the intake will suffer indigestion, getting no nourishment from the diet though ever pining for it.

20 Liberty and Language

The world is carrying very incorrect ideas about the purpose, utility and functions of a language. By world is meant the popular opinion or the opinion of the people who are heard, or have power or carry on the government. The wonder is that the so called educationists and persons who profess to know about it show complete ignorance of its purpose utility and function. The politicians wielding greatest power are exploiting the ignorance of the educationists and experts to their own ignorant end. That is why the question of language looms so large in the sphere of politics and is a convenient handle to exploit the ignorant masses.

Language is only a vehicle of thought. It is only a means to an end. Not the end itself. Just as we use a

conveyance to carry us, so we use language to develop our thought. Just as there are carts, horses, bicycles, motor-cycles, motor cars, railways and aeroplanes so there are different languages, like makes, at the same level. Just as the elephant, horse and camel have gone out of vogue so are the dead languages no longer used as a means of speech. Just as there is improvement in the make of cycles, trains, cars and aeroplanes so also is the improvement in a language. So those who advocate the revival of old languages should remember that what they want to do is to revive an old make. So also are those trying to improve an unadvanced language. They are only trying to give the cycle the speed and power of an aeroplane.

Language is only, to speak 'in chemical language, a catalytic agent to develop our thought and knowledge. Just as the catalytic agent has definite function in effecting a chemical change in other substances without any change in itself so also is the language in helping to develop our mental processes. Let us take the famous saying of Shakespeare 'What is there in a name?' and the rose would smell as sweet by any other name. As soon as the different words of the different languages are uttered the image of a rose is brought before the mind. So the use of all these words is to bring before the mind's eye the image of a rose. The words of different languages are like different cars or vehicles employed to travel and reach the same place.

Take another instance. Each one of us is called by a definite name. In whatever language be it uttered or however differently be it written that word or writing has

one purpose namely to bring the personality referred to by that name before the mind's eye. If it can bring that image any word is equally good.

Take words like stove, cycle, station, cinema, movie or talkie. The purpose of these words is to bring different images or associations of ideas before the mind of the hearer. Suppose the same word is used throughout India in all the different languages. Every Indian, whatever his language, will understand it. Suppose now that each of the different languages were to devise different words. It will be reducing the communicative value of the words used. Consider the mental burden you will have to carry if you were to know hundred words for some one simple thing. Calculate the number if you want to know some hundred words in each of the languages. And all this to what gain? Suppose you know hundred words of hundred different languages for the word salt, Does it enlarge your knowledge of the idea of salt? You are where you are with all the hundred words to your credit. You have wasted your limited energy to learn those hundred useless words. Instead of that, supposing you had spent that same energy to learn hundred different ideas. Certainly it would have improved your knowledge beyond your expectation.

21 Language and Knowledge

Language and knowledge have very little connection. Knowledge does not depend upon language. Mother-tongue is a big hoax. It is a political weapon to gain power. It is one of the weapons of the politician's armour to fool the ignorant. Our vernacular movements and a new *lingua franca* for India are the political weapons of the interested

politicians to capture power. It is asking us to stick to our carts and horses for travel. Unfortunately, even the best of our educationists have not been able to see through it. Every one is blindly after it. The problem will only be solved when some means will be found to turn our carts or horses into cars and aeroplanes or we adopt cars and aeroplanes and call them carts and horses. The bad of it is that this language fad has made our politicians demented personalities and our educationists undeveloped characters. Like the tortoise-shell language mania has afforded many to couch under and hide their ignorance, incapacity and inefficiency

