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THE MISTERY OF WORSHIP IN HINDUISM AND CHRISTIANITY

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FOREWORD

*If a man is devout and does
his will, God listens to him.*

John, 9, 31.

‘Worship and contemporary man’ -such was the theme of the international theological Congress which took place in Munich on the occasion of the thirty-seven World Eucharistic Congress. This present study was undertaken as an indian contribution within the framework of the general theme.

The author has written it, not as an expert in some learned and frigid, superior and remote-from-life science of religions, but from deep within the hindu and christian traditions. This study springs out of an existential experience that is always on-going, always in process of becoming, which is rich and diverse, painful at times and yet also filled with the joy of new discoveries and the hope of possible encounters at still greater depth. For the author living experience -life, in a word- possesses supreme value. Yet “for myself, I set no store by life; I only want to finish the race ...”¹

¹ Cf. Acts 20, 24.

This book is just an introduction to the reality of worship, a first essay; the notes are not so much references as pointers for further investigation. Our study is not confined to the past (Indology, Theology) but lives the present moment and envisages a future in which there comes about a cross-fertilisation of the two great cultures and religions of mankind, both of which must undergo a fresh transformation –a conversion- in order to remain faithful to the mission demanded of them by several thousand years of history.

R.P.

Varanasi

I. INTRODUCTION

*This people pay me lip-service
but their heart is far from me... ¹*

Matt. 15, 8.

We have here no intention of surveying the whole field of worship. We desire simply to elucidate the meaning of worship in hinduism and, if possible, to clarify by so doing an aspect of christianity that tends to be obscure. If the object of our investigation were worship in general, we would have been obliged to take into consideration certain questions that we here expressly leave to one side. However, everything in this realm is based upon a certain notion of the essence of worship which carries, in our opinion, its own hallmark of truth, being authenticated by the "act" itself and by texts concerning it, and which is in harmony with the original underlying concept of hinduism, as also that of christianity and religion in general. Our enquiry, however, without requiring to plumb the depth of this concept, claims to possess a justification of its own.

¹ Cf. Mark 7, 6; Is. 29, 13; Ps. 78, 36.

1. The importance of this question for christianity in its present situation

The question of worship in hinduism is of the utmost concerns to contemporary christianity, not only in order that she may gain a better understanding of hinduism but also from three other points of view: first, a consideration of this subject sheds a ray of liberating hope upon one of the most urgent theological problems of our ecumenical age, namely the salvation of mankind. Furthermore, the indian concept of worship constitutes a treasure bequeathed to the whole of mankind which must not be allowed to perish, but must rather be integrated into that catholica (the spiritual unity of the whole of humanity) which is still in process of being formed. Thirdly, an elucidation of this question may contribute towards a deepening of spiritual life in western christianity by revealing a path leading towards unity and indicating in what direction unification of theory and practica, leisure and work, contemplation and action is to be sought.

The idea that we are 'at the end of the present era' ², that the christian culture of the west must, if it desires to fulfil its own spiritual mission as a vehicle of salvation, rethink and even restructure its categories -all this has become today almost a truism ³. Let us not, however, content ourselves with a negative assesment of western culture or ewith a

² Cf. R. Guardini, Das Ende der Neugeit.

³ Cf. "Die universalgeschichtliche Bodeutung des europäischen Geistes", Symposium 27-29 September 1961. Internationales Forchungszentrum für Grundfrangen der Wissenschaften, Salzburg.

straightforward analysis of its thought-forms and their consequences. Neither of these attitudes is sufficient. Our question highlights the need for a far more radical 're-form'. It is not a matter of a benevolent adjustment or of an adaptation, the lines of which are dictated by apologetica. What are describing is on an altogether different plane. It is a matter of taking a new step in what constitutes for mankind a new awareness: the linking of the cultural development of one western part of our contemporary world with the sum total of cultural expression of both past and present. How? By ensuring the construction of human unity on its own true, universal, i.e. catholic, foundation and not upon the foundation of western civilisation, which is, perhaps, more imposing but which is exclusive and too presumptuous in its claims. In other words, it is a matter of taking world history and common humanity, with all its cultures and religions, as the foundation for that synthesis which is desirable in this day and age, in which the western adventure may not as catalyst, but not the other way round ⁴.

This emphasis does not detract in any respect from the central position of Christ, rather the reverse. Just because He did not come for one race or for one particular culture but for the whole cosmos from the beginning of time, it is He precisely who initiates discussion and demands this universal open-ness. This 'moment' in the history of salvation is the kairos of contemporary christianity. The Mediterranean is ceasing to be spiritually 'mare nostrum', although it remains 'mediterraneum'. It may well

⁴ It is on these lines that the UNESCO programme for East-West understanding is to be interpreted.

be that Jerusalem with the rock of the ancient temple (Al Qubbat al-sakhra) and the altar of the new covenant must become once again not only the holy city (el quds) but the city in the midst, the city 'mediator'.

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(p. 17-18)

a) The absolute claims of christianity- a scandal

The christian adage, 'no salvation outside the Church', is nowadays seriously undermined by two opposing points of view: on the one hand by the microdoxical belief which condemns those who are situated outside the Church defined exclusively in terms of the visible and on the other by that eclecticism which regards the Church as solely invisible and hence unrecognisable, thus proclaiming the equality of all religions and declaring salvation to depend solely on the subjective will. The first doctrine is utterly untenable but the response of eclecticism is no less irreconcilable with christian teaching. The first contradicts the catholicity and, indeed, the holiness of the Church, not to mention the very justice of God himself, while the second militates against two other essential characteristics of the Church, namely, unity and apostleship, and even, some would say, the central christian dogma of the unique Mediatorship of Christ. If the individual conscience constitutes the sole instrument of salvation, then the Church is superfluous or at least of secondary importance, in no way indispensable. The problem could perhaps be summarised thus: how can one

possibly maintain that salvation depends upon the preformance of a ritual? ⁵.

Is not this a recourse to the purely magical?

We have here an unambiguous manifestation of the attitude of a rational and secularised mentality ⁶. The first reaction of ancient India would undoubtedly be to formulate the opposite question: How can one possibly make salvation dependent upon a merely subjective opinion?

This leads us to the very heart of our problem. That is a 'rite'? What is the meaning of 'worship'?

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(p. 19-20)

The flow of indian thought would follow closely the following course: if ritual is action devoid of 'being', than all worship is superfluous, even harmful, and must be rejected; but if it is a fruitful action, charged with being, if it possesses ontological efficacy, then it is an indispensable means to salvation. It is not fortuitous that all religions make salvation dependent

⁵ This problem was dealt with by St. Augustine on the occasion of his dispute with the Donatists on the validity of the sacraments of schismatics. Cf., for example, J. Guitton, Le temps et l'éternité chez Plotin et Saint Augustin, Paris, Ed. Boivin et Cie., 1933, pp. 319 ff.

⁶ Discussions of the scholastics and neo-scholastics on the subject of nature and supernature are themselves to be regarded against a background of the theory of the sense-functions and of a knowledge. Everything revolves around the act of faith and man's acts of intellect and will. The purely ontological aspect is somewhat neglected. This is why such a concept runs into difficulties as regards infant baptism and salvation of children who die unbaptised.

upon rite and connect it with worship. There is no salvation without an initiation into worship and no salvation without a sacrament.

The basic intuition at all events is that only liturgical action can bring about salvation, because it alone, being closely linked with God's saving action, is capable of producing conversion, repentance, a break with the past and the thrust of the soul towards higher things. In other words, 'salvation' is not equivalent to 'subjective well-being' (it is not a psychological state), but is rather a plenitude of being which can only be reached by an experience of the mystery of death and resurrection. There is no salvation without re-birth.

When westerners talk nowadays of the 'absolute claim' of christianity, it seems nearly always that these protagonists and their opponents are tacitly assuming that salvation is simply the conclusion of a life bent on good, the outcome of upright intention, the natural goal of natural existence. In other words, the question of salvation, which is a purely religious concern, is viewed in a context which is completely areligious. Too frequently we forget that salvation in each religion is not only the happy ending of a biographical novel but also the final state transcending man, which this latter must first of all achieve or discover. For all the religions 'salvation' means, not an everlasting and never-fading earthly paradise but something quite other, namely, union with the Absolute, whatever the name that may be used to describe it.

The stumbling-block presented by christianity to the modern world is occasioned less by the absolute nature of its demands (which if properly understood, constitute an ontological necessity and not a juridical monopoly), than by its insistence upon the need for salvation at all. In other words, modern humanism does not take gladly to the idea of needing to be saved nor to the idea of redemption being a condition of salvation. An acquaintance with hinduism will perhaps enable us to emphasize more strongly the supra-human character of salvation and to contribute thus to a joustier evaluation of the absolute claims of christianity -claims made not for the benefit of christianity itself but for the benefit of man.

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(p 20-21)

b) Ecumenical perspective

The clarification of the meaning of worship in hinduism performs a twofold theological function. On the one hand, it is of assistance in clarifying the corresponding christian concept by shedding new light on certain latent and somewhat neglected intuitions contained therein and, on the other, the hindu theology of worship is not only capable of bringing fresh life to the classical christian doctrine but offers also fresh insights which, if developed and integrated, could very well revitalise christianity and keep it in a state of alert receptivity.

Until now the christian mystery has been compared almost exclusively with the greek or hellenistic mysteries ⁷. This was justified historically by the fact that christianity developed chiefly in a hellenistic milieu. Nevertheless, the history of christianity has not yet been brought to a conclusion. The horizon grows broader and deeper when we take into consideration the mysteries presented to us by other religions. The fact that the dialogue of the fathers with hellenism is, for the first time, becoming progressively less audible as louder sounds are heard of a more comprehensive and more profound dialogue with all the cultures and religions of the world is a spiritual sign of our time. The present-day veritable enthusiasm for patristics has nothing to do with infatuation for the dim distant past or disguised criticism of scholasticism. It springs from a certain sense of confidence in face of the future ⁸.

⁷ Cf. for example, H. Rahner, Das christliche Mysterium und die heidnischen Mysterien, Eranos Jahrbuch vol. xi, Zurich, Ed. Rhein-Verlag, 1944; The Mysteries, Papers from the Eranos Yearbooks, Bollingen, series xxx, 2, New York, Pantheon Books, 1955, pp. 337-401 (which contains an excellent bibliography and is important throughout for the problem which is our present concern); K. Prüm, Der christliche glaube und die altheidnische Welt, Leipzig, Ed. Hegner, 1935, 2 vol. Christentum als Neuheitserlebnis (same author), Freiburg im. Br., Ed. Herder, 1939; R. Bultmann, Primitive Christianity in its contemporary setting (trans. from the German), New York, Meridian Books, 1957; the works of Odon Casel are also full of merit, cf. note 19, p. _____.

⁸ Cf. for example, Y. Congar, L'esprit des Pères d'après Moehler in his supplement to Esquisses du mystère de l'Eglise, Paris, Ed. du Cerf, 1941, pp. 129-148.

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(p. 21-22-23)

This sort of 'ecumenical ecumenism', which is only possible in an encounter in depth, is an integral part of the Church's life and function and facilitates her growth. The normal development of dogma, like that of any healthy metabolism, does not take place only internally, but involves to the same extent the proper integration of external elements which have been diffused through all the world by the Lord, the Pantocrator ⁹. The sole mission of the Church is, surely, to gather together into unity the scattered and dispersed children of God ¹⁰.

In this day and age any problem that might be termed spiritual, any problem above all that might be termed religious, is, unless set in a universal perspective, ill-framed, to say the least ¹¹. Do not even inter-confessional squabbles among christians present a more peaceable and serene appearance when viewed in the light of a universal vision? ¹²

Such domestic christian disagreements must certainly not be underestimated but, when considered from a broader point of view, they take on more reasonable proportions. Furthermore, the existing divisions within the

⁹ Cf. Matthew 13, 3 ff; Mark 4, 1 ff; Luke 8, 4 ff.

¹⁰ Cf. John 11, 52.

¹¹ Cf. John XXIII, Mater et Magistra, May 15th 1961.

¹² A simple study of the theological controversies between Rome and Constantinople from the indian point of view impresses one immediately with the fact that it is a question of a family quarrel. Theological differences between Dominicans and Franciscans have not yet disappeared, but who among them today would conceivably denounce his opponent as a heretic?

christian world would undoubtedly discover within the broader framework of 'ecumenical ecumenism' certain meeting-points that would enable them to go further in the transcendence of their differences ¹³. Here, however, we are touching upon another dimension of ecumenism: the relations between christianity and the other world-religions, not only those that are called 'great religions' but also with all those which are described as 'primitive'.

The fear, readily understandable in the last century, lest similarities between christianity and the other religions might impair the uniqueness and originality of the Gospel and thus, by implication, of Christ himself, is based both on a misconception about the other religions and a superficial understanding of christianity itself. The resemblances are, indeed, far more authentic than one is inclined to realise. They are indeed so deep that history alone cannot provide a satisfactory explanation for them, for these similarities are rooted in the very being of man and stem from that universal christian providence which is concerned with the whole of humanity along

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(p. 23-24)

¹³ It should be superfluous to remark that internal discussions within the christian fold sometimes reach a supernatural depth that cannot always be found in other circles. Let us note however that these latter do not restrict themselves to the realm of philosophy, but enter upon a real discussion of both theology and ecclesiology. Whoever despises other religions as being purely human phenomena cannot claim to have the spirit of the Gospel. If Christ is not born within other religions, he will always remain a stranger to them. One needs a mother in order to come into the world.

with the sum total of its religions (or else christianity is doomed to be a more sect¹⁴ among many others¹⁵.

The present-day study of religions shows that a certain type of conservation has remained more open towards the universal religious values of every age than has a certain more progressive approach. Of this we have an example in the doctrine of the sacraments. While preserving her stress on the inner spiritual aspect, the Catholic Church has never permitted to be

¹⁴ Cf. Acts 24, 14: christianity is the _____, the way, the path (cf. John 14, 6) which is considered by many people, including even christians sometimes, as a _____, a party. In this passage from the Acts the Vulgate most unfortunately uses the word secta instead of via and several recent translations do very little by way of correction. By way of contrast one may refer to the Jerusalem Bible, to the addition of the pontifical biblical institute in Rome, the edition of Montserrat, etc.

¹⁵ Statements like the following, which in their own age if met in isolation from their authors' opinions could scarcely pass as christian, seem to us to contain a deep truth: "The christian sacrifice is in this respect one of the most instructive that can be found in history. Our priests are intending, by means of the same visual acts, practically the same effects as were our remote ancestors. The mode of consecration of the catholic mass is, in its general lines, identical with that of hindu sacrifice ... " H. Hubert, M. Mauss, L'année sociologique No. 2, Paris, 1897-98, p. 131. We would perhaps not say the same for the thought of C.G. Jung on the mass, though it contains also some very valuable ideas. Cf. Das Wandlungs-Symbol in der Messe, Eranos Jahrbuch vol. VIII, Zurich, Ed. Rhein, 1940, in Von den Wurzeln des Bewusstseins, Zurich, 1954.

obscured the aspect of transcendence and outward manifestation ¹⁶. If certain christians experience not infrequently a feeling of resistance to innovations and refinements, it is due to an instinctive reflex-action and non-reflective self-defence. Was it not in this way that equilibrium was often maintained when it was threatened by reforms that were admittedly urgently desirable? ¹⁷ On this point there are many things that could be said, but we will content ourselves with two main points.

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(p. 24-25-26)

p. 16

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1. Ecumenical dialogue can only be properly undertaken in as universal perspective as possible. If one takes stock of a problem from one angle only, one is practically certain to be biased. Take, for example, the divergence of opinion between catholics and protestants with regard to the sacraments of other religions. From a psychological point of view one can certainly understand that wistful longing and an urgent concern for reconciliation may blind men's eyes to certain essential elements enshrined in the plenitude of the catholica. It is only through an awareness of the

¹⁶ Cf. L. Bouyer, Life and Liturgy, London, Sheed and Ward, 1956, p. 2 ff., which shows how the roman catholic church maintained the wholeness of the liturgy, even in periods when essential aspects of certain other questions were lost to view.

¹⁷ Cf. for example, the deep theological signification of the famous 'saetas' or andalusian hymne authorised for use in Holy Week. The remarks of A. Dohmes in his article "Der pneumatische Charakter des Kultgesanges nach frühchristlichen Zeugnissen" (in the collection of essays in memory of O. Casel edited by P. Bienias- Von christlichen Mysterious, Dusseldorf, Ed. Patmos, 1951, pp. 35-53) can be applied also to this mixture of 'primitivism' and superstition that constitutes andalusian spirituality.

universal issues involved that a hasty devotion may be combined with an indispensable patience.

By 'universal' is meant neither 'abstract' nor 'syncretistic' but, simply, 'catholic'. Now this sort of universal tinkering aims at discovering a perspective from which all shades of particular opinions¹⁸ are taken into consideration and, where possible, brought together. The fact that this may happen without any sacrifice of the concreteness of truth is a further sign of true catholicity¹⁹.

2. Only from within the most traditional of all positions can one best serve the ecumenical movement. The reason for this is that this movement proceeds in fact less from an active desire for agreement than from a serious and authentic concern with truth. Yet history simply does not start with the last few centuries nor even with the christian era. It goes back to Adam and, in a certain sense, to the creation of the world. The truth of mankind is as old as man, though man does not possess it in its plenitude any more than does any other of earth's creatures, yet since Adam lives from

¹⁸ "Since Christianity claims to be a universal faith, it can only survive by showing that it can assimilate not only what is digestible to the Christian constitution in Plato and Aristotle, but also whatever in Oriental religion seems to point the way of Christ" R. C. Zaehner, At Sunday Times, London, Faber and Faber, 1958, p. 166

¹⁹ Cf. R. Panikkar, Maya e Apocalisse, Rome, Abete, 1966, pp. 241-290.

an uninterrupted ontological tradition. The outlook of ecumenical ecumenism is, in this sense, traditional ²⁰.

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(p. 26-27)

In Jesus Christ man is, certainly, a new creature ²¹ and the Spirit of Christ re-fashions the universe ²² but that same Spirit was at work before Abraham ²³ and blows wherever it wills ²⁴. The historicity of Christ, precisely because it is history, involves a past. Its roots reach down as far as Adam ²⁵. Christ had both precursors and prophets, even among the 'gentiles'. Furthermore, there is, side by side with the Old Testament, another Covenant, the cosmic Covenant. It is in the new promise that both find, though differently, their fulfilment. How could clear the decks of all other religions? It would be not only a crime and a sacrilege but an impossibility, for man's connection with religion is by no means either superficial or purely intellectual. To attack his religion is to affront man himself, and if one desires to save the later one must at the same time 'save' his religion ²⁶.

²⁰ This is not to be confused with the metaphysic of tradition according to people like R. Guénon or F. Schuon, although one could find certain memorable points of contact between the two views.

²¹ Cf. 2 Cor. 5, 17; Gal. 6, 15; etc.

²² Cf. Rev. 21, 5; Col. 3, 10; Eph. 4, 23; Ps. 104, 30; etc.

²³ Cf. John 8, 52-58.

²⁴ Cf. John 3, 8.

²⁵ Cf. Gen. 3, 15.

²⁶ We cannot here draw the conclusions of this idea which would be full of import for a theology of mission.

By tradition, however, is not meant traditionalism nor simply a stationary backwards look. One only truly abides by a tradition if one assumes its onward transmission. The person who is attached to Tradition concerns himself less with that which has been handed down to him than with knowing how he in his turn is to hand it on. Our ecumenism is not an inspired 'notion' particular to our present century. It is, in fact, not even a novelty, but rather a discovery. Its only ambition is to reconcile and co-ordinate what already exists (but in a state of dispersion) upon earth, in order to guide human destiny to its proper goal, in community and in completeness. Ecumenism is grafted upon tradition precisely because, in its fidelity to mankind, it aims at advancing the progress of human traditions ²⁷.

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(p. 28-29-30)

c) Western cultural thinking

These questions directly confront the west, where people are

²⁷ This 'ecumenical ecumenism' affords a catholic response to the question, inevitable today, of toleration. Cf. for example, J. W. Hauer, Tolerance und Intolerance in den nichtchristlichen Religionen, Stuttgart, Ed. W. Kohlhammer, 1961, pp. 91 ff. ; R. Panikkar, Pluralismus, Toleranz und Christenheit in the collection of essays of the same title, Nürnberg (Abendländische Akademie), 1961, pp. 117-142.

expounding more than ever before the supreme importance of contemplation²⁸, the value of tranquillity²⁹, the necessity of leisure³⁰, and other similar themes³¹. Much of great importance has been written on these subjects, but it is essential to add that we must avoid all semblance of nostalgia for times past and now idealised. Europe is unable to turn the clock back and do also in Asia. Activity must be controlled and subordinated; it can and must be completed and rightly orientated -without however robbing western culture of its own dynamic.

One has no right to thwart the daring enterprise of the west nor to stifle the spirit of initiation of which it is the proof³². The earth is not heaven nor is this world vast cloister, nor the nature of man purely contemplative. A progressively more universal social organisation and a higher degree of development of human awareness do not permit us today a

²⁸ Cf. for example, J. Pieper, Glück und Kontemplation, Munich, Kösel, 1958; J. Maritain, Primauté du spirituel, Paris, Ed. Plon, 1927; T. Merton, Seeds of Contemplation, London, pub. Hollis and Carter, 1949, trans. from the french Semences de contemplation, to quote only a few works of different countries of origin.

²⁹ Cf. M. Picard, Die Welt des Schweigens, Stuttgart-Zurich, Ed. E. Rentsch, 1959, trans. P.U.F.

³⁰ Cf. J. Pieper, Musse und Kult, Munich, Ed. Kösel, 1948 and 1958; J. Leclercq, Eloge de la paresse, Brussels, Ed. J. Vandenplas, 1948; R. Guardini, L'esprit de la liturgie, Paris, Ed. du Cerf.

³¹ We refer here to innumerable modern books which tend to present the wisdom of the east as a remedy for western disquiet.

³² Cf. R. Panikkar, "Forme et crisi della spiritualità contemporanea", Studi Catholici, VI, no. 33, Rome, 1962, pp. 9-23.

return to the past or to a human community oriented wholly towards 'acosmic' contemplation³³.

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(p. 31-32)

Furthermore, stress upon action³⁴, the pre-eminence of doing³⁵ and the dignity of creation³⁶ cannot and must not be underrated in our day and

³³ There may of course be exceptions which, on account of the extraordinary witness, they present, serve to confirm the general rule. Cf., for example, in the case of India the invaluable essay J. Monchanin, H. Le Saux, Ermîtes du Saccidananda, Tournai-Paris, Ed. Casterman, 1956.

³⁴ Buddhism may be said to represent this attitude when taken to its logical conclusion, for it gives precedence on principle to karma-marga over jnana-marga. The theoretical question of the being and existence of God is in fact regarded as subsidiary to the practical and existential means of sanctification.

³⁵ It should not be forgotten that Hinduism allows existential equality to the two parallel paths of 'action' and 'knowledge'. Cf., for example, Mahabharata santiparva 240, 6; Bhagavadgita III, 3 ff. (for which in future quotations the shortened title Gita with the concept of naiskarmya (inaction understood as a 'going beyond action'). Cf. the chapter on bhakti-marga, p. 62-66.

³⁶ See the important material already published on the theology of work. Cf. among other writings, the third theme "De vero conceptu laboris" of the fifth international Thomist congress, Rome, 13-17 Sept. 1960 and Thomistica morum principia, Rome, Ed. Cff. libri. cath., 1960, pp. 481-648, containing 17 articles widely differing and of unequal merit.

age. Contemporary voices are quite right in denouncing the instability and weakness of our present-day culture ³⁷. Worship, that is to say the liturgy and the accompanying liturgical frame of mind that brings strength to bear upon any situation and pervades the whole, claims, not, certainly, to resolve the conflict, but at least to go beyond the apparent contradictions and maintain a balance.

This is not a question of finding a counter-weight, namely, contemplation, quiet, prayer, relaxation to neutralise and counter balance the pressure of action, work, achievement and research, That might be of same use in the political or cultural spheres, but if our aim is neither to increase the disintegration forces within modern society nor to introduce a purely 'reactionary' element into culture and politics we must look for a higher synthesis ³⁸.

³⁷ Cf., for example, Gabriel Marcel, Les Hommes contre l'humain, Paris, Ed. La Colombe; Le déclin de la Sagesse, Paris, Ed. Plon, 1954; G. Thibon, Retour au réel, Paris, Ed. H. Lardanchet, 1943; Th. Steinbüchel, Christliche Lebenshaltungen in der Krisis der Zeit und des Menschen, 1949; J. Maritain, Le crépuscule de la civilisation, Montreal, Ed. de l'Arbre, 1941; M. de Corte, Philosophie des mœurs contemporaines, Bruxelles, Ed. Universitaire, 1944.

³⁸ The popular movements of history, dangerous and blind as for the most part they may be, contain generally an undeniable foundation of justification that reactionaries are incapable of recognising. The technical advance of modern man, with all that it involves, cannot be sacrificed to an utopian ideal of contemplative life. There is room most certainly for certain particular vocation but the dynamism of our time demands a theandric synthesis, such as is in any case written into the very constitution of the plan of redemption.

The path leading to this objective passes by that worshipful awareness and liturgical bent of mind that we have just indicated. The monk praying in his distant retreat is himself one of the powers of the universe; in contemplatione activus, his prayer and his life not only bear witness to the other world but also, to no less a degree, help fashion this world and play in it a historical rôle. To this, however, must needs be added the complementary attitude of the secular man, in actione contemplativus, the contemplative in the midst of action, aware of the supra-natural value of work and also of the liturgical dimension of all action that is truly worthy of the name. Just as the monk in his apparent ineffectiveness proves nevertheless the strength and vigour of his life and of his prayer, so also the secular man senses beneath his outward appearance of power the insufficiency of his effort and the weakness of his action. "Extremes meet"

³⁹. Worship and liturgy fulfil here the task of reconciliation.

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The contemplative life must not be viewed as the antithesis of a life lived in the midst of the world of toil and the activity which is the hallmark of that world, any more than being can be regarded as the opposite of action. Are not both indispensable elements of the 'one thing needful'? ⁴⁰. Mary, it is true, 'choose the best part' which is the state of monasticism, in other

³⁹ Cf. H. U. von Balthazar, Das betrachtende Gebet, Einsiedeln, Ed. Johannes-Verlag, 1955. S

⁴⁰ Cf. Luke 10, 42.

words, of institutionalised contemplation ⁴¹, but we must be careful not to forget that contemplation constitutes only one part -the best part, indeed, but in the last analysis one part only with respect to the whole. To Martha's lot fell the other part, without which man cannot live ⁴². Action and contemplation form together one complete whole, one harmony; the one goes hand in hand with the other ⁴³. Action without contemplation is an empty thing, lacking in cohesion, sterile. contemplation without action is, on the other hand, blind; one might say perhaps, following Kant, that it makes a wry face at history, cold shoulders man and spurns God's creation ⁴⁴. True contemplation, however, is the supreme activity, just as authentic action contains always an element of contemplation. The synthesis must needs be theandric and the path to follow is that of liturgy, the _____, that is to say, the work of worship.

⁴¹ The role of monasticism is indispensable for mankind and for the church, Cf., for example, L. Bouyer, Le sens de la vie monastique, Paris, Ed. Brepols, 1950.

⁴² Many of the great mystics were, undeniably, men of action, as is attested by a study of patristics and also by the rhénish or spanish schools of mystical contemplatives. Cf. the trenchant defence of Martha by none other than Master Eckhart, Sermons et traités allemands, J. Quint, Munich, Ed. Hauser, 1955: "Marie war im Wohlgefühl und äusser Empfindung und war in die Schule genommen und lernte (erst) leben, Martha aber stand ganz wesenshaft da" (Sermon 28, p. 288).

⁴³ This polarity, its justification and also the transcendence of it, is a classical theme of hindu wisdom. Cf. for example, Brh. Up. IV, 4, 2 and 6; Isa Up. II; Gita., III, 4 and 17-20; IV, 12-22; Brah. Sut. III, 4, 9-17; Yogavasista VI, 199, etc.

⁴⁴ E. Kant, Kritik der reinen Vernunft, Ed. W. Weischedel, Darmstadt, Wissenschaftliche Buchgesellschaft, 1956, p. 98, (*trans into English by?*)

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It is not, therefore, the worship of work -that heresy of today which is in the last resort a non-sense or contradiction in terms, for worship is always transcendent- nor the worship of activity, but rather the activity of worship, which constitutes the essential ingredient in man's situation ⁴⁵. Now just as work is not limited to beating in an anvil, so worship is not to be limited by definition merely to a wholly external ceremonial. It is a question of discovering the contemplative core within action, better still, of perceiving the potential of action within contemplation and finally of grasping the divine and theandric import of every authentically human action.

Taken separately, neither action nor contemplation contain real human value. The former sees in the latter only spiritual gluttony and egoism: 'There will be quite enough chance in heaven to contemplate without one frittering away one's time down here in contemplation of a mediocre variety. Why don't these people make some contribution towards the vital constructive work of our world?' -while from the other and opposite point of view action is viewed simply as vanity and a source of sin: 'Nothing permanent is achieved by it. One just labours under an illusion and does oneself grievous harm. One toils for secondary objectives, while allowing real life to pass one by'. It is only by a synthesis of the two that life

⁴⁵ The 'ut operaretur' of Gen. 2, 15, does not refer solely to the tilling of the soil nor to the 'upkeek' of man's follows but also to the building-up of the entire cosmos, mankind included, until there comes about the 'full stature' and 'mature manhood' of the sons of God (cf. Eph. 4, 13. N.E.B.).

taken on a meaning which is fully human and which corresponds to the reality of human situations. It is only when my acting is something more than activism and when my contemplation is something more than a simple gaze that the two combined will constitute one single and perfect human value ⁴⁶ It is this that happens in worship ⁴⁷. Culture must recover its cultio dimension.

We have no right to disparage or underestimate the amazing treasures of the western cultural heredity, let alone to treat them as diabolic or sheerly materialistic. This almost magic word 'culture' means for modern western man opus hominum, that is the workmanship of man and human work. Man has perfected and appropriated this culture to such an extent that it has become finally independent of him and even threatens to devour him. It is not surprising that there are loud laments that man has renounced his own power and freedom and subordinated them to a machine, to technology, to 'civilised' society. His handwork it is said, rules him to such an extent that he can no longer escape systematisation. He is perforce a 'civilised' man, who can neither sleep without a bed nor think without a newspaper, who does not know how to occupy his leisure without looking at pictures or

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⁴⁶ Cf. the meaningful concept of lekasamgraha : to hold the world together; loka (world) sam (together) graham (to hold, to grasp). Now the world, as Gita III, 20, tells us, must be held together by works (karmanai). But the only effective works are sacrificial works, cf. III, 9. Cf. also IV, 23 yajny caratah karma "performing all work as a sacrifice"; cf. nota (168), p. 151. (*variarà amb la nova paginació*).

⁴⁷ "Perform your work (your action, your karma) like and offering (yajna)", Gita III, 9.

enjoy himself without costly and complicated gadgets and who cannot dispense with a considerable number of objects, including money ⁴⁸.

Worship is, on the contrary, opus Dei, the work the work of God and a divine work, or rather, it is the opus Christi, that is to say theandric action, a work that is simultaneously both human and divine. It is only the performance and perfect accomplishment of worship that 'modern' man will succeed today in mastering the natural world, along with its technological and other cultural advances (not to mention the supernatural) and will find in both his own proper place ⁴⁹. It is only by worship that western man can find again his own roots and renew his links with both earth and heaven, the cosmos, the spiritual world -and with God. Worship is an affirmation of the constitutive communion of man with the whole of the universe and permits that communion to be experienced and fully realised. The man who has 'opened himself' to worship runs no risk of pure intellectualism. He knows that he is no longer a mere spectator of the way of the world nor an observer who remains an alien, external to the situation, but rather a participant sharing responsibility, an actor playing his part to the full, a real collaborator. The individual could not, as such, undertake so important a task without being overwhelmed by its difficulty and complexity. It is only the person, the member of an organic community, who is capable of

⁴⁸ Certain european countries, for example, spend more each year on alcoholic beverages than on new housing.

⁴⁹ A commentary on 2 Kings 17, 25 ff. would not be out of place here. Man cannot live without rituals.

carrying out worship properly and, through worship, this distinctively human and theandric task ⁵⁰.

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One characteristic feature of contemporary culture is the abandonment by 'modern' man of rites and rituals. The lay or ordinary person has practically no rites left to perform. He had no longer any belief in them and that is why he has lost them. He is truly 'laicised'. Nothing has survived except a few special rites of daily life that have taken refuge in the church, and certain superficial and secularised ceremonial performances. The civil authority is the recipient of neither unction nor sacred rite, nor for the most part of any formal blessing. The life of the world is subservient to rules and regulations and to certain forms of education, but has retained no rites ⁵¹. No longer do children kiss the hand of their parents nor the latter call down blessing upon the former; while the solemn curse in the name of God has disappeared from nearly all countries ⁵². As for cath-taking, it is now regarded as a pure formality ⁵³. The building of houses and even of

⁵⁰ Cf. Der Kult und der heutige Mensch, written by M. Schmaus and K. Forster, Munich, Ed. Hueber, 1961, where there is a full discussion of this subject.

⁵¹ The dismay of writers such as G. Thibon, G. Marcel, J. Maritain, M. de Corte, Th. Steinbüchel, R. Guardini, Ch. Dawson in the face of present-day society is caused primarily by this disappearance of the rites of worship.

⁵² It is noteworthy that ritual cursing is still prevalent in Spain.

⁵³ Cf. modern debates on the validity and meaning of the legal cath.

churches no longer proceeds in accordance with ancient rules⁵⁴; towns are established in accordance with whim and treaties⁵⁵ recognise no higher Power⁵⁶. The state has been wiped clean. Superstition and special group-privileges replace the rites of olden days⁵⁷. Nevertheless, there exists a sacramental world, a sacramental order whose domain is not confined to the sacristy or the church building or to an agreed area labelled 'holy', but which is coextensive with the whole cosmos⁵⁸. Now this sacramental order, despite certain deviations, remains deeply rooted in one way or another in the hearts of men, even where the contemporary western way of life has taken its toll. Worship has, without doubt, been secularised, but man cannot sever his own deep roots. The spontaneous emergence of all sorts of mass-movements which often serve to keep us busy (collective infatuation for a film-star or football champion, a superman of science or a front-ranking

⁵⁴ People nowadays are inclined to smile at the fact that the builder of a temple should prepare himself for his task by prayer and fasting, though this was formerly the practice everywhere, including in christendom. Cf. the works of A.K Coomaraswamy, Christian and Oriental Philosophy of Art, London, pub. Luzac 1946; J. Gimpel, Les constructeurs de Cathédrales, Paris, Ed. du Seuil, 1958, etc.

⁵⁵ Cf. the well-known ceremony for the foundation of Rome. See also L. Frobenius, "Schilderung einer westafrikanischen Stadtgründung", Monumenta Africana, Weimar, 1939, etc.

⁵⁶ Until the 19th century political treaties in Europe were signed 'in nomine sanctae et indivisae trinitatis'

⁵⁷ Hereditary titles, e.g., are suppressed and new ones are invented (as has happened in India).

⁵⁸ The vast bibliography of recent date on this subject is some testimony to the fact that modern man tends to revive ritual practices.

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politician) amply proves that the man cannot live without worship ⁵⁹. Man cannot, moreover, lead an authentic life without true, authentic worship. Worship shapes and fashions the most intimate depths of consciousness, both individual and collective. This consciousness, however, can depart from man if worship is replaced by a mere ritualism ⁶⁰. "Worship is as it were the embodiment of faith, that which could not be if man were not endowed with a body" ⁶¹. Just as one cannot live without a body and without a certain element of faith, so one cannot live without worship, not only from the historical but also from the ontological point of view. Therefore all that concerns worship is of vital importance, concerning as it does both faith and man.

We do not intend here, however, to pursue the theme of worship in general. We shall confine ourselves to following its tracks within hinduism,

⁵⁹ ... "The life of modern man abounds in half forgotten myths, in hierophanies that are no longer meaningful and in symbols despoiled of their content. The progressive desacralisation of modern man has altered the contents of his spiritual life but has not affected the matrices of his imagination; a great deal of mythological debris is present in the realms beyond his control". M. Eliade, Images et Symboles, Paris, Ed. Gallimard, 1952, p. 20.

⁶⁰ Cf. P. Matussek, "Gewissen und Kult in tiefenpsychologischer Sicht", in Der Kult und der heutige Mensch, op. cit., pp. 154 ff.

⁶¹ Ibid.

while pursuing our quest for the Kingdom of God. The rest, let us hope, will be "added also"⁶².

2. The importance of this question for India today

If our presentation of this theme is to be complete and balanced we cannot omit reference to this aspect, for we believe that the subject under consideration is not merely one for the theorising or of interest solely to christians but that it is also of importance for the current situation in India.

As everybody knows, political efforts are being made in India to discover, for the welfare of its citizens, a middle way between liberal capitalism and totalitarian communism. Great though the attraction of the 'free' world with all its achievements may be, the allurements of communism and of the communist system is no less strong. as regards the material things of life one may well wonder whether planning in the chinese manner might not bring about swifter and more complete results than political action framed in accordance with the rhythm of India.

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Our particular concern is in the following facts. In the west one speaks of the dignity of the human person and of the nobility of human toil as being values, both of them, due to the direct influence of christianity. A ethic of work is not, however, absent from communism and a certain sublimation takes place within the masses which plays an analogous role to

⁶² Cf. Luke, 12, 31; Matt. 6, 33. We consider that an equitable appreciation of hinduism, so often wrongly judged, should be included in this 'righteousness'.

that of the dignity of the person. India, on the other hand, does not feel at ease in either of these situations. It is only a renewal of the meaning of worship or, to be more exact, a revival of this latter that would furnish for her a practical solution to the tension which we have just mentioned.

By promoting village industries and "Arts and crafts" Gandhi was doing far more than taking a political measure. He was reaching the very soul of the people and evoking responsive vibrations from the depths of their beings. Hand-spinning represented for him and for the Indian people far more than an economic measure to combat the competition of English mill-made materials. It represented the wheel of India, the wheel of the world and of the cycle of existence, the revival of an element of worship in the work of man's hands and the re-integration of ritual into man's daily life. Through its practice, Hindu spirituality (which is inclined to hold itself aloof for earthly values) was linked afresh to the daily round, oblation being again restored to the centre of human life ⁶³ but we must expatiate no further! ⁶⁴.

If this matter is of grave concern for India, it is so not least because of the part played by Indian culture in our modern world. In the symphony of the new universal culture which is in process of being composed, India could well provide the basso ostinato, the deep bass note that represents

⁶³ Cf. the traditional symbolism of the wheel (chakra). It is related at one and the same time to the Buddha and the temporal existence of the universe (samsara), and is also the official emblem of the Indian republic.

mankind's link with the most ancient of all traditions. The danger which faces our speech is that its obsession with its own achievements may militate against its preserving a living link with the common basis of all the great traditional realities of mankind. One phenomenon of our technological civilisation is the loss of historic memory among the successive generations of the industrial centres. (The crusades remain far more vividly in the memory of middle-eastern peoples than does the first world war in the memories of the people of Europe). It has already become difficult to imagine the life, thoughts and feelings of the men of two centuries ago (that is to say, without machines, without electricity, without newspapers and other means of communication).

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Indian spirituality, an awareness of worship and the performance of rites all belong essentially to the earliest tradition of mankind and can consequently play their part in averting modern man's double bereavement: his loss of his roots in mother earth and his separation from the rest of mankind and, in the final analysis, from himself.

We have no intention, of course, of putting the western world -or for that matter, India herself- into reverse. Our justification of worship and of the immortal human and religious heritage that is ours would be wrongly understood if interpreted as a defence of ritualism, superstition or merely formal religion. India suffers at the hands of some, from a certain sort of religious inflation, which is not the case in the west. There is need for much

⁶⁴ Cf. R. Panikkar, La India, Madrid, Ed. Rialp, 1960.

wisdom and the practice of 'viveka'⁶⁵, that is to say of the indian quality of discernment. The proverb exhorts us not to throw out the baby with the bathwater. India herself, above all the India of progress and modernisation, is in urgent need of worship and must not at all costs -and besides how could she?- breaking with tradition. Now the real and most glorious tradition of India is indubitably not that of armed might or of worldly power, but of contemplation, fo the inner life. Of this lovely human heritage let us be content with examining one aspect.

⁶⁵ Cf., for example, Sankaracharyas (or *Sankaracharya?*) masterpiece, Vivekachudamani.

