

## God and/or Caesar

Man occupies an instable and intermediate station or stream of becoming between the God and the animal, between the Light and life, and between the Superconscient and the subconscious. In the traditional usage of "rendering unto Caesar the things that are Caesar's" the meaning is to give unto the political authority that which is its due, but not that which properly belongs to the Divine. But politics is a primary, if not the supreme, expression of the vital principle or life and, accordingly, "Caesar" readily becomes extended as a symbol to mean the vital component of Nature. Life is not the whole of the lower nature but it is the strong and dynamic portion of it and is capable of bringing man into complete subjection to itself. That which stands above man we call "God" or the "Divine" or the "Light", not meaning thereby that there is a total absence of the Divine in lower nature and the subconscious deeps, but rather that the Divine is explicit and revealed above while It is hidden and so deeply involved in the below that It is very largely dominated by Its own negation or the undivine in all this region. The issue presented by the title of this paper is the three-fold possibility of man excluding God and choosing Caesar, or excluding Caesar and choosing God or, finally, finding some way of choosing God without excluding Caesar.

The choice<sup>of one or the other</sup> of the first two alternatives is well exemplified in the religious history of mankind. A few have successfully chosen God and excised Caesar, but many who have attempted this have failed, finally falling into a state of psychosis or a stuck condition wherein, while having risen in consciousness above the lower powers of nature, they yet stand in a middle region where the Divine is an inaccessible vision beyond Realization. A larger number has chosen Caesar and excised God and, while these may have escaped

the hazards of psychosis, they have done so at the price of leading utterly meaningless lives in the finite domain of life and death, and one may well wonder whether the avoidance of psychosis was worth the price.

We propose to investigate the possibilities of a middle way which shall avoid the hazards of the dichotomous choice between God and Caesar, but first we shall elucidate the problem to some extent and consider especially some of the offerings of modern western psychology with respect to the practical problem with which man is faced whether he will or no.

From the standpoint of the surface view of biology man is no more than an animal which somehow has acquired the power to think, but if this were the whole truth the question of how or why an animal came to think would be an insoluble mystery. Several living forms have achieved a better adjustment in nature than man, quite without the power of thought, as instance the case of the giant redwoods. If life were the all in all, it is difficult to see why life should not be content with such viable forms. Further, as one submits conceptual thought to a trenchant analysis he becomes impressed with its utter incommensurability with life. Nothing in life explains it. It seems quite like an alien guest which cannot fulfill itself in the restricted forms and modes of life, while life resents and resists the force of the conceptual power. One who has experienced highly concentrated and intense conceptual thought effort is made keenly aware of this fact. It is inconceivable that the ~~exclusive~~ exclusive child of life should be so utterly alien to the nature of life.

The truth is that man is essentially a thinking being grafted onto a living form possessing an animal nature, and between the nature of the thinker and the nature of the animal there is usually open warfare or, at best, an unstable truce. With most human beings the animal or

vital nature is in the ascendent position most of the time with the thinker reduced to the status of <sup>the</sup> servant or galley-slave of its inferior. With the few, perhaps one in a thousand, the thinker is ascendent either most of the time or can be so at will, and these are the only human beings who have attained the status of being really men. But even with this one-tenth of one per cent. the control of the vital nature is precarious and incomplete, so that perhaps not more than one in a thousand among them have such effective control that the flight to the higher pole of being is possible for them. For the remainder there is a high incidence of neurosis, sometimes eventuating in psychosis, and this leads us to a problem that has become critical in our time.