In the first place, this vernacular business will reduce competition to a few districts. That will take out of competition many inconvenient opponents. To be wise among people who are 90 p. c. illiterate is an easy matter. It will suffice to be wiser among fools than take the trouble to be wise among the wiser. Moreover there will be a perennial supply, like Hitler's Vs, to draw from some other language well-developed and more advanced. The only precaution to be taken is to prohibit its reach to others and make it one's preserve. It is easier to be a village scholar than a town scholar; a town scholar than a province scholar; and a province scholar than a country's scholar; and a country's scholar than a world scholar. So, what we are doing is to reduce the standard of scholarship to become wiser. There will be no quarrel to form universities. As a matter of fact every town should boast of a university. But university should be a place of learning and not earning; should be a place to earn knowledge and not monopolise knowledge, should be a place to guide the power and not ride to power.

should be a place to develop one's knowledge and not parade it; should be a place to insure against ignorance and not against knowledge; should be a place not to dictate knowledge but to serve knowledge.

Knowledge is no monopoly of any language. It depends upon the mental development of the persons speaking a particular language. Greek and Latin had their days because best intellects spoke and wrote it, Sanskrit saw its days. Scientists have to learn German not because it is good but because without that language certain things cannot be learnt. Now Russia is in the offing and might lead the world in discoveries and inventions. Then Russian language will be indispensable. English is essential because of all the Indian language it gives highest reach in thought and development and is already the language of India and it will put one in communication with 1/5 of the world. Let those whom we call intelligent today think to what language they owe their present knowledge. All scientists follow a common terminology. Suppose each country had its own terminology Then little communication and exchange of thoughts would have taken place among them. What even the highest brains are not attempting to do we are attempting now. Take any vernacular. It is all an ignorant imitation of English language. One who does not understand English can little understand the new vernacular. It helps nobody to knowledge but deceives a man who has learnt simple alphabets into thinking that he is at the end of all learning and knowledge and can equal anybody.

22 Thinking and Language.

Brain Offices : It is not the eyes that see or the ear that hears or the nose that smells or the tongue that tastes or the skin that feels. All the sense-organs merely send messages to the brain. It is the brain that sees, hears, smells, tastes and feels. In the brain there are different offices to receive messages from the different-sense organs. There is sight office, hearing office, smelling office, tasting office and smelling office. It is these offices that receive messages and interpret them, It is the interpretations of these offices that give us the feeling of senses. When sight is interpreted by the sight office we see, when smell is interpreted, we scent, when sound is interpreted we hear. That is why when one is unconscious or is made unconscious one does not feel or have senses,

Association Centres : Now different sense organs receive respective messages of which they are capable of interpreting. Supposing we hold a rose. Our sight telegraphs its picture, our nose the smell and our touch the feeling. The three messages received by the three offices have to be coordinated into one to give us the present idea of a rose in our hand. This is done by forming association centres. So the association centres coordinate the messages of different senses.

Discrimination and Integration : To know and recognise a rose held in the hand is elementary association -We see many red things. The red-ness or the red colour in each is recognised and we get the idea of red colour or colour. in the abstract. For this first there has to be discrimination

The red-ness in each of the red things has to be discriminated. For this purpose again new association has to be established. This is done first^{ly} by discrimination and then by integration, That is how association or centres interpreting red-ness or red colour is formed. This is intergration. Thus the quality of red colour is first discriminated and then it is integrated into a new association of redness or red colour. This is how all our knowledge is developed. For all our ideas and thoughts we have developed an integration centre. All learning is to that end. So all knowledge means growing of discrimination and integration centres. What in common parlance is called intelligence means presence or growth of discrimination and integration centres. What is called calibre depends on the growth of such centres in the individual. Geniuses grow centres far ahead of the ordinary and common and so are called geniuses. 'Geniuses of today are the ordinary of tomorrow. A lop sided development gives us prodigees.

That one cannot think for another just as one cannot eat, drink or sleep for another means that each individual has to grow in his own brain the discrimination and integration centres. So our understanding and knowledge depend upon the discrimination and integration centres grown. That is why we fail to understand certain things or grasp certain things. It is common experience that certain things which one cannot know at one time, he begins to know them some time after. It means that at the first event the new centres were not formed but at the second event they are formed. That is also the reason why after certain age man's ideas become fixed. It means the man has ceased to grow new discrimination and integration.