Cf. the sanscrit-english edition of Madhayananda, pub. Advaita ashram, Mavayati-Himalayas, 1944.

HINDUISM

II. GENERAL INTRODUCTION TO THE HINDU CONCEPT OF

REALITY

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To the East, three gates ...

Rev. 21, 13

In order to clarify what has just been said and to render more intelligible what will follow we shall do well to consider three points which will give a proper perspective to our study and research. There is no question here of expounding fully the indian world-view nor of expatiating upon all the aspects of hinduism, but of outlining three characteristics of hindu culture and religion that seem apposite for our purpose ¹. In the second place we shall compare certain indian and western concepts in order to grasp better the heart of the problem.

1. The vision of the all

One question which has occupied western philosophy from the very beginning and which epitomises its character and its spirit is that of the cause and origin (beginning) of all things. From the _____ (or underlying principles) of the pre-socratics, down to modern speculations on 'the point

¹ We shall pursue our own course but we are pre-supposing a certain knowledge; cf. for further reading: B. Heimann, Studies zur Eigenart des indischen Denkens, Tübingen, Ed. J.C.B. Mohr- F. Siebeck, 1930; L. Gabriel, "Einführung in indisches Denken", in E. Frauwallner, Geschichte in der indischen Philosophie, Vol. I, Salzburg, Ed. O. Müller, 1953, pp. XI-XLIX and others; also G. Misch, The Dawn of Philosophy, London, pub. Routledge and Kegan Paul, 1950, translated and adapted from Der Weg in die Philosophie, 1926.

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of departure of metaphysics' (Maréchal) one and the same spirit predominates. Thomas Aquinas builds his theology upon philosophical principles. Descartes, certainly, has no other concern than to discover a foundation, an unchallengeable point of departure, which Kant subjects later on to a new critique of knowledge ². Hegel re-thinks these principles and Heidegger seeks 'the essence of the ground of all things'. Each advance of the western spirit could be termed a re-thinking of the beginnings, The world which is constantly used, whether explicitly or implicitly, is the prefix meta: meta-physics, meta-history, meta-aesthetics, meta-logical, etc., are typically western terms. Meta does not so much mean 'summit above' as 'base below'. Even the mysticism of the west is a mysticism 'of the ground of all things'. It is not for nothing that it is written 'In the beginning was the Word', 'In the beginning God created the heavens and the earth' ³.

Now India also has her myths of 'the beginning', but stress is laid on the fact that in the beginning there was nothing at all; it is emphasised that the ground of all things has no beginning. Later on, speculation is orientated towards the other extreme: the world never had a beginning, the veda have no author and hinduism no founder. Thus India concentrates all her energies on the idea of a final goal. Her concern is no longer with the beginning but with the end, not with Alpha but with Omega,

² It is very instructive, and important also, to note how Descartes finds himself constrained to reject all symbolism. Cf. Gouheer, "Le refus du symbolisme dans l'humanisme cartésien" in Archivio di Filosofia, Padua, 1958, pp. 65-74.

³ Cf. John 1 and Genesis 1. By contrast Christ is meta ton nomon, 'after the law' in the economy of time (cf. Heb. 7, 28).

not with time but with eternity, not with what is in process of coming to be, but with what has become. Nevertheless, when we say that what interests the hindu spirit is not so much the pilgrim en route as the pilgrim who has reached his goal, not the world, but God, we are liable to fall into confusion. For India the terminus ad quem is not understood in terms of a terminus quo which would lead us to a dynamic western-type dualism. The end is not considered as a fulfilment, but simply as being, as reality, even perhaps as the world and man. In a word, we must avoid falling victim to an over-neat schematisation in which we conceive the view-points proper to the geniuses of India and the west as being diametrically opposed, as the concept of the end, of Omega, is to that of the beginning, of Alpha -which would perhaps be gratifying and would facilitate a synthesis. But India addresses herself primarily to the all qua all and it is only from the human point of view that this all is situated at the end. Using western terminology we may say that the first problem of philosophy for India is not, properly speaking, that of the _____ (the One and the many) as for Plato nor even that of the one or the many (which would demand a heroic choice such as certain present-day european philosopher shave dared to take, but the _____ .(the One as or qua many) ⁴. The all remains. One may take from it or add to it, but it

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⁴ Brahman, which is, precisely, reality, is not for example a sort of being or non-being, sat or asat, but rather neither being nor non-being (nor even the negation of the two). Cf. Rg Veda X, 129, 1-3; Sat. Brah. X, 5, 3, 1; also Gita IX, 19; XIII, 12. Ethical action is not in the sphere of the active but of the passive. Prayer does not obtain, it discovers. Eternity is not at the end of time but is in the present, etc. Cf. also Isa Up. 5: Brahman is both moving and unmoving, far and near, within and without. Cf. also the following texts which are very important in connection with this subject: Subala Up. 1, 1; II, 1; Brh. Up. II, 3, 1.

remains, despite all, the all ⁵.

Rather than stray, however, into the realm of philosophy, let us restrict ourselves to the sphere of hinduism. The all could not retain its character of allness except when viewed en masse and undifferentiated. No vision of the all could be comprehensive if it were not unconscious and non-reflective. The all, as such, cannot indeed be contemplated at all. Brahman is not only the unknowable; according to Vedanta he does not even 'know'. There is nothing for him to know.

⁵ Cf. the well-known introductory verses to one of the Upanisad which constitutes an apt mott for the indian way of thought:

*Purnam adah, purnam idam,
purnát purnam udacyate,
purnasya purnam adaya
purnam evavasisyate*

Fullness there, fullness here,
from fullness comes fullness,
when fullness is taken from fullness
fullness always remains.

Cf. Isa Up.; Brhad. Up. V, 1; Ath. Veda. X, 8, 29. Cf. p. --

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The all permits of no division into subject and object. There is no knowing subject, because there is not and can not be an object of knowledge ⁶. In India anthropology may be said to play the part of theology and theology that of realisation of being, with this difference however, that being is not considered in a temporal context (i.e. subject to becoming or doing) but as a completion or perfection, that is to say, as a final state or entelechy which ipso facto admits of no doctrine (which could never be definitive) ⁷. India, in other words, represents a type of 'pietistic agnosticism' ⁸. Duality, if it puts in an appearance, must be overcome. Even within dualistic systems, and more so in pluralistic doctrines, 'duality' and 'plurality' do not refer to a final state, least of all from the point of view of number, but denote a characteristic of the all.

For the purpose of our study we may put it as follows: worship is not considered as an aspect of becoming, but rather as an aspect (perhaps the only aspect) of being. If in worship we attain anything at all, it is surely being that we attain, not in the sense that our being is thereby augmented or fulfilled, but in this sense, that we fully are only in worship. That it is not a

⁶ In India opens towards the inner aspects of the Trinity is only in the beginning stages. Cf., for example, the contemplation of brahman as saccidánanda.

⁷ Using christian terminology, we may say that a great part of indian philosophy is concerned with reality sub specie aeternitatis and teaches a very similar doctrine to that of the 'beatific vision'.

⁸ This expression is borrowed, though out of a different context, from P. Mus, Barabudur, Hanoi, Ed. Imprimerie d'Extrême Orient, 1935, I, p. 81.

question of approaching the goal step by step, but of overcoming the obstacles that prevent us from realising being. The átma is repose (silence, tranquility, peace) as is said in one lost Upanisad⁹.

2. Hierarchical structure of the all

Now, then, may the experience of diversity which cannot be denied find a place within the purview of the all? This is the baffling problem which is presented to the western philosopher as well as the indian thinker. Now it is ceded that strictly philosophical thought was preceded, even in the west, by a non-reflective unconscious notion of the all, in which was present in a very particular manner not a synthesis (for there was nothing to 'arrange') but a thesis, the all as such. We have termed it a hierarchical concept but it could equally be termed inclusive or concentric. We shall attempt to explain it in the following way:

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To christian tradition which says: 'In the beginning God created the heaven and the earth' indian wisdom would perhaps reply: 'In the end God is not going to create either heaven or earth'. 'Yet they will exist' retorts christianity. 'But this final state' replies hinduism 'Is like that which existed before the beginning, since both take place in an undifferentiated eternity'. 'Certainly', the christian will reply, 'but temporarity inflicts upon the created being a wound whose scar he will retain until the new heavens and

⁹ Upasato yam átma (Sankara, Brahma-Sutra-Bhasya III, 2, 17) is the response given by Snkara to the question of Baskali on the subject of brahman.

the new earth come to pass. The cosmos has perhaps become God, but God has not become God; God does not become, He is ¹⁰.

The all is not the sum of different parts understood either materially or autonomously, as if each part were something in itself or for itself, independently of the fact of being a part. For each of these 'parts' its fullness of being resides in its being a part. Degrees of the real are still today unintelligible to the indian mind ¹¹. The hindu world-view does, however, include a hierarchy of being. The hierarchy does not depend simply on prerogatives of merit and of power but on being itself. The all is composed of layers of different ontological densities that are reflected in a hierarchical order. Each lower 'being' is incorporated into a higher. The lower is in so far as it reflects the higher. Thus 'beings' exist only in Being ¹². This means with regard to our subject; to the extent that it truly is, the world is a reflection of a higher world and, when it imitates ¹³ that world, it is that higher world.

We shall have more to say about the symbolic character of the world, for our day and age has very nearly forgotten the wealth of meaning

¹⁰ This line of thought would lead us too far from our present theme. Cf. R. Panikkar, *La tempiternidad in Sanctum Sacrificium*, Vº Congreso eucarístico nacional, Zaragoza, 1961, pp. 73-93.

¹¹ Cf- p. 24.

¹² Cf. our observation later on concerning the importance of the symbol in India, pp. 115 ff.

¹³ Cf., for example, *Ait. Brah.* VIII, 2. 'This' and 'that' is always 'anurupam'.

conveyed by symbole. A symbol is never another reality, distinct from that which is symbolised, neither is it a sort of shadow or apparition less or more clearly defined. A symbol is the reality itself symbolised in a mode of existence which, with regard to ourselves, that is to say, from our own angle of knowledge, is different ¹⁴.

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The world, for India, is not the same thing as the cosmos for the ancient greeks. Nor is it a microcosm corresponding to the all. It is rather a mesocosm ¹⁵

The variety of the particularity of the world is neither a reality in itself nor something which is in process of becoming the cosmos or the all. The world, we might say, is the whole 'in pieces' God 'in dispersion', Prajapati that must be re-composed by, precisely, worship.

3. The primacy of worship

When even today, one speaks in India of religion the conversation nearly always centres, not upon morals or doctrine, but upon worship. A number of misunderstandings in east-west dialogue would be avoided if this were thoroughly understood ¹⁶. It is true that in hindu 'progressive' circles interest in worship is at present on the wane, but it is a fact that such hindus

¹⁴ Cf. pp. 130 ff.

¹⁵ The expression is again taken from P. Mus, who uses this word also for the buddhist stupa, op. cit. I, p. 100.

¹⁶ When, for example, an indian says that all religions are good and are of equal value, he is referring simply to different rites of worship which lead to the same goal.

always regard religion as worship, even if they look upon worship as sheer ritualism (or even superstition) and consequently reject it totally.

In our days hinduism is much more considered as a way of life than as a compact body of dogma. It is concerned with this existential rather than with the essential, seeing that it is an existential attitude rather than the acceptance of a certain number of doctrines ¹⁷.

Hinduism is capable of presenting a vast array of different forms and a whole range of most diverse values (hence the large number of philosophical and ethical interpretations thereof) because it does not operate at the level of the intellect nor at the level of human values but has its roots, on the contrary, in Being, in an existence that is both undefined and undifferentiated ¹⁸. It is this that may seem strange to the 'modern' westerner, for our recent stage of western culture, heir perhaps in this

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(p.53-54-55)

¹⁷ Cf. pp. 111 ff.

¹⁸ Cf. the well-known adage 'The One, contemplated under various forms by the sages' (ekan santam bahudha kalpyanti), Rg. Veda X, 114, 5; or

"They call him Indra, Varuna and Mitra,

Agni, the heavenly bird with glorious wings;

they call him Agni, Yama, Matarisvan

Rg. Veda, I, 164, 46

Cf. the same thought, ibid. I, 89, 10; VIII, 58, 2. Cf. also Yajur Veda 32, 1; Sama Veda 372; Ath. Veda X, 8, 27, etc. "Visnu is all the deities" says the Taitt Brah. I, 4 and the Skanda-Upanisad (apud J. W. Hauer, Tolerance und intolerance in den nichtchristlichen Religionen, op. cit. p. 68) affirms "The heart of Siva is Visnu and the heart of Visnu is Siva".

respect to greek spirituality, has conceived religion -including christianity- above all as orthodoxy and has disparaged somewhat right action and the part played by worship as both purveyor and saviour of being ¹⁹.

Although christianity has never forgotten its own ontological content, it has often during the course of its history so taken it for granted that it has seemed to put the account almost exclusively on the question of orthodoxy ²⁰. Hinduism, however, understands itself rather as an orthopraxy ²¹ and this latter is expressed in worship, which is thought of in terms of a way of life, in ontological terms a standard of life, that is to say, a pain which leads to real life, a pilgrimage which liberates from existence, is filled with 'being' and leads to immortality. It is not surprising if the veda, as the Mimamsas explain, are 'inspired' only in so far as they are karma-vada, that

¹⁹ Thanks to Odov Casel this tradition is once again seeing the light of day. Cf. the bibliography (115 titles) compiled by P. Bienian in the collection of essays dedicated in his memory, Von christlichen mysterious, op. cit. pp. 363-375.

²⁰ Cf. Th. Kampmann, who says that "orthodoxy remains sterile if it lacks the efforts of orthopraxy", "Walter Nigg und die Hagiographie", Hochland, Munich, XIII, 1959, p. 158; yet even in statements of this kind orthopraxy seems to be a matter of morals rather than an onto-ethical religious doctrine which can only be put into practice in worship.

²¹ Cf. J. F. Staal, "Ueber die Idee der Toleranz in Hinduism", Kairos, Salzburg, , 1959, 4th. ed. p. 217.

is to say, that they are only infallible when they prescribe actions to be performed in furtherance of a man's final beatitude ²². Arthavada (the explanation of the meaning of an injunction), orthodoxy, doctrine, is by no means infallible as such (because a doctrine is always open to different interpretation, which is not so in the case of a practical injunction). Hindu worship is not only the product of a worshipful and understanding mental attitude; it is, rather, an action fraught with being, through which man comes to self-realisation, or rather realisation of his 'self' ²³. Hinduism is first and foremost a liturgy ²⁴. This brings us to the very heart of the matter, which is

²² Svargakamo yajeta ("It is out of desire for ultimate joys that one must perform sacrifice") is an oft-repeated sentiment, which indicates also the obligatory character (vidhi - commandment or nisedha - prohibition) of the various vedic injunctions. This formula is used to certify whether or not, with regard to a given injunction, one has the right to enjoy svargakama. In the latter case the precept is not binding and is considered as arthavada, theory, which may be interpreted in differing ways.

²³ "May I attain the summit of this rite". Thus prays the worshipper at the beginning of each sacrifice. Cf. Sat. Brah. I, 1, 1, 7.

²⁴ "The vedic religion, so far as we can discern, is first of all a liturgy for which complex philosophical speculation has set the scene". J. Gonda, Die Religionen Indiens, Stuttgart, Ed. Kohlhammer, 1960, Vol. I, p. 104. Cf. ibid. p. 307, where even finds the term 'orthopraxis'.

of capital importance for christianity also ²⁵.

India's chief pre-occupation is undoubtedly the question of salvation, not so much, however, the salvation of the individual and the bliss of soul for which she yearns, as the existential pursuance of salvation and, simultaneously, the essential knowledge of that ultimate, absolute or 'End' that one may simply call Being or, in theological language, salvation, moksa (nirvana, sunya, brahman, etc.). The dissolution of the individual may well take place in order to deliver or free that which must needs be saved. There is not only, therefore, the very limited question of discovering now I, my little 'me', may attain the final state, nor what knowledge of it I am able to possess, nor, in a word, my relation with the End. The question, if it is to be anything other than partial, must view my salvation in a universal perspective where the absolute is both final goal and salvation, not for myself alone but for all that is not yet assumed into this same absolute. This is not to say that, from the point of view of the individual, salvation has no meaning. Obsession with the idea of salvation may, paradoxically but understandably, lead to an individualistic isolationism, though in this case salvation, liberation, of the individual implies the abolition of all his limitations. There is in the drop of water a certain superficial tension which separates it from the mass, but that drop loses nothing of its substance when

²⁵ "The inner meaning of the word of Dionysius the Areopagite. existnc (understood as liturgical action, the tribute of worship, sacred, dance) is fundamental to the world-view of Maximus the Confessor". H. U. von Balthasar, Kosmische liturgie, Freiburg in Br., edition entirely revised and published in 1961. Einsiedeln., Ed. Johannes-Verlag).

it loses itself in the sea. On the contrary it becomes the ocean. Nothing is lost if one bursts one's limitations.

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(p. 57-58)

This, then, is the true function of worship. It is not merely a particular practical method or a piece of theoretical knowledge but, all in one, it advances us towards the goal, enables us to recognise that goal and effects its achievement. Whatever means or method there may be of attaining and thus of knowing and being this Absolute -that means and that method are, by definition, worship, under whatever aspect or appearance it may in concrete instances present itself.

4. Comparative survey of the two cultures.

In view of the fact that comparisons very often shoot wide of the mark and that any recapitulation contains many inadequacies, it may appear absurd at first sight to attempt a brief comparative analysis. Comparisons are only justified on condition that we do not lose sight of the shortcomings of this procedure and utilise our findings simply as a starting-point for other more detailed and more precise statements.

On the other hand, since we are concerned herewith a meeting between two cultures, how can we eliminate the element of comparison entirely?

Thus, if one were faced with the task of explaining briefly the fundamental difference between the culture of the west and that of India, one

could proceed as follows: at the base of western culture is to be found the principle of non-contradiction, while indian culture accords the primacy of the principle of identity. We would like to illustrate the outworking of this statement in three different spheres.

a) The sphere of ontology.

The foundation of western culture is formed by the principle of non-contradiction. From the greeks onwards there has been affirmed the impenetrability of being, that is to say, that it is impossible that at one and the same time and in the same context, a thing should both be and not be. Each being is, in and for itself, unique, distinct. It is destined, 'condemned' to be itself and not something else. No confusion is possible. each 'being' 'is'; its own being belongs specifically and directly to it alone. If thought balks at this hypothesis, then it makes no further headway. The principle of non-contradiction is not only that of thought in general, but it is also the essential scaffolding of limited and defined being. A 'being' possesses limits because it is finite and it is finite precisely in virtue of the principle were not operative, it would follow that one could say nothing precise about it and, in consequence, nothing determinative, defined or definite; one could not even 'think' that being, because for such 'thinking' one must of necessity exclude the sphere of the infinite²⁶.

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(p. 58-59)

Contrariwise, the whole spiritual history of India is motivated by a quest for the principle of identity: A is A. But what is this 'A identical to A'? How can one find a predicate that can fully be identified with a subject -not

a single predicate that can fully be identified with a subject -not a single predicate as such, unless, maybe, the subject through which a man experiences this experience of identity is his own 'I'? My 'I', my being, is not able to be exhaustively defined by my body any more than by my spirit, nor by any other predicate that can fully be identified with me. The I is only identical with itself if it is no longer a finite and limited I, but is the absolute. It is only in the identification of atman with brahman that there is a perfect identity, but in that case atman is no longer I, it is -brahman! Essence and existence, affirm the scholastics, only find their identity in God. True identity does not pertain to the finite world. Thought at this point is blocked; its sphere of operation is the realm of 'either ... or', while identity deals with 'this ... and also that'.

If the principle of non-contradiction has the primacy, then thought is always the chief performer, not least in the discovery of reality; more than this, thought enables us to discern different degrees of reality. It cannot pass the portals of the infinite but it can reach the threshold and, starting from this highest peak, discover the diverse degrees of reality on a descending scale right to the lowest rung. In other words, truth here is all-important and this truth is necessarily one, because it cannot be otherwise, that is to say, because it is unthinkable that it should be more than one. But if truth is one, there are nevertheless several degrees of reality precisely because it is reality that realises or bring about various effects in my thought. A way of thought still prevalent in the west could be represented by a pyramid of being, with God for its summit. Truth is one only because in the last

²⁶ Cf. further on, note (316), p. 179. (*variarà amb la nova paginació*)

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(p. 59-60)

analysis it is the result of a judgement determined by the principle of non-contradiction (this thought-process being indispensable in order to arrive at ontological truth). An 'unthinkable' thing has no existence. Accordingly, 'beings' are numerous, because each possesses its own particular existence which impinges on my thought in its own way; each is in so far as it is not the other.

On the other hand, if the principle of identity has the upper hand, degrees of reality are at once inadmissible ²⁷. If such degree were to exist, even if they were only two, they could not both really be, seeing that they would no longer be identical the one to the other. Being can only be one, because reality is only one. Variety belongs to the realm of thought and thought is the agent of truth. Consequently there will exist several degrees of truth according to the depth of our speculative capabilities. The sense-world may be considered perhaps true, but not real. India's imagination depicts the world, not as a pyramid of being, but as a ladder of truth, at the final rung of which and yet beyond it, is to be found Being, God ²⁸.

²⁷ Cf. note (63), p. 129. (*variarà amb la nova paginació*)

²⁸ We repeat that it is a question of primacy and not of the sole authority of one of the two principles to the exclusion of the other. India recognises the value of the first in the same way as the west recognises value of the second. Cf. for indian philosophy J. F. Staal, "Negation and the law of Contrdiction in Indian thought: A comparative study" in the Bulletin of the School of Oriental and African Studies, pub. University of London, XIV, 1, 1962, pp. 52-71.

b) The sphere of anthropology

The particular genius of the European mind consists in its keenness of thought. Now what, in this connection, do we mean by 'thought' if not chiefly the faculty of analysing, distinguishing, deducing, in a word, the ability to employ the principle of non-contradiction? The whole development of Western thought is a process of discrimination. The emancipation of the sciences from the maternal bosom of philosophy is just one example among others. It is not by chance that scientific and functional thought, not to mention modern technology, developed in the West.

Western culture presents herself as an art of good living, well organised, well-regulated, well structured. Right is the measure of all things, and 'prudence' is the highest of virtues. One could speak of panjuridicism. People know what they want and what they know all is 'cut and dry' ²⁹. The Aristotelian 'final cause' reigns supreme in the sphere of anthropology, but it would be false to interpret utilitarianism as being merely materialistic. The American stress on 'purpose in life' is certainly an authentic product of Western mentality. The West could not survive without teleology, for the world is only a _____ if it has a _____. Now from God's point of view creation cannot possibly be viewed as any sort of _____, seeing that the existence of a _____ other than God would thereby be postulated to which God himself would have to relate.

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²⁹ Cf. Dante, Inferno, III, 94-96: "E'l duca a lui: Caron non ti crucciare: vuolsi così colà dove si puote ciò che si vuole, e più non dimandara".

The problems of religious-minded westerners are significant: Is Christ man or God? Is the church visible or invisible? Is God one or trine? Am I a christian or a hindu? Is this a sin or is it not?

The indian position is diametrically opposed. What constitutes the greatness of the spirituality is its powerful ability to synthesise, its awareness of the all, its understanding of relationships and harmonies pertaining to the whole, for situations are viewed in their totality from a different, loftier perspective. Union, unity, the whole, are for India more highly cherished values, than differentiation, dualism, the individual. To the question of western philosophy, 'what is the specific nature of the creature?' India's corresponding question is 'What is the common bond which unites creator and creature?'

Neither order nor organisation is highly estimated in India. She has been marked scarcely at all by violent outburst of fury. In her view all dogma is type of restriction, all classification a mutilation. The key word for India is panconcordism: each has a right to his own existence in his own fashion, though there is no question here of sceptical relativism.

One could perhaps formulate some of these same religious questions as we have ventured above in the following ways: Can we not, we men, also be both man and God? Must there be a church for the safeguarding of spiritual life? Why cannot I be both hindu and christian simultaneously?

c) The sphere of sociology.

The ideal of western culture seems, as a consequence of what we have been saying, to consist in evoking in man sundry needs, while giving him at the same time the means of satisfying them. Intellectual training includes a knowledge of facts, principles and situations, the learning of techniques and the development of a man's faculties. The more capable one is of noting the difference between the makes of car or two posts, between a thought and a feeling, between two beings, the more cultured one will appear in the eyes of all. The man who dwells in the bosom of the all without operating at the level of distinctions is only a 'primitive'. For a westerner the ideal is to see his needs supplied, his hopes realised, without loss of order and without disruption of harmony -which implies, moreover, a little self-discipline. The ideal, in fact, still remains completely that of greek humanism. All is good, provided that order is maintained, wealth and religion, virtue and prosperity, techniques and simple living, regard for the affairs of both this world and the next, etc. Fulfilment of aims, harmony, moderation, order and other similar notions are specifically european concepts.

The ideal of India is, precisely, to obtain liberation by mastering one's needs, by arriving to the point where they are no longer experienced sa such ³⁰. So long as these needs exist, it is necessary to satisfy them. Thus, little stress is laid on much knowledge, for knowledge is regarded as of

³⁰ Cf., for example, Srimad Bhagavata II, 2.

secondary importance. The ideal is not in the direction of culmination, but of simplification. Culture has nothing to do with accumulation of knowledge but with removal of obstacles, not with achievement but with cessation. In short, the goal envisaged is not a form of air-conditioning but to make man unaffected by heat. The hindu ideal tends, not towards liberty, but towards liberation ³¹.

³¹ Cf., for example, p. 160. (*variarà en funció de la nova paginació*)

III. WORSHIP AND TIME

*Behold, I am making**all things new.*

Rev. 21, 5.

(p. 64-65) p. 43 We are liable to misunderstand the concept of worship in hinduism, if we are not able to estimate rightly the fundamental intention of the indian mind, as mentioned above. Therefore, before we can come to an understanding of the nature of hindu worship, we must consider further this essential question in relation to our genera theme.

1. Worship is action

The existence of worship in human life is a universal phenomenon recognised by every people ¹. Whatever its intended outcome, worship, is always action. It is not something that one has nor something which simply is, or exists, but something that one does, an act.

But is every act an act of worship? At this point let us be cautious, for this question has been answered by both 'yes' and 'no', 'Secular' thought at once tends towards a negative reply. There are acts, it would affirm, that manifestly have nothing wathever to do with worship. Now the

¹ Cf., for example, J. Caseneuve, Les rites et la condition humaine. Paris, Ed. P.U.F., 1958, though the author limits himself to so-called primitive religions; M. Schmaus and K. Forster, op. cit.

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(p. 66-67)

hindu would not, perhaps, go so far as to invest these actions with a secret or unrecognised element of worship but he would claim that these so-called unworshipful actions are not in fact human actions at all, because through the performance of them nothing whatever is achieved, 'actualised'. They are sterile. Thus they are pseudo-actions, false actions, in the same way as tinsel is false gold.

What then, according to hinduism is necessary in order that an action may be considered as such? The identification of action and worship should not disconcert us but rather capture our attention. It means first of all that it is worship and worship alone that makes an action an action. We are in process of learning what worship truly is; thus we must now, taking a fresh tack, ask ourselves in what a true action consists.

Everything depends upon what criterion is selected. If our criterion is that of knowledge and awareness, then it follows that there are some unworshipful actions, viz., those that are perceptible to the senses, but have no other significance. But if the criterion by which a 'true' action is to be judged is a change of being, it remains for us to discover how we may recognise such a change. questions concerning movement and change will no longer assume vital importance. Aristotle and the scholastics saw in each movement an ontological change. For 'modern' philosophy and, more particularly, for the science of today, the movement with which they are concerned is neither an increase nor a decrease of being, but rather pure relationship of a quantitative sort which has reference to some point of

departure or other. For indian philosophical thought the question of change is all-important ². If Aristotle can be said to have sought a middle way between Heracleitus and Parmenides, living hinduism equally has followed, though differently and not always in the realm of the philosophy, an intermediate path. Movement is studied, certainly, from the standpoint of metaphysics, but not from the standpoint of ontology -that is to say with reference to a mutation of being. Movement is connected with being, but only with the envelope, so to speak, of being ³. True movement -in other words, authentic action- consists precisely in revealing and in uncovering being, without however actually touching being, the heart of being, nor modifying it in any manner.

Consequently, by 'action' must be understood that which effects a liberation of this sort. Movement is not change and thus true action, if it does not uncover, reveal, being. Authentic action is thus the act of worship, worship being that act per excellence which motivates being or, to use other terms, recognises it, reveals it, discovers it, lays it here ⁴.

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This explains the generally-recognised fact that not only is the ordinary person unauthorised to perform a sacred act; still more, he is unable

² Cf., T.R. V.Murti, The Central Philosophy of Buddhism. pub. Allen and Unwin, London, 1955, pp. 55 ff.

³ Cf. Sankara, Brahma-Sutra-Bhasya I, i, 4.

⁴ Cf. the indian concept apurva, as-yet-without-existence, beginningless, new, without precedent, incomparable, etc., an epithet used to express the unfathomable efficacy of every ritual act. Apurvakarman is the sacrifice whose result is unpredictable.

to perform it. Only the initiated has the power of triggering of a real action. The same action, performed by an ordinary uninitiated person, would have no efficacy, would be ineffective, that is to say, null and void, somewhat as if one were to write on water or on a type-writer without a ribbon. Nothing would come of it. It is necessary for the _____ to possess the requisite power, that he be consecrated, set apart from other men, from things, even from himself. We must to a certain extent be already absorbed by the divine in order for his action to possess real value and to have an effect which will be both transcendent and immanent ⁵. It is necessary that he be, in his inner being, a mediator, a priest ⁶, for only thus will his action be real an effect what it intends: worship is always sacramental ⁷.

Now we cannot disregard the fact that plenty of ordinary human actions do not bring about a revelation such as we have described, neither theoretically certainly, nor even psychologically and hence consciously. The essential feature of authentic action is not that we should 'know' that it rids

⁵ Cf. Apastamba-srauta-sutra, Ed. Garbe, I, 11, 5 ff.

⁶ For this reason the 'universal sacrifice' of hinduism can only be performed by a brahman and only the three higher castes have the right to sacrifice.

⁷ The priest, when sacrificing "passes from the human world to the divine world", says . I, 1, 1, 1 and "I return among human beings " he says after the offering, ibid. I, 1, 1, 1 7. Cf. moreover the private letter of O. Casel: "On entering (through the mystery of the Eucharist) into the death of Christ we leave this world with the dying Christ and enter the Kingdom of God, in company with the risen Christ; we are no longer in this world, but in the Pneuma". Lettre d'automne de L'abbaye Ste. Croix de Herstelle (pro msso) 1948, p. 32, quoted by b. Neunheuser in his prefact to Opfer Christi und Opfer der Kirche. Düsseldorf, Ed. Patmos, 1960, p. 9.

the being of its impurities and superfluities but that it does so in reality. On the other hand, this 'thing' which is changed by means of a true action must not be beyond the reach of the spiritual element in man, but must be of such a sort that is recognised as action in the normal understanding of the word. This brings up to the following observations:

2. Time is the basis of all action

Action involves change. An action is only an action when it manipulates something, that is to say, when it entails modification. We are here led back to the same thought as in the preceding section.

Action, in this world of ours, involves change and the most simple fundamental change is that of time. a change that does not involve temporal change is not recognisable as such a change that is imperceptible does not exist as far as man is concerned.

Furthermore, no change is possible even in this world without the passage of time. Temporality is one of the constitutive dimensions of that form of being which moves, is subject to change ⁸. Temporal change, however, does not consist of a fluctuation that leaves being unaffected. It is a specifically sacred and hence real change. All human actions are actions in so far as they are acts of worship and they are so when they bring about

⁸ "Cf. To Time all 'beings' owe their birth. through it they develop and in it they go to rest. time has a form (murti) but it is not one itself". Literally: Time (is) a form without form (kalo murtir amurtiman) , Maitri-Up. VI, 14.

temporal change. But to bring about a temporal change means, precisely, to bring a 'being' closer to or make a being more distant from its origin, not in terms of space and time, of course, but in terms of a closer or less close unity with being. Time, we may say, is the cloak of being, the wrapping that must be undone, the curtain which must be pulled in order that we may penetrate into the holy of holism, the garbhagrha, the temple of being.

There are some acts which can scarcely be really and truly called human (moral scholasticism makes a distinction between human acts, actus humanus, and the acts of man, actus hominis). These latter are all those which modify time only imperceptibly or whose temporal element is merely illusory.

All this stands out more clearly if we reverse the above-mentioned principle which makes time a necessary condition for authentic action, namely without action there is no change, without time no transformation, and affirm also that without transformation there is no time and without change, no action; action being by definition the cause of all change and time the condition of transformation. without time there may perhaps be difference but not dynamic change, for change is itself inherent within time. Her, at last, emerges the connection with worship.

Worship is that act which lifts the courtain of time. But the relation is reciprocal; no time, no worship. If worship ceases to be performed, time ceases to exist. This brings us to our final point in this ^{section.} action.

3. Time both springs from and dies through worship.

We have endeavoured by means of abstract concepts to describe something that it would have been easier to communicate by myth or symbol, if we had the key of supra- or pre- conceptual knowledge. Worship is authentic, true, action. action is action by virtue of the very fact that time elapses in it or through it. It is at this point that there is to be observed within religions a certain shift or reversal of values in accordance with the requirements of each. viewed from below this action in accordance with the ontic flow of time might be termed an act of worship. Religions, however, always survey the scene from above and reverse our strictly philosophical points of view. Hinduism, as we shall see, has recourse to this inversion in the framing of its propositions. In other words it presents a concept which is the reverse of that which is presented to man's normal way of thought. An act of worship is, precisely, one which determines the course of time. Time emerges from worship and the world pursues its course in time for the very reason that worship creates time or rather brings the world into being with respect to time. This, however, is only one of the aspects of this metaphor. Worship produces time. Yet time is more real, the less temporal it is. That factor of time that makes it what it is, its 'time-ness', increases proportionately as its duration diminishes. In other words, the time which adheres to things is the co-efficient of their unreality because it is the measuring-rod of their distance from being -i.e. from their ultimate non-temporal goal. The less things are temporal, the more they are real. Time makes things exist but, so long as it lasts, it does not give them sub-sistence. The more time dwindles, the more room there is for being. Worship

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'produces' time, so long as it lasts, that is to say, as long as all things are as yet not despoiled of their temporality. When it has brought time to birth it abolishes it, in order that being may appear. It is time, in this world, which causes things to appear. "It is the revealer of all beings" ⁹. Time will continue to exist just so long as it is necessary for things to succeed in divesting themselves of their temporality. The world exists so long as it still possesses time, that is to say, until this latter is exhausted, annihilated. Worship permits the world to continue in existence by seizing it, so to speak, from the talons of time and thereby freeing it; in other words, creation will continue in being until the number of the elect is complete ¹⁰. But this number is already determined along with the temporal structure of the world. It springs from the earth ¹¹ ... The atman is the bridge which links time and eternity ¹². It is the atman that must be cherished because its nature is supra-temporal. Now it is this supra-temporal element that worship

⁹ Cf. Gaudapada, Karika I, 6, 8 (the commentator on the Mandukyopanisad certainly does not concur in this opinion).

¹⁰ Cf. Deut., 32, 8 and the traditional interpretation of the Septuagint.

¹¹ Cf. Is. 45, 8 (Jer. 33, 15) and its liturgical application in Advent.

¹² "There is a bridge between time and eternity; and this bridge is atman" is the free version of J. Mascaro (A star from the East, in h. 1) Chand. Up. VIII, 4, 1. This is a reference to the bridge of immortality (Mund. Up /II, 2, 5) which separates the two worlds (Brhad. Up. IV, 4, 22) but which is able to be crossed by sacrifice (cf. setur ijananam, Katha Up. III, 2). A study on this 'bridge-theology' in hinduism would be fruitful and profitable, even with a view to the hindu-christian encounter. Too often nowadays hinduism is presented as a purely idealistic doctrine. Cf. note (17), p. 78. (*variarà la paginació d'aquesta nota*)

claims to liberate by with-drawing it from its terrestrial 'sheath' in order to transplant it into the world above.

It seems as if a double process is taking place in which, on the one hand, worship brings time into being, because it enables things to follow their temporal course, and on the other hand, it annihilates time, because it challenges the age-process in things, snatches time from then and also delivers them from samsara, from their earthy character.

As a help towards understanding we may add that there is in truth no such 'thing' as time ¹³. The concept of time is already an abstraction, a product of thought, reached by a process of reflection upon temporal things or upon the evolution of the world. We are struck immediately by the change that happens in things -for which, we reckon, there must be some cause. Now this causality seems to us to be polarised in two different directions:

- a) on the one hand, God and time;
- b) on the other, man and time.

¹³ When, for example, it is said that "Time engenders all that has been and all that shall be" (Athar. Veda XIX, 54, 3) we regard it as a personification, just as when we said just now that worship engenders time, i. e. temporal things in their existential temporality, cf. ibid. XII, 53, 4-5, the hymn to kala (time, creator of the world).

a) God and time

God –or the Gods, the Absolute or the supernatural (there is no need for our present purpose to distinguish)- is the cause of the world ¹⁴. He confers existence upon things. Equally, he permits them to be transformed, to move, to change. Now as time is not to be regarded as a substance, religious thought never dissociates things and time, for it confines itself to temporal things which are continually emerging from God and owe to his their temporal existence ¹⁵. It is by creation that everything began, but this beginning is reproduced at every beginning. Every change is a fresh beginning and thus a new creation ¹⁶; the same applies to God, whose eternity is a perpetual newness ¹⁷. In other words, the world, being God's handiwork, comes from him and returns to him ¹⁸, God himself being the instigator of this return ¹⁹.

"He alone is time inexhaustible" ²⁰ -which means that he, being the author of things, is also "the author of time" ²¹. It follows that it is God who

¹⁴ Cf. Brah. Sut. I, 1, 2.

¹⁵ This is true for the most strict vedantic monism also, by which brahman is regarded as the caused of avidya.

¹⁶ Cf. the well-known punah punah, "again and again", of the creative action of God, Gita IX, 8. "Time is creation in the making", C. Tresmontant, Essai sur la pensée hébraïque, Paris, Ed. Cerf, 1953, 1953, p. 42.

¹⁷ "He is called the Eternal, though ever new!" Athar. Veda X, 8.

¹⁸ This remains true, even when the return is interpreted in terms of pralaya (destruction).

¹⁹ God must be named He "in whom the beginning of the world and its end unite", Svet. Up. IV, 2. Cf. Maitri Up. IV, 6; Gita X, 32..

²⁰ Gita X, 33.

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is the author of change, of the passage of time; furthermore, things only move and change in so far as they return to God as to their origin or fulfilment (even if this fulfilment consists in destruction ²²). Their movement is of necessity a coming closer to the goal or it is nothing at all. Action, in so far as it is real action, is an imitation, and, so far as it is temporal action, is a journey towards God ²³. Time may be a norm of measurement of movement and movement may be termed a relationship to the motionless and thus, in the final analysis, to God. By movement, therefore, we mean approach to God or estrangement from God. Cyclical movement proceeds in a spiral which tends towards God or emerges from God; any movement other than one of these two is merely illusory.

After what has just been said it becomes evident that God is not only the author of time, but also and equally its destroyer ²⁴. God, by destroying time, permits the world to approach him. In the eyes of the hindu the twofold divine activity of creation and destruction does not resemble an

²¹ Cf. brahman as kala karo, Svet. Up. VI, 2; cf. also VI, 16.

²² This is so even if one postulates an indefinitely prolonged cyclic evolution of the world. At each kalpa there starts a new period of time, because a new world emerges from the initial base.

²³ Cf. Aristotle, Physics IV, 11, 219b, 1: _____.

²⁴ "The Lord said 'I am Time, the powerful destroyer of the world'" Gita XI, 32. M. Eliade in his chapter "Indian symbolism concerning time and eternity" translates very aptly "I am Time who, in my course, destroy the world". Images et symboles, Paris, Ed. Gallimard, 1952, p. 96.

unworthy, irresponsible game (lila is something quite different from this ²⁵), but consists, precisely, in the purification within time of the whole universe as well as the evaluation of it at the end of time ²⁶.

It would be outside our present purpose to recall to mind the fact that these ideas are also to be found elsewhere than in India ²⁷, even for the example in Israel ²⁸ and in Christianity ²⁹.

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b) Man and time.

