

## Editorial

Ethics, Tolerance, God, Love, Truth, Identity, Mind—they have been themes of eternal fascination for mankind. Oceans of wisdom and philosophy loom around each of these themes. Volumes of discourses, thoughts and writings have gone by; nonetheless there is always a need for more.

This issue of Tattva discusses these themes in direct relation to our daily lives and cross cultural relationships. In this age when personal, communal and national relations take new shapes and orientations these articles strive towards newer insights into these perennial themes. All encompassing love, peace, and equity seem ever receding oases. Yet they are oases, not mirages, as these articles tell us.

Thomas Menampampil's article invites us to tap the ethical wisdom of various communities, in this case particularly those of Asia, in order to build better relationship between communities.

Antoon Geels reiterates why a *glocal* perspective—a fusion of the global and the local—is crucial. We need today that a greater number of spiritual leaders stand up and insist on values that touch upon the sanctity of life.

Ruth Golan discusses how modern man misses 'God', and the angst it creates. Amidst a growing movement back to dogmatic religion and the emergence of persecuting fathers or small Gods, she explores if psychoanalysis can deal with these changes in new ways. This paper addresses these issues through clinical observations which show the tangent points of psychoanalysis, and spiritual and religious concepts.

In times when we often tend to reduce charity to helping, or aid-giving that can be measured Paul Moyaert tries to add greater dimensions to the notion of charity. While ethics cannot teach us what to do once compassion, benevolence and forgiveness fail to make any difference, prayer can help us to move forward. This article is a journey through the complex interplay of charity, compassion, goodness, self-esteem, social hierarchy, spirituality and prayer.

Sebastian Varghese Moolayil explores Jiddu Krishnamurti's notions of 'mind'. Krishnamurti believes that Man can come to truth neither through any organization, through any creed, through any dogma, priest or ritual, nor through any philosophic knowledge or psychological technique. He has to find it through 'the mirror of relationship, through the understanding of the contents of his own mind, through observation'.

We hope this issue of Tattva adds some new insights to your life ahead. Enjoy reading.

**Bidyut Bhushan Jena**

Issue Editor