So he has to fall back on his existing capital and trade on it. He will speak of tradition, culture, past deeds, past events and past glory

It is incorrect to suppose that change of medium of instruction (Vernacular) will facilitate acquisition of knowledge. There is no short cut to real knowledge except by forming new discrimination and integration centres. Englishmen and Americans are advanced and are well up in knowledge and intelligence not because they learn through English, their so-called mother tongue, but their training develops better discrimination and integration centres. The very fact that the intelligencia of India who have learned through the English medium are well up to the mark of any Englishmen and Americans itself show that the English language has equally efficiently grown discrimination and integration centres. In fact a foreign medium has one great advantage. It draws special attention and concentrated energy which will better facilitate the growth of discrimination and integration centres. The vendantic or philosophic language of India has always been Sanskrit though it ceased to be a spoken language or mother tongue thousands of years since proves that the medium is not of much importance but the effort and will to learn the thing.

Red colour is not red in one language and black in another but it is read whatever the language. This is because once the centre for red is grown, it will give the idea of red whenever it is stimulated either by external red objects or *suo motu* as in thinking. People who have grown centres for the common ideas can communicate with each other though they do not understand each other's language

provided the talk relates to the common centres grown. If you know the subject and the occasion of the talk you will know a lecture though delivered in a foreign tongue. But a speech given even in the mother-tongue will be unintelligible if the hearer is foreign to the ideas or the subject of the talk. Calculus translated into mother-tongue will not become easy of understanding.

When any subject, talk or idea does not fall within the reach of the discrimination and integration centres grown, the thing falls beyond the capacity of the person. The mental standards (p. 15 ante) and the five stages of mental process (p. 16 ante) referred to already indicate the stage when the thing gets out of the capacity of discrimination and integration centres. At the axiomatic stage the mind feels that the axioms to which a person clings are capable of further analysis and examination. But the person refuses to go beyond them. At the dogmatic level the person believes in the dogma quite unsuspecting that thinking and reasoning can go beyond his dogmas because his knowledge does not take him further. Therefore, he thinks that there cannot be anything beyond his thought. The only support to prove the correctness of the dogma lies for him in doggedly supporting it. This is usually done by resort to mental brute force, the popular weapons being envy, hate and jealousy (Other weapons are discussed on p.p. 19-20). That the English language is hated and envied itself shows that the persons advocating a new *lingua franca* for India, or introduction of vernaculars have reached their limit of thinking and reasoning power and any further argument is beyond their ken. Not only is English language hated but one vernacular tongue is pitted

against another and there is much controversy as to the vocabulary and script of the proposed common *lingua franca*. This shows that all advocacy as to new *lingua franca* or vernacular is either the product of jealousy and hatred or else a pawn in the game of power politics.

23 Government

Government in practice means rules and laws and their enforcement. In England they claim that there is Parliament which enacts laws for its subject. It only means that every five years when there will be a new election, each one of the subjects will have a choice to choose who will be the persons to make laws for him. Authority is the essence of government. That authority varies according to the sanction behind it. Sanction means the cudgel behind. That is to say the means available to enforce the obedience of the will of Government. This is called by the grand name of sovereignty.

The old rule was the use of physical force. The heads of families and clans punished, using physical force, any disobedience. They ruled with an iron hand. The strength of the families or the clans depended on the number of persons it could muster strong to supplement its will by physical force. The strength of a king depended on his army. Even to day it is usual to measure the strength of a nation by the army it possesses and the means available to apply physical force.

Now the fallacy about this physical force is that the strength of it does not depend on the power of the force but the amount of following and submission it commands.