From another point of view we may say that man too becomes an author of time for he can excite change, movement. This is confirmed in

²⁵ Cf. for example, indian traditional commentaries upon Brahma.sutra II, 1, 33. Cf. also Gadapada, Mandukyopanisad Karika I, 6, 9 and the commentaries of Sankara; also Gita IV, 6; Radha Up. 3; Bhagavata X, 29, 1, etc.

²⁶ Cf. Rg. Veda I, 164, 11; Athar. Veda X, 8, 4 and 39-40, etc.

²⁷ Cf. H. H. Schaeder, "Der Iranische Zeitgott und sein Mythos", Zeitschrift der deutschen morgenland. Leipzig, XCV, 1941, pp. 268 ff. ; H. Zimmer, "Zum babylonischen Neujahrfest", Verhandl. Königl. sächsischen Gesellsch. d. Wissensch. Leipzig, Phil. Klasse, LVIII, 1906, pp. 126 ff. and XXX, 1918, p. 1 ff etc.

²⁸ Cf. the interpretation of Gen. I, 1 not in the sense of 'absolute beginning' (in the beginning) but in the sense of 'in a beginning' (for bereshit has no article), in C. Tresmontant, Etudes de métaphysique biblique, Paris, Ed. Gabalda, 1955, p. 72; cf. note 16, p. 49. "In hebrew the word 'olam' means both time and world" ibid p. 73. Cf. Eph. 2, 2:

_____ On ayu and _____, cf. E. Bonveniste, "expression indo-européenne de l'éternité" Bull. de la société linguistique, Paris, XXXVIII, 112, 1937, pp. 105 ff.

²⁹ Cf. for example, passages of St. Augustine on the creation of time i.e. the production of temporal beings. Cf. also the whole theory of the sacrifice of the mass in christianity.

experience. Moreover, if changes and passing moments are what we say there are, namely, divine and eternally new creations, and if man holds in his hands this power, then man must be an instrument of God with the capacity of cooperating in the return of things to their source ³⁰. In other words, true human actions are those which create time, awaken things, cause beings to advance towards their appointed end. This, precisely, is what worship is: the theandric action in which man and the divine collaborate for the continuance of the world, the effective restoration of the mesocosm to the divine whole or, better, its transformation into him.

Whether the process is considered as cyclical, or infinite, whether the end consists in a dissolution or whether by the regeneration of time and the rebirth of 'beings' is simply meant a transcendence of the illusory nature of the world, worship in each case retains its identity as the theandric act which leads man to salvation and the whole world to its goal, however this latter may be conceived ³¹.

³⁰ "If the priest did not offer the fire-sacrifice each morning, the sun would not rise". Sat. Brah. II, 3, 1, 5.

³¹ "One cannot overemphasise the tendency observable in every society -to restore 'that time' the mythical time, the Great Time. For this restoration is the end product of all rituals and meaningful rites without exception. 'A rite is the repetition of a fragment of primordial time' -and primordial time serves as a model for all times. That which happened once is repeated endlessly. To understand the myth is enough for comprehending life". Van der Leeuw, L'homme primitif et la religion, pp. 120-121. M. Eliade, Traité d'histoire des religions, Paris, Ed. Payot, 1939, p. 338.

By worship man contributes towards the conservation of the world, its unfailing perpetuation; he cooperates in the act of creation. But in so doing he, equally, destroys time, abolishes it and "unseats" by the same 'throw' the entire creation in such a way that the uncreated primordial unity is restored. To be free from the grip of time constitutes one of the major goals of classical hindu spirituality ³². Just as Isvara escapes from the limitation of time ³³ so every man who desires to reach perfection, that is, to come to a true and final fulfilment, needs to transcend time ³⁴. Only in this way man not only reach his own final bliss but also insert himself complete into Reality. This is, however, not an individual but a cosmic process, in which the task and role of the personality are vague, though not for that reason abrogated. Salvation consists in true, absolute, freedom, in deliverance from subjection to time ³⁵.

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Whatever may be said about spiritual ways or techniques for attaining this goal ³⁶, two fundamental actualities remain, namely, perfection, a mode of existence beyond time, and worship, the indispensable

³² Cf. the jivan-mukta, the liberated soul, one of the principal concepts of hinduism.

³³ Patanjali, Yoga-sutra I, 26.

³⁴ For the spirituality of yoga, cf. Yoga-sutra I, 2, 52 and the commentary of Vacaspati Misra, Tattva-Vaisraradi, in h. 1; cf. also the Kala-cakra-tantra quoted by M. Eliade, Images and Symbols, p. 113.

³⁵ Cf. Athar. Veda X, 8, 44.

³⁶ Cf. the discussion between J. A. Cuttat and R. Panikkar in Kairos I, 1959 and I, 1960 on the article of the former entitled "Technique de spiritualisation et de transformation dans le Christ".

existential springboard for reaching this existence ³⁷. It is not surprising, perhaps, that magic is a constant lurking danger and one which increases in proportion to the superiority of the object ³⁸.

Our question has not been given adequate perspective ³⁹.

³⁷ "When one worships time as if it were brahma, it escapes". Maitri Up. VI, 14.

³⁸ Cf. the discussion between P. Hacker and R. Panikkar in Kairos IV, 1960 adn II, 1961, on the article of the formrer entitled "Magic, Dieu, Personne et Grâce dans l'Hindouisme".

³⁹ Cf. in addition to works already mentioned: Man and Time, Papers from the Eranos Year Books, pub. Routledge and Kegan Paul, London, 1958; "Tempo Eternità", Archivio di Filosofia, Padova, Ed. Cedam, 1959; M. Eliade,

..... and of the same author,

A. K. Comaraswan, Time and Eernity, Ascona, Ed. Artibus Asiae, 1947; T. M. P.

Mahadevan, Time and Timeless, pub. Upanishad Vihar, Madras, 1953; S. Mdhartivtha, The concept of Time in Indian Philosopht, pub. Vedant Ashram, Ahmedabad, W. T. Stace, Time and Eternity, pub. Princeton University, Princeton, 1952, etc.

IV. THE THREE PHASES OF HINDU WORSHIP

I am not finding fault

with your sacrifices.

Ps. 49.8.

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It is unquestionably a difficult task to recapitulate a period of at least forty centuries and the more so since India, and above all hinduism, does not, despite all appearances to the contrary, present the phenomenon of a monolithic unity. we would like, however, to try to trace the evolution of the idea of worship in hinduism. It should be remembered that our study is primarily philosophical and theological in character rather than a strictly historical enquiry. We shall therefore refrain from taking into consideration certain very important religious manifestations of India such as jainism, buddhism and other branches belonging to the same trunk and shall attempt rather to discover the still living roots of this mighty tree, in order that we may see how the sap they contain may serve to revitalise the religious condition of our time. For this reason this work does not adopt the classical approach of religious history so much as develop a theological method in accordance with its particular objective.

Our study does not regard religion as a life-less entity, access to which is only obtained by the use of reason; it asks rather for an attitude of reverence, even a believing, that is to say, religious attitude, which alone will prove able to cause living truth to shine forth. Our reflections take for

granted a certain knowledge of indian culture but they also pre-suppose, and more so, a sincere and lively interest in the spiritual condition of our contemporary world which can find its salvation in religion that must be a religion of truth, tailored for our time -that is to say, universal, without, however, falling into syncretism ¹.

1. The Veda and the Brahmanas – Karma-marga

Worship, as we have seen, leads to the discovery of the real, to the revelation of being. But how is one to come to this discovery? What is that lifts the veil of illusion? "Lead me from the unreal to the real, from darkness to light, from death to immortality ²". This much-quoted text is not in the first instance a personal prayer or a personal longing but rather a priestly rite which attains its goal ³. According to the Satapatha Brahmana man is born three times over: first from his parents, next from the

¹ Cf. a remarkable document published by the congress of Pax Romana, UNESCO, Manila, 2-9 Jun. 1960 on "The Present Impact of the Great Religions of the World upon the Lives of the People in the Orient and Occident", presented without mention of place or date. Cf., in french: "Les grandes religions face au monde d'aujourd'hui", Paris, A. Fayard, 1961, Recherches et Débats du Centre Catholique des intellectuels Français, no. 37.

² Brh. Up. I, 3, 28.

³ Cf. Ibid. the entire text.

performance of sacrificial worship and finally at his cremation ⁴. Now the first phase of hinduism, which is generally called brahminism, acknowledges that worship reaches its goal by means of a burst, an explosion, and not by means of an evolution or steady progress ⁵. Worship is not only prayer, feeling or knowledge; it is action which eliminates duality and annihilates dissimilarity. It is, essentially, a sacrificial act, an earth and a becoming, a death. The discovery of un-veiling, of which we have been speaking, consists in this rupture or destruction of the old decaying order. Worship is that which 'causes to exist'; it removes for us the 'ex' from the 'sist', in order to place us in a _____ where existence has, properly speaking, no more meaning for us. The man whose

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⁴ Sat. Brah. XI, 2, 1,1: "Man in truth passes through three births: born in the first instance from his parents, he is born a second time in the fire which we offers and a third time when finally, being dead and burnt upon the pyre he is born again from his own ashes. Thus, one may say that he is born three times".

An ancient russian song runs as follows:

"Our first mother, the holy mother of God
our second mother, the damp earth,
our third mother, the one who takes upon
herself the pain of child-birth".

(quoted by P. Hendrix, "Die Ikone als Mysterium", in the collection of essays dedicated to the memory of O. Casel, Von christlichen Mysterium, Düsseldorf, Ed. Patmos, 1951, p. 191).

⁵ Cf. Jaiminiya Brahmana "There are two maternal bosoms, that of the Gods and that of men. For there are two worlds, that of the Gods and that of men ... the wide-spreading fire (ahavaniyagni, which of the three ritual vedic fires is the one which constitutes the gateway to the world divine) is the bosom of the Gods, the world of the Gods", quoted by H. Zimmer, Tod und Wiedergeburt in indischen Licht, Erano Jahrbuch, 1939, p. 265.

centre is outside himself, whose centre is God, from whom he takes his origin (ex-), recaptures the primordial plenitude in the act of worship. Worship bridges the gulf between different plans of existence and permits access to a higher sphere ⁶.

The plane of earthy realities and hence of the life of men is simply a reflection of the divine reality. the means of access to this latter is conversion, ontological conversion, with a view to the fact that the situation here on earth is reversed, as in a mirror ⁷. Man must follow the example of the Gods and say "I must act thus because the gods have done so ⁸". "Just as the Gods did, so now do men do ⁹". This imitation of the supernatural world is, however, an imitation by reflexion, as numerous texts aver ¹⁰. The way is a way of negation, for "everything that is human militates against the success of the sacrifice ¹¹" and the Gods' 'no' is men's 'yes' ¹².

⁶ "Each day the sacrifice is offered", each day the sacrifice is accomplished, each day it links afresh the offerer to heavenly existence, each day the sacrificer penetrates the heavens (*svargan lokan gachati*)" *Sat. Brah.* IX, 4, 4, 15.

⁷ This idea is observed even in the smallest details; thus the brahminial cord is placed over the left shoulder because the Gods wear it on the right. Cf. P. Mus, *op. cit.*, p. 51.

⁸ *Sat. Brah.* VIII, 5, 1, 7. Cf. also VII, 2, 1, 4 "We must do that which the Gods did in the beginning", VII, 3, 2, 6; etc. Cf. also other texts cited by S. Lévi, *La doctrine du sacrifice dans les Brahmanas*, Paris, Ed. E. Leroux, 1898, 2e. ed. Paris, P.U.F., 1966, p. 85.

⁹ *Sat. Brah.* I, 5, 3, 23.

¹⁰ Cf. S. Lévi, *op. cit.* pp. 85 ff.

¹¹ *Sat. Brah.* I, 2, 2, 9.

¹² *Ait. Brah.* III, 5, 19, quoted by S. Lévi, *ibid.*

Of India's three classical ways of salvation, the one which brahminism stresses the most clearly is the way of action, that is to say, karma-marga. In this context Karman, a word which is already dense-packed with meaning and which in time will assume a number of other meanings also, has undoubtedly the sense of action ¹³, but, as we have seen, this 'action' refers to the act of sacrifice, of worship. It is this, precisely, that is karman. The action which is neither creative nor redemptive is not karmic action. Man attains salvation through worship and this worship can only be sacrificial, because it is sacrifice alone that can bring about the necessary conversion. Karman is worship and the marga is sacrifice. the only way to attain salvation is through sacrifice, for salvation is only reached by means of a break-through a leap on to the other shore or, if we prefer to translate into other terms, by an elevation into the super-natural order. It is only by sacrificial worship that man can be saved. Without it he is powerless, at the mercy of lower powers.

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The idea of karman contains within it an interesting development, the course of which is not possible for us to trace just now, though we will nevertheless mention one single point which touches closely the subject of our enquiry. It is of real importance to highlight the sacrificial character of

¹³ "What, then, is karma, if not a that condensed, temporal existence which possesses such a high degree of ontological density that it transcends individuals? Through the law of karma the past returns into the present and human solidarity discovers a historical ontological link"" R. Panikkar, Die vision Götter und der eine Herr. Weilheim Ed. O. W. Barth, 1963, p. 60.

karman, for even within India tendencies are to be observed under european influence to relegate religion to the sphere of morals and to find in karman a simple totting-up of merits or demerits, earned by good or bad conduct. Now, all specialists in the hindu religion will admit that this assimilation of religion to morals, together with its consequences, is foreign to true hinduism and, on the whole, to all religion. Besides, one cannot appropriate this interpretation of karman from the spirit of western puritanism where it originated, just because hinduism itself presents undeniably the danger of a complete separation between morale and religion ¹⁴. The presence of danger in one direction does not justify us in rushing off at a tangent in the other. Religion is, essentially, worship. Now worship does not mean a dead, empty ritualism but a dynamic ontological intercourse with the world of the divine. Of this truth genuine hinduism, and particularly the first phase of it, has never lost sight.

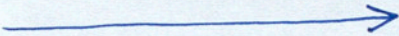
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The history of religions is far from being unanimous concerning the genesis of the doctrine of karman ¹⁵, but, amid a variety of opinions on this subject, two conclusions appear to be certain. First, karman originally had

¹⁴ Cf., for example, the documentation in S. B. Dasgupta, Obscure Cults as Background of Bengali Literature, pub. University of Calcutta, Calcutta, 1946 (new edition 1962).

¹⁵ Cf. S. M. Dasgupta, Philosophical Essays, pub. University of Calcutta, Calcutta, 1941, p. 225.

nothing whatsoever to do with the theory of the transmigration of soul ¹⁶. Whatever opinions there may be concerning subsequent births upon his earth, the contents of the karman idea spring from an independent source, peculiar to itself ¹⁷. Moreover, it is quite probable that it is immediately after worship loses its position of priority that we begin to witness the appearance of the theory universally known as the theory of transmigration ¹⁸. If sacrifice is no longer capable of saving man or of delivering him from the clutches of time, then let him be given another chance in the course of a new earthly existence ¹⁹. Secondly, karman signifies action, not only



¹⁶ Over against Macdonnell (History of Sanskrit Literature, p. 387), S. M. Dasgupta, loc. cit., and other authors who find no trace of the idea of transmigration in the Veda, R. D. Ranade (A Constructive Survey of Upanishadic Philosophy, pub. Oriental Book Agency, Poona, 1962) sees evidence of the whole theory in Rg. Veda I, 164, 1 ff. S. Radhakrishnan (The Principal Upanisads, pub. Allen and Unwin, London, 1953, p. 115) finds first indications of the theory in Rg. Veda X, 16, Sat. Brah. I, 5, 3, 4; X, 38. In the Upanisad the doctrine of transmigration is unambiguously affirmed, but the identity of that doctrine with the initial theory of karman remains to be proved.

¹⁷ Cf. S. Lévi, op. cit., p. 11; and by the same author, "La transmigration des âmes dans les croyances hindoues", Annales du Musée Guimet, XVI, 1904, pp. 85 ff. H. Zimmer, Tod und Wiedergeburt im indischen Licht, op. cit. pp. 151 ff.; A. M. Boyer, "Etudes sur l'origine de la doctrine du samsara" in Journal Asiatique, II, 1901, pp. 451 ff.; etc. Cf. also number VII of Eranos Jahrbuch, 1939, Die Symbolik der Wiedergeburt in der religiösen Vorstellung der Zeiten und der Völker.

¹⁸ Cf. S. M. Dasgupta, A History of Indian Philosophy, Vol. I, pub. Cambridge Univ. Press, 1951, pp. 21 ff.

¹⁹ Cf. the reference material in L. Silburn, Instant et Cause, pp. 48 ff.

etymologically ²⁰ but so intrinsically and -what is more- it signifies an act or worship or sacrifice, for worship was identified with sacrifice ²¹. Karman means sacrificial action ²².

We must draw here a distinction which will throw light on the question before us. Karman may be understood either as the law of karma, that is to say the order which controls the dynamism of creation. The law of Karma reflects the indian concept of universal causality ²³ and aims precisely at changing the world within the framework of a well-ordered

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²⁰ Karman, as is well known, comes from the root kr, which means 'works', to do, execute, accomplish, achieve, function, produce an effect, etc. Cf. W. D. Whitney, The roots, Verb-forms and primary Derivatives of the Sanskrit Language, Leipzig, Ed. Beitzkopf und Härtel, 1885, m h. 1; M. Monier-Williams, A Sanskrit-English Dictionary, pub. Clarendon Press, Oxford, 1889 (1951), relates to it the Latin words creo, ceremonia, and the greek words _____, _____.

²¹ Cf. the description of visvakarman (The One who makes all things) in Rg. Veda X, 82.

²² Cf. in L. Silburn the description of the brahmanical phase: "... karman, the activity of sacrifice, is efficacious and absolute only if it brings about an identity between the agent; the act and the instrument. Already the rsi of the Veda were expressing this thought, e.g. in the conclusion to their Hymn to the Purusa (Rg. Veda, X, 90): "By sacrifice the Gods sacrificed to the Sacrifice". The Brahmins go so far as to postulate complete identity: "The sacrificer, being the sacrifice, himself heals the sacrifice by means of sacrifice" (Sat Brah. XIV, 2, 2, 4) ... "This sacred activity thus establishes the totality and the unity of the universe ..." op.cit. p. 56. We shall revert to this again in Chapter V.

²³ Cf. M. Eliade, The myth of the Eternal Return, p. 98: "Thus the Indians quite early elaborated a conception of universal causality, the karma concept ...".

cosmos ²⁴. The nature of Karma, on the other hand, embodies the indian concept of contingent being. In india herself opinions are divided on the subject of the nature of karman, but it is generrally acknowledged that karman and samsara are inseparable. Karman, whatever its intrinsic nature, is that which constitutes the created world, that which distinguishes us from the world of Brahman, that which is intimately linked to the temporal and which must be transcended in order that 'beings' may reach, purely and simply, 'being' or, better, in order that they may 'be'. ²⁵.

What is the outcome of these reflections? That the karma-marga of this period is neither magic nor sheer activism (in the 'modern') desacralised sense of the word). It is on the contrary a way of sacrifice and worshipful action in agreement with a particular ontological an religious way of thought. Even the ordinary person of our day well understands when karman is mentioned, that it is not merely a question of an accumulation of merits. He believes firmly in the sacrificial character of the acts which assure his salvation. If human actions are 'loaded' with

²⁴ "The principle which governs this world of becoming is called karma". S.

Radhakrishnan, op. cit., p. 113.

²⁵ A detailed study on this topic would be of great service in dispelling a number of stubborn misunderstandings between India and the west.

karma, it means that they posseses a sacrificial and salvific character ²⁶.

2. The Upanisad and modern evolutin – Jnana marga

The evolution which took place subsequently in the concept of worship is of great moment for the whole of eastern culture and is even of considerable importance to the west which itself has followed an analogous path ²⁷. Its beginnings are already observable in the Brahmanas. "Suppose, then", said Janaka to Yajnavalkya "that you have at your disposal neither rice, nor milk, nor barley for performing the agnihotra (the loftiest, most essential and most salvific sacrifice of all). With what will you perform it?", Yajnavalkya replied: "With fruits or with plants of one sort or another". "But if you had none?" "Then with water". "And if water were lacking, so that you had really nothing at all?" "Even so the sacrifice could be performed by truth

²⁶ Cf. the well-known conversation between Artabhagas and Yajnavalkya: "If the voice of the dead man goes into the fire, the breath into the air ... the atman into space (ether) (akasaṁ atma): i.e. atman that is not to be confused here with Brahman) ... what becomes of the person? (tada puruso bhavati)". Yajnavalkya replied: "Take my hand, my friend. It is only alone that we can learn this... the two friends went a little aside to converse together. What they were speaking about was karman, what they were praising was karman. In actuality a good karman produces a worthy person and a bad karman an unworthy (punyo vai punyena karmana bhavata, panah papenetti). Brh. Up. III, 2, 13.

²⁷ Cf. for Old Testament references (in addition to the passages given in note ____, p. ____): 1 Kings 15, 22; Micah 6, 6-8; Jer 7, 21-22; Psalm 40, 7-9 etc. For the New Testament we may content ourselves with quoting C. Spicq: "To this legal rectitude and outward fidelity to the commandments Jesus opposes something which is properly described as moral and which possesses a character of interirity". Agapé dans le Nouveau Testament, Paris, Ed. Gabalda, 1958, Vol. I, p. 14.

and in faith”²⁸. The injunction “Worship reality under the name of Brahman”²⁹ is equally valid for the first phase, that of the Brahmanas, as for the second, that of the Upanisad³⁰. If one lays stress upon the real, one obtains the attitude of the former, while if one lays stress upon the worship, one obtains the attitude of the latter³¹.

At this point there commences a double evolution which constitutes, perhaps, one of the most important bifurcations in the history of mankind. The peoples of Europe followed one path and the buddhist world the other, both streams retaining a common source in the plenitude of the most ancient vision of India. This may be adjudged one of the birth-comments of philosophy and self-awareness. The shift from the objective to the subjective, which we observe in Greece at the time of Socrates³², also takes place here and at practically the same period. we plan, however, to confine

²⁸ Sat. Brah. XI, 3, 14. Cf. the analogous situation of Azariah (Dan. 3, 34-45), who has no guide or prophet at his side, no holocaust or victim, no incense or fruits or the earth to offer but lays claim to the presence and ear of Yahveh just as if he had offered thousands of fat lambs.

²⁹ Sat. Brah. X, 6, 3, 1 Cf. p. _____.

³⁰ Cf. S. Lévi, op. cit. p. 10.

³¹ “The world of the Gods belongs to those who know” declares at this early date Sat. Brah. X, 5, 4, 16.

³² Cf. W. Jaeger, Die Theologie der frühen griechischen Denker. Stuttgart, W. Kohlhammer, 1953; Die Mysterien, Eranos Jahrbücher, Vol. XI, 1944.

ourselves to India and to devote to buddhism one single paragraph ³³.

The prominence accorded to worship during the vedic era corresponds to the primacy of the ontic. Karman means the performance of worship. The over-riding thought of brahmanical doctrine is that everything that happens happens "by virtue solely of ritual action" ³⁴. Karman is action charged with being and capable of effecting salvation. The Buddha eliminated the ontic load of action, not primarily by the antisubstantialist content of this philosophic reflection but rather by his concern for simplification. Karman thus retains its meaning as ritual action but loses its heavy load of being. Only its moral content is preserved, that is to say, its efficacy for salvation. Buddhism is purely moral. worship is purified of its gross, materialist excrescences, which sometimes border on the magical, and primitive buddhism consists purely and simply in worship, going even so far as to refuse led philosophic refinements concerning being or non-being, dharma, karman, this world or the world beyond. Karman signifies the law

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³³ For an appreciation of this 'mutation', which took place round about the sixth century B.C., cf. U. M. Vesci, Dio. Uomo. Salvezza in alcuni aspetti del rivolgimento spirituale del VII-VI sec. A.C. in Asia e in Grecia. Università degli Studi di Roma, tesi di perfezionamento in studi storico-Religiosi (pro manuscripto), 1962.

³⁴ Cf. C. Régamey, Die Religionen Indiens in Christung und die Religionen der Erde, Freiburg in Br., Ed. Herder, 1951. Vol. III, p. 113.

of karma and nothing also. Karman is here simply dharmā ³⁵. Morality in buddhism is not a means to an end, for morality is not inherent in something else, being itself the goal. It goes without saying that such a phrase should be taken cum grano salis or with an esprit de finesse, because buddhism is a type and not a species. The whole of buddhism is worship, for it is nothing other than the dynamic process which human life constitutes when it has become worship ³⁶.

The evolution of buddhism demonstrates a transition from ontic objectivity to pure subjectivity and thereafter to the abolition of all

³⁵ The shift of emphasis from ceremonies to intention of the heart is a recurring theme in the famous ordinances of the buddhist King Asoka (3rd century B.C.). Cf. for example, Number IXc: "Men perform numerous rites when they are ill or when their children are born or get married on the occasion of a voyage ... it is good and right, certainly, that these prescriptions should be fulfilled, but rituals do not produce much fruit. Devotion (dhamma), on the other hand, brings forth much fruit". Cf. G. P. Carratelli, Gli Editti di Asoka, Firenze, Ed. La Nuova Italia, 1960, p. 34.

³⁶ Cf. P. Mus, op.cit. pp. 69, 128, etc. for the dependence of buddhism upon brahmanism; and T.R.V. Murti, op.cit. particularly the first part, pp. 3- 117, for its philosophical relations with the indian systems.

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distinctions ³⁷. The subject, however, becomes, so completely devoid of objectivity that it no longer possesses any substance. The Upanisad, equally, indicate a transition towards the subjective, but here is towards an ontological subject that possesses in itself the requisite conditions for subsistence qua being. The mesocosm becomes a microcosm. The essential element in all sacrifices and forms of worship is no longer, as before, the entitative and objective exactitude of the rites, but the disposition of the human heart, the spirit in which the rites are performed ³⁸. The Upanisad are

³⁷ Cf. the following example."A good, pious disciple, Subhuti, whether man or woman, may sacrifice his life out of love for innumerable generations as many as the grains of sand of 3.000 worlds; even so if another disciple contents himself with learning and putting into practice one single verse of Scripture and teaches it to others, then the grace and merit of this latter are by far the greater". Vajracchedika sutra 13D. (this Diamant-sutra) forms a part of prajna paranita sutra IX), Wei Tao and D. Goddard, quoted by D. Goddard, A Buddhist Bible, pub. G. Harrap, London, 1956, p. 89. Cf. the rather less sweeping remark of St. Alphonso of Liguori "Oh, how much more will a conscientious monk win in one month than an ordinary person in one year with his numerous penances and prayers!" Considerazioni e lettere sullo stato religioso, Opuscolo II, Ed. S.E.I., 1932, p. 61.

³⁸ Cf., for example, the typical subjective interpretation of the Great Horse Sacrifice, the asvamedha, of the Brahmana (cf. Sat. Brah. XIII, 15) at the beginning of Brh. Up. I, 1, ff. and the highly spritual interpretation given to it by Sankara (in h. 1): "Those who have no right to perform the asvamedha will obtain the same benefits by meditating upon it". This is in agreement with Taitt. Sam. V, 3, 12, 1; "He who offers or recognises as legitimate the Horse-sacrifice" (where it is evident that spiritual approval is as valid as the actual performance of the sacrifice).

merciless towards old-time practices in much the same way as the prophets of Israel are towards the sacrifices of the Old Testament ³⁹.

Man becomes aware of himself, as we have said; he discovers his own spirit ⁴⁰. No doubt the former teaching supported the idea that man could reach his goal either "by meditation or by rituals" ⁴¹ or that "whoever sacrifices to the atman does better than he who sacrifices to the Gods" ⁴², but neither meditation nor atman had at that time the meaning that was accorded to them in this new period ⁴³.

A whole chapter of the Brahmasutra is directed towards justifying the replacement of sacrifice by knowledge ⁴⁴, although it is generally

³⁹ Cf. Joel 2, 13; Zec. 7, 4-6; Is. 1, 11-17; 29, 13-14; 58, 1-14; Micah 6, 5-8; I Sam. 15, 22; Jer. 6, 20; Si. 35, 4; Hosea 6, 6; Amos 5, 21-24; etc. Cf. the Psalms which extol the inner life; 40, -9; 50, 5-15; 51, 18-19. For the New Testament, cf. Luke 11, 41-42; Matt. 7, 21; 9, 13; 12, 7; John 4, 21-24; etc. A comparative study of biblical and hindu texts would produce a large number of cross references.

⁴⁰ A curious text of the first phase says: "There where existed the word, vac, all was accomplished, all was intelligible. There where existed the Spirit, manas, (we might translate by: man's reflective faculty) nothing was accomplished, nothing intelligible". Sat. Brah. IV, 6, 7, 5.

⁴¹ Cf. Sat. Brah. X, 4, 3, 9.

⁴² Cf. Sat. Brah. XI, 2, 6, 13.

⁴³ "With the interiorisation of the vedic sacrifice the body became a microcosm". M. Eliade, Yoga, Immortalité et liberté, Paris, ed. Payot, 1954. Cf. the "sacrifice of the breath", pranagnihotra of the Vaikhyanasa-Smarta-Sutra II, 18.

⁴⁴ Brah. Sutr. III, 4.

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admitted that there are the two options ⁴⁵. This is good proof of what we were saying just now and will say again, namely, that it is, specifically, knowledge that is considered to be the true sacrifice ⁴⁶. The act of worship implies knowledge ⁴⁷. It is, precisely, true knowledge that purifies sacrifice of all utilitarian motives ⁴⁸.

There comes about therefore a progressive evolution:

(a) First, the ontological element assumes its plenitude of being. Worship offered by the mind is similar to external worship, because it carries exactly the same load of being.

(b) As a result of an inner dialectical process, wisdom finally emerges out of the integrated whole.

(c) A third step is achieved when wisdom no longer appears as that which integrates everything else, but as pure knowledge. Let us now examine these three stages.

a) The sacrifice of the Intellect.

Worship is an activity by means of which we attain our goal. Now we are spiritual beings and our goal is not a heaven that is to be materially appropriated but divinity itself, Brahman. Thus the loftiest of human acts will be to identify ourselves with Brahman. This is the goal, one might even say

⁴⁵ Ibid. III, 4, 9.

⁴⁶ Cf. Chand. Up. I, 1, 10.

⁴⁷ Brah. Sutr. III, 4, 6.

⁴⁸ Brh. Up. III, 5, 1.

the nature, of indian meditation. contemplation is the highest activity of man because it permits us to realise what we are. "A man becomes that which he meditates" ⁴⁹. It is said in all the Veda that "In this life a man seeks to liken himself to God and he reaches him through meditation" ⁵⁰. "Whoever knows Brahman becomes Brahman" ⁵¹ Contemplation is not knowing a truth but becoming Truth ⁵². "One becomes that which one contemplates -this is the eternal mystery (guhyam)" ⁵³. At this level contemplation is a sort of divinisation. It is in fact the worship of which the Ancients spoke, the culminating point of all Yoga ⁵⁴. The concentration of contemplation is a true Becoming ⁵⁵. The thought recurs again and again in the Gita that the last and final "vision" of a man, whatever it may comprise, decrees for him his place in heaven ⁵⁶. The same thing applies to buddhism. Because nothing

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⁴⁹ Tam yatha yathopasate bhavati, Sat. Brah. I, 5, 2, 20. Cf. the way in which Sankara applies this text: Brh. Up. Bhasya I, 3, 16; II, 1, 2; IV, 4, 16-17; etc. Cf. the _____ of Aristotle and the explanation of it by the scholastics. Cf., for example, Aristotle, De Anima, lect. 10, no. 728 ff., etc.

⁵⁰ Sankara, Brh. Up. Bh. III, 9, 20. Cf. Brah. Sutr. Bh. I, 1, 11.

⁵¹ Brahman veda brahmaiva bhavati, Mund. Up. III, 2, 9.

⁵² This 'becoming' must not be interpreted in an aristotelian sense. Cf. what we have said in Chapter II, pp. ___ ff. one 'becomes' what in truth one is already (beyond time).

⁵³ Maitri Up. VI, 34. But, as is expressly affirmed, the fire (agni) of the fire-sacrifice (agnihotra) must be accompanied by sacrificial gifts, lit on the sacrificial stones, extolled and contemplated. There is here one indivisible action.

⁵⁴ Cf. M. Eliade, op. cit. pp. 75 ff., which will suffice us for quotation.

⁵⁵ "To meditate is to become", R. V. de Smet, The theological method of sankara, pro manuscripto dissertatio ad lauream, Ed. Pont. Univ. Gregoriana, 1953, p. 224.

⁵⁶ Cf. Gita VIII, 30; VIII, 5-10; cf. also Chand. Up. III, 14, 1; Praam. Up. III, 10; etc.

whatever exists, buddhist concentration ⁵⁷, that is, anatta (anatman) meditation, is the means of liberation leading to nirvâna ⁵⁸.

In summarisation of all this let us bear in mind the idea that in this first phase of development, contemplative activity consists in sacrifice and possesses therefore the sum total of the characteristics of sacrifice ⁵⁹. It is a coming-to-be, a real forward-thrust, for it is a matter of leaping over the gulf which separates us from the supernatural world ⁶⁰. In virtue of this connection with the doctrine of sacrifice, the school of Vedanta considers the intuition as a grace. Neither thought nor study nor the reading of holy books is capable of giving rise to this intuition, thanks to which we are enabled not only to conceive the notion of identity with Brahman but are in fact enabled to attain it ⁶¹. Contemplation is always a dis-covery, an unveiling, in other words, an act of worship. we would like to stress that it is more a question here of a sacrifice 'of the intellect' than an 'intellectual'

⁵⁷ Cf., for example, Dhammapada I, 1 and 2, in which from the first the principle is established that dharma (dharma) -our whole nature- is the result of our manas (our thought).

⁵⁸ One could equally well invert the phrase and say: if the deepest meditation, according to Buddha, does not disclose any foundation nor any being, for all is in perpetual motion, it is because there is no such being or foundation.

⁵⁹ Cf. Gita IX, 22, where meditation is always considered as a form of worship.

⁶⁰ "Contemplative sacrifice" is a good translation of the dhyana or jnanayajna of the Gita. S.N. Rawson in his study The Katha Upanisad, pub. Oxford University Press, 1954, p. 23.

⁶¹ Cf. Sankara, Bhrad. Up. Bhasya. III, 5, 1; Brah. Sut. Bh. I, 4, 14.

sacrifice in the epistemological sense of the word ⁶². In other, less indian, terms we could say perhaps that contemplation is the expression of an access and plenitude of being ⁶³

b) Pure contemplation

Understood as a sacrificial act of worship, contemplation exhibits an internal dialectic that seems scarcely compatible with the twofold clarity of sacrifice. "The element of worship in sacrifice presupposes that man is ready to recognise the negative forces, the evil, in himself, without however identifying himself thereto" ⁶⁴. For the man, however, who is engaged in contemplation or who is on the way towards it as to a goal this negative aspect has no longer any meaning and can no longer co-exist with his contemplation. Reality is divine. In one way or another this world has derived from God by a sort of dismemberment and it is by means of

⁶² This should be forgotten each time that the phrase 'mental sacrifice' (cf. note 60) or 'sacrifice mental' is mentioned. See C. Lacombe, *L'Absolu selon le Védante*, Paris, Ed. P. Genthner, 1957, p. 9.

⁶³ Cf. note 52, p. _____. It is for this reason that contemplation must disentangle itself from all thoughts and imaginations, so that our true ground may disengage and discover itself, for the latter is something quite different from our ponderings. Cf. the classic

(the 'laying aside of all thought') as a definition of prayer in christian patrology. Cf. moreover, in accordance with the same development, the position of christian monks of the middle age in J. Leclercq, *L'amour des lettres et le désir de Dieu*, Ed. Cerf, 1957, where the compromise of humanism appears on the horizon. Cf. the present author's contribution to the 4th. *Semana de Estudios monásticos*, "Los monjes y los estudios", Poblet, 2-29 sept. 1961, entitled "El monje hindu y los estudios"

⁶⁴ M. Vereno, *Von Mythos zum Christos*, Salzburg, Ed. O. Müller, 1958, pp. 55 ff.

sacrifice that the 'pieces' are put together again⁶⁵. But one recognises that sacrifices (in the strict sense of the term) only succeed partially in bringing about this restoration⁶⁶, since the all can only be restored in the all; in other words, one recognises that "to the atman alone must we direct our meditation, for it is in him alone that the different portions reunite"⁶⁷. All is then concentrated upon pure contemplation, which can only be reached by rejecting all dualism"⁶⁸. Viewed from the angle of intuition, sacrifice loses its original meaning. "Superior to the offering of material things is the sacrifice of knowledge"⁶⁹, but this sacrifice of knowledge is in point of fact no longer a sacrifice. It is the perception of the atman-brahman identity⁷⁰.

What, then, has taken place? Let us try to get a clear idea. The hinduism of this period has almost lost the sense of becoming, thinking that it has discovered its deceptive character. 'I -the world- atman' is no longer becomes Brahman. It 'is' Brahman. It no longer needs to attain a goal, a completion. The ontic becoming of the first phase, that is to say, a passing-

⁶⁵ Cf. Rg. Veda X, 9; Athar Veda X, 2; XI, 8, 4-34; etc.


⁶⁶ Cf. Brh. Up. I, 4, 7. The non-differentiation -avyakrtam- of the world which is fragmented into names and forms -nama, rupa- finds its unity only in the atman.

⁶⁷ Ibid.

⁶⁸ Cf. the excellent first translation into Latin of the Upanisad by Anquetil Duperron, "Quidquid deum intelligit, deus fit". Cf. Brh. Up. IV, 2, 20 ff.

⁶⁹ Gita IV, 33; jnanayajnah. Cf. the _____ of Rome. 12, 1 and the _____ of 1 Pet. 2, 5. Cf. note 114 on p. _____.

⁷⁰ "The sun and substance of the Upanisad teaching is involved in the equation Atman-Brahman" writes S.N. Dasgupta, A History of Indian Philosophy, vol. I, op.cit. p. 45, but the problem is in fact less simple.

over into being and hence a real divinisation, is replaced by an epistemological becoming, that is to say, an acquisition of knowledge which does not constitute a divinisation but rather, in an immediate manner, the plenitude of the divine state ⁷¹. It is a question only of recognising this already existing reality ⁷². I am Brahman ⁷³. Sacrifice, in the restricted sense of the term, is no longer necessary for becoming Brahman. The whole of worship becomes worship of the I. There is no question even of discovery, since in fact there is nothing to discover. The most traditional vedantine intuition is analogous, rather, to a happening, a fortuitous finding. Nothing is either un-veiled, re-vealed or discovered. It is simply a 'gaze towards', a recognition of that salvation which was already unknownst to myself, present. It is no longer a becoming nor a contemplation to myself, present. It is no longer a becoming nor a contemplation that involves an enlargement of being. The vedantine vision is unalloyed katharsis, which only happens when the obstacles have been removed -and 

⁷¹ Vedanta would thus have lost an essential element of the veda.

⁷² Cf. Brh. Up. IV, 4, 19; Katha Up. IV, 5 (or II, 1, 5 according to another numbering).

⁷³ Cf. Brh. Up. I, 4, 10.

everything constitutes an obstacle to it ⁷⁴. There is, however, properly speaking, no annihilation, for these obstacles are not in fact real. Worship has now become vedantine philosophy. This philosophy does not really consist in speculation of the nature of things but takes over the role of inner worship; hence its single objective: moksa man's salvation ⁷⁵. Its one sin is to enable the discipline to discover the atman-brahman identity. When this is not only believed but also seen, a man is liberated, realised, he has found salvation. This is the beatific vision ⁷⁶.

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It is Sankaracharya perhaps who occasion the transition. If ignorance (ajnana) is the root-cause of attachment to this present world ⁷⁷ and if lack of knowledge (avidya) is at the root of samsara ⁷⁸ and also its effective cause ⁷⁹, it is necessary to lay stress upon the acquisition of knowledge rather than on the overcoming of obstacle (ignorance). For Sankara, undoubtedly,

⁷⁴ Cf. the first verses of the Ascent of Carmel of St. John of the Cross:

"Para venir a lo que no eres

Has de ir por donde no eres " (I, 13).

"Pues todo lo natural, si se quiere usar de ello en

Sobrenatural, antes estorba que ayuda" (ibid. III, 2).

⁷⁵ Cf. Brah. Sut. I, 1,1,1 and the numerous commentaries upon it.

⁷⁶ "With that eye of yours you cannot perceive me. I will give you my eye divine".
(dyviam dadami to caksuh) Gita XI, 8. Cf. the christian idea of the 'light of glory'.