One who reads the psychological publications of Sigmund Freud and Carl G. Jung is likely to be amazed at the large number of patients who are well educated and come from the cultured strata of society. There is a large area of neurosis and psychosis of a type which is peculiar to cultured man and this fact leads to serious questions as to the nature of the etiology. The leading thesis of the earlier work in this field, i.e., that of Sigmund Freud, was and is that the difficulty grows out of the suppression and effort to sublimate the animal nature and thus the treatment should consist in at least some measure of abandonment of the control and the effort at sublimation. This method appears to have a record of some success in the removal of neuroses, but in at least a portion of the cases Dr. Carl G. Jung has found that the method fails. There are instances in which a regressive solution is inadequate and only a constructive approach is effective. The fact of premier importance discovered by Jung is that in some cases the demand of the soul is for an objective which lies above and beyond, and in these cases the regressive

orientation in psycho-analysis is not less than poisonous. It is at this point that analytic psychology begins to broach the domain of Yoga and the higher religion, a fact of which Dr. Jung is clearly aware and concerning which he has written much revealing real wisdom. He has in fact bowed in real respect to the superior psychological wisdom of the Orient, though affirming, apparently soundly, that the psychological problem of western man cannot be handled simply by grafting oriental techniques upon the the western psyche, since the right Way is such only for the right man.

We are not here concerned with the problem of the human beings whose difficulties can be resolved by the regressive techniques, as from the point of view here taken they are to be regraded as the failures in the Way who must start anew. Those who are ready to essay the crossing with substantial prospects of success are the ones who command our central interest. The concern here grows out of the fact that a possibly successful issue is not an automatically successful issue, and something can be done to facilitate a favorable culmination. But the problem of what can be done is very difficult.

But before we turn to this special problem, some attention will be given to the more popular approach to the problem of humanity, which problem includes, not only the problem of neurosis and psychosis in the narrower clinical sense but, as well, the more massive problem of general mal-adjustment, including economics, sociology and politics, all of which is part of a basic psychological, philosophical and religious problem. These popular solutions belong to what we may call the psychological, the political, economic and sociological left, as exemplified by Karl Mark, Sigmond Freud and Trigent Burrow. They all have the common characteristic of proposed solution by a regression to the materialistic, the vitalistic or the animalistic, together with an explicit or implicit denial of

the Divine, the Supernal or the Superconscient and even of the conceptual developing in freedom in its own dimension. There is here a denial of all the higher and finer constituents of the human consciousness, or, in symbolic language, Caesar is chosen with an exclusive insistence as a sort of undivine all in all, and the God is denied and crucified as of old.

For one who has had the decisive Realization that the Higher is which is Power, variously known as the Divine, Buddha, the Supreme Self, Tau, etc., and has known the experience of union with that Power, the attempted solution of the problem of mankind by systematic and permanent regression to the animal appears as a supreme movement of Ignorance. It is a course which, if not checked, will lead to ultimate disaster for humanity. It is not that the leaders of this vast leftist movement have seen no truth at all; they have seen a part truth, but it is a small truth with only a narrow field of valid application. An exclusive orientation to the Transcendent is far better, even though nature were abandoned forever. But this is not necessarily the only alternative.

Before departing from consideration of the point of view which regards Caesar as the all in all, while all the rest is viewed as only a delusion or at best a sentimental indulgence, it may profit us to review briefly certain general effects produced by the western psychology based upon the study of pathology, in contrast to the effects produced by the eastern Psychology based upon Yoga. Even though the eastern Psychology may be even brutally realistic in its analysis, yet there always remains a central value which, not only, is undamaged, but is even raised to a level of high exaltation. The Trikaya of the Buddhists, the Sachchidananda of the Hindus, and the Tau of the Tauists ever remain precious and sacred in their

exaltation, and in no sense depreciated or disarranged by the psychological analysis, and may even be brought out into a clearer light. But far ~~is~~ otherwise is the effect of most western psychological analysis when it deals with domains which properly belong to the religious dimension. For after the psychologist has finished nothing sacred or precious remains; all supernal value is washed away. Mystical states of consciousness are viewed as an effect of a misplaced sexuality; religious symbols are seen largely as idealized phalluses or yonis; and religiosity in general as a sort of perversion of the libido. It all becomes a massive "nothing but" which takes away from man everything of real worth. And what is the replacement? Perhaps a liberated animal sexuality; a "reality" which is no more than <sup>the</sup> an otiose, mundane surface; a canalizing of the libido exclusively in the paths of lower nature.