However powerful a king or lord may be he will be powerless if the army cannot walk in to enforce his will and orders. Even the strength of the army does not lie in its number as in its willingness and readiness to fight the battle. This is described as the morale of the army. The power of a politician or political head lies in the number of men he can command to follow him, or obey his orders and do the fighting for him. The kings early realised this. So they took care to keep in their good favours persons who could command an army. Thus arose feudal lords and chiefs. Kingdoms changed hands when armies changed loyalties. But it is wrong to suppose that the strength lies in the army. The weapons it uses are merely ancilliary. It is the submission and will to obey others that is the secret of power and strength.

English people taking pride say that they got their life's liberty in the Magna Charta. No doubt it brought them liberty in certain respects. Particularly the relief they got was security from use of physical force on their person. In so far as other peoples had not that same security they became advanced. But it did not solve their problems. The next step was decentralization of powers, or authority, from the king and his advisers to the people's forum, the house of commons. But this too has not made them really happy. The old problems are there in new forms.

In the French revolution of 1789 the slogan was liberty, equality, and fraternity. The French people got it but still it has not solved their problems. In the American war of independence the slogan was government by the people, of the people and for the people. There too things have not gone on so well as expected though the govern-

ment there is more advanced than in France or in England. Abolition of slavery is hailed as the greatest event in human history. But it did not totally abolish the use of physical force completely. Physical force is still used as the monopoly of governments towards its subjects and is in evidence in the punishment the state laws provide Viz. hanging or electrocution, imprisonment and other forms of punishments. Only the subjects are prohibited from using it of their own initiative. The state reserves that privilege. As between one state and another the only method found to settle disputes or dealings is the use of physical force.

With full sovereignty and freedom there have been often repeated wars among sovereign powers. They fight each other shows one thing that its people have not got what they want. Many political causes are given and traced. But the real cause is mental slavery. There will be mutual peace and eternal happiness if the government constituted takes note of this fact and provides for its abolition. The government must not only guarantee personal liberty but must abolish mental slavery of its subjects.

24 The Story of God's Visit to Earth.

Once it so happened that God assembled His ministers and told them that He had resolved to visit the mortal earth as the people there were much quarrelling and killing each other. All the ministers agreed and arrangements for the visit were discussed. The first point raised was as to the

form and shape God should assume. God said that He would go in his heavenly form. The minister in charge of forms and shapes said that no body would recognise Him in that form. He reported that some mortals denied His very existence and that such people, who were formerly punished, nowadays, themselves formed a society of their own which was gaining strength. God said that He had nothing to do with those who denied His existence. On the otherhand He said His presence would prove His existence and the long felt demand of His believers to prove His existence. That many people had prayed since long that He came down the earth. The visit was long overdue. The minister for suspicions put his word, " Well, Sir, that is alright but the believers in Your existence will quarrel among themselves as to what form You are. One large section says that You have no form. So if You are to take a form they will not recognise You because it is one of the cardinal tenets of their faith that You have no form. They have so much believed in this that at one time they did nothing except to fight Your so called image or statue and raze it to the ground. They all will rise in revolt against You because You have decived them. Nay more, their teachers and preachers will declare a revolt because you God may be wrong but their teachers and preachers cannot be ". The minister in charge of God's safety clearly intimated that the arrangements so far made for God's safety depended on the continued loyalty of His believers and if they were to revolt then unless new arrangements were made and existing persons removed and replaced he could not guarantee the safety during the visit. Minister for Contradictions said that there was one more difficulty. He continued " Some said God was

one and only one; others said that He had different forms or could assume different forms; a third section said that there were many Gods. So with regard to those who believed in one God there was no difficulty, but for those who believed in different forms, the form had to be fixed. Minister for Doubts intervened and said that though many people believed in one God they had their own forms for him. "One large Section" he said "would not recognise you except when nailed to the cross. Others assigned you animal forms and the difficulty was that the different sections who believed in different forms though in one God, all lived together and there would be a revolt because those who asserted a particular form will fight each other as to the form and the preachers and teachers would lose their following". He said further that there were some followers who asserted that He had no form. How to satisfy those? How to make one's presence felt without assuming a form? Minister for Contradiction said 'Oh, those people will readily be reconciled. By no form they mean only any fixed form. Minister for Doubt retorted. "That is alright; but how are they to be convinced that the assumed form is that of God? As they believe that He can assume any form they will doubt every form". Minister for Contradiction in a defeated mood said 'Yes, I now remember the section who lest they might mistake the formless form of God bow to every object they see and suspect that God is lurking at every odd place conceivable'. Minister for reason said 'That is alright. But the difficulty is how to make them see the real God when He visits the earth. They may not believe in any other form of God except that to which they are accustomed to believe in. And I am sure they will fight among themselves as to His