⁷⁷ Cf. Sankara, Vivekachudamani 47. Cf. also ibid. 50; 55; 61, etc.

⁷⁸ Cf. Upadehasasasri 42.

⁷⁹ Ibid. 110, in the translation of P. Hacker, Bonn, Ed. röhrscheid, 1949, note 65, who remarks in this connection that the avidya of Sankara is certainly this but that it is not the material cause (upadanakarana) of the world, as it is considered by certain other advaitins.

the goal of revelation (sruti) is the life-bringing and saving knowledge of brahman (God)⁸⁰ and not the merely natural knowledge of things⁸¹ of the world⁸² or of individual souls⁸³; knowledge however surpasses all. His position will perhaps be clarified if we recollect the following fact: Suresvara, the famous disciple of Sankara (is he the same, perhaps, as Mandana Misra? But it is not of much importance) never received authorisation from his master to write a commentary on the brahma-sutra-bhasya of the latter, because the friends of Padmapada had vigorously accused Suresvara of being a karma-kandim, that is to say, a follower of the karma-marga, in other words, a man believing in the efficacy of rites and sacrifices⁸⁴. No doubt the period was already acquainted with a certain formalism. Tradition again recounts how Sankara, while paying attention to the denunciation and forbidding Suresvara to write the commentary, permitted him nevertheless to edit the varvikas for the brhadaranyaka and the taittiriya-upanisad. Suresvara, after all, was guilty of no error of dogma against advaita which teaches that jnana is the sole path to liberation, to salvation.

⁸⁰ Cf. Brahma-Sutra-Bhasya I, 1.

⁸¹ Brhad Up. Bhasya III, 3, 1.

⁸² Cf. Brah. Sut. Bh. I, 4, 14.

⁸³ Cf. ibid. I, 3, 7.

⁸⁴ Cf. D. Venkataramiah in his Introduction to the Pancapadika of Padmapada. pub.

c) Secularised knowledge.

A third step remains to be taken, the one which brings Hinduism to its present position. We have already seen that the substitution of knowledge for karman produces the jnana-marga or second classical way of liberation.

Now at this point there enters the scene a new element which is a response to the initial position of the jnana-marga. Not every person had the possibility of offering costly and complicated sacrifices. The path of knowledge, however, can scarcely be said to be easier or more accessible to the majority. In the first place it is not everybody who possesses sufficient intelligence to be capable of offering the sacrifice of the intellect and furthermore the obligatory directions set forth by the philosophical schools for the attainment of salvation through philosophy are undoubtedly far more difficult to fulfil than all the strict ceremonial observances of the vedic period.

It is not for nothing that the desired simplification has taken place precisely in the direction of secularisation. Can salvation be so difficult to find that it requires either a highly complicated sacrifice, indeed one that is beyond man's powers, or an esoteric and virtually unattainable knowledge? It is impossible that this should be so. Therefore let us on the one hand secularise knowledge and on the other simplify the required action. As well as the philosophical contemplation which may lead a man to salvation there is the ordinary knowledge which will at least deliver us from innumerable wordly vexations. The liberating aspect of philosophical knowledge is here

attributed also to ordinary types of knowledge. It is a fact that in the India of today secular and scientific education has usurped the place of worship.

The second simplification is in connection with karman. The action that leads a man to salvation is no longer holy action, sacred worship, but ordinary work, the simple performance of his everyday duties. Reverence for the divine is the same as reverence for man and reverence for man demands that each man works in his own situation ⁸⁵. Work takes the place of adoration ⁸⁶. "For the man of faith nature is never 'natural'" ⁸⁷.

However, knowledge and work are not yet completely laicised. Both are regarded in India as means to salvation and contain a certain element of worship ⁸⁸.

In the west no confusion is possible between the saint, the sage, the scholar, the man of science and the specialist. In India, on the other hand, each sort of knowledge possesses its own sacred aspect and thus its value for salvation. Indian philosophy does not aim simply at explaining man and

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⁸⁵ In this connection cf. the influence of Mahatma Gandhi.

⁸⁶ "Work is worship", we may note, is the motto of the Engineering College of Banaras Hindu University.

⁸⁷ M. Eliade, The Sacred and the Profane, p. ____.

⁸⁸ As corroboration of this modern idea one can find a mine of material in the interpretation of both old time and recent saints undertaken in the book A Seminar on Saints of T.M.P. Mahadevan, pub. U.S.G.R. Ganesh and co., Madras, 1960.

the world; it desires equally to save both ⁸⁹. All knowledge, be it only partial, is better than a lifeless factual 'knowing' devoid of existential communion. What one knows, says Vedanta, one also does; the man who knows what good is and where it is, is himself good; the man who knows the truth possesses the truth; he is sincere and truthful. If one points to daily experience in which theory is not always carried out in practice, we shall at once reply that such conduct proves precisely that if action lacks integrity it is because it springs from an insincere unenlightened spirit. The fundamental difference which exists between the philosophical and even the theological concepts of the west and those of India is due above all to the

⁸⁹ Cf. R. Panikkar, "Does Indian Philosophy Need Re-Orientation?" East and West VII, 1, Rome, April 1957, pp. 23 ff.

fact that in India knowledge is never the fruit of reason alone ⁹⁰

3. Ways of Salvation and hindu devotion- Bhakti-marga.

Within India and outside India alike, vedic worship has often been described, wrongly, as purely and simply a sort of magic. Now this is an erroneous idea, for a man cannot discharge an act of worship without planning his faith in its efficacy ⁹¹; the meticulous observance of the externals of worship does not comprise the whole. Confidence plays a vital part, as much as the faithful articulation of the ritual text; this latter is called, significantly, 'truthfulness' ⁹². "A sacrifice offered with confidence is never in vain" ⁹³. The best and most harmonious combination is constituted by

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⁹⁰ Cf. for example, this surprising passage: "When one believes (sraddhadhati), one also thinks. The one who does not believe does not think. Thus one must endeavour to get to know faith (vijyānāsītavyeti). Sir, I do desire to understand faith! Chand. Up. VII, 19, 1. Cf. the latin translation of Is. 7, 9 (cf. moreover 28, 16 and 2 Chron. 20, 20): "Nisi credideritis, not intelligetis" and its interpretation in the christian middle age: "Intellige ut credas, crede ut intelligas", St. Augustine, Epist. 120, 1, 3 (P.L. 33, 453); "Nullus quippe credit aliquid nisi prius cogitaverit esse credendum", from the same author, De praed. sanct. II, 5 (P. L: 44, 963); "Nisi fides credat, sermo non explicat", St. Leo the Great, Sermo, 29, 1P. (L. 54, 226); "Neque enim quaero intelligere ut credam sed credo ut intelligam", St. Anselm, Proslogion, I, (P.L: 158, 227); "fides quaerens intellectum"; "intellectus quaerens fidem", "intellectus est fructus fidei quae est virtus", St. Thomas, Sum. Theol. II-II ac, q. 8, 4.8 and 1; etc. The danger of fideism cannot be sverted by rationalism. For one whole school of Vedanta faith only comes through listening to the Master (guru), after having fulfilled the requisite conditions. Cf. "Fides ex auditu" Rom. 10, 17.

⁹¹ Cf. the documentation of S. Lévi, op. cit. pp. 102, 108 ff. , 114 ff.

⁹² Cf. Kausitaki Brahmana II, 8, where sraddha-deva and satyavadin go hand in hand.

⁹³ Kaus. Brah. VII, 4.

confidence on the one hand and fidelity to the text (truthfulness) on the other⁹⁴. This 'confidence' is often simply another word for faith. It is anything but blind, however, for man's assurance is a token of divine reliability and thus of the successful outcome of the sacrifice⁹⁵.

With the commencement of the second phase when worship began to mean the sacrifice of the intellect, the place previously occupied by confidence or trust remained, so to speak, vacant. There began to come to the fore, therefore, another means of salvation, bhakti-marga, the way of piety, the way of loving abandonment⁹⁶. This aspect of religion plays some part in all the hindu traditions and for certain ones, in Vaisnavism for example, it is the most essential element of all.

In India the form of worship called bhakti has taken on many and varied forms, from the most subtle to the most rudimentary, from the loftiest to the most ordinary, but its core consists invariably in the total gift of self

⁹⁴ Ait. Brah. XXXII, 9, 4. Literally: "Confidence and truthfulness -that is the pair best-yoked"

⁹⁵ Cf. Taitt. Sam. I, 6, 81.

⁹⁶ The root bhaji may have a wide variety of meanings of which the principal is probably 'share in', 'take part', and hence 'procure', then 'serve', 'honour', 'adore', 'love'. The bhakta is the servant of God and bhakti is the gift of self to God. The word is already mentioned in the grammar of Panini.

to the divinity⁹⁷.

Here our particular interest is not so much to describe bhakti as to seek its deep meaning as one of man's ways of worship. While laying stress on the expression of sentiments and of love and on a certain psychological duality, bhakti is fundamentally based upon the idea that salvation is not dependent upon good works or upon a knowledge of the truth, but that it 'happens', simply, to the man who is present to God and who allows himself to be possessed by Him. Worship here always involves action, but it is not an external act nor an activity of the mind but, above all, an essentially loving activity.

When the bhakta adores God, gives himself to His, he not only renounces all forms of recompense⁹⁸, but also every type of knowledge. Worship, here, is personal (though not always personalist) love.

⁹⁷ We possess today a considerable literature on the subject of bhakti. Cf., for example, W. Eidlitz, "Die unverhüllte Bhakti", in Hochland, Munich, VIII, August, 1956, pp. 55-558; and his works: Bhakta, eine indische Odyssee, Hamburg, Ed. Claasen, 1951, and Die indische Gottensliebe, Freiburg in. Er., Ed. Waltre, 1955.

⁹⁸ Cf. the celebrated naiskarmya of Gita III, 4; cf. also III, 17-19 (cf. note 35 p. ____)-

He who works for me alone, makes me his ideal
 and who loves (madhbaktah) me, free
 from all attachment and aversion towards any --that man
 possesses me, O Pandava ⁹⁹

On the origin of bhakti in India historians of religion are far from unanimous ¹⁰⁰. Traces of it are to be found in the Veda ¹⁰¹ and it is adumbrated by certain features of the Upanisad ¹⁰²: piety, devotion, worship and direct relationship with the divine constitute one of the essential elements of the sruti. However, apart from these writings, it is the bhagavata purana, which gives both the form of worship ¹⁰³ and at the same time the type of expression proper to bhakti ¹⁰⁴, that constitutes one of the principal

⁹⁹ Gita XI, 55 "This is the essence of bhakti", S. Radhakrishnan, The Bhagavadgita, pub. G. Allen & Unwin, London, 1953, p. 289. This notably, is also the opinion of Sankara. Cf. also Gita XVIII, 54.

¹⁰⁰ Cf., for example, R. C. Bhandarkar, Vaisnavism, Saivism and Minor Religious Systems, Strasbourg, Ed. Trubner, 1913. pp. 3 ff; J. N. Sinha, Bhagavata Religion; the Cult of Bhakti in The Cultural Heritage of India, pub. The Ramakrishna Mission Institute of Culture, 1956 2, Vol. XV, pp. 146 ff.

¹⁰¹ The large majority of the vedic hymns, especially those addressed to Varuna, Savity and Usas extol love and self- giving.

¹⁰² Cf. Brh. Up. I, 4, 8; IV, 3, 32; Katha Up. II, 23; Mund. Up. III, 2, 3 and the whole of the Svet. Up., etc.

¹⁰³ "The highest religion consists in disinterested love of God ... only those who prostrate themselves with love and abandon at the feet of an avatar, losing themselves in their contemplation, are capable of realising Truth". bhagavata I, 1.

¹⁰⁴ "Numerous are the paths recommended as leading to the ultimate God ... but the fairest of all is Love". Ibid. XI, 8.

sources of primitive bhakti. It is not to be considered an act of individual piety nor simply an act of collective abandonment. It is, above all, a marga, a path that is to be followed and climbed in order to reach the final End. The worship of the bhakta employs man's most lofty powers, namely his sensibilities, his affections, his unreserved and continual love, which make of human life a sacrifice, indeed, a true and authentic holocaust ¹⁰⁵.

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The bhagavadgita which is not only the crown of hindu piety ¹⁰⁶ but also the fulfilment of Vedanta, represents a certain synthesis of the three ways. Modern interpretations are sometimes inclined to see in it simply a psychological concession dictated by wisdom, thinking that the Gita permits each man to choose one or other of the paths according to his own inclination, each of the three being considered to lead to the goal. This tendency reflects accurately the mentality of the present day which is enamoured of syncretism. The teaching of the Gita, however, seems rather to be a doctrine of synthesis. Pure inactivity is impossible ¹⁰⁷. Works alone,

¹⁰⁵ Cf. the surprising lines of the Master of advaita : "Among the ways leading to moksa, bhakti is to be reckoned the first. The quest of one's own nature is called (not jnana, but) precisely bhakti". Sankara, Vivekachudamani, 31 (cf. Swami, Madhavananda, pub. Advaita Ashrama, Mayavati, 1944, 4, p. 12)

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"Is by bhakti he knows Me, and knows

what and who I truly am.

So soon as he truly knows Me, forthwith

he enters into Me".

Gita XVIII, 55.

¹⁰⁷ Gita III, 4.

on the other hand, do not bring about salvation ¹⁰⁸. God, it is declared, is a non-active Being ¹⁰⁹. Yet salvation is not to be obtained without sacrifice ¹¹⁰. The essence of sacrifice is abandonment and the spirit of detachment ¹¹¹, material offering being only secondary ¹¹². It is devotion alone which saves ¹¹³. What matters is bhudiyoga ¹¹⁴. Moreover, devotion is truth and that is why devotion constitutes the sacrifice of the intellect ¹¹⁵. Thus notion, knowledge and love go hand in hand ¹¹⁶.

"Make Me the goal of your love and contemplation,

Offer Me sacrifices.

Render me homage; you will enter, I assure you,

into Me, for I love you" ¹¹⁷.

The Gita, however, only succeeds in making a synthesis (and not merely a syncretistic juxtaposition), because it safeguards the primacy of sacrifice, of a sacrifice which must be, not a fleeting ritualistic episode, but a human act transfigured through sacrifice; act without setting your heart on the fruits of

¹⁰⁸ (Notes. 108 a 122 no són correctes, segons p. 65 del text en paper "de ceba")

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(p. 108-109)

your actions¹¹⁸, perform your actions as if they were sacrifices¹¹⁹, for all things come into being through sacrifice¹²⁰ and it is through sacrifice that one reaches the goal, that is, true liberty¹²¹; this sacrifice is composed of your actions¹²².

Herein lies the deepest mystery of all: the personal relationship of love and friendship with Him, not only in spirit but in accordance with ancient yoga¹²³, that is to say, in an ontological union, in a true re-ligion¹²⁴

4. Anthropological perspective.

The Gita affords us the opportunity of setting forth the main trends in the development of worship within Hinduism. This development takes

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¹²³ As is known 'yoga' comes from the root yuj. 'bind, re-bind, tie together, fasten to a yoke', etc. (Cf. jugum, yoks, etc.).

¹²⁴ "Today I have told you the same ancient yoga.

You are the one

who loves Me and gives me his friendship.

This is the deepest mystery"

Gita IV, 3.

place in accordance with a process which leads from heteronomy via autonomy to ontonomy¹²⁵.

This process not only corresponds to three ways of perception of objects or of knowledge: a) a perception without discrimination (heteronomy), b) separate and independent perceptions (autonomy) and c) the perception of internal ontic connections between certain objects (ontonomy), but it corresponds more particularly to three degrees of awareness in the knowing subject: man himself presents a threefold spiritual perspective. He perceives objects in various ways, because his consciousness is engaged in a personal and historic evolution. Thus it is not so much a question of an 'objective' description of the 'phenomenon' of worship as of a disentanglement of the reality of man. Man conceives of worship in a particular manner, because he has a particular awareness of the all, because he has a particular world-vision.

One might define this state of affairs as an evolution of consciousness and self-consciousness, starting from a global and almost completely unconscious perception and proceeding to a progressive unfolding of the reflective intelligibility of reality. However, we have not yet reached the core of the question and cannot make use of debatable principles such as would suppose the problem to be partially resolved.

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(p. 110-111-112)

¹²⁵ Cf. for these ideas R. Panikkar Le concept d'ontonomie. Proceedings of the XIth International Congress of Philosophy, Amsterdam, North Holland Publishing Company, Louvain, E. Nauwelaerts, 1953, vol. III, pp. 182 ff.

This idea, for instance, of a progressive awakening of consciousness presupposes that the universe or what we may call reality with the whole of its structures and degrees is within the range of man's understanding, or can so become, far more, it implies, if not that esse est percipi, at least that esse est perceptibile, or knowable (by means of ratio): it presupposes furthermore that the ultimate meaning of man's existence on earth is not solely to exist, but to know or, in other words, to understand, and, finally, that the more one knows -and, I would add, the more that one knows that one knows- the more one amounts to ¹²⁶. Otherwise, how would one venture in practice to attribute value and even reality to than sphere of existence that is just barely known to oneself or which is even only knowable? Perhaps it is not possible to possess simultaneously consciousness and self-consciousness, direct knowledge and reflexive knowledge? The biblical account of the birth of the knowledge of good and evil is without doubt of great interest and relevance here ¹²⁷. It is only through a fall that a certain sort of knowledge becomes possible. The scientific view of nature destroys perhaps the mythical view of it and causes the 'fragments' of reality (if one may use

¹²⁶ We are thinking here of a theory derived exclusively from depth psychology and of a purely sentimental or intellectual interpretation of what has been termed 'primitive mentality', although one is bound to admit that the two theories have won great merit in the realm of the theology of religions.

¹²⁷ Gen. 2, 9; etc.

such a succinct metaphor) to be lost by this 'progress' ¹²⁸. If a man perceives clearly the nature of his own sacrifice, it is to be feared that it may resemble that of Cain or even that it cease to be a sacrifice at all. If prayer is too conscious of itself, does it retain the right to be called contemplation? On the other hand, too spontaneous a worship and too unconsidered a sacrifice may well degenerate into superstitious deviations. An autonomous line of conduct, if it is too analytical, ceases by this very fact to be autonomous; if it is too synthetic, it never frees itself from heteronomy.

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This whole evolutionary process one could call a process of coming to maturity, which, of course, does not mean merely progress. But we are obliged to restrain ourselves from going further into this question and content ourselves with a brief presentation.

a) Heteronomy.

At the beginning of Hinduism all was simply, one. man has an awareness, certainly, but little awareness of himself. He acts thinks and loves without concerning himself with the meaning of worship. It simply happens. The word adoration means little to him, for the distance implied by the prefix 'ad' is unperceived by him. Worship is divine salvific action to which man associates himself or in which rather, he participates. Worship is a divine act. Man obeys this law of the Most High precisely as he obeys the

¹²⁸ With regard to the 'modern' scientific understanding of the world, cf. O. Barfield, Saving the Appearances . London, Faber & Faber, 1957; C.A. Coulson, Science and Christian Belief, London, Oxford University Press, 1955.

laws of nature, because he is answerable to this law just as he is to the others. He observes the precepts of worship in the same way and to the same extent as he is attentive to natural phenomena. His whole life is worship, because he is still one with the original elements which are present precisely in worship. God, the universe and himself are by no means three distinct, well-defined 'things' or beings but are on the contrary complementary beings, the one overlapping, as it were, the other. If a man is devout, his devotion is addressed to all things, not because he is adoring stones or the cosmos as a whole, but because he is praying in simplicity. His sacrifice is the sacrifice of his whole life; it is his very life that amounts to a sacrifice. He lives in the most complete heteronomy without awareness of 'the other'. If he were aware of his own unawareness, he would immediately have an equal awareness of the other and could no longer tolerate the weight which the continual presence of 'the other' would impose upon him. In so far as he is sincere, worship is his life. He knows himself to be implicated in this the cosmic process and his worship thus becomes a participation in the awakened consciousness of the whole process. The acts of worship and directions to be followed will describe for him only the 'how'. The 'what' will be simply taken as read. A 'why' would be either a non-sense or a blasphemy. Can a man really ask himself why God is or why reality exists or in what it consists without denying by so doing one or the other? If there is a God, there cannot be a 'why' which transcends him. In God all, 'why', being extrinsic to God, would become the true God or true Reality. Let us know say that there must needs be a last 'why' which elicits no response and is its own raison d'être ; let us say rather that such a 'why' is devoid of sense.

It can have no existence any more than can a square circle. The question 'why' always presupposes a 'because' which, precisely, is excluded simultaneously with the 'last' why. If man were God he would never ask for a why. If he does so, it is because he is in the last resort seeking God who is the final 'because' -and because he recognises by the same token that he himself is not God ¹²⁹.

It is understandable that primordial worship, in this heteronomous way of life, must needs consist in sacrifice and that, truthfully speaking, this sacrifice is a divine rather than human action. Man prays because he is compelled to, because God makes him pray. His prayer will express all manner of desires but it will not express gratitude. The distance without doubt persists, but the movement is in one direction only. There is no other self that can be the recipient of gratitude ¹³⁰. Worship is essentially the work

¹²⁹ This was most certainly the intention of the Buddha. Cf. for this and related questions: R. Panikkar, *El silencio del Dios*, Madrid, Marova, 1970.

¹³⁰ It is well-known that several indian and other languages scarcely know the word 'thank-you'. When a devotee makes an offering to a sadhu (or, in buddhism, to a bhikku), these mahatmas neither respond by a word nor even by a gesture of thanks. Theravada buddhism goes so far as to forbid it expressly. This is natural and the outworking of heteronomy. One must be free from the world and strangle all earthly attachments. Cf. the reflections of the companion of St. Francis of Assisi, Brother Masseo: "Chè è quello ch'a fatto questo buono uomo (St Francis) che ... al vescovo (of Sienna), che l'a tanto onorato, non à detto pure un abuona parola, ne ringraziatolo?" Fioretti. chap. II, Ed. Toscana, 1926, p. 42.

of the Gods. Man stands in for the Gods each time that he offers a sacrifice. everything is regulated from on high. all art is a rite ¹³¹.

All this can only be faithfully expressed by means of myth and symbol. All representation through concepts is inexact, for these latter involve a transposition and presuppose a certain angle of vision. The all cannot be expressed in concepts in any adequate or exhaustive manner, although it is possible to arrive at the 'essential'. This, however, already involves a re-production. Further, it is only the quintessence that is thus reproduced (one does not live from bread alone). In short, all representation by concepts involves an object -subject division that brings with it the dependence of the first vis-à-vis the second. The object is dependent upon the subject or, better, presupposes a subject. Now the subject (sub-jectum) is, in heteronomy, not yet present. There man is not 'perceiving' reality, he is inseparably bound up with the all; he is not yet a subject (sub-jectum) with ob-jective knowledge; he is not capable of passing judgement. The Lord of

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(p. 115-116)

¹³¹ "We must remember that all artistic operations were originally rites, and that the purpose of the rite (as the word _____ implies) is to sacrifice the old and to bring a new and more perfect man". A. K. Coomaraswamy, Figures of Speech and figures of Thought. London, Luzac (?), 1946, p. 15.

Delphi, according to Heracleitus, neither speaks nor is silent; he indicates¹³². It is only in symbol that the all can reveal itself, for the symbol is not merely a copy but the actual reality which is thus disclosed. The symbol is the figurative form of reality, not however in a physical sense, that is to say as it appears to this man or that, but in the realm of metaphysics, being an ontological form by means of which reality is rendered visible¹³³. Worship thus simply means to enter into this symbolism, take part in it, enter into its ebb and flow. It is useless to seek to understand, for all that is necessary is to exist and one achieves integration. So soon as one seeks to understand, so soon as one notices, for example, that liturgical language is a dead and incomprehensible language (we refrain purposely from saying 'has become'), as soon as the actions must be interpreted, we are passing out the

¹³² H. Diels, Die Fragments der Vorsokratiker, Berlin, 1922, Heraklit Fragm. 93: "

which may be translated "The Master of the Delphic Oracle neither utters nor conceals anything; he only gives a sign"

¹³³ Cf. below, chapter VI, pp. _____ ff.

realm of heteronomy ¹³⁴. "Prius est intelligere aliquid quam intelligere se intelligere", says St. Thomas Aquinas following Aristotle ¹³⁵.

b) Autonomy

One would be wrong to see in these processes only completely compartmentalised 'pieces' of human development. On the contrary, they are integrated into one another and advance together. One may have, at one and the same time, an intellectual judgement which is completely autonomous and a heart that is steeped in heteronomy.

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(p. 116-117)

It is not necessary to relate how the development of self-awareness has unfolded ¹³⁶. The whole of western history offers us a superlative

¹³⁴ The present trend in christianity towards finding a comprehensible liturgy, the awareness of the fact that "it is a natural right in the dispensation of grace that the people should pray in their own mother tongue in order to be able to sing the praises of Christ antiphonally with the officiating clergy" (Pliny to the Emperor Trajan), O. Karrer, "Zwischen zwei Konsilien", Hochland, Oct. 1960, 55, 1, p. 8, and also the no less understandable resistance of the conservatives who do not find the same necessity and who fear gravely the loss of the sense of mystery, may perhaps be explained by what has just been said. Heteronomy soon succumbs before constraint. On the other hand, autonomy would weaken the element of sacrifice and would turn it into a congregational devotion. Ontonomy alone provides a solution, for it preserves the mystery and safeguards the divine action, guarantees to the people a right and proper participation and offers a field of activity for their vital energies.

¹³⁵ In IX Ethicorum.

¹³⁶ Cf. among other and always supplementing him from other sources and from other cultures, A. Ungnad, "Zur Geschichte des Ichbewusstseins", Zeitschrift für Assyriologie, XXXVI, 1925.

example of this growth into maturity. We desire simply to note that hindu worship also has followed a similar evolution.

The heteronomic worship of the vedic period professes to be efficacious, to construct or help construct the world, to participate in the theo-cosmic process. In autonomic reaction to this, the period of the Upanisad professes above all to understand. Man distinguishes himself from the all, he discovers that he is not, or is not yet, the all but that he desires to become it. Worship becomes a conscious participation in the process of liberation. "Worship reality under the name of brahman!" say the ancient texts ¹³⁷. Man, however, is aware that he can only respond to this invitation if he knows what brahman is. The sages look askance at those foolish people who do not know what they are doing ¹³⁸. The accent is placed upon 'knowing', firstly because it is necessary to acquit oneself knowledgeably in true performance of the sacred worship and, next, because there will soon come about the realisation that it is knowledge that must needs perform and even replace sacrifice ¹³⁹.

¹³⁷ Sat. Brah. X, 6, 3, 1. Cf. p. ____.

¹³⁸ Cf. the disparagement of ritualism in Mund. Up. I, 2, 1-11.

¹³⁹ A study in depth of the jnanam vijnanasahitam of Gita IX, 1 (cf. also III, 41 and VI, 8), that is to say, of understanding or knowledge, accompanied by wisdom, or experience, (the interpretation of it by Radhakrishna as 'metaphysical truth' (jnana) and 'scientific knowledge' (vijnana) seems to me a little debatable) and of the parallel christian-scholastic concepts would undoubtedly be of great interest.

Symbols are no longer only 'lived', but demand to be interpreted, understood ¹⁴⁰. Their function is no longer to introduce reality or to sustain being but to be means towards knowledge. The ontic becomes ontological and, thereafter, logical. It is only at the heart of the symbol, where understanding dawns, that one recognises reality. The self is no longer considered simply in terms of awareness of the self, but as pure and simple awareness, liberation from being. the autonomy of knowledge is going to increase little by little until it becomes pure intuition. Worship in the last instance comes to mean simply prayer.

'Modern' man, in India as elsewhere, is irritated at the sight of an 'igmoramus' praying, performing an action or doing anything at all without 'knowing' what he is doing. For him 'formation' has nothing to do with 'from' or 'making' but implies always and ceaselessly 'knowledge'. 'Prayer' no longer means either action or total participation or a state of uplift but on the contrary petition, entreaty, the conscious gaze, the scholarly meditation, etc. As for morality, it is considered in connection not with the

¹⁴⁰ "An outworn myth cedes its position to the forces that have killed it. And what are these latter? Nothing other than thought ...", J. Bernhart, Bibel und Mythos, Munich, Ed. Kösel, 1954, p. 51.

act, but only with the intention ¹⁴¹. Vocal prayer is not to be regarded as an authentic religious action. It is simply a still permitted relic or 'hangover' from outworn practices which may well be a psychological alibi to excuse one's failure in inner concentration. Even silence is emptied of its plenitude of being and is a sort of escape-mechanism, a simple 'non-speaking'. Furthermore, nothingness also is emptied of its nothingness and becomes a mere negation of being, pure non-being. God is to such an extent transcendence that his immanence appears to be just a concession. He is conceived as the altogether Other rather than as the All. Intelligibility becomes the most important sign of the absolute and self-awareness the highest attribute of man.

c) Ontonomy.

In spite of idealistic and absolutist tendencies, the indian spirit has never reabsorbed that indissoluble residue of human life and of reality that is composed of love and of matter. Instincts of a highly exuberant sort prevented it throughout. Bhakti and tantrism have flowered profusely despite the predominant influence of vedanta and buddhism. The idealist systems, indeed, came to the point of adopting a radical dualism, namely, a

¹⁴¹ The reason that Kant could attack 'edifying' literature is because it had already lost in christianity the ontic content of effecting the edification of the mystical body of Christ. The genuine 'edification' of the middle ages was characterised by an existential dynamic, that was later lost because people failed to understand the collective aspect of the enterprise. The stress was laid on knowledge and in this perspective the mere repetition of truths already known no longer seemed to have any meaning.

dualism of two existential orders -paramartika and vyavaharika- though the latter they denuded of reality.

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The whole endeavour of the Gita is directed precisely towards giving a proper plane to love without, however, jeopardising the rights of knowledge. Ontonomy is careful to preserve a balance between the different structures of being and, setting its face against monolithic totalitarianisms, above all that of knowledge, it disentangles from the complex multiplicity that constitutes being those inner laws that are proper to it ¹⁴².

In the context of this as yet unfinished search for an ideal hinduism, worship is that which one may express in western terms as a combination of mysterion, contemplation and devotio ¹⁴³.

In order to define more fully the ontonomic attitude it is necessary to go beyond the framework of hinduism, for man's ontonomic awareness has, sociologically speaking at least, only just began to manifest itself in our own day. It is in fact hinduism, confined for the most part as it is to the heteronomic position, that is now presenting christianity which itself is on the whole a prisoner of autonomy with a serious incentive to go deeper and to make good its own deficiencies according to the sociological necessities of our time. Ontonomy is one of the implicit contents of heteronomy and

¹⁴² Admittedly Sankara and Ramanuja endeavoured to promote a synthesis, on the one hand between jnana and bhakti and next with karman -as, moreover, almost all philosophers have also tried to do. Cf., for example, note 105, p. ____.

¹⁴³ We will refrain from making observations on the trinitarian echos of this formulation.

one of the unspoken suppositions of autonomy. The dialogue of christianity with hinduism is now preparing to bring once more to the light of day the ontonomous kernel of true human religion. The liturgical consciousness of christianity has itself passed through this threefold development or, better, it has now come to the point of being able to realise the ontonomic significance of christian worship. It is this fact that explains the universal aspect of contemporary renewal in regard to the liturgy. All this, however, would carry us outside our particular indian theme. We will, therefore, by means of an example, give a short clarification concerning this ontonomous way of behaviour.

Worship or, if one prefers, liturgy means undoubtedly 'divine service'. Now, for heteronomy, divine service has the meaning solely of service of (i.e. performed by) God, that divine action by which God labours to save the world and draw it to himself. In heteronomy service 'of God' is understood as a subjective genitive. Man's role is simply to participate in this work. The opus operatum has absolute primacy and is vested with more or less the only power of decision. There is here a certain danger of magic and superstition.

Autonomy, by contrast, understands the service 'of God' as an objective genitive, that is, as service rendered to God, in other words, as man's tribute of praise, his adoration, his work performed in honour of God. Here liturgy signifies praise; worship contains the element of glorification. The essential, it would seem is composed of the feelings and intentions of

the worshipper. Here opus operantis holds pride of place: The liturgy, then, consists in ceremony, not, of course a merely formal and empty ceremonial of praise, for man's praise and homage is directed towards God, the examiner of the reins and hearts; it is He who has stipulated how He should be worshipped and it is He who requires, over and above an external gesture of submission, the recognition of his own greatness and of our nothingness. Yet, all this being duly acknowledged, worship is, incontestably, the service of man to God ¹⁴⁴. The danger of humanism and rationalism will at once be evident. (what does it matter what prayer I pray, or where, whether I go to church on Sunday or any other day- such questions have a merely disciplinary importance, etc.).

Now, for ontonomy divine service means simultaneously both the service of God and the service of man. It concerns at one and the same time both God's action and man's dutiful response. Properly speaking -and here we are using a typically christian idea, although it (the idea and above all the actuality, for Christ is everywhere at work) can also be found in hetegeronomous religions -we are dealing with a theandric action that can only be preformed eitehr by a divine man or by an incarnate God. The opus operantis is a requisite of worship and the opus operatum is also essential.

¹⁴⁴ Cf. J. A. Jungmann, who writes on the first page of his work: Der gottesdienst der Kirche, Innsbruck-Vienne-Munich, Ed. Tgrolia, 1955, with the backing of 1 Pet. 2, 5 and 9: ".... als heiliges Gottesvolk sich zusammenzufinden und das Lob ihrer Schöpfer beginnen. Das geschicht in christlichen Gottesdienst, in der Liturgie ... Eis Dienst im Interesse des Volkes ... im interesse des Gottesvolkes ..." All this is true no doubt, but the emphasis none the less is on autonomy.

Moreover their unity becomes patently clear if we reflect even a little on the fact that from the theandric point of view the two aspects coincide ¹⁴⁵. In christian terms that which we men call opus operatum is the opus operantis christi ¹⁴⁶. Worship is in very truth the divine office, it is a mysterium which requires both contemplation and devotio. It is that divine service which unites objectivity and subjectivity, divine action and human participation, action and intention, matter and form, the liberty of divine grace and the collaboration of man -in one word, God and man, Christ ¹⁴⁷ ... but let us return to a consideration of hinduism.

¹⁴⁵ Cf. the interpretation which makes of operans in me Deus the first meaning of the Opus Dei of St. Benedict in I. Hausherr "Mélanges G. de Jesphanian", Orientalia Christiana period. 13, 1947, p. 210.

¹⁴⁶ Cf. E. Zeitler, "Our Liturgical Programme", The Clergy Monthly, Ranchi XXIII, No. 5, July 1959, p. 175.

¹⁴⁷ This is why it seems to us somewhat artificial to separate individual devotion from 'liturgical' devotion, just as similarly we do not find it useful to discuss the comparative merits of individual contemplation and the liturgical office. Cf. the replies given by T. Merton, J. Leclercq, C. Vaggagini, B. Haring, etc., to J. and R. Maritain in Worship No. 24, 1960.

V. PRINCIPAL FORMS OF WORSHIP

*Now the rock was Christ.***1 Cor. 10, 4.**

There are in hinduism three forms of worship which correspond to the three stages that we have just mentioned and are, like them, interconnected: sacrifice, prayer and praise. A short description of these three forms will suffice to illustrate what we have said and to reach a more complete definition of worship in hinduism. Our intention, of course, is not and could not be to penetrate the dense forest of indian religion nor even to explore its principal alleys. Let us content ourselves with a bird's eye view! This may perhaps give us a better orientation than any expedition we might mount into the secrets of the forest.

Easy comparisons must, of course, be summed but nevertheless nothing is served by concealing the very real analogies that we shall have the occasion to encounter in our study. This perspective may perhaps cause certain people to fear that the uniqueness of christianity is endangered. Yet Christ's action dates from before Abraham ¹ and the lord is wonderful in all his works ².

¹ Cf. John, 8, 58.

² Cf. Psalm. 138, 14, etc.

1. Sacrifice.

Sacrifice is the principal form of worship of the classical period. All the Veda revolve around the practice of sacrifice and this practice has been maintained to the present day ³. Karma-marga means, quite simply, the way of sacrifice ⁴.

a) The Purusa.

Although it is of a later date, the well-known rg. vedic text called purusa-sukta ⁵ supplies the most exact imagery for portraying the contents of vedic worship. The all depicted here as the primordial man, is identified with its own activity, that is to say, with sacrifice. Sacrifice is, one might venture to say, that which energises the all. It is by means of sacrifice that the all dismembers itself -or rather, in order that the transcendence of the purusa ⁶ is maintained, one quarter of the all is severed to form the

³ It is continued up to this present in Malabar. In the Times of India of April 8, 1960, published in Delhi, there was the following notification: "Banaras, April 7, 1960. Jogiray Gurunathji, a saint from Maharashtra, has started a yagna here to avert what he calls 'disaster and evil the world is likely to face in 1962'. About one hundred sadhus and Brahmins are chanting mantras in a boat on the Ganga".

⁴ "The german word Opfer, meaning sacrifice, is a combination of the latin words offerre and operari, that is to say, it contains the ideas of gift and of sacrificial action, combined however, here, in such a way as to mean not the action of offering (cf. Rg. Veda I, 1, 14) but the character of a 'sacred work' (Rg. Veda. X, 30, 11)". A. Clois, Das Opfer in Ost und West. "Kairos", 3-4, 1961, pp. 154 ff.

⁵ Rg. Veda X, 90'.

⁶ For a better understanding of the purusa-sukta, one should read also the parallel texts in Athar. Veda X, 7, and Sat. Brah. VI, 1, 1, then Ait. Up. I, 1, 1, f. and Brhad. Up. I, 4, 1 ff.

creation. That quarter become eye, the sun, breath, the wind, all that exists -and then through sacrifice the creation reverts to the purusa ⁷. The cosmogonic hymn of creation ⁸ confirms this interpretation, which is henceforward the accepted one ⁹.

All other sacrifices, numerous as they are, are simply a participation in this cosmogonic sacrifice by means of which the world is raised to its destination, from which also it sprang ¹⁰.

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"The first man, that is to say, the Person, is truly the sacrifice!" says

⁷ Rg. Veda X, 121, 1 ff.

⁸ Rg. Veda X, 121, 1 ff. and X, 129, 1 ff., respectively.

⁹ "The brahman of the Brahmanas is the same as the brahman of the Upanisad, sacred knowledge is identical to its object, sacrifice, and sacrifice is the sole reality. It is both creator and the creation; all the phenomena of the universe are simply reflections of it and borrow from it their own semblances of existence", S. Lévi, op. cit., p. 10.

¹⁰ The idea of creation as a sacrifice is common to the majority of religions. The various forms of worship all play a part in this "initial sacrifice", (V. Warnach) or "Sacrificial liturgy of creation" (A. Vorbichler) or "this mystery of the creation" (W. Schnidt). Cf. V. Warnach, Von Wesen des kultischen Opfers, in Opfer Christi und Opfer der kirche, published by B. Neunheuser, Düsseldorf (Patmos), 1960, pp. 33 f. Cf. also A. V. Watts, Myth and Ritual in Christianity, London-New York, Thames and Hudson, 1953, who, following a hindu line of thought, seeks to restore to myth its place in christianity: "Creation is a sacrificial act in the sense that it is God's assumption of finite limitations, whereby the One is -in play but not in reality- dismembered into the Many", note yava, p. 51.

one of the Upanisad ¹¹ following a passage of the satapatha Brahmana ¹².

The cosmic sacrifice is not a blind, mechanical process nor is it a piece of magic performed by an individual human being ¹³. It is the sacrifice of the first man, the restoration of the original plenitude of man which has been lost or dissipated ¹⁴. The Purusa of the brahminical religious thought-world must not be turned into a philosophical system and confused with the purusa principle of Sankya, for the former is not only the divine prototype of man (which is perhaps far too hellenistic an expression), but is also divine transcendence reclothed in humanity, in other words, theandric transcendence ¹⁵. Atman is another way of saying divine immanence and purusa is another word for transcendence ¹⁶, but both refer to man. In the final analysis this immanence and this transcendence are only relative concepts relating to man. Sacrifice is, precisely, the bridge which links the

¹¹ "Puruso vajnah", Chand. Up. III, 16, 1. Cf. note 79, p. ____.

¹² "Puruso vai yajnah", Sat. Brah. I, 3, 2, 1. Cf. note 80, p. ____.

¹³ The interpretation of the Perusa as an individual seems to me untenable (cf. S. Lévi, La Doctrine du sacrifice ... op. cit. p. 77). The human person was not regarded as an individual nor as being simply the man-phenomenon.

