

Dr. Klaus**Subject: The Necessity of Religion in Human Life****Nationality: German/Area of Expertise: Psychiatry****Dialogue Date: 1952**

Klaus: Before my arrival in Iran, I travelled through Middle Eastern countries and posed my question to the scholars of those countries as well.

Ja'fari: Let us have your question, please.

Klaus: As a professor of psychiatry, it seems necessary to have a thorough knowledge of the function and the impact of spiritual impressions and religious attitudes [in the constitution of the self and society], so my question is as follows: is religion indeed necessary in *menschenleben* and how should this necessity be categorized?

Ja'fari: To answer this question, we must come to grips with the significance of *leben* and religion. If our meaning of life is the ordinary phenomenon that is observable in all living beings, even in human beings albeit with some complexities, not only is religion unnecessary for such a phenomenon, but there would also not be any conceivable telos for it other than its very ordinary coordinates and properties (eating and sleeping and wrath and lust), either. Moreover, if religion represents a shallow and baseless set of creeds and deeds, not only will religion in this sense be unnecessary for human life, it will also prove in fact to create upset in intelligible life. But if we mean by human life a meaningful reality in a *logocentric* world, such a concept will never be possible without answering, both theoretically and practically, these four questions: Who am I? Whence have I come? Whither will I return? Why have I come? As you know, ordinary answers based on limited knowledge have never satisfied humanity and will not do so even in future, either. Thus, the necessity of religion for human life is demonstrated.

Ja'fari now opens a copy of Whitehead's Adventures of Ideas, puts his finger on an "is" in the book and asks Dr.

Klaus:

Is this “is” conscious of its meaning? Does it really have any knowledge of the words and sentences before and after it? Is this “is” aware of the contents and chapters of the book and the basic inspiration of the author?! Doubtlessly, these questions have all the same answer, i.e. no. Now, if man were to be asked whether he preferred such an unconscious life to a *lebenform* within which the human person is thoroughly conscious of all dimensions, phenomena, possibilities and ends of life, what would his answer be? To put the matter more conspicuously, which one of these two forms of life is more desirable for human evolution?

Klaus: Surely, the second one.

Ja'fari: Thus, religion is the last resort for a purposeful life. If you have any alternative trajectory to reach intelligible life, please let us know, too.

Klaus: Today, many people live their life with utmost satisfaction without finding themselves obliged to answer these four questions both theoretically and practically.

Ja'fari: Yes, the majority of people live their life with ultimate gratification without having any sense of obligation to understand the scientific, philosophical, artistic, industrial, cultural and economic rules and propositions, indeed. Most of all, there are only a few exceptions in human societies across the world in which some people are aware of the philosophy behind the ruling law and politics in their communities. Unfortunately, you even find in a sore minority those people who live their life with self-awareness. This is the very reason for human backwardness, not the claim that living with self-awareness is baseless.

Klaus: Would you please express your mind more conspicuously?

Ja'fari: There are, indeed, a few people in human societies who have a sufficient knowledge of their surrounding events. There would also be only one human person among millions of citizens of a society who is actually aware of the background philosophy of the ruling law and politics in his society and has the ability to meaningfully address their issues. Thus, if we see that people in the modern world live their lives with the utmost gratification without having any sense of necessity to answer the aforementioned four basic questions, this is not the reason why their life is thoughtful and logical.

Klaus: As you know, a philosophical school has emerged within the recent two centuries in the West known as humanism, which has also been endorsed and reiterated by many scholars. Could this intellectual school free humanity from the need for religion and make the four questions unnecessary?

Ja'fari: Never. I shall provide a simple example here: let us suppose that we have well trained some people to play music and provided them with all they need to perform. Is it enough for them to just there, or do they in fact need to proceed to show their musical capabilities?

Let us also assume that humanism can afford humanity with a thoroughly prosperous and safe life. Will this prove to be sufficient, or will it have to orchestrate its symphony?

Klaus: Are you implying that humanity has not yet orchestrated its desired symphony?

Ja'fari: The answer is negative, as also goes for nihilism and narcotism that have dominated the pro-humanist West.

If we analyze the situation according to the scientific methods, we will see that self-alienated life is the prime reason for mental depression in the modern world, and humanism has not sorely proposed any principle or law for a meaningful life.