identity. They are more keen to prove what they believe in than to know the actual God. His presence might be a fresh occasion to begin over the deadly fight which they have just ended " Minister for Heaven said ' That is why I have ruled that God cannot be seen except in heaven. There will be no quarrel because unless they die they cannot come to heaven. Thus there will be no fear of any contradiction. Everyone will be right and everyone will be wrong. Everyone may cuddle to his fond faith and imagination, without fear of any contradiction, and assert his faith to his death's end. That will be keep them at war and control their number or otherwise they will be too many for the little earth ".

25 Ownership.

Ownership is a form of vanity. It is the creation of a degenerated mind. It has nothing to do with physical possession or enjoyment of a thing, though it is the acclaimed purpose. This acclaimed purpose is a delusion created by the mind and those who are for, or after, this ownership are after this delusion. To speak in other words, ownership is a hysterical state of the mind the aim and purpose of which lie deep in the unconscious depth of the mind So ownership is a hysterical state of the mind, to speak frankly openly and without reserve With apologies to the individuals high and low, statesmen, politicians, economists and capitalists, with apologies to the nations of the world and to their sovereign rights the fact is that the essence of ownership, in whatever form or guise, is the hysterical state of mind whatever its definition and whatever excuse or reason be sought to justify

it. The purpose of this hysterical delusion, in whatever form or name it may be put, is to exclude others from enjoyment of something or prohibit the enjoyment of something. One would understand exclusion or prohibition of a thing when one is in actual enjoyment of the thing. But to exclude or prohibit the enjoyment of a thing which has no immediate use or purpose for oneself is a hysterical state. More than that, when one is actually in the enjoyment of a thing, some other person should say that that the thing is his is a delusion of the mind, and the reason of this delusion is supposed to be in the power of the owner to exclude, or prohibit, or deprive it of the person in actual enjoyment. To sight examples suppose a person owns a house and it is actually in the enjoyment of that person together with others. All will be in the common enjoyment of the house irrespective of the question of ownership. But now suppose that the so called owner falls out with some one of the occupants. Such an occasion will make him assert his ownership. And what will he do? He will ask the person whom he supposes has offended him to vacate or go out of the house. This only means that the so called owner has arbitrary rights to exclude the enjoyment of the thing alleged to be owned. The propriety of his action is not to be questioned. That is ownership. The so called laws protect that right and the so called English pride "every man's house is his castle" consists in this hysterical delusion. Take another example. Suppose a thing belongs to a person and he lends its use to others. When the borrower says that that thing belongs to a particular person what he means is that the lender has a right to exclude him (the borrower) from the enjoyment of that particular thing. Now suppose that the lender is present

and he says that the thing belongs to him. He means in simple language that he can exclude any one from the enjoyment of that thing at his will. We notice small children play with common toys and enjoy the fun. The idea to whom the toy belongs does not worry as long as they enjoy the game. But suppose they quarrel. The owning child will at once come out with his ownership and summon the offending child to withdraw from the play. He will say that the toy belongs to him and that he no longer wishes the offending child to participate in the game.

Then there will be factions and cleavage of loyalties. Of course the owning child will attract greater loyalties more on account of his toy than his action. The offended child will say that it will also bring a toy and, more than that, it will be particular to say that when it brings the toy and starts the play, it will exclude the aggressor and his cleavage and will describe the plight of the opponents when that event will happen.

