
Women And Men

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Mandali Hall, Meherabad, India

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12:19

ERUCH: As long as, well, women want to assert and as long as men also want to assert, there is conflict. Pardon?

PILGRIM 1: Oppressed. [Laughter]
[Crosstalk]

ERUCH: I never said the word 'oppressed', but well, if you like to use it. It's an oppression from the women to us now that she is using the word 'oppressed,' you know. [Laughter] I said 'assert'. So it's a question of assertion, I tell you. Why should I not assert, why should he assert? That's all. It goes on and then you feel that you are oppressed. Oppression comes in to the picture.

PILGRIM 2: But this doesn't have to be a definite change. You know what I mean.

ERUCH: Change from what?

PILGRIM 2: Well from the relationship as approved to men and women used to have or used to [crosstalk]

ERUCH: Because of, well, wrong concept regarding freedom. And most, the part that has been played is by the people you see who are counseling you all psychologically and creating different pattern.

PILGRIM: Could you expand that and make that clear?

PILGRIM 4: What that wrong concept of freedom is?

ERUCH: Pardon?

PILGRIM 4: What that wrong concept of freedom is?

PILGRIM 3: And also about the psychology being mostly familiar stuff somewhere.

ERUCH: Will that be interesting to you?

PILGRIM 3: Yes, personally to me, very much.

ERUCH: Are you are a psychologist?

PILGRIM 3: I studied psychology. My wife is a psychologist.

ERUCH: Oh my, then better that we should choose words. [Crosstalk]
[Laughter]

PILGRIM : But not 'oppressed.' [Laughter]
[Crosstalk]

PILGRIM 5: I am oppressed. [Laughter] If you live with a serious psychologist female, you are definitely oppressed. [Laughter]

ERUCH: Now what happens is, that really speaking, let's go to the very back, very inception of the whole thing. Thing is that

a man and a woman would lead 'their lives' would be wrong, would lead 'a life'. It was considered like that. There is no question of leading 'their' lives because both of them were one in spirit, in thoughts, in the moods and all that. There would be quarrels, there would be little confusions and all that, but each one would not, each one did not think that he or she is leading 'her' or 'his' own life. It would be 'our' life, 'our' children, 'our' home, 'our' house and so forth. It was a united thing. And then gradually with the passage of time, you see, husband of course is to be blamed and woman is also to be blamed because that spirit of giving in was being lost sight of. Then in the meantime what happened was, that there was progress. Then there came slogans. Then there came the slogans of equality and all that.

With progress many things started cropping up, progress in, well, in household amenities, progress in industries, progress in business, progress in laws and regulations and rules and everything. Everything started progressing. Means, one thing was added to another thing and in the midst of that, although all this proliferation was going on, there were slogans of equality coming to the ears. Well they started having their roots now and they started shooting out. Little shoots were coming out of this equality and progress. Well, we should have equality.

It had nothing to do with the family life. What happened is that Tim, who is toiling so much, and Peter, who is toiling a little less, but Peter seems to be more rich, more prosperous and then Tim who is working like that. So both Tim and his wife would think about it and Peter and his wife, would naturally feel comfortable, because Peter is continuing

with whatever work he is doing and all that but the slogans of equality now are coming to their ears. Well why is it like that? Why should we not be so like that? It all started like that, you know, amongst different families and, in general masses, this equality business tried to put its head up. Gradually what happened is that it was first thing in the general masses, it started with the families then in the general masses it went up. Then naturally when it went to the masses, it affected the laborers also, who were working, employees were affected and all that. So they started putting their heads up and they started having their, saying that we must have equality. A man earns some hundred dollars, I must earn hundred dollars. A man owns a car, why can't we own a car? Why can't we have the amenities? Why can't we have the facilities?