A primier conception in western psychology is the "libido". By "libido" is meant the basic vital drive, known by Schopenhauer as the "Will" and in Buddhism as "tanha" or the desire for sentient existence. It is the will to live, a force which operates more unconsciously than in the field of consciousness, and which is the dynamis that leads to the perpetuation of the life of the individual and the species. It is the father of all war, of all greed, of all lust and of all violence, and is the dark shadow which renders all embodied life primarily an existence in pain. But it is this which the psychologist has called God! To be sure, there has long been an effort on the part of humanity to sublimate this libido and the greater part of religion, the more familiar part, can be traced on the surface to such an effort. This is revealed in the fact that a vast number of religious symbols are, either explicitly or <sup>in a</sup> hidden way, symbols of the libido. But the higher religio/sity is grounded

upon a hidden and infinitely higher dynamic principle which cannot be found by a search of the surface or in the dark of the sub-conscious deeps. The western psychologist has not reached the profundity and purity of insight which is necessary for the uncovering of this hidden Power, and he cannot attain this unless he is willing to surrender himself to the profounder religious transformation and becomes more than secular man. When he has done this, and only then, will he be able to reach to the deeper Soul, rather than the soul of desire or libido, which is all he knows, and then deal with the needs of both souls without being a force of profanation and desecration. But at present he sees only the surface and the deeps of darkness wrapped in darkness.

No doubt the effort to sublimate the libido has done good, and what we have of civilization and culture is largely due to this. But sublimation is not enough. It is not enough because not all the powers of a superior mind and mental will or the higher vital feelings are sufficient to effect a complete sublimation. A residue remains stubbornly persisting in its old patterns of behaviour, and this is often a large and, perhaps, a major part of the total libido. To be sure, this may be coerced into silence by the mind and will if they are strong enough and the higher man may be liberated, but more often the effort at coercion is either not effective enough, or, if for a time apparently successful, results merely in a driving of the residual libido into the unconscious where it grows into a barbaric force which can ultimately emerge and overthrow the individual, or even a whole race. Neurosis and psychosis, individual and collective is the all too frequent result. So sublimation is generally less than adequate.

An alternative course is the amputation of the constructions through

sublimation and a healing of the Amphortes wound, produced by the schizoid division of the libido, by means of an interfusion of the different parts of the libido. But this entails a radical sacrifice of the better part of man and a giving over of everything to the infrarational nature, where then ~~ever~~ all exists in a state of inchoate indeterminateness; a lurid stew of uncertain and questionable ingredients. The fact is that the intuition which has led to the attempt to sublimate or domesticate the libido is right but the method has largely proven inadequate. Where the result is a psychosis it may indeed be necessary to amputate the fruit of sublimation in order to heal the wound and then interfuse the severed parts in the sub-sonscient dark, but this would appear to be a desperate treatment for a desperate situation. There is always the serious danger that the unconscious and barbaric portion of the libido may seize upon and barbarize the domesticated portion, but on the positive side there is the prospect of saving the psychotic from imminent disaster and of <sup>P</sup> supplying the basis for a new life-integration. But this would appear to be a last resort treatment <sub>means</sub> when no other is effective or known.

Any therapeutic or religious practice which centers around the integration of the libido and the raising of this to the status of master-principle, while it may attain a state of nirvanda or freedom from the opposites by a liquifying interfusion, does so on the basis of an infernal and not a supernal principle. The fact is the libido is not Divine, it is anti-Christ or the Judas who betrays the Christ. It is the root base of all egoism, it is a child of the dark and hates all light which is more than a lurid glow. It is not the root cause of manifestation or the evolution, but is a secondary power which can play only a secondary role. But this is knowledge knowable only

not quite clear. Examples?  
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by Yoga and unknowable by mere empiricism.