It will at once go to its parents and cry for a toy demanding it in breathless haste and urgency. Many times if there are more toys in the play owned by different children there will be grouping and cleavage according to ownership of different toys—each group challenging the exclusion of enjoyments of the other group. There might be even a case when none of the owning children tender sympathy to the offending child which will result in his expulsion, a virtual boycott. In such a case, the sinned child will be burning hot with impotent rage, cry loud and wish a toy of his own and become the butt of ridicule and contempt of others. Supposing that the parents of the child come to know of it, if they have power

they will at once console the child with a toy of its own. If they cannot offer a similar toy they will try to provide a substitute or an apology. The child will make up the deficiency by imaginary merits and qualities. If the parents cannot offer a toy, at all, the only recourse for the parents will be to compensate the helplessness by abuse of others or abuse their own misfortune or the horror of the punishment to the offenders or else console the child with the vile nature and character of the offending children including their parents and the whole lot of them and thus add weight of rage to helplessness. If the balance is not felt to be struck then to pull the weight on their side by predicating ill luck and misfortune and every kind of curse to the other side and if the deficiency is not yet felt to be made up, even with this, then avowing that the offenders will incur the wrath of God and even if they are to escape punishment immediately they will certainly be rewarded with it in the next world after their death while they (the sinned) will be enjoying the mercy and pleasure of God in heaven and will caution the other side to better attend to that inevitable fate on the principle "fore-warned is forearmed".

Does the present day enjoyment of the earth and the order prevailing differ from this play of children? Is it on a higher intellectual level? Is not mankind engaged in excluding each other from the enjoyment of the world's plentiful resources rather than share its actual enjoyment? Is it not saner logic to get and have what one wants and needs than to have and possess the power of excluding others from the enjoyment of a thing. Why should one have a right to a thing which one has no present necessity and

which is not a biological and physiological want of one. Excluding others from the enjoyment of a thing does not mean enjoyment by oneself. One's enjoyment depends on one's biological and physiological wants. One's biological and physiological wants are utterly neglected and each is stuffing himself with hysterical enjoyment of things. The rich are not catering to their needs though they have means and the poor because they have no means and thus both are equally unhappy and starved of their needs and wants following the delusion of ownership without actual enjoyment.

26 Man-the Trustee of His Body

Energy :— To understand the working of human body the fact that it is a machine working on the energy produced by itself has to be realised. The food one eats is the main fuel supply given to the body to produce and turn into the necessary energy required to work it. Experimentally it has been proved that the energy required to do the ordinary working of the body for one day and the food taken for the same period be measured then the total amount of energy required to do a day's working is roughly equal to the amount of energy produced by burning the food taken. The obvious conclusion is that it is what one's body does. One's body actually burns the food taken by one and turns it into energy just as motor car burns the petrol to produce the necessary energy required to work it. That is why one wants food and cannot live without it for long. Another fact to be noted in this connection is to know that human body is a cooperative colony of cells forming it. It is not a dead machine like a human machine.

but is composed of cells-each cell living its individual life doing the necessary work it has undertaken to do for the cooperative group of a body. It is necessary to appreciate the number and size of cells one's body is composed of. To take only the brain, the average human brain contains 2000 million cells. That is the whole lot of pre-war population of the world. If the cells be supposed to be men then one man's brain is worked by the whole population of the world all working in one office, the brain secretariat and all working the twentyfour hours. There is no home or homegoing to these cells. Once they take their post at birth they will be there to the end of life. It is like a war time army fighting a battle. They are deployed in the womb when the body is first built and once they take their appointed post they do the assigned duty and will be there doing their duty till the end of life. Each to his post and each to his task throughout life. The only rest they get is when they have no present work at the post. They cannot leave the post. Like a disciplined army at war they work on the principle of division of labour. Each cell composing the body is originally of the same make and could well live its own individual existence. But once it becomes a member of the cooperative colony it grows to adapt itself to the work it is given. Part of the group grow into bones to give the steel frame of the body. Another part becomes the limbs. Another part the senses, digestive and other organs. Some become heart, some become nerves and some brain. The necessary number of cells is produced to form each part of the whole body which all together work till death. Cancer is a disease where part of the cells fall out of the cooperative group and begin to live and grow on their own individual account.