¹⁴ "... in the period ... of the Brahmanas, the sacrificial rite came to be regarded as a re-enactment of the primal sacrifice of the Supreme Being from which all creations and all multiplicity proceed ..." R. C. Zahener, At Sunday Times, op. cit. p. 59.

¹⁵ It is also stated in the account of the Creation (Brhad. Up. 1, 4, I) that when at the beginning the atman came to be, he had the form of the Purusa.

¹⁶ Cf. L. Silbrun, Instant et Cause, p. 118.

two ¹⁷. “Everything which is is so by sacrifice ¹⁸ (is caused to participate in sacrifice)”. The purusa-sukta proclaims the restoration of man ¹⁹. But who

¹⁷ Cf. Sat. Brah. XIII, 6, 6, 11, where it is said that “whith the aim of acquiring possession of all (the universe?) the atman of the one who offers the sacrifice penetrates into the sacrifice of the person (purusa-medha) ... for the sacrifice of the man (purusa-medha) is everything”. Cf. note 12, p. ____.

¹⁸ Sat. Brah. III, 6, 2, 26, “Creatures who take no part in sacrifice have lost everything”, ibid.

¹⁹ H. Heras (The Regeneration of Hinduism, pro manuscripto, pp. 142-153) reads the sacrifice of Christ into the hymn of the purusa and the hymn of the creation.

can plumb the mystery of the creation ²⁰?

²⁰ The famous hymn of creation in Rg. Veda X, 129 is today found in excellent translation. As it is less known and yet remarkable, we would like to give here the latin translation of C.B. Papali, Hinduismus, Rome, Libreria Gentes, vol. I, pp. 25 ff.:

1. In illo principio ens non erat nec non-ens,
Immensi caeli non erant nec atmosphaera vasta.
Quid tunc erat in cujus visceribus clausus
totus hic mundus jecit? Abyssusne aquarum?
2. Mors non erat, immortalitas nulla
Caliginem nox nec lucem tunc noverat dies:
Illud tamen unum a seipso sine habitu spirabat,
Praeter Illud Unum uequaquam aliud fuit.
3. Caligo primum claigine stabat velata,
indistinguibile totum, abyssi aquarum
Illud Unum, cui ortu vacuum velamen praebebat,
impetu magno fervoris tunc exsurrexit inde.
4. Velle, quod germen est mentis, Illud primum invasit,
in eo cernunt sapientes ens iter et non-ens nexum.
5. In latum extenditur funus; ibine deorsum? Ibi sursum?
Generativae vires erant, viresque receptivae,
haec vires infra, illique impulsus supra.
6. Quis novit vere? Quisnam edicere valet
undenam nata, unde haec facta creatio?
Ipsi nam dii ei succedunt posteriores aevo.
Quis ergo novit unde exsurrexit totum?
7. Unde sit haec creatio, and fundaverit Ipse an non,
novit solum Ille qui in altissimis habitans
omnia scrutatur. Novit Ille solus,
vel forte Ipse hoc movit!

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b) Prajapati-Purusa.

This universal sacrifice possesses a double dynamism: the downward movement of the all towards the earth and also the upward movement of the world towards the all. These two aspects, however, are inseparable the one from the other, because the cosmic process is cyclic and in continual evolution. At each instant time and eternity touch and it is sacrifice that presents this encounter: "O Master of time, you are ever reborn with a new face. You advance before the dawn! ²¹". At every moment the universe is being created, just as also at every moment it is returning to its source. The next instant it is fresh once again, but tarries not before declining in its turn. Each new world is the product of sacrifice. Death "is in truth the end, the year, but it is also prajapati ²²", the divine, the creator, simultaneously both sacrifice and sacrificer ²³. In this way sacrifice is understood as "the life-principle of all Gods and all beings ²⁴".

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This theme was so widely treated that it was possible to affirm that in the beginning the Gods were mortal ²⁵ and that it was only through sacrifice that they become divine and eternal ²⁶. The reason for this is clearly given: "All that is (including all the Gods) has a vital principle,

²¹ Athar. Veda VII, 81, 2.

²² Sat. Brah. X, 4, 3, 3.

²³ Cf. the symbolism of the agnicayana (the erection of the fire-altar).

²⁴ Sat. Brah. VIII, 6, 1, 10.

²⁵ Taitt. Sam. VIII, 4, 2, 1, and also Sat. Brah. XI, 2, 3, 6.

²⁶ Taitt. Sam. VI, 3, 4, 7 etc.

atman, the sacrifice ²⁷. It was through sacrifice ²⁸ that prajapati disclosed to the Gods the secret of immortality. The Gods are the first created beings of the universe ²⁹.

Prajapati is at one and the same time the proper name of the all and the activity proper to that all, that is to say, the sacrifice ³⁰. Prajapati, however, is not only the sacrifice but also the offerer ³¹ and the oblation ³², the actual 'thing' offered for the Gods ³³ (whom he thus redeems) and, in addition, the result of the sacrifice ³⁴. He is the first beneficiary of his own activity ³⁵. The purusa is sacrificed and yet he lives ³⁶.

²⁷ Sat. Brah. XIV, 3, 2, 1.

²⁸ Maitri Sam. II, 2, 2; Taitt. Sam. II, 3, 2, 1.

²⁹ This notion is in harmony with an idea within hinduism that is very much alive, for the so-called polytheism of hinduism consists far more in an awareness of the world of pure spirite (or, to use christian terminology, of the angelic sphere) than in a belief in several deities. Cf. for example, W. Eidlitz "Der lebendige Gott in Hinduism (& Die Devas un der eine Gott)", Kairos 4, 1959, pp. 206-214.

³⁰ Cf. the whole of Sat. Brah. V, 1, 1, 1 ff.

³¹ Ait. Brah. VII, 8, 2; XXXIV, 1, 1, etc.

³² Tandya-Maha-Brah. VII, 2, 1.

³³ Sat. Brah. V, 1,1,1, ff.

³⁴ Ibid. XI, 1, 8, 2 ff.

³⁵ Ibid. II, 4, 4, 1 ff.

³⁶ Cf. Rg. Veda X, 130; Sat. Brah. VI, 1, 1, 10. Cf. furthermore the "agnum stantem tamquam occisum" () cf. Rev. 5, 6; cf. also ibid. 12.

The explanation of these texts as well as of many others should not appear too involved, if we have grasped the spirit of the ancient scriptures with their myths and numerous symbols ³⁷. Let us approach these ideas constructively and see how we can summarise them in borrowed western terms.

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There exists only one single reality: the Divine, absolute and infinite ³⁸. This latter is a living reality, ad intra as also ad extra. Three quarters of the Absolute, according to the well-known vedic symbolism ³⁹, are reserved for intrinsic intratinitarian processes. The other quarter consists of the adventure of the divine with the world which it has produced. The divine order, ad intra as also ad extra, is founded upon the law of sacrifice, of self-

³⁷ ... Not everyone, unfortunately, succeeds in doing so and a number of otherwise excellent treatises misrepresent the intention of indian scriptures, just because their authors do not possess the needed spiritual affinity with hinduism or because they think that they can approach a theme that is eminently religious by a method that is profane, that is, non-believing.

³⁸ "The Person (purusa) is all that was and that shall be", Rg. Veda X, 90, 2 (cf. note 322 p. ____). This divine person could well serve to initiate a dialogue between east and west on the pseudo-question of indian apersonalism. Cf. also Brhad. Up. I, 4, 1.

"Since it is upon the person, that is to say, human personality that the West sets the greatest store, it desires to apply this highest of values to God. Inspired by the same motive and because she wishes to rid the idea of God of all anthropomorphism, India denies that God is a person, although she calls him the absolute being, pure spirit, absolute joy, everything in fact, except a person", R. Panikkar, Die vielen Götter und der eine Herr. op. cit. p. 59.

³⁹ Rg. Veda X, 90, 3-4.

offering, of the gift of self, through which alone that which is born of sacrifice comes to life. But this sacrifice not only involves the gift of being, it signifies also the acceptance of a gift in return, the restoration of the being that has been given. Furthermore, neither the gift nor the recovery of the gift happens without the co-operation of the divine and this co-operation in a certain way pre-supposes and even requires a kenosis and a glorification. The task of man is to participate in the divine activity, to become an integral part of the cosmic sacrifice and thus to obtain eternal life ⁴⁰

It is not only man, moreover, who thus reaches salvation. The whole universe is enabled to maintain itself in existence thanks to the faithful co-operation of man, cosmic priest, who holds in his hands the fate of all the worlds. Yet man is not capable of performing this task of his alone, any more than God, for his part, can involve himself solo in the affairs of the world. There must be a mediator who is not only both God and man, but

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⁴⁰ We may be permitted perhaps to refer to a writing from another culture. Chung king-tse (Confucius) says: "Take your place in the li" Analecta Conf. VIII, translated by A. Waley as "Let a man be ... given a firm footing by the study of ritual". A. Waley, The Analects of Confucius, London, G. Allen and Unwin, 1956.

Li can be rendered by 'rites' (ceremonies, correct demeanour and similar expressions). We cannot make a firm pronouncement as to whether li has also the meaning of sacrifice, but it somehow always retains the meaning of cosmic liturgy. Cf. the last verse: "To disregard the li is (for man) to deprive himself of occupying a position in the cosmos", Analecta Conf. XX, 3 ("He who does not now the rites cannot take his stand" translates A. Waley, op. cit.). Cf. also ibid. XVI, 13. This second idea is commonplace of chinese culture: "The return is the movement of Tao", Lao-Tse, chap. XL, for example (cf. Fung Yu-Lan, A Short History of chinese Philosophy, New York, MacMillan, 1948).

also both sacrifice and sacrificer. It is only the action of such a mediator that can constitute a sacrifice capable of reaching the Divine, because it is he alone who prescribes the cosmic character of that sacrifice whose victim consists of the sum total of the elements of this universe. It is thanks to this sacrifice that not only do all the worlds and man himself return to their source, but also are here and now brought to birth and to salvation by him who causes all things to subsist ⁴¹

c) Prajapati and the Logos.

We have no wish to claim that the nature and role of vac are precisely those of the christian logos. We may simply note that the indian vac is no further removed from the christian logos than was the neo-platonic logos which the writers of sacred scripture did not hesitate to use. If St. John had spoken sanscrit, would be, we may wonder, have employed the word vac? A fruitless question, no doubt. nevertheless we may be permitted perhaps to interpret vac by means of logos and thus bear witness to our veneration for the seer of Patmos ⁴².

⁴¹ Cf. for the christological resonances, R. Panikkar, Der Isvar des Vedante und der Christus der Trinität: Ein philosophisches Problem, "Antaios", II, 5, Jan. 1961, p. 446-455.

⁴² A. K. Coomaraswamy, the specialist in both western and eastern traditions, translates vac as 'wisdom'. Cf., for example, The Transformation of Nature in Art, New York, Dover, 1954, p. 130. If, instead of fixing our attention on the New Testament, we had done so on the Old, we would certainly have done the same. Everyone knows the analogy that exists between the Wisdom of the Old Testament and the logos of the New.

The instrument of Prajapati is vac, the logos. without vac no sacrifice is possible. "Prajapati was the all (the One) (idam, 'this' in its undefined aspect), vac being his second ⁴³. Prajapati formed a union with vac. Vac conceived. She departed from him and engendered the creatures. Then she returned to the bosom of Prajapati ⁴⁴".

On the other hand, the logos is, properly speaking, less the companion of prajapati than his expression, his projection, his word ⁴⁵. "He uttered his word and all the beings came to be ⁴⁶". "Prajapati aroused the waters from the logos where they were residing, for the logos belongs to him. The logos was flung far and filled the universe ⁴⁷".

It is possible to find many similar texts ⁴⁸ containing profound intuitions with striking interpretations; light needs also to be shed on the relationship between vac, the logos, and sabda, the expressed and spoken word. The connexion between vac and sabda represents, on the other hand, that cosmic inter-relatedness which saves India from a hyper-intense

⁴³ "Vac is the wife" says one text, Sat. Brah. III, 2, 1, 18, and in all events the metaphor of the sexual relation will always be considered the most perfect expression of union.

⁴⁴ Kathaka XII, 5, 27, 1 (quoted by S. Lévi, op. cit., p. 22).

⁴⁵ Tandya-Maha-Brah. VII, 6, 1 ff. (quoted by S. Lévi, loc. cit.).

⁴⁶ Ait. Brah. X, 1, 5.

⁴⁷ Sat. Brah. VI, 1,1,9 (quoted by S. Lévi, loc. cit.).

⁴⁸ Cf., for example, Rg. Veda VIII, 89, 11; X, 81, 2-3 and 7; etc. Vac is also Visva karman, the architect of the universe, the One who makes all things.

spiritualism and gives rise, on the other hand, to weird identifications between sounds, not unallied to magic ⁴⁹.

Only the following aspect is of interest of our particular study. If Prajapati, who at the beginning was undubitably utterly alone ⁵⁰, had not produced all things by means of and together with the logos, there would have been no means of their returning into unity. It is because the divine sacrifice was performed by means of words that the sacrifice of man can take place at all, for man has no other instrument than the word, which is the soul of sacrificial action and the sine qua non of every authentic act, that is, of every sacrifice. This fact underlies the scrupulous and excessive exactitude that is demanded in regard to the words of sacrifice, to such an extent that, by aberration, they may eclipse all other considerations and be invested with a near-magical power ⁵¹.

c) Agni, the fire

The texts state that "Prajapati desired to multipl himself and to beget ... ⁵² and divine Agni was procreated ⁵³". Is there here a contradiction with that we were saying just now? We do not think so, at least indian tradition

⁴⁹ Cf. Tandya- Maha-Brah. XX, 14, 2, where the syllables of vac are given a cosmological significance.

⁵⁰ Maitri. Up. II, 6.

⁵¹ Cf. evidence in S. Lévi, op. cit., and in H. Humbert, M. Mauss, op. cit.

⁵² Prajapati akamajata prajayeyeti.

⁵³ Taitt. Sam. VII, 1, 1, 4.

has never felt it as such. Agni, we could say, was procreated ⁵⁴ in some manner, whereas vac was begotten ⁵⁵.

We must add, certainly, that the distinctions are not sharp and clear. We are admittedly adapting a little just as the commentators of all ages and cultural backgrounds have done, with this difference perhaps that we do so consciously. It is only by means of this necessary transposition that a constructive rather than negative development is rendered possible.

However that may be, Agni occupies a special position among the creatures. Agni is the first among them ⁵⁶ and indeed the only one that is immortal ⁵⁷. He is the Gods' envoy against vac ⁵⁸, and also their king ⁵⁹. Furthermore, Agni must be regarded as the ontological condition requisite for the cyclic sacrifice of the universe. Everything is summed up in Agni and hence the sacrifice of Agni is the sacrifice. Thus, when Prajapati desired to perform this comprehensive sacrifice, Agni is mentioned as 'entering into' the five beings constituting the five offerings: man, the horse, the cow, the

⁵⁴ Asravajata. loc. cit. It is known that the root srj has the sense of: produce, procreate, emit, etc., but it could also have the meaning 'create', though in a less precise and technical sense perhaps than in christian terminology.

⁵⁵ Cf. Tand.-Maha- Brah. VII, 6, 3, "... I desire, with the aid of vac to procreate it -vaca prajanaya (the send that I carry in myself). He (Prajapati) begot vac -sa vacam vyasrjata.

Cf. also other already noted texts.

⁵⁶ Sat. Brah. II, 2, 4, 1; VI, 6, 1, 26; Kaus. Brah. VI, 1.

⁵⁷ Sat. Brah. II, 2, 2, 10.

⁵⁸ Sat. Brah. II, 5, 1, 21.

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lamb and the goat ⁶⁰. "All are Agni ⁶¹". The agnihotra or fire-sacrifice, is, therefore, the heart of all sacrifices. It is by the agnihotra that one becomes immortal ⁶². God is in truth a "consuming fire" ⁶³. "Your face (your mouth) is a flaming fire whose radiance consumes the whole universe", says the Gita ⁶⁴.

It is with these facts in mind that one can understand the innumerable details and directions that the texts supply. We have here a sequence of

⁵⁹ Sat. Brah. II, 6, 4, 4.

⁶⁰ Cf. Sat. Brah. VI, 2, 1, 2.

⁶¹ Ibid.

⁶² Cf. for example Katha Up. I, 13.

⁶³ Heb. 12, 29 (cf. Deut. 4, 24). Around this figure of speech Origen proceeds to build according to the rules a theology of fire, comparable perhaps to that of light (cf. Matt. 3, 11; etc.). To this should be added the "sword of fire" idea (Gen. 3, 24) which serves as a leitmotif in the consideration of one of the rare extrabiblical expressions of Christ; "He who approaches me, approaches the fire", nor of course should Luke 12, 49 be forgotten. Per Origen, who is followed by a very important part of christian tradiition, cf. the collection of passages translated into german by H. U. Balthasar, Origène, Esprit et feu, Paris, Ed. du Cerf, 1959. There is no doubt that a study on these same lines of comparison with hinduism would be a worth-while enterprise, "Ignis autem in altari semper ardebit", Lev. 6, 12. It is fire that renders the offering pleasing to God. Cf. Lev., 2, 16; 3, 11 and 16. Fire springs forth from God (Lev. 9, 23 ff.; 27, 1-3) but " ... it did not consume man's gift, but rather sanctified and divinised it". F. X. Durrwell, La résurrection de Jésus, mystère de salut, Le Puy, Paris, X. Mappus, 1954/3, p. 62.

⁶⁴ BG XI, 19.

representative acts ⁶⁵ –Agni taking the place of Prajapati, the five victims of Agni, Agni again of the five victims (now as an object and no longer as the subject of the sacrifice)- until finally we pass from the agnihotra to all other private and ceremonial sacrifices ⁶⁶.

It is obviously impossible for us to enter into every detail but we think we have said enough to have described clearly the role of sacrifice within hinduism ⁶⁷.

⁶⁵ Cf. a clear passage in Sat. Brah. VI, 2, 2, 15.

⁶⁶ Over and above the central role played by the altar –as a centre of the world, meeting-point of the human and the divine, etc. – a special significance is attached to pariagnikriya. Here the priest proceeds to describe a circle with the fire (or even without fire) round the oblation (generally three times and always from left to right). Cf. the comments of Oldenberg in Sacred Books of the East XLVI, and “the threefold meaning of the rite” according to Humbert-Mauss, art. cit., pp. 65 ff. as well as the principal sources:

1. Agni, priest of the Gods, sanctifies the victim and points out to it the road to heaven (cf. Ait. Brah. VI, 5, 1 and VI, 11, 3).
2. The magic circle separates the victim from both demons and Gods.
3. The rite proper resembles a benediction.

⁶⁷ In addition to works already quoted, cf. H. Oldenberg, Die Religion des Veda, Berlin, 1923, pp. 307 ff. furthermore there is a precious mine of information, that can profitably be consulted, in the work of A. Dubois, Moeurs, Institutions et Cérémonies des peuples de l'Inde; H. Bhattacharya, The Cultural Heritage of India, vol. IV: The Religions, Calcutta, The Ramakrishna Mission Institute of Culture, 1956/2. Cf., for example, L. Renou-J. Filliozat, L'Inde classique, op. cit., vol. I, No. 697-752 for Vedic rites and 988-1267 for the different religious expressions of hinduism; see also R. B. Pandey, Hindu Samskaras, Banaras, Vikrana Publications, 1949, or a manual of practical teaching Sanatana dharma, Madras, Theosophical Society, 1940, chap. II, pp. 173-271.

2. Prayer.

The process of substitution was not confined to the objects of sacrifice. As we have already seen, it was pursued by the Upanisad which proceeded to interiorise this same sacrifice within the subject.

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The Maitri-Upanisad begins as follows: "The Brahman sacrifice is incontestably the interpretation of all the sacrifices (fire-sacrifices) of the ancients. Consequently, each time that the worshipper handles the fire, he must call to mind the atman. The sacrifice is then fulfilled perfectly ⁶⁸. We have already noted that the agnihotra constitutes the quintessence of sacrifice. This quintessence in its turn enshrines another: the inner agnihotra ⁶⁹, that is to say, the offering of the breath or prana ⁷⁰. When the ancients recognised this latter they desisted from the agnihotra ⁷¹. We have here, properly speaking, more than a simple substitution ⁷²; this is a very serious attempt at interiorisation ⁷³. For one who failed to understand this connection, to perform the agnihotra would be the equivalent of removing the glowing (live) coals and dispersing the (dead) ⁷⁴ ashes. These texts do

⁶⁸ Maitri. Up. I, 1.

⁶⁹ Antaram-agni-hotram, Kaus. Brah. Up. II, 5.

⁷⁰ On prana, the supreme divine life-energy cf. Atharv. Veda XI, 4.

⁷¹ Kaus. Brah. Up., loc. cit.

⁷² This interpretation is close to that of E. Frauwallner, Geschichte der indischen Philosophie, vol. I, Salzburg, O. Müller, 1953, p. 42.

⁷³ Cf. M. Eliade, Yoga, p. 120, where the subject of "the interiorisation of the rite" is treated.

⁷⁴ Chand. Up. V, 24, 1.

not propose to suppress the agnihotra, but to give it a deeper meaning: "Just as hungry children stand around their mother", we read after the text just quoted, "so do beings encircle the agnihotra; indeed, their position themselves in a circle around the agnihotra" ⁷⁵.

This moreover, is in line with the teaching of the ancient masters ⁷⁶. "Man is only partially born" ⁷⁷; it is through sacrifice, indeed, that he truly comes to birth ⁷⁸. On the other hand, it is "man himself who is in truth the sacrifice" ⁷⁹. This is so because "man is the offerer and every time that sacrifice is performed it has the measurement of the man" ⁸⁰. One discovers that the "measurement of the man" refers to his intellect ⁸¹, and thus the

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⁷⁵ Loc. cit. V, 24, 5.

⁷⁶ It is startling to note how a certain 'modern' indian mentality stigmatises the brahminical period as "meaningless ceremonialism" (R. D. Ranade, A constructive Survey of Upanishadic Philosophy, Poona, Oriental Book Agency, 1926, p. 6) and thinks, naturally, that "the Brahmanical idea of sacrifice comes ... ultimately to be entirely transformed into a new conception of sacrifice altogether -that of mental sacrifice ..."

⁷⁷ S. Lévi (op. cit., p. 107) notes that ajato could be read for ajato. In this op. cit., p. 8, case, man before sacrifice would be merely a 'non-born'.

⁷⁸ Maitri. Sam. III, 6, 7.

⁷⁹ Chand. Up. III, 16, 1. S. Rhadhakrishnan, The Principal Upanisads, London, G. Allen and Unwin, 1953, p. 394, reconciles the ancient Purusa and the 'modern' man of the Upanisad by translating "Verily a person is a sacrifice". Cf. note 11 p. ____.

⁸⁰ Sat. Brah. I, 3, 2, 1. Cf. note 12, p. ____.

⁸¹ Cf. Prasna Up. III, 10, the exegesis of which could serve as a starting-off point for hindu and buddhist anthropology. Cf. again Maitri. Up. VI, 34 (and note 53, p. ____).

sacrifice becomes a sacrifice of the human spirit ⁸². The transition noted above from Prajapati to Agni and thence to the five chief sacrifices and thence to the differing lesser rites ⁸³ is simply a movement in depth. An example is to be found in the performance of the asva-medha in place of the purusa-medha (where the sacrifice of a horse represents the sacrifice of a man and replaces it). The sacrifice of Brahman (brahmayajnah), previously the fifth of the great sacrifices ⁸⁴, is more and more considered the sacrifice, because brahman is no longer, as before, the Arena of the sacred teaching but rather the Origin and Source of Prajapati himself ⁸⁵. Or, as we read elsewhere: "Prajapati is brahman in its entirety ⁸⁶" -and it is this same Brahman that is identified with the inner atman ⁸⁷. From this point onwards the brahman-sacrifice becomes simply the discovery of the true nature of the atman-within-us.

Sacrifice, therefore, consists in a descent into the self, a deepening, so as to attain the goal sought by the ancient sacrifices. Herein lies the highest peak of indian wisdom. Concentration, prayer, contemplation, interiorisation and deepening are all concepts each of which requires to be

⁸² Cf. the whole text on sacrifice in Rom. 12, 1, where before the exhortation to readers to practice _____, there is mention of _____.

⁸³ Cf. p. _____.

⁸⁴ The five other sacrifices were the sacrifice to beings (bhutayajnah), to humans (manusyayajnah), to the ancestors (pitryajnah) and to the Gods (devayajnah). Cf. Sat. Brah. XI, 5, 6, 1.

⁸⁵ Cf. Samavidh. Brah. I, 1 ff.

⁸⁶ Sat. Brah. VII, 3, 1, 42.

⁸⁷ Cf. an excellent account of the development in L. silburn, Instant et Cause, pp. 90-110.

given special content. We shall be obliged however to limit ourselves to a consideration of prayer as a specifically human form of worship. The cosmic sacrifice is the work of God who provides for the salvation, or return to himself, of the whole universe, a work in which each man has a responsibility to take an active part. He must contribute positively to his own salvation. He must, indeed, save himself, as is the contention of certain trends of thought which, having ill understood the concept of divine grace, admit it implicitly none the less. Prayer is worship which leads to salvation because it is the self-offering of the praying man.

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Nevertheless, we must not assign to prayer the rôle of a spiritual sacrifice, because for certain schools of thought it is not simply a mental activity. Its sphere includes also, as we shall shortly see, the sounds that are uttered in vocal prayer as well as the bodily postures and other practices of Yoga. Prayer, however, is always and unfailingly sacred action, worship.

Man attains salvation:

- a) through prayer -which is, in the first place, the means for attaining the goal.
 - b) in prayer -for prayer is in fact the goal itself.
-
- a) salvation through prayer.

Salvation is obtained through prayer, because prayer is not only a moral reality but also an ontological reality. It has two rôles: in the first

place, it removes obstacles and that is furthermore, in two ways, negative and positive.

Firstly, the negative. Prayer does away with obstacles, for nobody is capable of leading a life of prayer if he does not detach himself from all wordly fetters and realise the vital distinction (the first effect of prayer for a beginner) between the eternal and the temporal ⁸⁸. Sakaracharya adds three other conditions ⁸⁹: Nobody can devote himself to contemplation of the highest truth,

1. Without first renouncing the egoistic remuneration of all his actions,
2. Without submitting freely to a discipline so radical so as to a conversion of heart,
3. Without burning for salvation with a pure and single-eyed zeal ⁹⁰. It is a commonplace in Vedanta that the study of

⁸⁸ Nityanitya-vastu-viveka is the technical expression for this stage. Cf. Samkara Brahma-Sutra-Bhasya I, 1, 1, (cf. also on the same subject Vivekachudamani 20). Prayer also brings about an awareness of the atmanatma-vastu-viveka (the critical distinction between that which comprises the self- atman- and that which does not comprise the self -anatman) as an indispensable condition for salvation. Cf. the Bahmati in h. I. (Cf., for example, the edition published in Madras, Adyar, Theosophical Publishing House, 1933).

⁸⁹ Loc. cit

⁹⁰ Cf. a commentary on these three points in S. Radhakrishnan, History of Philosophy, Eastern and Western, London, G. Allen and Unwin, 1952, Vol. 1, pp. 4 ff.

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(p. 144-145-146)brahmavidya entails certain other practical disciplines ⁹¹.

The positive function of this first exercise in the life of prayer is its moral function ⁹². The first negative conditions can only be completely fulfilled by means of a life of prayer. It is prayer that enables a man to see things in a true light and to lead a moral life.

The second and principal function of prayer is this -that it causes us to become what we in reality are. Hinduism lays stress (perhaps sometimes to strongly) less upon the independence than on the superiority of the ontological over against the moral. Prayer does not merely make us good citizens and nice people; it also, if we may dare to say so, sanctifies us. In other words, we reach salvation through prayer, for prayer helps us to 'self-realisation'. It causes us to discover, not only through the quest involved but also in an ontological manner, the true nature of salvation and hence actually leads us to salvatio, for it reveals in a real manner what was in fact already present. The person unfamiliar with hinduism will have that much more difficulty in grasping this thought just because very often the true attitude is jumbled up with a number of philosophical interpretations. It is

⁹¹ This is the usual interpretation of atha, the first word of the Brahma-Sutra (I, 1,1.). It means literally 'then' and has been translated as 'after', that is to say, after the Purva mimamsa-sutra (in other words, the Karma-Kanda, i.e., the rites and practical side of the revelation (sruti) have been learnt and practised (one proceeds to the quest for brahman). Other scholars interpret the word atha as if it presupposed the knowledge and practice of the dharma-sutra, although Samkara (Brahma-Sutra-Bhasya I, 1,1) rejects this explanation.

⁹² Cf. Note 141, p. _____.

not our intention to embark here on a philosophical discourse; we would like, however, just to explain the basic idea, expressing ourselves in terms that are currently used in the west.

It is thanks to contemplation that man is saved, is liberated, for he contemplates God, who is salvation. Now if salvation is God, it, like Him, must be immutable and omnipresent. Anybody can reach 'belief' but, so long as he does not 'contemplate', he does not reach salvation, he is not salvation. There is a progression from faith to vision, this latter consisting in actualisation. The instant one sees, one is that which one contemplates. The actual intuition annihilates the object-subject separation. The thing which one contemplates is no longer simply an object, but is both the contemplation itself and the one who contemplates⁹³. Does one see Truth? One is Truth. The one who arrives has nothing left either to 'be' or to attain. Salvation is attained through prayer.

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How, then, is such a state of contemplation to be reached? Is it realisable in this present world⁹⁴, even without the "grace of the creator"⁹⁵? The whole of hinduism is simply the impassioned quest of answers to these burning questions.

⁹³ Cf. R. Panikkar, Die existentielle Phänomenologie der Wahrheit, art.cit. especially p. 35, where corresponding sources are to be found listed.

⁹⁴ Cf. R. Otto Die Gnadenreligion Indiens und das Christentum, Gotha, Ed. L. Klotz, 1930.

⁹⁵ Katha Up. II, 20. Cf., the excellent commentary of J. N. Rawson, op. cit., pp. 107 ff.

b) Salvation in prayer.

The foregoing remarks will straightaway throw light on the fact that salvation is attained, not only through prayer, as one rises higher and higher until one reaches the summit of contemplation, but also in prayer, that is, in prayer at its highest. We will attempt to explain: If I reach an intuition, or glimpse, of reality itself, this intuition is of, not only an ultimate, but also a definitive degree. It is de-fin-itive, the very 'finis' or end, the goal, no longer a means ⁹⁶. Salvation is found in prayer; it is, precisely, intuitive prayer. Vocal expression passes into the prayer of worship; prayer is aspiration and in this aspiration is the end, salvation. If hinduism stresses the value of contemplation and excites meditation, it by no means does so with the aim of going beyond in order to attain some other goal. Prayer, for hinduism, is never a sort of inter-mediary. It was precisely this notion that was caustically attacked by the second period in connection with an obsolete theory of sacrifice ⁹⁷ which used and abused sacrifice in order to attain certain ends, even certain material rewards. Prayer alone is in reality a sacrifice of the self, since it is an offering of the self to the self. Perfect worship is not something that one performs in order to assure one's salvation, but is prayer itself, that is to say, salvation itself. Vocal prayer does not cease, but ad-oration passes into inner aspiration. The comic

⁹⁶ "The sruti (sacred scripture) uses the words jnana (awareness, knowledge, contemplation) and labha (conquest, possession) as synonyms" says Sankara, Brhad. Up. Bhasya I, 4, 7. A significant statement.

⁹⁷ "Once upon a time (says Bhishma in the Mahabharata) there was placed on one side of a pair of scales a thousand horse-sacrifices and on the other Truth. This latter was found to be heavier than the thousand asvamedha" , Santiparvam, CLXII, 26.

sacrifice which the all comprised in here called prayer, contemplation, intuition devoid of parts, devoid of dualism.

3. Adoration.

If the preceeding explanation has been sufficiently clear, the third from of hindu worship which is called puja should be readily understandable

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Prayer can, properly speaking, have no object for the object-subject distinction finally vanishes. At the beginning, however, the object apperars indispensable ⁹⁹, although neither prayer itself nor the praying man is capable of defining it. this object can only be the divine, under whatever from it may present itself, and thus prayer becomes ad-oration, that is to say, puja.

⁹⁸ On the etymology of puja, there is no unanimity. Some (J. Charpentier) refer it to a dravidian source; others (such as J. Przyluski) would like to see in it an evolution of primitive agricultural rites, while yet others (such as Thieme) derive it from Sanskrit roots, cf. C. Regamey, op. cit., p. 117 and L. Renou-J. Filliozat, L'Inde classique, Paris, Ed. Payot, 1947, vol. I, No. 1178.

⁹⁹ "One employs it gradually", remarks succinctly Yogasutra III, 6, stressing the value of contemplation (dhyana). Bhagavata Purana II, 2, gives as an example the adoration of Visnu by stages, starting with his feet and proceeding finally to his smiling countenance.

We will relegate to one side all superfluous details and hold on to the essential ¹⁰⁰. The essential meaning of puja can be summed up in the following way:

It is not sheer idolatry in the usual meaning of the word. It is part and parcel of the same tradition as the vedic sacrifices ¹⁰¹. It could, in fact, if need arose, replace them.

It is one and the same process which substitutes for the externals of sacrifice an interiorisation thereof in prayer and which in the present case (puja) tends towards a simplification (which manifests itself more particularly in a concretisation). The reason for this is that, if vedic sacrifices are difficult to accomplish, so also, and more so, is pure contemplation. Ordinary people, especially, require simple paths of devotion and one such is puja, which consists in adoration of the divinity under one perceptible form or another. Furthermore, puja does not aim at being a substitute for the path of wisdom or at superseding a life of prayer; it simply aspires to be an introduction and preparation for these two paths. It is this that gives puja its broad and provisional character.

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Puja, moreover, is not exclusive. One form of it does not exclude a quite different, even contradictory, form. Two forms of puja may not only

¹⁰⁰ Cf. V. Oldenberg, Survey of the Contents of the grhyasutras, in "Sacred Books of the East", XXX, pp. 306 ff.

¹⁰¹ Cf. L. Renou-J. Filliozat, op. cit., No. 1178.

co-exist peaceably but may also be undertaken, in response to his desire, by the same person.

Puja adapts itself in a flexible manner to both circumstances and states of soul. It desires only a subsidiary rôle. Once this rôle has been fulfilled, puja becomes unnecessary and valueless and whatever image it had offered as an object of veneration as God is deliberately placed on one side or even spurned. Puja is of assistance equally for the jnana-marga and the bhakti marga itself.

Puja remains invariably a very simple method within the reach of the masses and necessary also on occasion to that category of educated and enlightened persons who still need concrete representations.

Puja thus means veneration, adoration, homage to the divine -to the divine under a perceptible form. Images, gestures, singing and actions have all here something to contribute but not necessarily, as certain indologists have at times wrongly asserted, in the realm of the merely magical. Puja has a twofold goal; on the one hand, the worshipper seeks to obtain through its good offices a grace from the divinity (health, children, success, peace of mind, heaven and similar favours) -and it is here that one senses magic to loom large- while on the other it helps man along the road to perfection and facilitates his attainment of his goal, realisation, moksa.

Furthermore, puja constitutes the fullness of hindu worship. "In worship, everything which exists in the reality within is represented in a perceptible a manner in the reality without, under the sign of a symbol ¹⁰²". Now this precisely what happens in puja. The real philosophico-religious question is in fact to know why such signs possess a representative value of this kind, when this value cannot be said to spring from the free will of man. The wealth of symbolism inherent in the whole of hindu reality is taken for granted in each manifestation of worship; otherwise each action is void, all faith blind.

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It is well here to recall once again the close object-subject relationship, that is to say the mutual constitutive connexion that links God and man in the performance of puja ¹⁰³. "It is the bhakti (abandonment, devotion) of the bhakta (devotes) that causes the Bhagavata (the blessed Lord) to manifest himself ¹⁰⁴". Puja performed in front of an image actualises a particular type of union between 'physical' casualty and 'intentional' casualty, or, if one prefers, between the opus operatum and the

¹⁰² M. Vereno, op. cit., p. 51.

¹⁰³ "The characteristics of images are determined by the relation that subsists between the adorer and the adored", "Sulkracharya, Sukranitisara (quoted in A.K. Coomaraswamy, The Transformation op. cit., p. 162). Cf. also B. K. Sarkar, The Sukraniti, Allahabad, The Sacred Books of the Hindus, 1914.

¹⁰⁴ "Despite this" goes on this text, "one should follow in iconography the directives of the Ancients", source unknown, given by Gopalabhatta (quoted by A. K. Coomaraswamy, op. cit., p. 163).

opus operantis ¹⁰⁵. The fact that the divinity takes bodily shape in a statue is not caused by the worship; nevertheless, without the devotion of the worshipper, this presence of the divinity in the statue does not take place ¹⁰⁶. The pranaprasthita, that is to say the access of life to the murti (image) is not a transubstantiation.

As far as the common man is concerned it is in a concrete, loving, personal abandonment that the essence of religion consists. The costly brahminical sacrifice and the difficult self-annihilation proclaimed by the Upanisad are here replaced, represented and even to a certain degree transcended by the down-to-earth loving devotion of the simple to their beloved istadevat of stone, their murti ¹⁰⁷.

4. Brief cosmological survey.

The visible wealth and superabundant opulence of indian temples are only a pale relation of the inner spiritual magnificence and wide variety of indian forms of worship. These latter are so numerous that it is impossible

¹⁰⁵ "It is for the advantage (artha) of the worshipper (upasaka) that the brahman -whose nature is intelligence (cin-maya), besides whom there is no other, who is impartite and, incorporated- is aspectually conceived (rupa-kalpana)", Ramopahisad, in B.C. Bhattacharya, Indian Images, Calcutta, 1921, p. 17 (quoted by A. K. Coomaraswamy, op. cit., p. 214)

¹⁰⁶ Cf. R. Panikkar, "Eucharistischer Glaube und Idolatrie", Kairos, 2, 191, p. 85 ff.

¹⁰⁷ The (name of) God chosen and adopted, or proposed by the guru, according to the disciple's personality, is a very important factor in hindu spirituality.

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of us to deal with them here exhaustively ¹⁰⁸. Even if the various hindu spiritualities stress different aspects of the one edifice, the description which follows remains faithful in its broad outlines to the spirit of hinduism. It is only our forms of expression that are borrowed from the west.

First of all, a word concerning the why and the wherefore of this sketch. The average 'modern' man, firm-rooted as he is in his own religion (whichever it may be) is very inclined to feel that he is not only different from but also superior to 'primitive' man, simply because he lives in a mental climate of self-awareness and desires to account for everything. He deems himself to be free from superstition and religious quirks. He believes that his religion, or, even more, his spirituality is purer than that of others, because he has reduced it to certain 'reasonable' actions (though this testifies more to his submissiveness and discipline than to any conviction he has of their ontological efficacy) while anything over and above is relegated to the sphere of the moral. All that has been said about hinduism in this book may appear foreign and somewhat strange to 'modern' man who, though he may be ready to concede that these rites contain a basis of

¹⁰⁸ Cf. the original texts (sruti, smrti, itihahas, purapas, agamas, darsana, along with their bhasyas, and also the popular literature) and the works already cited. Cf. also L. D. Barnett, The Heart of India, London, J. Murray, 1913; S. Radhakrishnan, The Hindu Way of Life, London, Allen and Unwin, 1939; A. A. Macdonell, Vedic Mythology, Strasbourg, Trubner, 1897; H. K. Sastri, South Indian Gods and Goddesses, Madras, Government Press, 1916; The Religion of the Hindus, edited by K. W. Morgan, New York, Roland Press, 1953; J. W. Farquhar, An outline of the Religious Literature in India, London, Oxford University Press, 1920; etc.

truth, cannot help regarding them with a certain superiority as being both outworn and useless¹⁰⁹.

If we are to make use of the division of religions, unfortunate and erroneous as it is, into 'primitive' and 'superior', then hinduism incontestably must be placed in the second group. Just because hinduism is an authentic religion, it possesses not only lofty doctrine and a highly-developed philosophy but also a genuine religious observance, which one cannot ignore without wronging hinduism and distorting its image. It would be incorrect to identify hinduism with its own philosophical system – darsana- though one form of neo-hinduism, influenced by a certain way of thought prevalent in Europe, is inclined to justify such an identification¹¹⁰.

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If we lay stress on the worship element it is by no means to charge hinduism with being 'primitive', for all authentic religion and not only primitive religion is characterised by worship. We may note that it is 'modern' religiousness, rather, that runs the risk of being shipwrecked in

¹⁰⁹ Cf. the well-known remark of Goethe (Zahme Xenien, 9), "He who possesses science and art possesses also religion. He who has neither science nor art, let him get some religion!"