*Part II* The two attempted solutions of the problem presented by the dichotomy of God or Caesar, so far considered, are respectively the amputation of Caesar, and the amputation of God. No doubt the successful amputation in either case does achieve a kind of unity. The amputation of Caesar, when successful, leads to Liberation and Enlightenment at the price of severance from the world with its vanishing as a maya. It does nothing for world redemption, and so far appears to have been a possible achievement by about one in a million. The amputation of God is, no doubt, more accessible to the many, as is witnessed by the appeal of ~~Communism~~ Marxian Communism, but it leaves only the union of the collectivity and threatens the death of the higher Soul. Is there then some other way whereby God and Caesar can be integrated, and not merely stand in a relation of armed truce?

It is the thesis of the writer that such a Way does exist, that it can be known and demonstrated. This Way, however, is not that of modern psychology nor of the traditional Yoga, but a Yoga that is integral. The key word of this Yoga is not interfusion, nor Liberation, but Transformation, though it must be clearly understood that it does not exclude Liberation and an ultimate interfusion or, rather, Integration. Rather, Transformation<sup>is to be understood</sup> as an emphasis over and above the objectives of traditional Yoga, while all of the latter are accepted at the same time. It is thus essential to have an understanding of what is meant by Transformation in the present sense.

Superficially it might appear that Transformation is but another word carrying the essential meaning currently attached to "sublimation", for in sublimation there is a certain transformation of the libido from the channels which are normal in nature into something ethically, aesthetically and cognitively higher and, along with this, some change

in the nature. But in the present usage "Transformation" is a designation of a process which differs from sublimation in the ordinary sense in at least <sup>two</sup> respects:

1. Whereas sublimation, as commonly understood, is an ego directed process, involving aspiration, Transformation is directed by a Power higher than the ego. In psychological terms this Power may be viewed as a superconscient Dynamis, but it is far better to employ a religious designation and give it the name of the Divinity which has effective meaning in the consciousness of the individual. It is indeed the Divine. However, It is a Power that can be known or realized and is thus no mere speculative or abstract philosophical existence and nothing more. An effective power is a real power, and the effectiveness of this Power has been adequately demonstrated. It can be felt in Its Presence and Its Action. The procedure in Transformation entails, in addition to aspiration, a faith and trust in and surrender to this Power, along with a stepping aside of the ego in the government of the mind, life and body. The whole process is religious in the deepest sense of the word and, while a psychological appreciation of the effects of the process is possible, yet it is highly important that it should not be viewed as a mere matter of psychology or psychological adjustment, as the cheapening effect of this viewpoint may ~~ruin~~ maim the whole process by reducing it to something essentially egoistic. Psychology is no fit substitute for God.

The failures of sublimation grow out of the fact that it is a process guided by the higher human thought and feeling and these restricted powers are inadequate for the task. The best intelligence of ~~man~~ man qua man is inadequate for effecting all the necessary sublimation, save by an heroic effort of Tapasya which but few can attain. The infra-rational components in human nature simply do

not respond to rational control and direction. A strong intellectual will may censor and repress, but this is neither a destruction nor sublimation. The censored and repressed forces are simply reduced to a life in the unconscious where they do damage and often serious damage. But the limitation attaching to the finite human power of thought and feeling does not exist with respect to the Higher Power which guides the Transformation. This makes all the difference in the world.

Transformation is a process which ultimately acts upon all phases of the nature and not simply the highest or higher as they are valued by the good among men. Thus those parts of the nature which effectively resist the egoistically directed efforts at sublimation can be carried along, or can be in effective degree carried along by first being subjected to the transforming process. This results in an elimination of the schizoid effect of sublimation that may result in disaster, since, in the end, there is not left an undisposible residue, repressed into the unconscious, which can effect damage. In order that the process may be effective the nature must become as plastic as possible; as much like putty in the hand of the Potter as may be. This implies abandonment of self-doing and surrender to the Higher Power, a step, which, while it affords certain difficulties, is, none the less, probably the easiest way available to man.