They cease to work their assigned post, establish their own kingdom which causes obstruction to the general working of the cooperative colony of a body and if it is an obstruction to a vital part it causes death.

The stomach is only a common kitchen of the colony—a supply house. The food one eats is only the raw material. It has to be taken down to each individual cell at its post. This is done by the blood vessels. The blood vessels carry the necessary supplies required for the life of the individual cells and the individual cells take and send back their refuse and other waste matter. Now think of the size of the individual cells of which we are composed. To think of the largest of them five hundred of them placed side by side make an inch. Such small individual cells are to take what their stomach can hold. They are not all stomach though a large part of them is so. So the work of the digestive system is to break the food one takes into such small bits. Water is the only food which need not be broken to size and shape and can be directly transported to the individual cells. Next comes starch which is broken into what is called glucose comparatively easily and once broken into glucose the cells can take it. The other contents of the food are proteins, fats and carbohydrates. They are difficult to be broken to the required size and shape, so much of it is passed on to the other end being found unfit.

Plants alone can convert nature into food. Plant is equally a life. Animal life can only live either on plants or on other animals. The third law of life is that life lives on life. So man has to live either on living or dead plants or living or dead animals. The digestive system of man can

be compared to the reverse process of an assembling office of a motor car factory. A ready made car is given at one end and as it passes each part is taken out at the appointed post so that at the end it will only be all parts and not a car. The persons who are posted at different places and do the deassembling work are chemical beings called enzymes. Saliva in the mouth is the first enzyme breaking starch into glucose. It can do that alone. Then as the food passes the alimentary canal different enzymes work at different places dessembling particular parts of the food and break them to size and shape required for the body-cells.

To talk of vegetarian and nonvegetarian is either ignorance or vanity. Plant life is equally life. Animal food is one time treated food because the animal that swallowed the plant or other life has broken it fo. its cells. Having been once broken to the size and shape, the animal food has the advantage of breaking more readily to the size and shape required by human cells.

Rationing of Energy : As noted above, the body machine works on energy produced by itself and there is distribution of energy to all parts. As long as every part gets the energy wanted this is little realised. It will only become apparent when there is shortage of full quota. Why one feels like sleeping or lying down when one is exhausted, tired or sick is that the body cuts short the supply to balance the previous over-draft. Now, body has essential and non-essential service cadres. Heart and lung cannot be stopped. They work all twentyfour hours continuously. They have no rest. If the oxygen supply does not reach any part by far the longest for two minutes the body dies hence the heart pumps 90 times a minute to supply oxygen more than food.

As regards food it can be delayed by hours and even days.

Body has built reservoirs and granaries to draw on. Spleen is the reservoir of extra blood. Fat in the body is the granary which will be drawn on in times of need. It is the body's store. This is well illustrated by the polar bear which feeds fat before winter. In winter it cannot get food or seek food. So it cuts down all its activities and rations out energy only to the essential parts and that too sufficient just to keep it alive. This is done by the stored fat which takes it through the winter until 'food' becomes available again. By that time it has grown lean and thin. Again it begins to feed, grow and store fat for the next winter. This is called hibernating. Many animals do that.

Though our body does not actually do this, it does something of the kind in times of need and in sickness. Sickness is nothing else than foreign attack on the body machine. Body asks you to stop all outside activities. It makes you tired and indisposed. That is the only way it can tell you that extra energy is required elsewhere and therefore the supply is to be cut. It is sense to follow the advice and allow the body to draw the necessary energy to do the fighting. Since man has become a thinking animal and got control over the body working he is seen using his controlling power to persist in carrying on his own adverse activities. In sickness or in exhaustion, the body refuses to send and the man insists on the supply of energy. This is the picture of a sickman working or forced to work when the body insists on rest.