¹¹⁰ Even as regards Vedanta, let us be on our guard against forgetting that it does not claim simply to be the end of the Veda (Veda-anta) but that its real name is Uttaramimamsa (higher mimamsa) or bramamimamsa. Mimamsa, moreover, means the practical existential hermeneutic inherent in action ("the desire to think with intensity").

the primitive if it does not rediscover the meaning of worship, because without worship no religion can subsist.

No-one, surely, can fall to see after what has been said, that in hinduism worship is the real dynamic, capable of saving both man and the universe. Religion exists as the vehicle of salvation. Worship and worship alone possesses this salvific power. We shall indicate briefly the variety of relationships existing between worship and the whole creation ¹¹¹.

a) The sacrifice of the cosmos.

Religion is so little the affair of the individual that it does not confine itself to man. It concerns, even and also, the cosmos,. Of course, man and the cosmos are not, perhaps, dissociated but the former cannot endeavour to

¹¹¹ For an appreciation of what follows in the historico-religious context a certain knowledge of the background of the question is indispensable. In addition to the reference-books that we have already mentioned or shall mention, the following works might be consulted with profit: A. Vorbichler, Das Opfer auf den uns heute noch erreichbaren ältesten Stufen der Menschheitstgeschichte, Mödling bei Wien, "St. Gabrier Studien", 15, 1956; S. Reinach, Cultes, mythes et religions, Paris, Ed. E. Leroux, 1923/2; L. Moraldi, Espiazione sacrificiale e riti espiatori nell'ambiente biblico e nell'Antico Testamento, "Analecta biblica", 5, 1956; A. Bertholet, Der Sinn des Kultischen Opfers, "Abhandlungen der Preuss. Akad. d. Wiss.", Philol. histor. Klasse, No. 20, 1942; R. Will, Le Culte, 1. Le caractère religieux du Culte, Strasbourg-Paris, Fac. de Théol. prot., 1925; W. Schmidt, Ethnologische Bemerkungen zu theologischen Opfertheorien, "Jahrbuch des Missionshauses St. Gabriel", 1, 1922; Christus und die Religionen der Erde, edited by F. König, Wien, Herder, 3 vol., 1951; W. Schmidt, Der Ursprung der Gottesidee, Münster in W., Aschendorff, 1926; G. Gusdorf, L'expérience humaine du sacrifice, Paris, P.U.F., 1948.

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turn in upon himself nor consider the Latter merely as the passive stage whereon his destiny unrolls. Man and the universe form a pair and religion, which aims at saving man in his entirety, cannot do so without at the same time involving the cosmos. Thus religious worship contains a cosmic dimension precisely because it is human worship, for man being a human creature is truly a creature and hence is creation. He must excommunicate himself from creation nor sound a false note in the divine play, namely, the return of all things, lest he play the heretic's part. He is truly a participant in this symphony and if the whole universe did not echo it, his voice would be inaudible, non-existent.

The cosmos consists of a spatial and temporal framework, a material structure in which all things exist, and exist in space and time. The cosmic oblation, consequently, comprises the sacrifices of space, of time and of material objects,

α) Space

Space as a religious category, or rather, space as the man of religion experiences it, has nothing in common with a Newtonian concept of space which regards it as a box in which experiments in physics take place. Nor is it a homogeneous expanse pertaining to sensible objects, a measurable distance between bodies. From the point of view of religion space does not belong to any philosophical or scientific category. It is a sacred reality whose function is, precisely, that of containing the differing spatial aspects of other ways of viewing. Sacred space may be defined as the undiminished

spatial dimension of things, just as God 'created' them, we might say: as they have in fact 'come to birth' (in a way accidentally) and as the man of piety views them in the presence of God in a particular metaspatial perspective.

Space is by no means homogeneous; it is heterogeneous and for this reason defies all measurement. The reality termed space does not allow itself to be reduced to quantitative terms, it is not a material dimension of anything. It is not susceptible to being measured but at the most to being circumscribed, provided one has a unit of measurement which permits one to gauge a being's depth or ontological distance, that is to say, its distance from God, from the source, from the final definitive state of matter, which is less or more according to its particular situation. Even so, however, one can only estimate the spatial dimension of a being with reference to itself, for this measurement is only valid in the vertical direction, that is to say, with reference to God, and not in the horizontal, vis-à-vis other objects, since there exists no common denominator. Each being in its spatial dimension is a solitary.

Without providing us with a unit of measurement -for it is not a question either of measuring or acknowledging the distance of which we speak but of surmounting and overcoming it - worship enables us, precisely, to restore space to its definitive state.

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Worship is an external activity, a psychosomatic activity on the part of man, less because man is a sensible being than because the world is material, spatial, and because it is of importance to advance this spatial world to its final conclusion ¹¹².

Through the intervention of man and the 'sovereign' collaboration of God, worship assures, one might say, the ascent of the world of matter. Whether this involves a certain destruction within the spatial realm or simply a transmutation is a serious question of belief, but one that does not disprove the point that worship preserves spatiality.

This process gradually invades the cosmos and succeeds in transforming it little by little. To aid it in its advance towards plenitude, worship has a need of certain points of spatial reference: an altar, a temple, holy places, pilgrimage-centres, the sun, the moon, stars, etc.

The science of religions has in our own day rediscovered the immense importance of all these focal points ¹¹³. However, it is difficult as a whole to free oneself from a certain anthropo-centrism. The reason for the importance of the temple, for example, is not only that it answers the need of man, who is a corporeal being; for a place favourable to his individual or collective worship; but is also and above else connected with the function in

¹¹² Cf. p. ____.

¹¹³ There are innumerable contemporary works on this subject. Cf., for example, the excellent bibliographical material to be found in the works of M. Eliade.

religion of space ¹¹⁴. The temple is, first, a place of the manifestation of God, next an assembly hall for the community or the individual and finally the dwelling of God himself. But the fundamental reason is still more profound and to be found in the cosmic significance of religion. The temple is the meeting-point between Heaven and Earth; in itself it possesses a mediatorial and theandric value, because the space it encloses is already sanctified, already transformed.. As the picture-symbol of the heavenly abode, it expresses in concrete terms here on earth this final destination. Furthermore, it not only permits man to save himself by being the locus in which he receives the divine grace but also enables him to fulfil his mission -to make of the entire cosmos a real and veritable temple ¹¹⁵.

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¹¹⁴ Cf. in connection with the temple: S. Kramrisch, The Hindu Einige Bemerkungen über das Bauopfer bei den Indern, "Mitteilungen der anthropologischer Gesellschaft zu Wien", XVII, 188, p. 37 ff. The question is nowadays arousing on the christian side a growing interest among a number of theologians and architects working in the sphere of sacred art. Cf. J. Daniélou, Le signe du Temple ou de la Présence de Dieu, Paris, Gallimard, 1942; Y.M.J. Congar, Le Mystère de Dieu, Paris, Ed. du Cerf, 1958; M. Schmidt, Prophet und Tempel. Eine Studie zum Problem der Gotteshähe in Alten Testament, Zollikon-Zürich, Ev. Verlag, 1948.

¹¹⁵ Cf. the practice common to all religions of locating the centre of the world first on a specified mountaint (Meru, Kailas, etc.) then on any mountain-top that possesses a temple and finally on each and every mountain or in each house on heart thence throughout the universe. Cf. the christian expressions: the heavenly Jerusalem, basilica, ikon, the human body (as a temple of the Holy Trinity) and then the Church, no longer regarded in terms of a building but as a universal mystical body. As everyone knows, both the early vedic rites and also the early Church knew nothing of temples.

The worship which man performs in concert with God, in the world and with the world, constitutes the sacrifice of holy space or, in other terms, the sanctification of the world which is still distant and separated from God, in order to enable that world truly to accomplish a liberating de-fin-itive resurgence.

The cosmogonic description relating to the sun, moon and stars, the detail-loaded directives for the erection of the altar, the rules to be followed in the construction of a temple, and the sacred character ascribed to certain localities, caves, mountains etc. are not the simple fantasies of primitive minds. They reflect a facet of reality, one which cannot however be put in rationalist categories, for these ancient traditions of mankind are a reflection of the connaturality of man and the cosmos.

(3) Time.

The same thing applies to time as to space, mutatis muntandis. In every religion there are sacred times..The religious experience of time evokes the metaphor of a certain sort of bridge, heterogeneous and unparalleled, which both links me with God, my ultimate and, and also separates me from him. In this religious context time, which claims to integrate the partial aspects of all 'times', can be regarded in the same way as space as a distance, a separation, although even in this case it is a question of an ontological trench running between beings and Being which both unites and separates them.

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The temporal nature of man and of the other creatures is regulated and transcended by worship. Yet for the changing and salvation for the world, time is necessary. Time constitutes the cosmic rhythm by means of which the universe proceeds towards its goal.

Thus, ages and years, recurrent feasts, dances, pilgrimages ¹¹⁶, etc., are sacred periods of rest and work, of action and prayer; they constitute religious categories, constitutive and existential parts of worship, regulated by means of worship ¹¹⁷.

While is undoubtedly rediscovering little by little the sacred aspect of space, our contemporary age seems less aware of the heterogeneous character of time and of the sacred reality which it constitutes. Time and the temporal is frequently mentioned but nearly always that form of it which is autonomous. People 'philosophise' in its regard when in reality it is a theological question. It is said, for example, that time is a constituent factor in man, but it is too easily forgotten that this idea in so far as it is a temporal

¹¹⁶ We are speaking here of Hinduism but what we are saying is equally valid for all religions. Cf., for example, on this same point, the excellent work of L. Zander, Le Pèlerinage, in L. Beauduin, L'Eglise et les Eglises, Chevetogne, Irénikon, 1955, vol. II, pp. 469-486.

¹¹⁷ Cf. M. M. Underhill, The Hindu Religious Year, Calcutta, Association Press, 1921; J. G. V. Aiyar, South Indian Festivities, London, Higginbothams, 1921; A.C. Mukerji, Hindu Fasts and Feasts, Allahabad, The Indian Press, 1918; C.H. Buck, Faith, Fairs and Festivals of India, Calcutta, Lutterworth Press, 1949; B.A. Gupte, Hindu Holidays and Ceremonials, Calcutta, Thacker Sprink, 1919.

problem does not in the final analysis depend on the intellect alone nor even on the will, but on 'God', and that it is he who permits us to liberate of to fulfil real time in worship and through worship.

Worship enables us to transcend time not only by setting us in that first state that was ours when our original nature still possessed all its purity and plenitude, but also by causing us to anticipate the final supra-temporal condition. This tension between the beginning and the end which itself constitutes the eschatological dimension of worship, is essential to it. It is precisely because it transcends the normal conditions of our experience in this world that worship is always eschatological. Thus, worship which is worthy of the name is both means and end; a means towards eschatology and the end, that is to say eschatology itself.

γ.) Things.

Space (in terms of matter) and time (in terms of duration) are transformed by worship and both reach their plenitude for the salvation of the things of this world. Things are sacred objects and have in worship their proper place and function. They may, equally, be profane and impure, but no single thing is indifferent and neutral. The world of things also in a religious world. Now it is precisely the liturgy that forms the milieu of man's proper relationship with things. Without the liturgy, that is to say, without the connexion with the divine, no human communication, that is, no communication on the horizontal plane, is possible.

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There are certain things to which man offers sacrifice because they 'incarnate' the Absolute; but there are certain others that he offers in sacrifice because it is precisely through their 'dis-incarnation' that they rejoin the Absolute or help men to reach the same Absolute.

The sruti is full of divinised 'things' such as fire ¹¹⁸, water ¹¹⁹, earth ¹²⁰, the soma ¹²¹, the altar ¹²², the pressing-stones ¹²³, all of which are involved in the sacrifice. The material cosmos is never left on one side ¹²⁴. all is interdependent ¹²⁵ and it is only in such a context that man's daily finds

¹¹⁸ Cf. the Rg. Veda hymns to Agni, for example; RV I, 1; V, 11; VI, 9.

¹¹⁹ Cf. Rg. Veda VII, 49. Water occupies a primordial place in the vedic cosmogony. It is said that Agni is born from the waters and Varuna is often associated with them.

¹²⁰ Cf. the imposing hymn, Atharva-Veda XII, 1.

¹²¹ Cf. the whole of Book IX of the Rg. Veda, for example, RV IX, 15.

¹²² The altar is mentioned in several hymns in Agni. Cf., for example, Rg. Veda I, 150, where the altar is called "the place of treasure", which means the place where riches are obtained through sacrifice and prayer". (T.H. Griffith, Hymns of the Rig-Veda, vol. I, p. 201, note 17). Cf. also Sat. Brah. III, 5, 1: "Preparation of the Boma altar with the high altar".

¹²³ Rg. Veda X, 94.

¹²⁴ Cf. the beautiful hymns to the sun, for example; Rg. Veda I, 50; VII, 63 (to Surya); Rg. Veda I, 55; II, 58 (to Saritri); to the dawn, Usasi; Rg. Veda I, 113; IV, 51, VII, 77; to the wind, Vayu: Rg. Veda X, 168; to the forest, Rg. Veda X, 146.

¹²⁵ Things that are thus divinised are never isolated from one another either in man's thought or in the worship that he offers to them. They form part of a whole which cannot be isolated from human life and to which thought is not directed merely at certain fixed hours. From morning to evening, from birth to death, these things, this material cosmos, are intimately bound up with the life of man.

its meaning.¹²⁶

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A special place must be assigned to such sacred objects as can be manipulated or moved, namely murti¹²⁷, that is to say, much-venerated objects that are not to be translated either by the term ikon or idol. They are the incarnation of the Divinity with the dynamic of the homage paid to him by man.

Worship makes use of things and particularly of natural things, not only because they represent the intention of man (with regard to oblation), but also because they themselves must needs undergo a transformation and, each in its own way, be 'saved'. The destruction, on which such stress is laid, that is, the immolation of burning by fire, contains unquestionably a meaning with regard to the man who offers but it possesses also another, quite particular, meaning: the objects of sacrifice themselves become participants in the act and cannot remain unchanged, intact. A sacrifice without the gift of some object would be incomplete. A sacrifice that is solely spiritual could be valid only for a pure spirit and, even so, pure spirit would have no right to cut itself off from the rest of creation. For man and

¹²⁶ The texts of the Crihya Sutra, especially those concerned with the principal samakara (sacraments), are very characteristic in this regard. Cf. jatakarma (birth), upanayana (initiation); vivaha (marriage); antvesti (funeral rites) -where water, fire, earth and the sun form together a divine presence inherently associated with these important stages of a man's life.

¹²⁷ In the Garuda purana I, 202, the avatara (here numbering nineteen but generally they number ten), that is, the descents of the Divine in bodily form, are also termed murti

all that is connected with him, however -and the same applies to the cosmos which aspires equally to reach its final goal- and immaterial sacrifice is not sufficient. Water, earth, fire, oil, wine, milk, flowers, fruits, animals, even the air (breath) -all these are objects used in worship are involved in its action¹²⁸.

b) The sacrifice of man.

We have said above that the activity of religion is, per excellence, adoration. This is true, on condition that one understands by this not only a purely autonomous action but one that is the expression of a total and loving abandonment on the part of man, an abandonment that constitutes as far as he is concerned an essential element in the sacrifice¹²⁹. Adoration is as it were the soul of man's sacrifice but the perfection of this latter presupposes also the participation of those parts of man which are, strictly speaking, not specifically concerned with the practice of worship, just as the whole of the cosmos takes part in the plenary sacrifice. Furthermore, every act of adoration is a sacrifice, though an incomplete one. In the act of adoration man recognises his total dependence upon as well as his subordination to God; in sacrifice, which is a complete and perfect religious act, he does far more; he not only adores, he enters into God, abides in him and transcends all dualism, without however failing into monism, for by 'perfect sacrifice'

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¹²⁸ Cf. P.A. Desmukh, The Origin and Development of Religion in Vedic Literature, London, Oxford Univ. Press, 1933; A.B. Keith, The Religion and Philosophy of the Vedas and Upanisads, Cambridge Mass., Harvard Oriental Series, 1925, vol. XXXI and XXXII; G. K. Raychaudhuri, Hindu Customs and Manners, Calcutta, M. W. Mazumdar, 1888.

¹²⁹ Cf. note 120, p. ____.

we mean not only a gift but the acceptance of that gift and when God accepts he also completes and perfects.

It is the whole man that participates in sacrifices and not only his intellect or his spirit. God desires, certainly, to be worshipped in spirit, but also he wills to be worshipped in truth and the truth is that man is not spirit and spirit alone and, even more, that God does not wish simply to be adored: he also desires that man should be united with himself¹³⁰.

So long as the various rites and ceremonies do not lose their strong links with the essential in worship, it will follow that they remind part of this worship, but it is nevertheless the spirit of man, manifesting itself and expressing itself through sentiments and gestures, that occupies the first place.

¹³⁰ For an introduction to the different branches of hinduism the following may be consulted; J.E. Carpenter, Theism in Mediaeval India, London, Constable, 1926; M. K. Ghandi, Hindu Dharma, edited by B. Kumarappa, Ahmedabad, Navajiyani Publishing House, 1950; S. C. Mandimath, Handbook of Virasha'vism, Dharwar, L. E. Association, 1942; S. Kumaraswami, The Virasaiva Philosophy and Mysticism, Dharwar, V. R. Koppal, 1949; R. T. Rajagopalachariar, The Vaishnavite Reformers of India, Madras, C. A. Natesan, 1909; S. K. Aiyangar, Early History of Vaisnavism in South India, London, University Press, 1920; S. Sivapadasundaram, The Saiva School of Hinduism, London, C. Allen and Unwin, 1934; T.A.G. Rao, History of Sri Vainavas, Madras, Univ. of Madras, 1923; S. B. Dasgupta, An Introduction to Tantric Buddhism, Calcutta, Cen. Printers and Publishers, 1949; S. N. Dasgupta, Yoga as Philosophy and Religion, London, Kagan Paul, 1924; R. Diksitar, Lalita Cult, Madras, Univ. of Madras, 1942, etc.

Q.) Rites and ritual.

These words which conjure up ritualism or vain formalism have a poor press in our day and age. It is far from our intention to propound here a defence of ceremonialism. If we retain the terms (as does the catholic church which still terms a large part of the liturgy 'ritual'), it is because ritual is an essential part of worship that it is very difficult to name otherwise - unless, perhaps, the expression sacred action or holy action be adjudged to render sufficiently accurately its meaning ¹³¹.

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There is a vast variety of rites in this world which brings us into communication with Transcendence ¹³², dances ¹³³, festivities, festivals in general, different blessings, consecrations (for example, of priests or kings, even of devas), domestic offerings, vocal prayer, ejaculatory prayer (japa), the Aumkara, Om ¹³⁴, etc.

¹³¹ Cf. J. Gonda, Die Religionen Indiens, op. cit., vol I, Chap. III, p. 104-173, a good resume of indian rites with corresponding bibliography.

¹³² Cf. the various articles in vol. IV of The Cultural Heritage of India, op. cit., as; ; R. C. Majumdar, Evolution of Religio-Philosophical Culture in India, Yatiswarananda, A glimpse into Hindu Religion Simbolysm; I.A.R. Warma, Rituals of Worship; S. Bhattacharya, Festivals and Sacred Days, Pavitrananda, Pilgrimages and Fairs, etc.

¹³³ "An english Colonial Minister hs declared that the Mau-Mau movement came into being because christians had been deprived of the freedom to dance, Th. Ohm, Die Kultischen Elements in den afrikanischen, in Der Kult un der heutige Mensch, op. cit. , p. 108.

¹³⁴ The publication of a study comparing Om with Amen as regards basic meaning ant etymology is much to be desired.

The samskaras or sacraments are rites that have a direct bearing upon that life which is 'beyond'. Consequently, they are customarily performed at the moment of birth, at puberty, marriage, purification, at the taking of life-vows and at death. It is, precisely, in the sacramental sphere that the real meaning of worship is to be found. Worship without a sacrament would be somewhat like sacrifice without a gift and without the grace that is given in response (that is to say, without the sacramental response) and would be indubitably incomplete, unfulfilled ¹³⁵

There is no complete sacrifice without communion, that is to say, without response corresponding to the gift that has been made, in other words, without a gift from God's side in return. And because God in accepting the sacrifice does not make another gift (which would be a new oblation -God does not sacrifice), but rather gives himself, the sacrifice reaches its culminating point in communion -which latter admits, moreover, various degrees both of community and of identity.

¹³⁵ Cf., for example, A. S. Altekar, Education in Ancient India, Benares, The Indian Bookshop, 1934; J. N. Farquhar, Religious Life in India, London, Oxford University Press, 1916; S. V. Venkateshwara, Indian Culture through the Ages, 2 vol., London-Bombay, Longmans Green, 1928; P. V. Kane, History of Dharma-Sastra, 7 vol., Bhandarikar Oriental Research Institute, 1930; J. Woodroffe (A. Avalon), Principles of Tantra, Ganesh, 1952/2; R. Tagore, The of Indian Culture, Madras, Theosophical Publishing House, 1921; E. Wood, The Ocult Training of the Hindus, Madras, Ganesh, 1952/2; R. K. Mükherjee, History of Education in Ancient India, London, Macmillan, 1940; Sri Aurobindo, The Life Divine, Pondicherry, Aurobindo Ashram, 1955.

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Rites are rites because they contribute to the sacrifice of creation. The creation is the sacrifice of God, for God not only brings existence into being, that is, creates it, but in addition he wills that creation should return to himself. He has, in fact, designed this return. Now to consent to an existence which is self-restoring is, in christian parlance, to grant it immortality, to divinise it. Rites perform the function of finalising this sort of exchange.

β.) Inner intention.

It goes without saying that true worship is as far from being an empty formalism as it is from being discarnate subjectivism. Worship is neither magic nor spectacle; no more is it an not confined to be the material plane nor a purely spiritual intention . It is inseparable from its own expression, nevertheless it is that which is expressed that constitutes the foundation of all worship.

Without sraddha, without faith ¹³⁶, without confidence and purposeful intention, the act of worship is doomed to failure. The world of mater and the human body form part of the sacrifice no doubt, but two further point need to be taken into consideration. First, The spirit also is a human and terrestrial reality and thus a given factor that must not be excluded from sacrifice. It is even of first importance, being the most precious 'thing' that it is possible to offer. A sacrifice without spiritual offering would, if it could still be deemed a sacrifice at all, be a poor

¹³⁶ Cf. Brhad. Up. III, 9, 21.

sacrifice, an act of worship void of spiritual content, even a hypocrisy. Second, the spirit is not only the most precious of all gifts, it is also the sole element that effects the accomplishment of the offering and the actual worship. A mere accumulation of material gifts does not constitute an act of worship. If the spiritual factor is missing, one cannot speak of human worship. In other words, if there is no inner intention of the spirit, there is no sacrifice. Man is not made up only of spirit; it is, however, his spirit that makes him a man and distinguishes him from the other creatures ¹³⁷.

Let us not confuse, however, the spiritual element in man with his awareness nor, even less, with his self-awareness. As a spiritual being man is certainly conscious and he can be to a greater or lesser degree conscious of his self, but he is not purely and simply consciousness. It follows therefore that the intention, that is to say the element of awareness in an act of sacrifice, is not the same thing as reflective personal intention. If a reflective intention is presented, it can bring about a deeper awareness of the sacrifice and, according to circumstances, perfect the inner intention of the act, but it is not indispensable. The intention is not necessarily a reflective intention. For example, alongside a community-consciousness or collective consciousness there is a normal and ex-static functioning of the intention which is determined by an object, without any awareness of the fact that it is the spirit which is taking the initiative. The spirit, to be sure, can possess

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¹³⁷ According to Sat. Brah. VI, 2, 1, 18 man is the first among the animals, possessing this essential distinguishing feature, that he is the sole one to be able to perform sacrifice (ibid. VII, 5, 2, 23)

knowledge and awareness of the fact that it is performing an action full of meaning, but it can do so without reflecting on its own intention. A too minute examination of its own action could even damage the purity of the worship, while a certain element of detachment and self-abandon enhances the creativity of the liturgy. One who is too aware of his own self cannot be an instrument of God. We must not forget, in fact, that worship is not a purely human endeavour. A too self-conscious participation would engender disorder and distraction. In order to perform the liturgical task it is of vital importance to forget one's self, to give oneself to be utterly identified with the action. If one is paying too great attention to the directives one will with difficulty preserve that freedom of mind that is desirable in order to let oneself be led by God. The spirit of faith and a sense of worship are of greater value than conscious intention, however efficacious this last-named may be on other occasions.

γ.) Plenitude in worship.

Man, in that he is a mesocosm and has a threefold nature composed of body, soul and spirit, is not only a performer of worship in collaboration with or subordination to God; he is also the sanctuary, even, we might say, the passive recipient of worship. Worship concerns man and the cosmos at one and the same time, for both are offered together. Yet man is also and in addition the sacrificer or, to be more exact, the co-sacrificer in this theandric action. Consequently, the participation of man in worship is two-fold: man both performs the sacrifice and is himself sacrificed. The sacrifice does not take place only in the cosmos or on the spatio-temporal altar loaded with

sacrificial objects; on the one hand, it takes place within man, in the depths of his soul, and on the other it passes through him. Even with regard to man worship is both immanent and transcendent.

Thus, a plenitude of worship involves the whole man. It demands all from him: his total availability, his attention, his emotions and intentions. In short, his unreserved participation and self-offering. As a plenary sacrifice, man is the offering, the altar and the offerer.

Sacrifice is man. It takes place in man and through man. The man of faith, who through his attachment to the absolute lives totally free -because he believes, hopes and loves- has made of his existence an act of worship. His life is adoration, cooperation, prayer, activity, contemplation and action, love of both God and his creatures. In worship man is at one and the same time passive and active, receiving help and giving help, spectator and actor. He is part of that unique theandric action that enables him to exist and to be.

CHRISTIANITY AND HINDUISM

VI. WORSHIP IN HINDUISM AND CHRISTIANITY

If you knew the gift of God ...

John 4, 10.

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Hitherto in our study we have endeavoured to present Hinduism in a perspective which, without distorting the indian spirit, was intelligible nevertheless to the mentality of the west. We have never made specific reference to christianity. It is to this that we now direct our attention in this second part.

There is a threefold question that western christians -and all christians, even those born in India, are, by and large , spiritual sons of the west- will have continually been asking throughout this study:

1. What significance does all this have?
2. What meaning or what values does the indian concept of worship have for christianity?
3. Are there any 'growing-points' that may permit a cross-fertilisation?

It is to these three queries that we would now like to respond.

1. The meaning of worship in Hinduism.

Throughout this inquiry we have been endeavouring to lay bare the meaning of worship in Hinduism. here we can do no more than indicate certain lines of thought with the aim of making this meaning intelligible to christianity:

a) Methodology.

To reach an understanding of the meaning of hindu worship we have the choice of two paths:

) that of translation.

) that of conversion.

α) Translation.

This path consists in an attempt to translate truthfully not only single concepts, but also ideas and sentiments. It is possible, certainly, to arrive in this fashion at a certain understanding of another religion. Mankind possesses but one nature and this latter permits us, by means of a correct translation to fathom phenomena that are alien to us ¹.

If, however, his work is to have any value at all, the translator must penetrate to an understanding of his question in depth and discover, as

¹ "It is to a trans-lation, therefore, rather than to an enforced assimilation that we should be directing our attention". G. Schulemann makes this comment before replying in the affirmative to the question: "Have Christianity and Mahayana-Buddhism a meeting-point at which, though their ways of expressing may differ, they are looking towards the same goal and a similar procedure, for attaining it". Die Botschaft des Buddha von Lotos guten Gesetzes, Freiburg im Br., Herder, 1937, p. 149.

St. Thomas Aquine said, the res significata ².

Contemporary christian theology lays emphasis in biblical exegesis upon 'figures of speech'. The real question is how to transfer into modern speech expressions peculiar to some ancient text. Now the letter is one thing, the spirit another. It is necessary, therefore, to make every endeavour to understand what the author desired to say. To do this it is absolutely essential to know the intention, circumstances, background, general context and, finally, the language of the author.

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We are eagerly desirous that this same method should be followed in the study of other religions. Myths, symbols, intuitions, presentiments, rudimentary notions, spontaneous convictions are all important elements to be taken into the reckoning in order to make a fair assessment of any

² Cf., as a start, certain principles of St. Thomas: "Actus autem credentis non terminatur ad enuntiabile sed ad rem", Sum. theol. IIa-IIae q. 1, art. 2 and " ... objectum fidei est ... res ipsa de qua fides habetur", ibid. "Sub verbis latent significata verborum", ibid. q. 8, art. 1; "Nomen non significat rem nisi mediante conceptione intellectus", ibid., I, q. 13, art. 4 and 1; "Cum nomina significant conceptus intellectus qui sunt rerum similitudines", Comp. theol. I, 25; "Cujus libet rei tam materialis quam immaterialis est ad rem aliam ordinem habere", De veritate, XXIII, 1; "In nominibus est duo considerare rem significatam et modum significandi", In 1 Sent. d. 22, q. 1, art. 2; "Sciendum quod significatio nominis non immediate refertur ad rem, sed mediante intellectu", De Pot. q. 7, a. 6.

religious complex.³

Yet this path presents a pitfall: one is in danger of jumping to the conclusion that all is well when a punctilious and accurate translation has been produced, without troubling oneself either to interpret or adapt. This happens not infrequently. One translates dharma by morality, or karma by action or puja by worship, or deva by Gods, and the version obtained by so doing is, perhaps, literally correct, but the thought of the author is not for all that rendered more accessible to his new readers. Indeed, if morality is understood in the Kantian sense of the word, if action is understood as a purely human activity and adoration as a superficial and external rite, if furthermore the word deva is understood simply as the plural of God, then the meaning of the text has not been transmitted and one has contributed very little to its intelligibility.

Furthermore, a formally correct definition of the different concepts does not suffice to translate their complexity. Man may possess diverse levels of awareness and more or less developed ways of perception. In the same way his hypotheses of speculation and his sense of values, even his existential capacities, may vary. If one speaks of myth and understands by it a sequence of events without verified links with history⁴, the reader could well suppose that myth possesses a degree of reality inferior to that of

³ Present-day african christianity provides many very important examples. Cf. Des prêtres noirs s'interrogent, Paris, Ed. du Cerf, 1957/2 and the special number of Présence Africaine (on the occasion of the second Congress of Negro Writers and Artists, Rome), No. 24-25, 1959.

⁴ J. Slok, "Mythos" Die Religion in Geschichte und Gegenwart, Tübingen, J. C. A. Mohr, 1960, col. 1263.

history, while someone living in a mythical context would hold a precisely opposite conviction.

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Consequently, the recognition of figures of speech must not in itself, without various reservations, be reckoned a theological advance. This is, perhaps, no bad thing, for to understand the Christ the apostles had no need of the subtleties of science; they were able in any case to put questions to him and did so frequently when the meaning of his words or one of his actions escaped them. Now to understand the inner spirit of a religion something more is necessary. St. Paul called it discernment, _____⁵, and Christ himself promised to send the Holy Spirit so that his gospel might be understood by all men⁶. For christianity the simplest term for this is faith. Now in order to essay an approach to some religious phenomenon that is hitherto unknown to us a certain faith is essential. From the methodological point of view it must be recognised that no religious complexity (which is in any case a question of faith) can possibly be 'understood' without a corresponding faith. it is only when christian faith is capable of taking other beliefs into its embrace that the christian is enabled to understand, appreciate and assess them⁷. This open-ness, which is both a preparation and a necessary condition for conversion, leads us to the second path.

⁵ 1 Cor. 2, 16.

⁶ Cf. John 14, 26; Luke 24, 45; etc.

⁷ Cf. E. Benz, "On Understanding non-Christian Religions", The History of Religions. Essays in Methodology, edited by M. Eliade, J. M. Kitagawa, Univ. Chicago Press, 1959, pp. 115-131.

(b) Conversion.

Nowadays the science of religions asserts from the outset that it is impossible to comprehend from the exterior the whole complexity of a way of thought that is hitherto unknown to one. The principles of law appertaining to the natural sciences are found to be inapplicable to the spiritual sciences. In these latter the subjectivity of the seeker cannot fail to obtrude, to this extent that their object, to be understood, must meet with a certain sympathy, a certain affinity. This is all the more true when it is a question of penetrating within a religion other than one's own : nothing other than a sincere conversion will do so. Just as a christian speaking with a believer of another religion has the impression that this latter only understands the gospel imperfectly and from the outside, so also the hindu experiences the same thing with a partner in conversation of another faith. The christian's objection that Hinduism is of the natural order whereas christianity is of the supernatural does not carry very much weight. This distinction (we are not here speaking of the distinction defined by Vatican I between supernatural and natural knowledge ⁸), in addition to the fact that it is not an integral part of christian doctrine ⁹ nor of particular value for

⁸ " ... duplicem esse ordinem cognitionis ... in altero naturalis ratione, in altero fide divine cognoscimus ...", Denz., 1795.

⁹ Cf. The contemporary theological discussions on the supernatural.

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christianity in general ¹⁰, in no wise corresponds with the facts of the matter ¹¹, for we are speaking here in the first place of a human way of understanding (or anthropological, if one prefers) and only next of an ontological conversion in the sense not of a 'return' but of an 'ascent'. In other words, it is not a question of return to a negative or inferior form, but of accepting and assuming all that one is able to integrate because it is already implicitly contained in the more perfect faith. Now, is such a conversion possible without renouncing one's own religion?

In our particular case we deem that an affirmative reply is legitimate. Such a conversion is theoretically possible from a double point of view. The universality of the christian faith, faith in Christ the only mediator, at work since the dawn of creation, permits a man to be in communion with that deep foundation of truth which is to be found in each religion and to view things with another man's eyes. In this way differing positions are transcended, the ecumenical goal is on the way to being reached and faith is

¹⁰ "The traditional distinction drawn between revealed religions and 'natural' religions does not go very deep; it remains exoteric. All those religions in which we catch a glimpse of the divine are revealed ... Christianity is not a religion of the same order as the others; it is, as Schleiermacher has said, the religion of religions". N. Berdiaeff, *Esprit et liberté*, Paris, (Je sers), 1933, p. 107. Cf. also J. Maréchal, *Études sur la psychologie des Mystiques*, Paris, Desclée de Brouwer, vol. 1, 1938/2 (and, more particularly, Vol. II, 193, pp. 538-56); O. Karrer, *Das Religiöse in der Menschheit und das Christentum*, Freiburg im Br., Herder, 1936/3.

¹¹ Cf. M. Eliade, *Traité d'histoire des Religions*, Paris, Payot, 1946; R.C. Zaehner, *At Sundry Times*, London, Faber and Faber, 1958; Th. Ohm, *Die Liebe zu Gott in den Nichtchristlichen Religionen*, Kraling vor München, E. Vewel, 1950; G. C. Anawati, L. Gardet, *Mistica islamica*, Torino, S.E. 1., 1960, etc.

deepened. Furthermore, the existential character of Hinduism which grants full liberty in the interpretation of its truths, authorises me by this very fact to advance a 'christian' interpretation of its teaching. Such an attempt we have already termed an existential attempt at incarnation. Indeed, Hinduism, except in the case of certain essentialist or doctrinaire interpretations, whose only goal is truth and goodness, which is very tolerant towards adherents of other philosophical ways of thought and which welcomes the most diverse notions on the subject of the meaning of salvation, permits a man to be a hindu while embodying in a fairly free form that existential characterisation that constitutes his religion. In other words, it permits one to add to it, even bring it to fulfilment by the introduction of something new ¹². To the indian who says: "I am respectful of tradition, while interpreting its content in my own way: I lay stress upon truth and goodness, while conceiving these two 'values' differently, perhaps from others; I have no wish to separate myself off, to excommunicate myself from the ancient 'religion'; I appropriate to myself the categories and concepts of that religion, because I find them to be inspired and hence universally valid, but I take the freedom to use them in my own way", Hinduism accords the right of affirming himself a hindu ¹³

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¹² Cf. pp. ____., ff.

¹³ An idolater, an advaitin, a dualist, a bhakta of any type and even an atheist can profess Hinduism without anyone being able to contest his claim to the name of hindu. In the eyes of the dualist the monist is accounted a deviationist and a bad hindu, but a hindu all the same. If a christian of India took into his head to call himself a hindu, it is possible that he would shock his brothers in religion but not true hindu, provided that he fulfilled all the conditions mentioned above.

Hinduism is an existence and, more exactly, paradoxical though it may appear, a historical existence in that it is both traditional and humanist. Why is that hinduism as a doctrine is so well able to dissociate itself from time? Precisely because as regards its whole existence it is 'essentially' linked to India, to her peoples, history and tradition. On the other hand this same hinduism is only an expression, as incarnation one might say, of an original fundamental religiosity which, just because India constituted another _____, has been taken for the whole. If hinduism could choose its own name it would without a doubt call itself catholic (universal ¹⁴) religion. If faith in Christ were to complete rather than contract this inherent catholicity, hinduism would inevitably come face to face with the law of the Cross as gateway to resurrection ¹⁵.

The meaning of worship that we have discovered in hinduism relates, so it appears to us, to orthodox hinduism. However, it has not only and intrinsic importance, but one which has relevance for christianity also.

Thus our response to the first question could be as follows:

1. Worship in hinduism can be described in the first place as that which permits a man access to the immutable depths of human existence. Just as ancient Greece enriched the european spirit with her logos, which subsequently became a characteristic of christianity, so India speaks to the condition of contemporary western man by defending in a paradoxical manner the primacy of action -no, to be sure, of superficial activism or

¹⁴ As one might suspect, the word 'Hinduism' is itself of foreign. It was applied to the religious thought of India by english scholars in 1830.

¹⁵ Which does not mean that certain hindus, who have already given hinduism a content of their own choosing, would not have reservations on this point.

technical expertise of violent productivity, but of action in the essential meaning of the word, of holy action, action that co-operates with God. The greek logos was by no means a christian concept, yet christianity assimilated it to itself, perfected it and finally saved it.. Even if the karman notion of the hindu does not correspond precisely to the christian concept of action, it provides none the less a foundation for a deep christian liturgical life. Indian worship presents itself to the active and creative spirit of the west and reminds the modern world that it is not activity in itself nor even activity brought to completion that counts, but rather that it is only holy action, ever-conscious of the sacred, that truly possesses meaning and real value. India is more than a country of acosmic contemplation; it is a sacred culture, a land of worship. India, maybe, will never succeed alone in imparting a full supernatural meaning to modern work. It is her that an encounter with christianity could be extremely valuable, in allowing her to discover herself, in revealing her to herself. Being thus more aware of the contents of her faith, she would then be enabled to expound it more fully. Such a meeting would be rich in possibilities for either side.

2. In order that modern man should better appreciate the meaning of worship, it is necessary that the 'translation' of it that he is given should express well its inner core and situate this worship where it belongs.

3. For a profound penetration into the meaning of worship a conversion is required such as is being ceaselessly renewed, a conversion, finally, that is less a conversion to traditional Hinduism than to the true values of life, to truth itself, to Christ, to the Lord. Hinduism today could

undoubtedly have a unique rôle to play even at the heart of the christian economy of redemption.

b) An example: the symbol.

Let us take a characteristic example to illustrate what has just been said ¹⁶. Christian theology has witnessed a number of controversies that have not been successfully resolved by an equitable 'translation'. We may call to mind the disputes of the Fathers on the meaning of hypostasis (_____) and person (_____, persona) and discussions on the "Filioque" that went on into the middle Ages. An armistice, however, is not the same thing as peace and scarcely do external pressures diminish before division rears its head once again. Church history teaches us very clearly that a pure and simple translation does not suffice to produce unity and a deep understanding of things nor, therefore, a mutual enrichment, let alone a more perfect synthesis.

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¹⁶ The mass of literature that has appeared on this topic demonstrates clearly its relevance to the spiritual life of our times. We shall not give a bibliography, but point out en passant that our ideas on this subject take a middle path, (even, we hope, bridge the gap) between the historico-psychological approach and the ontologico. magical interpretation.

α) The symbolic character of beings.¹⁷

In relation to the symbolic properties of both material things and, more so, religious realities, the history of christianity seems to exhibit a certain malaise¹⁸, as if the philosophical foundations of greek origin which christian doctrine adopted were inadequate for their task¹⁹. In this regard the indian contribution is not without interest²⁰.