2. In the ordinary man - the man who has not been Divinised - the dynamic which supports the ego and which causes the "wheels to go round", as the saying is, is the libido. In the process of Transformation this dynamic principle is replaced by another which is immeasurably higher, i.e., Ananda. Ordinarily we think of Ananda as Delight simply, but this is the characteristic which may stand out most conspicuously in our experience, yet, falls short of the whole significance of Ananda. Nor does the trinity of Joy, Love and Beauty

exhaust its meaning. Also It is a subtle and great power, the force which leads to the Divine Manifestation as a great Play or Lila. The universe is the by-product of God revelling in His Joy, Delight and Love, with no ulterior motive; for how could the perfect ever have a need? For the imperfect ends or goals are valid and even necessary, but not so in the case of the utterly complete. Man in the Ignorance is finite and imperfect, suffering as the slave of ego and libido, but man, fully Divinised, is free, infinite and perfect and, therefore, without ego and libido. In the process of Transformation, slowly or rapidly, Ananda replaces libido and the life becomes cast in a mold quite beyond our present imagining. In the end the God emerges out of the man and suffering and darkness vanish forever.

As Ananda takes over in the life and consciousness of the Sadhaka a new quality of Joy, Love and Beauty replaces their dull counterparts, heavily dogged by their opposites, which are the best fruits of the libido. A change has taken place which renders possible and even easy those steps which otherwise only the few have been able to take with supreme labor. Something of the distinguishing characteristics of this Ananda can be told, but the impact and quality of its force can really be known only by immediate experience. First of all, the Delight is no mere ~~pin~~ evanescent pleasure derived from a desired object, but is a self-existent Radiance that <sup>illu</sup>illu<sup>min</sup>es and blesses the object, but does not depend upon the presence or absence of the object. It is a bestowal of Grace. Within its Rays all things, all qualities, all phases of the nature are transformed into purity within an aura of ineffible happiness. Likewise is it with the Divine Love. For this is a Love that never dies nor alters into its other, as is so often the case with a mere vital love, but it shines eternally and never condemns the object or turns away because of any unworthiness of the

latter. It ever follows the pilgrim in the Ignorance even though he passes through the depths of hell. This Love is always <sup>present</sup>, but the child in the darkness because of the cloud over his consciousness for the most part does not know that It is always about him and so imagines himself to be alone and deserted. And as it is with the Joy and Love so is it with the Beauty, for the Beauty is a self-existent radiance that destroys all ugliness by lifting <sup>the</sup> a vast mirage which deadened all things in the range of ordinary consciousness.

For him who has come under the action of the Transformation, soon or late, there comes a time when the things of ego and libido are known to be cheap and coarse and dark, and then in gladness he accepts the transforming Force. All that he has renounced, sacrificed or surrendered perhaps with a sorrowing and stormy heart, as seen in its true light as something mean and small, while in its place there comes an ineffable largeness and sweetness, a sense of rightness, of measure filled full, pushed down and running over. If this sense is retained persistently, or even remembered continuously at such times as the dark cloud of ego and libido may over-cast the skies, then the Way of Transformation is a sun-lit Way where undying happiness and laughter is the rule of life. Happy indeed is the Sadhaka who can do this, and it is potentially possible for all, provided they can let go the old attachments and values, the personal prides and ambitions, the loved virtues and vices. Yet, despite all this, the Way may be hard if there is little faith and confidence and much doubt. These are the tormentors of the Way. It is the way of Wisdom to deny them life.

All that has been written is possible because there is a hidden Divinity in man, He who is of the size of a man's thumb as it is said in the Upanoshads, as well as a Divinity above in the Transcendent

Heights. Here is the safe and sure way for dealing with the human problem, with all its sickness of body, mind and soul. All the work of practical psychology, of philanthropy, or alleviation and invention with respect to the world problem with all its ramifications of war, politics, economics etc., is only an imperfect crutch which can in a limited measure mend and assist, but cannot cure. The Transforming Power alone can finally cure all these ills.