Mad Waste: Fever indicates a regular battle the body is giving to oust intruders. Like all-wars it is mad waste of

energy The ordinary police and other defenders of the body have cabled the head quarters, the brain, that the situation is out of hand and they cannot cope with it. The central government of the body gets nervous and begins to send all its force, that is energy, to that part. The energy received is such extra that much of it is unspent, turns into heat and gives us temperature. The point is, that in the nervousness, the body sends such strong force that much of it is unutilised. At the same time all other activities of the body are starved and stopped including the digestive organs, the energy producing centre. The result is that no fresh supply is produced and the existing store is badly spent. This is way the body fights plague or typhoid. But take the case of tuberculosis. There is no mad waste in this disease. Hence the battle is long drawn. More than that in this disease the whole body keeps on getting energy to work through it is not full quota. The body energy is rationed and that is why the patient can carry on all activities to the end though not with ordinary energy. It is peculiar in this disease that the patient never feels that he is dying and never loses confidence or hopes of recovery.

All that he complains is that he has not full strength. The morale is kept till the last because no part is starved to the exclusion of the other and there is regular rationing of the energy. Take the case of cancer. The body is indifferent to the disease. It is a civil war, a mutiny, but the body feeds and nourishes the revolting part as if it still formed part of cooperative group. The difficulty is how to prevent the feeding cells from catering the mutineers. Mutineers or no-mutineers the feeding cells will equally feed them-

Physical Brutal Force : Animals as hunters of their prey exhibit great strength as compared to their victims. The blow is certain and the capture sure. This physical act calls for great energy and the brain offices of the animal which control and direct this act call forth great bodily energy. The act results in attack and destruction of the prey. Now the brain offices in man which inherited this tradition and which came to be entrusted with the business of thinking employed this very device when their thinking stopped. So man uses physical brutal force when he is at his wits end or does not know what to do under particular circumstances. Like fever the brain calls forth extra bodily energy and passes it on to the centres in charge of attack. This is why a person mentally not sufficiently advanced at once attacks or comes to blows whatever the other intellectual development. Whenever a tendency to attack or use physical force is exhibited it is the declaration of war by the persons brain government. Internationally our thinking has not much advanced beyond this stage. So the nations come to blows as the only remedy to settle their disputes.

Mental Brutal Force : Man falling short of knowledge and understanding has developed new weapons of attack. They work on the same principle as the use of physical brutal force. The same offices work it. But the method employed and the weapon used is different. Just as man gets fever to combat disease, he gets mental fever when he does not know how to act and he feels he is attacked. (See page 19).

Extra energy is called forth. That energy cannot be utilised by the thinking brain. It results in abuse, scolding, calling names &c. Other forms of it are self denial, resig-

nation, prayer, worship, meditation and penance. Non-corporation, civil resistance, sacrifice and self-sacrifice are also its forms. The list is only illustrative. How, why and for what purpose these different metal weapons are devised and used is another tale. But whatever the device, they have one purpose to serve namely, wishfulfilment, just as fever in man has one purpose to serve, namely, ousting the intruder who has attacked the physical body.

Man a Trustee : Each person is the supreme trustee of cooperative colony of cells of which he is composed, This every lperson must realise. The individual cells of the cooperative colony are faithful to the body and work for it. They obey its 'command without demur and do their appointed duty without question, Each one of the cooperative cells has sacrificed its individual existence the day it became a member of the cooperative group. It does not care for its life or its separate comforts. Once it goes to the post it is there doing its duty whether you starve it or nourish it. It will be indifferent to everything except its duty all its life, come what may. It is this sacred trust and duty towards the individual cells that each person must realise, honour and discharge.

Aim of Life : The aim of all life is to live - the first law of life. Life is for the living and living in the present.

' Live, live in the living present

Heart within and sense overhead

t) make a parody.