The gravity of the problem is due to the fact that the ultimate cause of this malaise touches a vital point or even the bedrock, we might say, of christian theology and human speculation, namely, the relation between God and the world, between the absolute and the relative. If we desire to translate this situation into western metaphysical terms, to see in it the problem of 'being of beings' of 'the one and the multiple' (the _____ of Plato), language itself reveals the chief difficulty of the undertaking. at first sight it would appear that the difference is primarily to be found in the unity of being and the plurality of beings. Now, according to indian theology, it is

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¹⁷ This section appeared as an article in "Anatios", IV, March 1963, Stuttgart.

¹⁸ The 'classical' notion of a symbol has been a constant source of difficulty from patristic times up till our own. Evidence of this is given by an african priest. Cf. V. Mulago "Pacte du sang et communion alimentaire" in Des prêtres noirs s'interrogent, p. 186 ff.

¹⁹ It is not for nothing that the terms _____, _____ seem at the start to have been juridical notions in hellenism. Cf. Real encyclopädie der klassischen Altertumswissenschaft of Pauly (ed. by G. Wissowa), Stuttgart, J. B. Metzler, 2nd series, Vol. VII (1931), Sp. 1088, in h. 1.

²⁰ These reflections could also perhaps be of use in a study of the question of analogia entis et fidei. India may well have something to say in the discussion between Karl Barth and Erich Przywara, just to cite two names. However, we cannot embark on a theological elaboration of this subject.

God, the absolute, brahman who, in so far as one can say anything about him at all, is sat, being ²¹; beings on the contrary, are not considered as a plural of being, but as bhutani, meaning entities that-have-become ²². One observes that the words which denote being and beings have completely different roots ²³. From the start, the distinction between being and beings does not have its origin either in plurality or quantity. This is why neither monism nor dualism can be adjudged plausible attempts at a solution. Being and beings are neither one nor two.

²¹ We know that the word as (cf. esse, _____) means to be, to exist, to be present. Cf. also satyam 'such as it is', the truth, as in sattva the essence (of something) as distinct from its existence (satta); this latter could also be called astiva by reason of being asti.

²² The vast number of meanings derived from the sanscrit root bhu (to become, come to birth, arrive, take place, exist, be found) and the application of it to ontic and ontological states defies all enumeration. Cf., for example, bhuti (cf. _____), birth, production, existence; bhuta, a thing, that which has come to be, that which has passed away; bhuman, fullness of being and also earth, world (that which possesses bhu); bhumi, the earth, the ground, foundation, a place of rest; bhuya, becoming, future (cf. bhuyastava, etc.); bhutata, reality, truth in the sense of the efficiency of things; bhutasta (cf. in german, stehen), ontic consistence, that which is inherent, that which enables things to retain their identity (Paramatman, God); bhava, perhaps essence, the essential core of being, the factor that causes something to be itself; bhava, existence, the possession of being, the fact of existence, etc. We intend to publish when occasion offers a detailed study of sanskrit ontological terms.

²³ The roots as and bhu, normally translated by 'being' regarded as static in the first case and dynamic in the second, their meanings being connected with those of _____, _____ and _____ refer properly speaking, to a universal religious experience polarised by the relations God -world, creature- creation, absolute- relative, being- non-being, static-dynamic, etc.

It is at this point that the rôle of capital importance played by the symbol comes clearly to view. Only the symbol, which is a category of metaphysics (and, properly speaking, of metatheology) is capable of giving an adequate reply to this first question. The symbol preserves the existential character of things without prejudice to their being. It is the constitutive bond linking the world with its cause and also the facultative bond linking the cause with the world. The symbol transcends that plurality which we have just mentioned as a distinction between Being and new beings by expressing a polarisation at the heart of the all which is not to be defined in terms of number but which is symbolic in character, a polarity that we find already, or could find, at the heart of things themselves and even at the heart of the absolute. The symbol, in fact, is that which separates the world from God and at the same time links it to God. It is the expression of a distinction (which both separates and unites) within being and in the very bosom of the divine.

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Out of the three analogous polarities that we have just mentioned (in the all, in things and in God) India has experienced the first in depth, has paid attention to the second to a small extent and has succeeded only in catching a glimpse, hopefully, of the third. Christianity, on the other hand, has always been familiar with this last-named polarity. It has received, or rather, believed it. It has succeeded, more or less, in working out the second and has ignored, or almost, the first, so that both these later have remained in a quasi-sterile condition.

We will describe briefly and schematically this triple polarity. As the second assumes a philosophical character and is positioned between the

other two, we will attempt in the first place to describe this constitutive polarity of existential being. In order that a being may be itself, it is necessary that it should in a certain fashion be in possession of itself, that it should have its own 'being'. This 'having', however, is not added as an extra; it represents a certain development, a possession of the aid being. In so far as it is, the being expresses itself, precisely according to what It is. This expression is its symbol. There is no such thing as a being without a symbol. It is the symbol which confers existence upon a being, for the symbol is its expression, the extraction of it out of nothingness, the drawing-forth of it (ex-tension) into being, the self-hood of the being. It is the symbol alone that permits it to 'possess' its being. The being is only such as it is in accordance with the degree it possesses of inner orientation, that is to say, of intentionality. This intentionality which constitutes the being is the expression of its selfhood. This inherent polarity is the symbol of the thing. For the personalised being the chain of reasoning is even more striking. The person is 'himself', he is his own 'I', precisely because he is in possession of himself. This possession is the reflexive unfolding of his selfhood, which takes place in acts of awareness as well as in acts of love. Now, that of himself that a person loves and knows is the symbol of his being. The objectum is the symbolon, and that not only in the realm of accidental knowledge but in the most intimate core of each being.

With regard to the intrinsic relationship subsisting within the christian Trinity (to which we have referred in third place; polarity with God), we have the testimony of the whole of tradition. The Logos is the eikon, the symbol of the Father. The thing symbolised (the Archtype) is the

original, but the image, while infinitely different from the source, is none the less and at the same time infinitely (that is to say, absolutely) identical to it. Instead of the work 'image' one might say 'inner expression'. The symbol is not a copy; it is neither exterior to nor alien to the original; it is the sole and unique light of the light; it is the expression, that is, the image ad intra of the original, in other words, the Son.

Now indian wisdom, mutatis mutandis, discovers this same symbolic property in the first polarity, namely, in the relation of things to God. To say that things are symbols of the absolute thus signifies on the one hand that they are not unrelated to being, that what they intrinsically are is only the expression of a single identical being, an image ad intra, as we were saying just now, since they have no background, no screen on which to project themselves as if on a reality exterior to themselves. (In spite of the ex nihilo sui et subjecti of christian doctrine, the greek idea of materia prima looms large in western thinking). This means that there are not two 'realities' and hence there is no dualism. "One -simply- without a second!" is one of India's Great Utterances ²⁴. Nevertheless, regarded from another point of view, the symbolism indicates that there is an unbridgeable abyss between the symbol and the reality to which that symbol refers. The latter is in itself unattainable, it can only be reached in the symbol. Thus, monism can not correspond to reality, for the symbol by the fact of its very existence (by reason of the fact that the symbolised entity has need of a symbol) indicates precisely that the symbolised remains for ever transcendent, for ever 'other', for ever different and ungraspable.

²⁴ Ekam evadvitiam! Chand. Up. VI, 2, 1,

In order to reply to the question as to whether India applies the christian trinitarian doctrine to the relation between God and the world and falls by so doing into pantheism, we would have to investigate more closely the hindu idea of the symbol. Unfortunately the nature of our present task precludes our expatiating at greater length on this metatheological question²⁵. So we are obliged to have recourse to a concrete couple which will

²⁵ India stresses so strongly the distinction between God and the world that the symbol (the creature) is to a certain extent obliged to stop being a symbol if it wills union with the thing symbolised. The result of this is that it is not pantheism but to the contrary the exclusiveness of God, that is to say, theomorphism, which constitutes the pitfall of indian thinking.

provide us with an excellent illustration of our point ²⁶.

3) Hellenistic and hindu formulations.

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The doctrine of the sacraments, particularly that of the Eucharist as christian theology has endeavoured to define it, manifests a certain ambiguity: it oscillates between two systems, that of the Platonists and that of Aristoteleans ²⁷. It is well-known that the christian conception of sacraments is one of symbols expressing a supernatural reality. An enquiry into the underlying notions of the indian conception of symbolism might well constitute for traditional doctrine a precious new growth in its theology, capable of presenting the christian mystery in a new light and one that is more satisfying than that presented by platonic and aristotelean though-categories ²⁸. However, this adoption of indian theology would necessarily presuppose a conversion on the metaphysical plane which is not always realisable.

²⁶ Cf. the following text of christian scholasticism that we quite in preference to an indian writing in order to preclude in advance the smallest possibility of misunderstanding: "resp. dic. quod in verbo importatur respecus ad creaturam. Deus enim, cognoscendo se, cognoscit omnem creaturam. verbum autem in mente conceptum, est repraesentativum omnis ejus quod actu intelligitur. Unde in nobis sunt diversa verba, secundum diversa quae intelligimus. Sed quia Deus uno actu et se et omnia intelligit, unicum Verbum ejus est expressivum et operatives". St. Thomas of Aquinas, Sum. Theol. I, q. 34, art. 3.

²⁷ Cf. the beautifully expressed statement of M. Schmaus, Katolische Dogmatik, Munich, M. Hueber, 1957 6, vol. IV, 1.

²⁸ Cf., for example, C. Vaggagini, Il senso teologico della Liturgia, op. cit., 1, 1, 2. Cf. the english (abbreviated) edition, Theological Dimensions of the Liturgy, vol. 1, Collegeville, Minnesota, The Liturgical Press, 1959, pp. 19 ff.

The basic notion, in its 'rough-hewn' state and prior to receiving the necessary finishing-touches, would be somewhat as follows: the things and events of this world are for Plato all symbols (in the sense of manifestations) of a higher invisible reality in which they share. The symbolic content of things indicates at one and the same time the reality which is imparted to them and their own actual nothingness. It is upon this platonic concept that St. Augustine takes his stand in his attack upon the Donatists: they certainly possess the sacraments of the Church, that is to say, the true symbols of salvation, but their virtue, their reality (res) properly speaking, has escaped from them. The symbol is not the whole; it is a sort of invisible soul. It is by no means a definitive state, but contents itself with providing a reflection and imitation of it ²⁹. The eucharist is the symbol of Christ; it is perfectly real qua symbol, but in the life eternal there will no longer be sacraments, because the symbol will have ceded its place to the full reality. Thus the symbol will have ceded its place to the full reality. Thus the objects we see around us conduct us, if we know how to view them rightly, to a higher and different plane of which they are the expression and the symbol. For Plato, it is the symbol that constitutes the earthly existence of things. Each thing is in itself only a symbol. That which is symbolised, accordingly, because the intermediary world of ideas.

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Aristotle endeavoured to preserve the reality of created things and one can well understand how later on his theory won a greater success in the doctrine of the sacraments than of his master. accordingly, he tried to

²⁹ Cf. "Perficiant in nobis ... tua sacramenta quod continent; ut quae specie gerimus rerum veritate capiamus". Postcommunion of the Saturday of embertide in September.

transfer the real essence of the things of the _____ to the interior of the things themselves. Things as such are now no longer only symbols, but substances, in other words realities, which though compounded of power and action are none the less things possessing an entity. The power of the symbol resides less in its purely ontological character than in the value of the knowledge it conveys which must be interpreted naturally in a realistic manner. For Aristotle symbol means sign and a sign presupposes a knowing subject. The existence of things is not diminished because they are known. Things are substances as well as symbols. We know the use made by christian theology of this basic notion, particularly in the doctrine of the sacraments ³⁰. Nevertheless the sacraments are something more than aristotelean symbols.

For Plato things are all symbols of the ideal, mirroring here on earth the world of Ideas, but in themselves they are nothing, they are simply imitations. For Aristotle, on the other hand, they are real symbols, representing reality as far as that is possible on earth. In themselves they have substance but, as symbols, they remain representations only.

The two theories possess in common the fundamental characteristic of western cultural thinking, namely, a separation between the heavenly and earthly realms ³¹. This world is a mirror, a participation, a symbol (and

³⁰ Cf. H. de Lubac, Origène, Histoire et Esprit, Paris, Aubier, 1950; G. Söhngen, Symbol und Wirklichkeit in Kultmysterium, "Grenzfragen zwischen Theologie und Philosophie", Bonn, 1940/2; K. Prümmer, Religionsgeschichtlichen Handbuch für den Raum der altchristlichen Welt, Freiburg im Zr., Herder, 1943.

³¹ Cf., for example, Filosofia e Simbolismo and Umanesimo e Simbolismo, in "Archivio di Filosofia", Padua, 1956 and 1958 (edited by E. Castelli)

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christian theology would add: a creation) of the other transcendent reality

³². One is aware at this point of the influence of Aristotle. The notion that things are either substances, objects, or else signs, symbols, pointers is one of the cardinal ideas of western thinking ³³. The ratio of the symbol resides in the sign (signum) ³⁴. Properly speaking, one cannot say that the symbol exists but rather that it indicates.

The problem having been formulated in this way, we must first of all seek to know what things are and not what they symbolise. The symbol is alien to the 'reality' or at least is extraneous to it. Things are, before anything else, themselves and only after that are they capable of signifying something or other. But what, exactly, are they? This riddle has not always been solved. If, however, it is stressed that things possess a certain self-consistency, then it follows logically that the link which connects things with God, their origin, does not take into consideration their symbolic capacity but only the fact that they are things. It does not belong to the essence of these things that they are symbols but solely that they are things referring to nothing beyond or other than themselves. Their connection with

³² Cf. a very eastern commentary: "Thus the things which are in heaven incorporeal and invisible, are the true things; those which are on earth, visible and corporeal, are called allegories, but not really and truly things". Origen, In cant. II, apud H.U. von Balthasar, op. cit. No. 26.

³³ "Creatures possunt considerari ut res vel ut signa". St. Bonaventure, In. I Sent. III, 3 and 2.

³⁴ Cf. Jacques Maritain, Quatre Essais sur l'Esprit dans sa condition charnelle, Paris, Desclée du Brouwer, 1939; idem, Sign and Symbol, in "Journal of the Warburg Institute", 1, 1957.

God finds no 'hold' in them. Regarded from their side, this connecting link is as it were suspended in a void. If we consider the symbol exclusively as a speculative value, then things do not really penetrate the divine transcendence at all. On this presupposition, we would be obliged to reckon as pantheism the Indian attempt not to dissociate things from their symbols (res et signum). The logical distinction that India admits between the symbol and that which is symbolised ³⁵ most certainly does not mean that God is not distinct from things but primarily and simply that this distinction can not be extrinsic: outside of God and things there is absolutely nothing, not even a common denominator to which reference may be made in order to measure this distinction. Furthermore, it is precisely this very distinction that constitutes the unique and specific character of the symbol and hence even of things, which are simply symbols of the one whom, furthermore, nothing else can possibly symbolise ³⁶.

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It is true that St. Thomas Aquinas defined creation as relatio quaedam ³⁷, but the west has hardly taken up this assertion at all, and has continued despite it to see in this world a self-existent reality, practically

³⁵ Which might also be the implication of St. Bonaventura's 'considerari'.

³⁶ As regards symbolism relating to the universe in Islam, cf. Koran II, 118, 164; III, 190; VI, 99; XIII, 2-3; XXIV, 43-54; etc. Cf., in addition the rather negative verdict of R. Paret, Symbolik des Islam, Stuttgart, A. Hiersemann, 1958, and the reply given to his book by T. Burckhardt, "Symbolik des Islam" in *Kairos*, 3-4, 1961, pp. 127-224.

³⁷ Sum. theol. I, 2, 45, art. 3. Cf. A.D. Sertillanges, L'idée de création et ses retentissements en philosophie, Paris, Aubier, 1945. The 'relatio rationis' between God and the world is also authentically thomist.

autonomous at least qua substance³⁸. The immanence of God, although it does not impair his transcendence, is never quite forgotten in the christian context, but enters only a very little into the synthesis³⁹. Eternal life begins in this present world with the bestowal of grace, inchoatio, vitae aeternae, but any description of its presents two fundamentally different faces: that of true eternal life which pertains to the Absolute, to God in heaven, and that of earthly life which properly pertains to man, to the relative, to the created. No doubt this outlook contains something true and essential, namely a recognition of the distinction between Creator and creature, but perhaps the importance of the constitutive relationship, the bond that exists between

³⁸ Christian mystics, however, right from the beginning up to our own day have never forgotten this insight. Cf., for example: "All material and corporeal things, whatever they may be in the final analysis, are like shadows, without substance and consistency". Origen, De Creatione, XVI, quoted by H. U. von Balthasar, Origenes, Geist und Feuer, p. 65, n. 25. (french translation Esprit et feu, Paris, 1959): "Man soll Gott nicht ausserhalb von einem selbst erfassen und ansehen, sondern als mein Eigen und als das was in einem ist ... Gott und ich, wir sind eins ... Das Wirken und das Werden aber sind eins, Wenn der Zimmermann nicht wirkt, wird das Haus nicht. Wo die Axt ruht, ruht auch das Werden. Gott und ich wir sind eins in solchem Wirken; er wirkt und ich werde". Eckhart, Sermon "Justi vivunt in aeternum", in J. Quint, Meister Eckehart, Deutsche Predigten und Traktate, München, C. Hanser, 1955, No. 7, pp. 186-187. "Creatio si sumatur passive, est quoddam accidens in creatura ... est quaedam habitudo habentis esse ab alio". St. Thomas, In II Sent d. I. q. 1, art. 2 and 4.

³⁹ Cf., for example, K. Prümmer, Christentum als Neuheitserlebnis, Freiburg im Br., Herder, 1939, p. 416; A. Dempf, Die Hauptform mittelalterlicher Weltanschauung, München-Berlin, R. Oldenburg, 1925, p. 140; W. Berdiseff, Esprit et Liberté, Paris (Je sers), 1933, p. 75; H. G. Gadamer, "Symbol und allegorie", in Umanesimo e Simbolismo, "Archivio di Filosofia", op. cit., p. 24, etc.

them and precludes one reckoning creator and creature as two things, is not sufficiently recognised ⁴⁰. The affirmation creatio ex nihilo should be studied in conjunction with the affirmation creatio a Deo. Let us look now a little more closely at the indian notion ⁴¹.

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Y) The broken jar.

Indian theology has often been labelled pantheist and people have spoken of the 'primitive' picture it portrays of the world. There is admittedly a real danger here which should not be minimised but which it does not fall within the scope of this work to examine. Let us rather apply ourselves to defining more exactly the conversion of which we have spoken.

Up to this point we have perhaps considered the symbol in too

⁴⁰ This has assuredly never been forgotten by the deepest stream of Christian tradition. Cf., for example, Eckhart: "Notandum ergo quod nihil tam proprium quam ens ipsi esse et creatura creatori", Expos in Ev. sec. Jo. I, 11, No. 96. Further on he remarks: "Habet enim creatura hoc ipso quot creata vel creatura est, omne et totum esse a creatore, inquantum creator est, et a converso creator, ut creator est, nihil habet proprium nisi creaturam", ibid. No. 152 - this by way of comment upon the text "in propria venit" (John 1, 11).

⁴¹ Let us recollect here, even if only in brief, the central place accorded in christianity to the resurrection of the body. It is indeed the dogma of the resurrection that demonstrates the insufficiency of the platonist and aristotelean doctrines as well as of the too idealist interpretation of the vedantine view. The antithesis There-Here (Spirit- Matter in the new philosophy, Transcendence- Immanence in the old) must not be interpreted in favour of either one of the parties nor a mixture of the two. But, really and truly, would not hindu symbolism have a word to say at this point?

western a fashion (a concession on our part to post-cartesian 'clarity' ⁴²). But the indian view of the world as a symbol is based upon different pre-suppositions. First we must clearly state that the interpretation which follows is a personal one, second, that in order to serve the cause of ecumenism we are using from the first western terminology. In fact we use the word symbol where according to the usage of indian philosophy we should employ different concepts ⁴³. Therefore we have already performed a certain 'translation'. Now comes the question viewed from the purely phenomenological angle.

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Let us have recourse to a typical example of indian philosophy, one which was possibly familiar to Aristotle and which is also found in christian

⁴² Cf. the following lines of an eminent doctor of western mysticism which are a sad commentary on the attitude of those who only like distinct, clear-out ideas: "O miserable suerte, de nuestra vida, donde con tanto peligro se vive y con tanta dificultad la verdad se conoce! (Up to this point John of the cross, a man of his day, is very close to Descartes). Pues lo más claro y verdadero no es más oscuro y dudoso (Here the disciple of Alcalá cannot disguise his aristotelean training; cf. Physica I, 1), por eso huímos de ella siendo lo que más nos conviene (a mystical element here enters upon the scene); y lo que más nos ojos, lo abrasamos y vamos tras ello, siendo lo que peor nos está y lo que a cada paso nos hace dar de ojos. (N. B. The word is here openly uttered!) (...) Y que si ha de acertar a ver por donde no va, tenga necesidad de llevar cerrados los ojos e ir a oscuras ..." (already he is showing his own mystical path). Noche oscura del alma II, 16, 2. Cf. also "... porque ya es ocuparse en cosas claras y de poco tomo, que bastan para impedir la comunicación del abismo de la fe", subida al Monte Carmelo, II, 19, 7.

⁴³ For example pratika, vivarta, parinama, paramarthika, vyahavarika, cit, vidya, pramana, patra, atman, maya, nama, rupa, paroksa, pratyaksa, adhyasa, abhasa, citra, sat, asat, guna, mitya, sakti, etc.

tradition ⁴⁴: that of the jar, According to Plato (though we admittedly simplify a little here) this jar is precisely what it is because it is the copy of a supra-terrestrial and transcendent jar. For Aristotle the idea of 'jar' is specifically the 'form' of the jar and, as such, is indestructible and capable of being represented in all 'matter'. The jar symbolises either the idea or the form ⁴⁵. Thus it gives me the possibility of plumbing the depths of things, since both idea and form, though each in a different way, belong to the sphere of transcendence. Only by discovering its symbolic content shall I get to know this jar for what it is. A symbol () is precisely that which 'puts together', 'connects', the transcendental reality and its present manifestation ⁴⁶. All is allegory, an allegory, most certainly, of the suprem

⁴⁴ Cf. Rom 9, 21-23. Cf. the study of Photina Rech (Der Kelch, "Antaios" IX, 2, 1967, pp. 197-216) which highlights the universality of the jar-symbol from another point of view. Cf. also II Cor. 4, 7 and the Dead Sea Ms Hodayot, XI, 3.

⁴⁵ "Idea enim graece, latine forma dicitur", rightly remarks St. Thomas, Sum. Theol. I, 2 q. 15, art. 1.

⁴⁶ If St Thomas Aquinas' celebrated proofs of the existence of God have far less hold on the spirits of our time, it is indubitably because awareness of the symbolic is blunted in modern man. To consider things as effects is to recognise them as symbols, that is to say as being something more than they appear to be. If this more becomes the cause, then we arrive at the proofs of St. Thomas (Sum Theol. I, q. 2, art. 3). For the christian of the Middle Ages the world is a structure of signs, that is, of symbols; to 'modern' science, on the contrary, it is no more than a system of laws.

reality, God, the Trinity ⁴⁷. By affirming that the jar is a symbol we mean that it recalls another reality of which it is properly the symbol ⁴⁸. What,

⁴⁷ Cf. C. Kaliba, Die Welt als Gleichnis des dreieinigen Gottes. Entwurf zu einer trinitarischen Ontologie, Salzburg, O. Müller, 1952. Although he opens up new perspectives in the field of christian tradition, he pays little attention to the problematic that we are considering. The world is an allegory of the Trinity, certainly, but what is the degree of reality of such an allegory?

⁴⁸ " ... Symbol sagt ein solches" Mit (____)"des Zueinander-Fallens" (...) zwischen einer Realität und dem ihr einwohnenden "Sinn", dass einerseits die Realität selbst voll diesem "Sinn", dient, in dem sie ihm ausdrückt (...) während andererseits, ein 'Symbol in sich', (...) doch diese Realität transzendiert ...", E. Przywara, "Mensch, Welt, Gott, Symbol", in Umanesimo e Simbolismo, "Archivio de Filosofia", Padua (Cedan), 1958, p. 49.

then, is the thing symbolised?

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What happens to the jar when it is broken ⁴⁹? Now this is where both the strength and the weakness of western metaphysics becomes apparent ⁵⁰.

⁴⁹ Cf. the astonishing and profound biblical expressions which would almost make us think that the 'breaking of the jar' relates to a basic human experience: "And the mourners are already walking to and fro in the street ... before the pitcher has been shattered at the spring or the pulley cracked at the well" (Eccles. 12, 6) or "Which suddenly and all at once comes crashing down, irretrievably shattered, smashed like an earthenware pot -so that the fragments not one shard remains big enough to carry a cinder from the hearth or scoop water from the cistern", (Is. 30, 14). A commentary taking into consideration the intuition of depth-psychology would be here of importance.

⁵⁰ Cf. out of interest the verses of R. M. Rilke:

"Was wirst Du tun, Gott, wenn ich sterbe?
Ich bin Dein Trank, wenn ich verderbe,
bin Dein Gewand und Dein Gewerbe,
ich bin Dein Krug; wenn ich zerscherbe.
mit mir verlierst Du Seinen Sinn".

Cf. also the christian source of Rilke's thought in Angelus Silesius:

"Ich bin so gross als Gott, er ist als ich so Klein:
er Kann nich über mich, ich unter ihm nicht sein.
Ich weiss, dass ohne mich Gott nicht ein Nu kann leben,
werd'ich zu nicht, er mus vor Not den Geist aufgeben".

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The jar exists no longer ⁵¹. Nothing remains but its fragments ⁵². Now, for the western metaphysician, the idea of form of the jar remains intact ⁵³. The indian mind occupies itself neither with the aristotelean form (_____) of the jar nor with its matter (_____), but rather with its spiritual matter, if we may use this expression ⁵⁴. The first thing that springs to mind, once the jar is shattered, is specifically the identity of the inner space -ghatakasa- and the outer, cosmic space -mahakasa- ⁵⁵. What, we ask, is the permanent,

⁵¹ Cf. a poem of Sully-Prudhomme, entitled simply Le Vase brisé

"Le vase ou meurt cette verveine	L'eau du vase a fui goutte à goutte,
D'un coup d'éventail fut fêlé,	Le suc des fleurs s'est épuisé.
Le coup dut l'effleurer à peine:	Personne encore ne s'en doute.
Aucun bruit ne l'a révélé.	N'y touchez pas, il est brisé.
Mais la subtile meurtriseuse	Souvent ainsi le coeur qu'on aime flétrit ...
Mordant le cristal chaque jour	la blessure fine est profonde:
En fait lentement le tour.	Il est brisé, n'y touchez pas".

Cf. also the well-known poem of Wallace Stevens (Selected Poems, London, Faber and Faber, 1954): "I placed a jar in Tennessee ..."

⁵² "Factus tanquam vas confractum", as Psalm 30, 13 aptly says.

⁵³ This theme of the broken vase certainly crops up time and time again. Cf. a very telling example "The greek fable is similar to Philemon's jar that no thirst can drain, if one drinks with Jupiter ... but he who, lacking respect for the God, breaks the jar under the pretext of seeing right to the bottom of it, and discovering the miracle, soon holds in his hands only the fragments. And it is fragments of myths that most often the myth-writers present to us ...". A Gide, Considérations sur la mythologie grecque, in Morceaux Choisis, Paris, N.R.F., p. 185. Similarly one knows the comedy of H. von Kleist, Der Zerbrochene Krug.

⁵⁴ Cf. the application of this idea in yoga.

⁵⁵ Cf. Mandukya-Karika III.

immutable element in the jar? The greeks affirm that it is the form or, if one prefers, the idea; according to indian philosophers, it is the empty space, in other words, the air, on which matter and form recline ⁵⁶. The jar is this inner space, the one being identical to the other ⁵⁷. The jar is the void, the limitation of space brought into existence for a particular determined function. The jar as jar can have two meanings according to what one understands by the words 'as jar'. This little phrase may mean. the jug as regards what constitutes the specific contingency of this particular jar, that is to say, its outward aspect, its appearance. In this case to the question 'what is the jar?' one can reply in a very concrete manner and one's reply will offer no 'information' such as might be applicable to other jars. This jar, as jar, is so fragile that no generalisation can be made about it. Yet there may be a jar which as jar avoids this fragility, that is to say, has a universal value, possess a certain consistence, and if anyone asks 'what is this last-named jar and what conditions must it fulfil in order to have the qualities just indicated?' India -differences between schools and philosophies being set

⁵⁶ "For the Greek it is essential to the vase qua vase to have such or such a form because this form is the ectype of the potter ... For the Indian the shape is simply a variable boundary-line drawn in the utterly diffused state of non-being and becoming", O. Lacombe, L'Absolu selon le Vedanta, op. cit. pp. 59-60.

⁵⁷ I venture to affirm that Christ appears when the jar is broken. Cf. Gregorious Magnus, In. Evang. XXXIV, 6: "The light of the Word (in the Incarnation) is hidden in the flesh, as it were in an earthenware jar (testa), in order not to dazzle us", quoted by J. Leclercq, La spiritualité au Moyen Age, Paris, Aubier, 1961, p. 26.

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aside for the moment- replied: the jar is emptiness, it is space, it is that space which is interior and perceptible ⁵⁸.

We observe here one of the characteristic features of the Indian way of thought. The human spirit, in its quest for reality, finds itself constrained to conceive this reality as being immutable, permanent. To search for reality means, therefore, to search for immutability. Now there is the immutable to be found? For Plato and Aristotle (and with them the non-materialists and even strictly speaking, the materialists are in agreement) the immutable is to be sought beyond the knowledge of the senses, on the threshold of that knowledge which is knowledge of the intellect. Thus for Plato and Aristotle the immutable, the permanent of which we are speaking, is nothing other than the idea or form or, in aristotelean language, the formal cause which represents the essence of things. For India, on the other hand and particularly for Sankhya and Vedanta, the immutable, that is to say, the real, is to be found in the material cause. The prototype, however, is not its matter as with the greeks but the underlying space. Both of these represent

⁵⁸ Cf. the following text which I quote without comment: "In der Nähe ist uns solches, was wir Dinge zu nennen pflegen. Doch was ist ein Ding? Der Mensch hat bisher das Ding als Ding so wenig bedacht wie die Nähe. Ein Ding ist der Erug. Was ist der Erug? Wir sagen ein Gefäß, solches, was anderes in sich fasst. Das Fassende am Krug sind Boden und Wand. Dieses Fassende ist wieder fassbar am Henkel ...

Wandung und Boden sind wohl das Undurchlässige am Gefäß. Allein das Undurchlässige ist noch nicht das Fassende

Die Leere ist das Fassende des Gefäßes. Die Leere, dieses Nichts am Krug, ist das, was der Krug als das fassende Gefäß ist ... Das Dinghafte des Gefäßes besteht keineswegs im Stoff, daraus es besteht sondern in der Leere, die fasst", M. Heidegger, Das Ding in Vorträge und Aufsätze, Pfullingen, 1954.

the purely passive potentiality of any being in relation to existence. If the demiurge is the efficient cause of the world, Brahman is its material cause ⁵⁹.

This idea crops up time and again, one application of it being observable in our very example. Just as in the jar limitless space appears limited, although it is composed of one and the same air, in the same way Brahman appears as Atman, thus seeming to be limited, even though in reality all is only one and the same Brahman ⁶⁰

But what, queries the westerner, is the jar? Is it this fragile jar that our eyes behold, or it is rather this idea, this indestructible form? Hinduism searching for a firm foundation and tending as it does to regard things from above, from the perspective of their ultimate state, is unable to recognise the jar as being either this earthenware jar visible to all or the idea of this said jar ⁶¹. When an indian says 'jar', he is not thinking of a particular jar, since any particular jar disappears when it is shattered; nor is he thinking of the idea or form of it, since that amounts to nothing at all minus the jug. Furthermore, just as the material jar can be shattered and stop being that particular jar (proof, this, that it is not the 'true' jar), so also is the idea or form of the jar liable to be destroyed, directly one adopts the same procedure, in the realm of ideas (which proves that the idea of the jar is not the 'true' jar either). This is so not only because it is difficult in the absence

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⁵⁹ Although it is no light task to reduce India to a common denominator, our formulation seems to be faithful to her spirit.

⁶⁰ Cf., for example, Sankara, Brahma-Sutra-Bhasya I, 2, 6; I, 2, 20; I, 3, 7, etc.

⁶¹ Cf. pp. ____ ff.

of a jar to conceive an idea or form of one ⁶², but also and primarily because the idea of a jar, directly one inserts it into a context, behaves somewhat like a material potsherd. The idea of it as an object, a geometrical figure, or simply as a receptacle is made up of numerous 'pieces', such as pitcher, jar, pot, drinking-vessel, bottle, etc. In the same way as my jar cannot be ultimately real because it is liable to be reduced to pieces, so also the idea of the jar (flask, carafe, vase, etc.) cannot be something precisely specified because I can divide it also into different concepts. To the question posed on platonic lines; "What rôle in the world of ideas is played by the idea of the jar?". India will replay: "As secondary a one as an earthenware jar!".

For Indian thought at its deepest -and this thought will later develop into numerous philosophical systems- the jar is neither the idea of the jar nor the material jar as such, since neither the one nor the other is an absolute and both the one and the other are liable to be broken.

To reach the reality of the jar it is necessary to shatter and transcend both the 'ideal' jar and the material jar. If it is essential that the jug be real - and real it certainly is- it can only be so in one way ⁶³. For India the sole means to attain this end is once again- sacrifice; sacrifice of the material jar

⁶² Cf. Sankara, Gita-Bhasya II, 16.

⁶³ Let us recall to mind one basic datum in the indian world view, viz. that degree of reality (pp. 29 ff.) are totally inadmissible, whereas there do exist degrees of truth, According to the depth of one's penetration into this unique reality. Cf. O. Lacombe, L'être dans le thomisme et dans le vedanta moniste, in "Les études philosophiques", P.U.F., 1960, No. 2, p. 234 (Cf. on the other hand idem, L'Absolu selon le Vedanta, op. cit., p. 211 for Ramanuja). This is why, for Sankaracharya, creation has objectivity but not reality. Cf. C.B. Papali, The Advaita Vedanta of Sankaracharya, Rome (pro manuscripto), 1959, p. 11.

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(brahmanic period), sacrifice of the ideal jar (period of the Upanisad) and , finally, sacrifice of the possessor and even of the possession of the jug (bhakti period). One will 'win' the jug either by ridding it of its limitations (when one breaks it in sacrifice), or when one recognises it in its true reality as 'Brahman', (the offering of the intellect), or, finally, by renouncing it (by self-abandonment, by the gift of the self ⁶⁴). Sacrifice is, indeed, the sole way of 'realizing' an object. Only through sacrifice do we attain the immutable. If the material jug has been smashed and if the idea of jug is likewise inconstant and non-existent when the jug is no longer present, it follows that what remains is 'air', 'space', 'ether', _____, vacuum, sunya, nirvana, neti-neti, brahman. We could sum up rather neatly in the following way: for Hinduism the jar is the absolute jar, identical to Brahman. One must shatter the earthen jar and disregard the fragments (they are unreal). For buddhism it is only the fragments that are 'real' (they searched only for the ashes of the Buddha), no 'jar' exists ^{64 bis}. It is, however, essential to rid oneself of these fragments as one would of some obstacle: they are duhkha, suffering. For christianity one jar (and one jar alone) exists and this jar one will not obtain by scattering the different fragments but by reassembling

⁶⁴ "A broken vase, by a process of transposition, passes whole into the beyond, whatever that may be". P. Mus, Barabudur, op. cit. vol. I, p. 137.

^{64 bis} Cf. the verse cited as familiar by Chandrakirti in his commentary on Traité de la Relativité of Nagarjuna (XLI, 71, 1/2):

"Il n'y a pas de cruche

Au-delà de sa couleur,

Il n'y a pas de couleur

Au-delà du vent".

them ⁶⁵, that is to say, by transforming them, salvaging them, giving them a new existence. It is this that imparts to the fragments their reality. There comes about a transition -or an event, a divinisation.

The jar is the 'jar' symbol of the absolute, in the sense of appearance -distinctive sign, indeed work- not of the idea of the jar, but of the absolute as such. The thing is the symbol of this ultimate reality under the externals, as one might tentatively express it, of ... unreality ⁶⁶. I shall touch reality by breaking the jar and going beyond the idea of 'jar', then by proceeding to annihilate the pieces of the one (the jar) and of the other (the idea of 'jar'), by rejecting everything, casting all overboard and recognising things for what they actually are: only a particular thing, a substance which represents or reflects being in a special and autonomous manner, but the absolute itself in its own manifestation. In other words, each and every thing is a limited and constricted figure of the absolute in such a way that true and perfect knowledge consists precisely in not finding the absolute within the vase, as if in a receptacle, nor seeing the reflection of the divine there as if on a sheet of ice, but in experiencing the vase itself, as Brahman and as absolute. No doubt the jar which I behold is the true jar, if I am capable of recognising it as such, but it is neither matter, nor form, nor the idea of 'jar' nor anything other than Brahman. A knowledge that does not embrace the ultimate

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⁶⁵ "Colligite fragmenta, ne pereant", John 6, 12. This idea occurs frequently in the fathers. Cf. Maximus the Confessor, Quaest. ad Thalass. (P.G. 90-25); St. Augustine, In Psalm. 95-15; etc.

⁶⁶ Cf. the expressive way the spanish mystics have of designating the creature (particularly man) by the 'not-nothingness' (nonada). Cf. the word anonadamiento as used by St. John of the Cross.

subject can not be termed complete, definitive. The jar qua vase is surely not the final reality (of this same vase). It would be sheer ontologism to put forward a conceptual theory of knowledge, just as it would be plain pantheism to take as a foundation a purely realist and rational knowledge. The philosophers of India have in fact sometimes fallen into this latter pitfall, but this need not always be the case ⁶⁷. At this point indian symbolism has an important part to play.

The symbolic power of things, in this present instances, possesses a double meaning: things are neither something-in themselves nor are they quite nothingness, that is to say, illusion and sheer falsity ⁶⁸. So, as a result, we cannot say that they have a symbolic value, but that they are symbols, symbols of the absolute in an exhaustive and particular manner. Their particularity consists in this, that they are only symbols and not anything else; in other words, that they are nothing in themselves, for they have no self-hood. The selfhood of things is only an illusion, just as in the famous

⁶⁷ "It is striking to observe that in his brilliant sermon on the 'source' Origen compares the reinstatement of the divine image in the soul to the restoration of a smudged picture", H. U. von Balthasar, Origenes, p. 36.

⁶⁸ According to the scholastics of vedanta the characteristic of beings is sadasatanirvacaniya, that is to say, inexpressible, indeterminable (anirvacaniya), that which is neither being (sat) or non-being (asat). Apparently, the expression asadbhyamanirvacaniya does not originate with Sankara. Cf. for example Brahma-Sutra-Bashya I, 3, 19; I, 4, 3; II, 1, 27; II, 1, 14; Brhad. Up. bhasya II, 4, 10; etc. S. M. Dasgupta (A History of Indian Philosophy, op. cit. vol. I, p. 443) takes sat and asat in a temporal sense; R. P. Singh, (The Vedanta of Sankara), Jaipur, Bharat Publishing House, 1949, pp. 351 ff.) gives to tattva and anyatva the meaning of 'value'.

example the 'serpent' is only a piece of rope ⁶⁹. Even if regarded as being in God, moreover, they are similarly nothing in themselves, for this fact of being-in does not imply any property of their own. Things are God in so far as they are symbols -but here the danger of modalism rears its head. Things cannot without further precision be termed manifestations, appearances, 'modes' (modi) of the divine, far not only would we in this case slip into pantheism, but we would be according to things a certain self-consistency, that is, the status of being an appearance or mode of the divine. By calling from symbols, however, we are not only making them a something but an of-something or a to-something. All these expressions are, of course, imperfect and to a certain extent inadequate. They are simply provisional formulations. God alone knows things as they truly are. We can know them in this same truthfulness only to the extent in which we share his knowledge. Furthermore, since in God there is no distinction, it follows that we participate also in his being, in his divinity. We only know the truth of things in so far as we are God, divine. Now God knows only himself; he does not know things in themselves but he only knows them such as they are in himself, as parts of himself. One might even venture to say that he knows himself as 'things'. He knows nothing outside, because there is no outside and because such a knowledge would not be true and absolute.

Such is the indian way of thought that was later called the vedantine intuition. It is the experience of a non-dualist vision of being, a preception of things not as objects (God has no objects-of-knowledge) nor as contents, but as attitudes and gestures of God.