Then from outward world it started seeping inside the house. So a woman, sometimes a man, comes tired in the house from his work and he is rather hard. He is to be blamed, there is no doubt about it, really speaking. It all started with the blame to be put on the man, you know, so he is tired and he is demanding. The woman says, "Well what's this? All the time it's you, that we have to serve you." Blows her top off and then "We have equal rights too, you see, in the house. Sometimes, why can't we be served by you?" It goes on. Again this little seed has been sown, you see. And it goes on and on and on, eventually with the passage of time, there came, that they are setting this, what you call, women's lib movement, you know. And started, so women and men, men were not saying anything, they love women and all that. Don't you think so Tim? They love women

and all that. But the women, who are asserting their liberation. Why, because men were oppressive. No doubt about it. It started like that. So if women were to give in a little and men were to give in, then all this movement will die down again and the old age will come. How it was before. The old age was such that men and women lived one life and when they married, they married also with that intention and with the firm determination to live their life for lifetime. Each one had the partner for lifetime.

And there was no question of any divorce or anything of that sort, no separations were there, and whenever there were little conflicts there was giving in and not only a challenge but at the same time when anybody gave in, either party gave in, the one who gave in felt elated, instead of feeling depressed or having a feeling of slavery or anything of that sort. Because he or she was generous, big-hearted, "Well I gave in. That doesn't matter." So that was the feeling at that time, but now, before getting married you all have contracts, you see, to be signed, in case you get divorces. What is to be done and how the thing is to be divided and this and that. So all the focus has shifted from the feeling of oneness to a clear division that well, it's a sort of marriage of convenience, so to say. So that married life, that life of which we called a real marriage, has no meaning whatsoever. It's just, you know, we used to have, we used to hear in history at the time, a princess of so and so country would get married to the prince of so and so country. It's just a, it was convenience, marriage of convenience to bring the two countries together and that's all. Not the two personalities together but two countries together. That would help them.

PILGRIM 1: Eruch! You mentioned the wrong concept of psychology. Could you make that clear.? Well, freedom, I think, you just spoke about. You mentioned psychology.

ERUCH: The thing is that, what happens is, when I say about psychology is that the counseling also, the counselors there, the psychologists also play a great part in this, in misleading their clients and all that through their own vocation, whatever it is. I am not a psychologist to say that but I have come to hear of many such cases that they have been misled by these psychologists. Where they could have solved the problem, you see, easily, by just comforting the persons without dabbling into their psychological academic achievements or whatever they had studied. If they had simply said, brought them together through just human feelings instead of involving their minds into it, it would have been a pleasant thing. But psychology they started using this material, you see, their knowledge of psychology, they started putting that knowledge into solving another family's personal problems. Where their hearts are concerned, they started trying to probe the hearts through the minds. That bursts the hearts.

PILGRIM 1: The hearts gets lost.

ERUCH: Yes. Hearts get wounded. Hearts get lost. If a psychologist were to keep aside his psychology and take the cases through his own heart trying to bring home lessons to the hearts of these, it would be a good thing, it will be a happy thing, it would be a beneficial thing.

PILGRIM 1: Then it wouldn't be psychology. Not the way it is practiced,

ERUCH: Then I know, psychology is a systematic study of the psyche. But then nowadays, we have plenty of psychologists. We have plenty of psyches and counselors are more, more psychologists than the clients. They need some

PILGRIM 4: Only in California.

ERUCH: No everywhere, here in India also we are having them now. My own niece is there you see. She goes on dabbling, you know, Mehera, who had come here.

WOMAN 6: I do the same thing.

ERUCH: You do the same thing.

WOMAN 6: But I don't. No I don't.

ERUCH: It is good. But remember that we should not lose sight of the heart qualities that one has. We have heart, the psychologist has his heart. He should not lose sight of it and shouldn't try to probe things, you see, through the mind. There is something behind that and much more sublime than the ways and functions of the mind and that is the heart, the feelings are there. So there what I said was that these counselors and psychologists are also to be blamed for such a situation.