⁶⁹ Cf. Mandukya-Karika II, 17-18; etc.

Reverting to our particular theme, we may say that for India the symbol is the one and only, unique note of being of the absolute. To state that things are symbols of God seems to be a formulation acceptable to the majority of both traditions ⁷⁰. The westerner interprets the phrase as an objective genitive: things are symbols of God, that is to say, pictures, reproductions ... they are resemblances of God and they also permit 'us' via the knowledge of beings to reach an analogue knowledge of the attributes of absolute being ⁷¹.

India, on the other hand, interprets the above phrase as a subjective genitive: things are symbols of God, that is to say, God himself as epiphany, as ... thing, for this 'thing' is nothing other than God under the 'appearance' of the particular thing. This 'presentation' is neither being nor nothingness, but, precisely, symbol ⁷². While in the former way of thought things are symbols of God, in the latter symbols are things of God. In the first case I can know and discover things as being symbols of God, whereas in the second case I can know and touch God as being the symbol of things. For the west, the symbol is a sign. Now a sign presupposes two different things: on the one hand a subject with imperfect knowledge (a symbol is a thing for

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⁷⁰ Cf. St. Thomas, Sum. Theol. I, q. 1, art. 10.

⁷¹ Cf. Svet. Up. I, 1, 3, according to which God remains hidden in his attributes (guna). Cf. the same idea in Denis the Areopagite, Epist. 3 and in Maximus the Confessor Ambigua (P.G. 91, 1048). The divine monad is 'hidden in his own epiphany'.

⁷² Cf. note _____, p. _____. When christian tradition defines God as being and evil as non-being (cf., for example, St. Thomas Aquinas, C. Gentes III, 7; De Pot. III, 16 ad 3; Sum. Theol. I, 2, 5, art. 3 and 2; etc) it is meaning at the same time that the creature is neither being nor non-being, in other words that it is 'not-yet being'.

somebody who knows a given object only through something else) and on the other hand a certain foreknowledge of the given object (otherwise we would be unable to recognise a sign as such). This latter condition supposes, among other things, that one can somehow or other recognise an object 'before' the sign and independently of it ⁷³. A true mystery cannot as such be a sign (a cross can be a sign of the Passion, but the symbol of the cross summons up a reality -for it is a reality- which can only be unveiled if one understands by symbol something over and above and different from a sign ⁷⁴. For India the symbol is never, properly speaking, a sign. It is neither a means of knowledge nor something different from and independent of the object symbolised. The symbol is the reality itself, not however in its capacity as reality but, precisely, in its capacity as symbol ⁷⁵.

⁷³ "Plato never says that one spiritual reality is the 'image' of another spiritual reality: the relation _____ - _____ is that of the perceptible to the intelligible", v. H. Crouzel, *Théologie de l'image de Dieu chez Origène*, Paris, Aubier, 1956, p. 34. The author supports his assertion with numerous references to monographs on the subject.

⁷⁴ The pauline phrase referring to Christ as the _____ of the invisible God (Col. 1, 15) and hence symbol of the unknowable Being cannot be said to be putting him in the category of sign. It is not by chance that John never speaks either of Christ or of the Logos as an eikon. If Christ were only a sign, he could be at most for us a model external to ourselves (Vorbild), never an internal model (Inbild), as christian faith declares. (Cf. Rom. 13, 14; Gal. 3, 27; 2, 20; John 17, 23; etc.).

⁷⁵ *Pratika*, symbol and *patibimba*, idol, are connected ideas.

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The symbol is theophany or, better still, an ontophanie⁷⁶. Beings are symbols of God⁷⁷. Man here on earth passes like a symbol, as one of the psalms puts it⁷⁸. He is, the Bible tells us⁷⁹ a symbol of God and in this it is followed by the christian⁸⁰ tradition of the west.

It is interesting to note that 'jar' is translated in sanskrit by the word patra in both senses of the term. On the one hand he is a vessel, the

⁷⁶ Abhasa eva ca (abhasa: reflexion; eva: only; ca: and) literally: "and only a reflexion", Brah. Sat. II, 3, 50; The jiva, the soul viewed in isolation, is nothing other than a reflexion of the Most-high. "It is neither directly the Highest Self, nor a different thing", says S. Radhakrishnan, The Brahma Sutra, London, allen und Unwin, 1960. Cf. the commentary on abhasa in the arts as picture, allegory, etc., of A. K. Coomaraswamy, The Transformation of Nature in Art, op. cit. chap. 6, pp. 141 ff. The whole world is an abhasa of God, in the sense both of objective and subjective genitives.

⁷⁷ Cf. Tandy Brahmana VII, 8 b (as translated by A. K. Coomaraswamy, op. cit., p. 210): "The waters (representing the principle of substance) being ripe unto conception (lit. in their season), vayu (that is, the wind, as physical symbol of spiration, prapa) moved over their surface. Wherefrom came into being a lovely (vamta) thing (that is, the world-picture); there in the waters Mitra-Varuna beheld themselves -reflected (parvapasvat)". Cf. Gen. 1, 2; "Et spiritus Dei ferebatur super aquas".

⁷⁸ "Ut umbra tantum pertransit homo" says the newer version, while the ancient one was "Verumtamen in imagine pertransit homo", Psalm 38, 7. Origen was found of this verse and even writes, very much à l'indienne: "The world we see about us is the eikôn of the intelligible and invisible world, for truth is found in the world to come", Fragm. in Ps., quoted by H. Crouzel, op. cit., p. 265.

⁷⁹ Gen. 1, 26; etc.

⁸⁰ Cf. H. Merki, _____, Von der platonischen Angleichung an Gott zur Gottähnlichkeit bei Gregor von Nissa, Paradosis, Bietr. Gesch. altchrist. Lit. u. Theol., Freiburg, Paulus, 1952; H. Willms, _____, Eine begriffsgeschichtliche Untersuchung zum Platonismus, Münster, Aschendorff, 1935; etc.

container of a soul, a spirit, the atman, the bearer of a profound reality or, to express it more truly, of reality itself. On the other hand, he wears a mask which makes him an actor, a minister, a comedian. This container, his persona, must be flung away, must be destroyed in order to save the authentic substance, that is to say, however paradoxical it may appear in a western tongue, his personality.. Now if man is a patra, it is quite clear that God or the absolute is not, a persona in this sense. If history retains any freedom of action, let us avoid committing the same faults as the generations of days gone by with their discussions about _____, _____ and _____. In the eyes of India the human person is a patra, a container of God, a true person, a symbol of the absolute reality ⁸¹.

δ) Application to sacrifice.

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Let us now see what happens to these three diverse conceptions of the symbol when confronted by the christian sacrifice ⁸² There is little point in stressing the fact that the sacrifice of the Mass fits in to no philosophical system and that no rational investigations can 'pigeon-hole' the christian

⁸¹ Cf. the metaphor of an empty jar used by Master Eckhart to express the receptivity of the soul vis-à-vis God: "Kein vaz enmac zweierleie trank in im gehalten. sol ez wîn haben, man muoz blôz und rtel werden ..." Buch der göttlichen Tröstung, 25 (edition published by J. Quint, Berlin, 1952).

⁸² Cf. L. Bouyer, Life and liturgy, london, Sheed and Ward, 1956, pp. 132 ff.

mystery⁸³. Even so, fides quaerens intellectum seeks the help of philosophy and relies upon all the means man has at his disposal.

The Mass as sacrifice and sacrament is identically the same as the saving action of Christ in the Passion, excepting in this respect: the time, the place and the form (or outward appearance) of the event are not the same. The Mass, we may truly affirm, is the symbol of the action of Christ, just as the Eucharistie is the real symbol of Christ. Now if the symbol had been merely an imitation and nothing more, tradition would not in that case have used the word, for it has always understood the sacrifice of the Mass in a deeper and more intimate way: the eucharistic symbol is Christ himself. moreover, if symbol simply signified repetition, one would need to query whether this repetition takes place at the same level as the original act or at a lower level. In the first case, that is to say, if the repetition is deemed to be substantial (we remind ourselves of Aristotle), the identity of the Mass with the sacrifice of Christ would be broken, for we would then have a second act. In the latter case, however, that is to say if the repetition is deemed to be accidental, then the mass would fail to preserve the substantial value of the original act. It would be a simple commemoration of the first act, repeating it in an ingenious manner, certainly, but without guarding the identity or being the vehicle of the efficacious power of the original act "ex opere operato". Thirdly, if symbol simply meant the same thing as sign, in that

⁸³ It is quite clear that our reflections have no intention of exaggerating the differences between east and west. The christian notion regarding the symbol seems to us fairly close to the indian way of thought. Nowadays it is widely agreed that christian patrology takes very little of its inspiration from hellenistic sources.

case also the identity would be abolished and no explanation would be given of the intrinsic efficacy ("opus operatum") of the sign. If despite this we wished to maintain its intrinsic efficacy we should relapse into magic. A sign cannot by itself effect anything. Consequently, if we are seeking an intellectual framework which permits acceptance of the christian mystery, it is necessary in the first place that the symbol be identical to its original (Plato and Aristotle fall short at this point). It is necessary, furthermore, that the symbol should be of such a sort that the man who experiences it not as a symbol but solely as a 'sign' should be consciously aware of the difference. In other words, it is only faith that can grasp this reality and grasp it, not as sheer transcendence but, precisely, as being a symbol ⁸⁴. This does not mean that the symbol is deceptive but that it is invisible to anyone whose vision does not include a connatural and powerful element of perception (faith) ⁸⁵.

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⁸⁴ " ... ut natus Jesus et credentibus manifestus, et persequentibus esset occultus", St. Leo the Great, Serm. 2 de Epiphania in Brev. Rom. lect IV ad Matut. in Epiphania Domini.

⁸⁵ Cf. a resume of the christian notion: "Man kann Christus nicht anschauen, so wenig wie die Sonne. Er will gedeutet sein, seine Werke, Worte, Wunder sind allesamt Zeichen, deuten auf etwas hin, meinen nicht nur sich selbst, sie haben eine unendliche Tiefe, in die hinein sie locken und sie laden. Man findet man die Wahrheit nicht (wie die Väter oft meinten -das war die Eierschale, ihres Platonismus) dahinter, auf einer zweiten rein geistigen Stufe, Sondern (und auch dies haben die Väter ausgesprochen): das Wort ist Fleisch geworden, der ewige Sinn inkarniert im Zeitlichen Symbol. Im Zeichen selbst ist das Bezeichnete zu suchen, in der geschichte die "Moral", im Menschen Gott. Keiner wird jemals die Menschheit Christi hinter sich lassen", H. U. von Balthasar, Das Weizenkorn, Aphorismen, Einsiedeln, Johannes-Verlag, 1953, p. 58. Cf. le poeme de Goethe: "Wir nicht das Auge sonnenhaft, die Sonne könnt es nicht erblicken".

The symbol is this the 'symbolised' thing itself and consequently more than a reproduction or sign or just an 'appearance' of the particular thing. The mass is the symbol of the redemptive action of Christ, because it is in fact this same action, though realised in different conditions as regards form, time and place. It is not a mere repetition, nor a subjective memorial nor just an imitation, but the actual event of the Redemption in its totality. It is not, of course, the difference of time, place and form which constitutes the symbol. The symbol is the Christ-event which takes place, sic, hic et nunc in the symbol and in the symbol alone ⁸⁶. For the man who does not have faith the mass cannot be a symbol, but at most a commemoration. The symbol, furthermore, is not just simply the event which took place nearly two thousand years ago. A de-symbolised mass would leave behind it no trace whatever of reality. The historic act of Christ would disappear in the same way as his supernatural reality. The symbol is the entire reality available only to the one who himself shows as a certain receptivity to symbolism. This reality is not separate from the symbol, but it is not imprisoned within it either. In 'heaven' there will no longer be sacraments nor mass, not that reality on that plane is somehow purer or different but because the time-place-form element which is inherent to any symbol here on earth will exist no longer. The reality subsists and remains the same; if our symbol by which we live our life on earth exists no longer, the symbol in itself nevertheless abides; the Son, the immolated lamb which still lives, the sacrifice of the Son, second person of the Trinity, the symbol of the

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⁸⁶ Cf. R. Panikkar, La Tempiternidad, la Misa como "consacratio temporis", art. cit.

Father -all that eternally remains. Christ is not the 'symbol' which leads us towards God but rather the symbol which links and unites us to him⁸⁷.

If I understand something as a symbol, that thing is truly open to me.. When I regard the mass as a religious act or ceremony, I am not yet viewing it as a symbol. If I 'see' (or, in other words, if I believe) the mass as the unique and non repeatable sacrifice of Christ, then it is for me what in truth it is, that is to say, a symbol, and I am perceiving the reality. I see beyond the multiplicity ("masses", times, occasions ...) for this latter (the multiplicity) does not in 'reality' exist. Thus the symbolic way of seeing is truly the real way.

Let us throw further light on this question from another angle of vision by means of a psychological observation. Take, for example, a cultured european watching a theatre, cinema or some other visual spectacle. Such a person will either always, barring collective psychosis, be aware of the fictional element or else his identification with the action will be passive or even unconscious. For this reason he will not attend twice the same show, except on aesthetic grounds. To know in advance the denouement of the play would induce boredom. contrariwise, an easterner so long as he is not yet too 'modernised' not only loses consciousness very quickly of the fictional element but also lives his own identity with the action in a very active fashion. the play becomes reality for him, winning the day over normal everyday reality, which ends by appearing to him

⁸⁷ Cf. John 14, 9.

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insipid, even unreal. What does it matter if he knows in advance the issue of the drama? It makes no difference. The players are not platonic-style symbols representing realities of a supra-terrestrial world nor aristotelean symbols which affect the spectator at a particular point in such a manner as to induce, by identity of form, a catharsis. the reality of the actor (for here too people have a detailed knowledge of certain stars of the acting world) has nothing to do with his existence off-stage; it concerns the symbolism of his rôle. The actors are, certainly, symbols, but it is their symbol-status that constitutes their reality, it is as symbols that they are what in fact they are. The symbols, one might say, become actors! Regarded in this light, Peter does not play the rôle of Christ at Oberammergau nor Sureshwar at Benares that of Rama; it is Christ who 'plays' at Oberammergau and Rama and Benares in order to disclose a small portion of reality. There is no question either, we note, of identifying Jesus with Peter or Rama with Sureshwar. The one true reality is that of the symbol because it alone makes history. Without symbols the world's clock would not tick. Non numero horas nisi serenas is inscribed somewhere on a sundial⁸⁸. The others are unreal!

Σ) Supplementary.

We are very glad to be able to say that, alongside the present interest accorded to symbolism in the fields of philosophy and in addition to a 'critique of symbolic reasoning'⁸⁹, there is also now coming into being a

⁸⁸ "Dico lucidas, taceo nubilas", affirms another one.

⁸⁹ Cf. Sedlmayr, "Idee einer kritischen Symbolik", in Umanesimo e Simbolismo,

"Archivio di Filosofia", op. cit., p. 76.

theology of symbolism. It is called for by all the the theological reflection of our times on the mystery of God, by the doctrine of the sacraments and even by christian devotion which is centred upon symbols in an essential manner. Besides, has there not always existed, although sometimes in these last centuries it has been hidden and implicit only, a christian 'science of faith' is sufficient demonstration of how essential and indispensable a theology of symbolism is ⁹⁰. Unfortunately this theology is 'not yet written' ⁹¹, at least to the extent which it should be in our contemporary moment ⁹².

Thus it is highly desirable to explore in all its fullness the question of the symbol, not confining our attention to christian art or mythical happenings, but treating it in depth as a the ontological subject ⁹³.

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Nowadays we are coming across several trends of thought tending in this direction, but we shall here do no more than linger awhile on the theological study of Karl Rahner which we quoted earlier, for, as well as representing a serious attempt to restore to the symbol its original christian

⁹⁰ We should recall here the names of Scheeben and Möhler.

⁹¹ K. Rahner, "Zur Theologie des Symbols", in Schriften zur Theologie, vol IV, Einsiedeln-Zurich-Köln, Benziger, 1960, p. 309.

⁹² "Die Dinge meinen sich selbst und zugleich mehr als sich. Sie sind Erst- Seiendes und zugleich Symbol", justly observes R. Guardini, Religion und Offenbarung, vol. I, Würzburg, Werkbund-Verlag, 1958, p. 31.

⁹³ It is unfortunately impossible for us at the moment to take into consideration an important work like that of H. U. von Balthasar, Herrlichkeit. Eine theologische Ästhetik, Einsiedeln, Johannes-Verlag, vol. I, 1961, vol. II, 1962 (French translation, La gloire et la croix, Paris, 1965).

meaning, it corroborates in its essence our own independent reflections. The fact that we are in agreement seems to me all the more significant in that the theological observations of Karl Rahner are completely independent of indian speculation, just as we from our side knew nothing of his work. In this supplement we give a brief resume of the relevant points of his work.

"Ipsso facto, every being is symbolic for this reason that, if it wishes to find its own nature it is obliged to express itself ⁹⁴". Being is inherently plural, even in its unity, but this plurality is far from being uniform; it is, rather, a development of the original One. Thus each being possesses within himself a symbolic property. The result of this is that the development is the expression of the original. "It is by this expression that the being finds its own identity so far as it can ⁹⁵". This expression is the condition, the requisite process leading to self-knowledge and self-discovery, and, equally, to self-disclosure to others, seeing that each being is knowable to the extent that it is itself symbolic on the ontic plane (in itself) and on the ontological plane (for itself). In other words, "the symbol, properly speaking (a real symbol) is the self-fulfilment of the one being in a second according to the exigencies of its selfhood ⁹⁶".

It goes without saying that the foregoing ideas find their basis in the mystery of the Trinity. Now the theology of the word undoubtedly

⁹⁴ Loc. cit., p. 278.

⁹⁵ Ibid. p. 285

⁹⁶ Ibid. p. 290.

constitutes the peak of theological symbolism. Therefore, if the Logos is the symbol of the Father, the Logos made flesh is the absolute symbol of God in the world, the humanity of Christ being the real symbol of the Logos -using the expression in its intrinsic meaning of which we have been speaking. Karl Rahner proceeds to employ these principles for the doctrine of the sacraments, as also for the body as being the symbol of man, so as to establish the theological connection of devotion to the Sacred Heart. Our particular concern, however, is above all to understand that the symbol is "a moment which is distinct, yet which is nevertheless inherent to the reality which is being manifested"⁹⁷. This statement brings us already to our next set of considerations.

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2. Relevance for contemporary christianity.

It is not our task to judge or to criticise the hindu conception of worship. We do not think, on the other hand, that we can be reproached for presenting hinduism in too favourable a light. What matters is, not its deviations, but its orthodox stream⁹⁸. Would we ourselves find grounds for

⁹⁷ Ibid., p. 311.

⁹⁸ We must be on our guard against a fault often committed among christians, as also nowadays among indians, and consistently refrain from comparing the purest aspect and the theory of one religion with the deviations and practical failures of another. Examples of this are perhaps unnecessary here. It is doubtless very difficult to be objective, for each man views his own belief from the inside and those of the other from the outside. To be completely fair there has to be a "conversion" which does not, it may be added, mean an "apostasy".

satisfaction in a description of christianity which devoted itself to an enumeration of heresies and other aberrations⁹⁹?

First of all, we would like to allay the fears of those who, on hearing a belief other than christianity described in a favourable manner, are immediately seized with apprehension on behalf of the latter lest its freshness and originality and its independence of other religions should be impugned. Apart from other considerations to which we shall shortly turn, it is absolutely necessary henceforward to realise that a number of ideas hitherto held to be exclusively christian had in fact seen the light of day long

⁹⁹ W. P. Otto maintains, not without reason, that the low esteem in which the Gods of the greeks have been generally held arises from the fact that this old-time faith was judged solely on its more negative aspects. Cf. Theophania, Hamburg, Rohwolht, 1956, pp. 9 ff.

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before¹⁰⁰.

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With regard to the contacts which took place between Hinduism and christianity during the course of time, it can certainly be affirmed that the

¹⁰⁰ Cf., for example, the fundamental precept of the christian law on love of the neighbour "Ne percutias proximum etiamsi ab eo provocaris, ne noceas ulli cogitatione vel opere, ne proferas verbum quod causet dolorem aliis", Manavadharmasastra II, 161; "Neminem spernas, calumnias patienter tolere, iratu ne irascaris, maledicenti benedicas", ibid., VI, 47, 48; "Haec est summa virtutum: Tracta alios sicut vis teipsum tratari; ne facies vicino tuo quod not vis ut vicinus tibi faciat. In placendo aliis vel displacento, benefaciendo vel nocendo ... norman sequetur homo justam si prosimumsemper videt ut seipsum", Mahabharata XIII, 5571; "Gaude de prosperitate aliorum, esti tu ipse indigens sis", ibid. XII, 3880; "Etiam inimico hospitium petenti, hospitalitatem ne deneges; nonne arbores umbra tegunt homines qui excidunt eas?", ibid. XII, 5528; "Contumelias patienter ferto, ircundio noli irasci, maledictisnon maledicta repandas, nec te percutientem percutias", ibid. V, 1270; etc. (translation into latin by C. B. Papali, Hinduismus, vol. II, Rome, Collegium Internationale O.C.D., 1960, pp. 21, 76). This sentiment, however, is not only to be found in hinduism. Cf. also "When Chung Kung (Confucius) enquires the meaning of jen the master replies: "Do not do to others what you would not wish others to do to you", Analecta confuciana XII, 2 (cf. also VI, 28). Cf. the english translation of A. Waley, The Analecta of Confucius, op. cit. Cf. the assyrian saying: "Do not act harshly towards your enemy: to him who harshly-treated you respond with good; treat your enemy justly", H. Gresmann, Altorientalische Texts zum Alten Testament, 1921, I, 292 (quoted in W. Eichrodt, Teologie des Alter Testaments, op. cit I, p. 51). Cf. W. Baumgartner, Israelitische und altorientalische Weisheit, 1933.

former had but slight influence on the latter ¹⁰¹. On a deeper and different level certain questions, however, present themselves for our cogitation. Suppose, for example, that the hindu idea of sacrifice were taken as a model for the christian conception ¹⁰². It is certain that from the christian point of view this hypothesis, whether true or not true, would in no way clash with difficulties of principle nor constitute an objection to the authenticity of the christian sacrifice. If we desire to take the primacy of Christ in full seriousness, as also the universality and temporality of his reign, it is both natural and even desirable that 'the One who is to come' should have had some 'precursors and heralds' ¹⁰³. Furthermore, it is a classical principle of philosophy that that which is first and perfect should be the 'cause' of that which follows ¹⁰⁴. If Christ is this First, this Perfect, then it must be conceded that he succeeded not only in accomplishing his own course but also in being the ontological cause of everything which finds its own

¹⁰¹ Cf. E. Benz, Indische Einflüsse auf die frühchristliche Theologie, Wiesbaden, F.

Steiner, 1951 (Akademie der Wissenschaften und der Literatur Abhdl. d. Geistes- und sozialwissenschaftlichen Klasse, 1951, No. 3).

¹⁰² Cf., for example, what we said earlier re Origen (see chapter V, 1, ___): "Thus you see ... that he is himself the altar and the priest and the victim offered for the people", In. Rom. III, 8 (P. Q. 14, 950 BC), trans. into german by H.U. von Balthasar, Origenes, Salzburg, O. Müller, 1938, No. 811.

¹⁰³ Col. 1, 17 should be taken very seriously.

¹⁰⁴ "Primum in unoquoque genere et maximum est causa omnium eorum quae sunt post, ut dicitur in II Metaph. (933 b 24 sq.)". St. Thomas, In Post. Anal. I, 2, lect. 4, n. 16. Cf. also: "In quolibet enim genere est primum id quod est per seipsum, quod enim est per se, prius est eo quod est per aliud". St. Thomas, In De Causis, lect. 21 (cf. De Causis. prop. 21).

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actualisation and fulfilment in the christ-event ¹⁰⁵. Thus we are not saying that the christian mysteries are dependent upon certain others, but just the opposite -or rather that there is a radical dependence all round on the mystery that is primordial. Hence it is not at all surprising if they show points of similarity ¹⁰⁶ with that mystery. We feel that further reflections on this theme, if we are permitted to follow them, may prove a source of enlightenment for contemporary christianity on the move.

Return to the source, to the origine -this has been recommended and acclaimed by good theology since the very beginning. Now christian sources have so far and as a rule been understood in a very limited way. Tradition, certainly, is a classical source of theologia locorum, but Tradition starts with Adam and the Church, similarly, with Abel ¹⁰⁷. However, alongside the Old Testament we find another covenant, a cosmic covenant ¹⁰⁸. Even the history of mankind and in particular his religions also

¹⁰⁵ Cf. the whole of tradition from Denis the Areopagite, De Div. Nom. V, 9 (P.G. 3, 823) to Thomas Aquinas: "Semper autem id quod est perfectissimum est exemplar eius quod est minus perfectum secundum suum modum", Sum. Theol. III, 2, q. 56, art. 1 and 3.

¹⁰⁶ Cf., for example, O. Casel, Le mystère du culte, ed. du Cerf, Paris, 1964; Proceedings of the First Precious Blood Study Week, Aug. 6-8, 1957, Rensselaer, Indiana (St. Joseph's College), etc.

¹⁰⁷ Cf. Y.M.-J. Congar's supplement, Présence et habitation de Dieu sous l'Ancienne ou sous le nouvelle et définitive Disposition in Le Mystère du Temple, Paris, Ed. du Cerf, 1958, pp. 310-342, and also his article Ecclesia ab Abel in the Festschrift K. Adam, Abhandlungen zur Theologie und Kirche, Düsseldorf, 1953, pp. 79-108.

¹⁰⁸ Cf. Gen. 6, 18; 9, 9; 9, 16; Is. 24, 5 and elsewhere, where reference is made to a covenant other than that concluded with Israel.

act as sources for theology. Let here be a return, then, to the origine where the divine Logos expressed himsef in the shape of announcements, inspirations and warnings, where the divine Compassion made living water spurt forth; a return to the sources, whence flowed streams destined to flow into the ocean of a ful-filled christianity ¹⁰⁹. The plenitude of times and seasons is also composed of temporal accretions coming from all the religions ¹¹⁰.

It is in this connection that a study on hindu worship can be of very great interest for christianity. Our second question, we recall, was wether an enquiry of this type would prove enriching.

In Christ, it is true, 'all the jewels of wisdom and knowledge are hidden', but does this mean that the Church has dug up and used the lot? In other words: even if hinduism taught nothing new, it oculd help in the adaptation of these treasures to the Church of today and even aid this latter in their re-discovery and development.

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Furthermore, an interpretation of worship in ontological terms is not the exclusive privilege of India. Worship as such is always more than a

¹⁰⁹ Cf. R. Panikkar, "Eine Betrachtung uber Melchisedech", Kairos I, 1, Salzburg, 1959, pp. 5 ff.

¹¹⁰ Cf. E. Przywara on the cosmic liturgy of the chinese tradition (applicable in every respect to India also): "Sie sagt eine mystisch-metaphysische 'Macht in der Ohnmacht', also adventisch zum Sakramentalismus der vollen Menschwerdung", In und Gegen, Nürnberg, Glook und Lutz, 1955, p. 154.

psychological act aimed at rendering homage and thanks-giving to the supreme Being. It would be a diminishment of worship –and a sign of the new ‘humanism’- to see in it merely an act of devotion^{111 112}. This would be not only to open the door to all attempts to explain worship and religion in general by psychology but also to distort its deepest meaning. To say, for example, that man feels an inward urge to give glory to God and thus reduce worship to a psychological tendency is insufficient¹¹³. The need that man has of worship arises from the very fact that his nature itself impels him to contribute towards the fulfilment of the world and thus to his own perfection. From the point of view of apologetics one may very well conclude that this need is the cause of worship, but in the realm of theology and indeed of theodicy it is proper and necessary to preserve the ontic order and seek the cause before the effect. Worship must not be regarded as if it were solely (or even primarily) a performance of man; it is really man’s participation in the dynamism of creation’s return to God. In other words it is a divine work.

¹¹¹ [No existeix]

¹¹² “Worship is a tribute of praise in a perceptible manner”, J.A. Jungmann, art. cit., in Der Kult un der moderne Mensch, op. cit., p. 2. “By worship we understand the manifestation of the inner life through perceptible acts ...”, E. Eichrodt, Theologie des Alten Testaments, op. cit., I, p. 53.

¹¹³ “It is a twofold desire, unfortunately often debased, that prompts man to offer sacrifice: a desire to pay respect to the sovereign power of the divine ... and the more self-regarding desire, which yet remains a form of veneration, to unite oneself with this same power”, P. X. Durrwell, La Résurrection de Jésus, op. cit., p. 79.

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Worship (the french word 'culte' indicates etymologically its underlying concept) is, as we have already affirmed, opus Dei, rather than opus hominum; this latter corresponds better to the word 'culture' which is nowadays so fashionable and which represents a lay form of worship (culte). Culture implies the use of tools and the ability to use them, because without them man cannot master the world (and his own self). The instrument may be material (a pair of forceps, a machine) or spiritual (a concept, a thought). For this the price that he pays is the lack of direct contact. Culture is a sort of second nature. Worship, on the other hand, is the use which God makes of man as an instrument (indeed, a divine instrument) for the work of redemption. Culture tends towards autonomy, whereas worship tends towards heteronomy; thus, in order that there may be a synthesis in which worship is a preponderating element, corresponding to the divine excellence, we need a culture imbued with worship or a fully-aware and reflective worship such as emerges from ontonomy¹¹⁴.

Let us see now with the help of three examples the profit that may accrue from christianity's encounter with India.

a) The liturgy: a movement towards wholeness.

the liturgical movement of our own day has already renewed the life of the Church. Now, so far it has taken nothing from hinduism. Nevertheless one may well wonder whether the astonishing attraction exercised upon so many westerners by certain eastern forms of spirituality does not stem from the

¹¹⁴ Cf. pp. ____ ff.

impression of fullness and completion received from their liturgies -a wholeness such as is little known as yet in the west but which is manifest in full bloom in other religions. Moreover, the christian effort which is directed towards making worship more relevant to life might well profit by the ancient but still lively traditions of India ¹¹⁵. The ontic bond which links together man and the cosmos, the consideration of human nature in its entirety, body and soul being regarded as a harmonious and indivisible whole, the attribution of an increasingly deep and transcendent meaning to action -these are a few of the elements which could well be retained.

When we speak of a liturgical spirit, we are alluding to that state of soul in which the connection of every action with the supreme destiny of man is apparent. This is, properly speaking, the sphere of christian morals, but the average conscience of modern man tends to confuse morality with honesty and decent behaviour (admittedly, two important qualities) and thus

¹¹⁵ Cf. the remarks of E. von Severus, abbot of Maria Lasch (reported in Herder-Korrespondenz, XII, 1956, p. 100), where he says, sounding an almost vedic note, that " ... alle Werke der Christen erst durch die in Kult sich vollziehende Teilhabe am Gottesopfer 'gesegnet, angerechnet, vollgültig und genehm' werden können ... Der Kult ist ... die primäre actio der Kirche ... Daraus folgt, dass die Anakephalaiosis, die Zusammenfassung der ganzen Kirche unter Christus als ihren Haupt, sich in ganzen Leben jedes Christen nicht nur in der Kultteilhabe, sondern als Lebensteilhabe auswirkt". It is as this sort of participation that embraces the whole of life that worship should be understood.

weakens the awareness of man's full communion with the cosmos and with the Absolute ¹¹⁶.

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This liturgical spirit draws upon an attitude of mind common enough in India, namely that reality is not to be grasped by concepts and therefore that salvation does not depend upon conceptual knowledge, but upon faith. Faith, moreover, poses very different problems from those of ordinary knowledge ¹¹⁷. It is not a question of recognising that reality transcends our faculty of conceptual apprehension, which is scarcely in doubt, but, on the contrary, of fully realising that approach to the real and to salvation demands from us a total engagement and presupposes a discovery and actualisation of reality ¹¹⁸. We need a full and complete liturgy, where the intellect must of necessity have its rights but where the

¹¹⁶ The idea of the primacy of the liturgy is not confined to India. Africa furnishes several examples. Cf. "Das sakramental-kultische Handeln steht als unmittelbar wirkende Lebenskraft in Vordergrund des Interesses", Die Religion in Geschichte und Gegenwart, Tübingen, J.C.B. Mohr, I, Col. 151, art. "Afrika".

¹¹⁷ Cf. "Hoc est opus Dei, ut credatis in illum", John, 6, 29.

¹¹⁸ We do not deny that there exists in India a certain intellectualism and that this is the danger of Vedanta. But the silence of the Buddha in face of purely speculative problems is also very indian.

primacy goes to action, to the full and holy liturgical action ¹¹⁹. Morals without liturgy would be naturalism, while liturgy without morals would be superstition. This, moreover, is confirmed by christian tradition. when, for example, St. Augustine understands by sacrifice the complete self-offering of the human person ¹²⁰, or when St. Thomas Aquinas uses the words religion, worship and even rite interchangeably ¹²¹, their whole concern is to insist on the primacy of the liturgy.

By taking for our consideration a theme which is per excellence christian, namely the proclamation of the word of God, we shall be enabled to grasp better what we have just been saying in the light of indian thought.

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¹¹⁹ "La liturgia non è immediatamente l'insegnamento di una dottrina, na essa è lo stesso atto divine che salva. Ed è l'atto divino che fa il momento dell'incontro e unisce in qualche modo il tempo all'eternità", D. Barsotti, Liturgia e Teologia, Milano, Corsia dei Servi, 1956, p. 31. "We come to Mass primarily to do something, not to learn something", J. Hofinger, Catechetical Approach to Mission Liturgy, "Mission Bulletin", Hong-Kong, Jan., 1959, p. 31.

¹²⁰ "Quaerebas quid offeres pro te, offer to. Quid enim Dominus quaerit a te nisi te", Sermo 48, 2, n. 2 (P.L. 38, 317): "Totum sacrificium ipsi nos sumus", De Civ. Dei X, 6; etc. Cf. these texts and others also in Y. M.-J. Congar, Jalons pour une théologie du laïcat, Paris, Ed. du Cerf, 1954/2, pp. 166 ff., or again: "Te quaerit Deus magis quam munus tuum", Sermo de verbis Domini, XVI, 10.

¹²¹ Cf., for example, Sum. Theol. III, q. 62, art. 5; q. 63, art. 1, art. 3; etc. Cf. the commentary of Y. M.-J. Congar, op.cit., p. 185.

It is well known that in India even in our day and age ¹²² the proclamation of hindu doctrine has always an eminently religious character with fervent participation on the part of the people, whether in the temple or in the open air. In the India of days gone by religious instruction was not a separate subject in the education given by the guru (master) to his disciples! In the Gurukul (schools) and Vidyalaya (universities) courses in secular studies were admitted on sufferance, but there were never 'courses in religion'. It was necessary, naturally, that the traditional religions training should also be imported and therefore prayer, the chanting of hymns and the reading and commentary of the sacred scriptures provided without doubt a lively learning. process. the situation was analogous, in short, to that which Europe must have known at the very beginning of our modern times.

There is much thinking and writing these days on the subject of kerygma ¹²³. People seek to discover the essential within the gospel message and endeavour, out of respect for its purity, to demythologize it or to translate it into metaphysical terms; that is, they endeavour to proclaim the

¹²² It is only the Ramakrishna Mission and a very few other 'modern' movements whose meetings give the impression of being 'lay', even though these meetings begin and end with prayer and incense is burnt before the holy pictures.

¹²³ Here we are not thinking specifically of what is called the theology of proclamation nor of the quest for demythization. Both originate in the same effort, namely, to overcome the situation we have described. We shall see shortly to what extent their aims reach the core of things.

kerygma stripped bare of all myth or precise dogmatic formulation¹²⁴. How may one succeed in affirming the christian message in all its depth and fullness and at the same time in a clear and comprehensible manner? Quite a number of replies, though not for all that false, forget that the question thus formulated betrays from the start a weak point, namely, the tacit assumption that it is possible to present the message in a purely intellectual fashion or, with a view to greater wisdom, to present and publish this same message as one would a teaching tailored to the intellectual dimensions of man. It is admitted certainly, and very properly so, that we have here a doctrine of salvation that a man can grasp only if he is fully open and ready to commit himself without reserve, but nevertheless scarcely anything other than its doctrinal aspect is taken into consideration. It is beyond doubt that christianity contains a teaching, that it includes christian doctrine, but this must also be added: firstly, one cannot say that christianity is solely a doctrine (though it has one to offer) and, secondly, one cannot say that the christian message is simply the communication of this doctrine¹²⁵ (though it does contain such a communication). If several striking attempts at

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¹²⁴ Cf. the formulation of R. Bultmann, which in this context are deeply meaningful.

“Versteht man unter ‘von Gott reden’ Über Gott reden, so hat solches Reden überhaupt keinen Sinn; denn in dem Moment, wo es geschieht, hat es seinen Gegenstand, Gott, verloren ... Denn jedes ‘Reden über’ setzt einen Standpunkt ausserhalb dessen, worüber geredet wird, voraus ...” Welchen Sinn hat es, von Gott zu reden? in Glauben und Verstehen, vol. I, Tübingen, J.C.B. Mohr, 1954/2, p. 26. Cf. also: “In diesem Sinne aber von Gott reden, ist nicht nur Irrtum und Wahn, sondern ist Sünde”, ibid., p. 27. Karl Barth uses an analogous reasoning.

evangelisation have borne scant fruit, it is because this second point has been too little considered. The doctrine, in the form in which it was presented, did not blend at all with the cultural backgrounds of certain peoples; it remained alien and inassimilable and hence unacceptable. It was discovered, therefore, to be necessary to initiate oneself as a start to the various forms of indigenous culture in order to be able to understand its categories and, subsequently, proceeding from there, to try and work out an adequate way of announcing the christian message as a precise and clearly-defined doctrine. This is the 'tabula rasa' approach ¹²⁶.

All is quite different if one considers that the place per excellence of the proclamation of the gospel is not the lecture-hall nor the catechism class-room nor even the time-honoured preacher's setting (from the elevation of a pulpit and removed from the place of sacrifice), but the liturgy itself understood as an event, as a meaningful act in which both body and soul participate. The liturgy is then an active contemplation, a sacred and intentional, if not always conscious, act in which the word fulfils naturally its own indispensable rôle ¹²⁷. It is not only the proclamation of an intellectual doctrine defined by a particular council. The event is not simply recalled to mind, but rather actualised in the here and now; for which reason it demands the adherence of our whole being, intellect and affectivity. We

¹²⁵ "Neque enim fidei doctrina, quam Deus revelavit, velut philosophicum inventum proposita est humanis ingeniis perficienda ...", *Conc. Vatic. I* (Sess. III); cf. *Dens.* 1800.

¹²⁶ Cf. the preface of A.C.M. Perbal, C.B. Papali, *Hinduismus*, Vol. II, Roma, Collegium Internationale O.C.D., 1960, p. XI. The expression 'basic evangelisation' is also used.

¹²⁷ "Sacris actionibus eruditus", says the liturgy in the Collect for easter saturday.

become aware of a meaning and a responsibility. We are fully involved in the drama which is going on around us. Our unique position in the universe, which also comprises the intellectual dimension of our ontological task ¹²⁸, becomes clear to us. The essential thing, however, is the revelation of the Lord and at the same time the appeal to our co-operation, our co-redemption ¹²⁹. The kerygma is one of the first and essential elements of the liturgy, being the vehicle of 'the increase of the divine life' ¹³⁰. since, however, this increase is not automatic, the liturgy to be efficacious demands from us the participation of our spirits. This happens, precisely, during the liturgy of the word ¹³¹.

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¹²⁸ "Echte christliche Verkündigung ist also eine solche, die Ruf Goten durch Manschermund zu sein beansprucht und die als Autorität Glauben fordert ... damit ist gesagt 1. dass christliche Verkündigung nicht die Vermittlung einer Weltanschauung ist, dass sie nicht allgemeine Wahrheiten vorträgt ... 2, dass die Verkündigung nicht mit Belehrung verwechselt werden darf ... Die Verkündigung wird auch säkularisiert, wenn sie ethische Belsehrung ist; denn eine solche gibt es such susserhalb des Glaubens", R. Bultmann, Echeund säkularisierte Verkündigung "Universitas", June 1955, p. 701, and also in Glauben und Versteben, vol. 3, Tübingen, 1965, p. 124.

¹²⁹ "Sollen wir wesen, so müssen wir wirken, und unser Wirken ist das ewige wort hören", says the mediaeval rhenish mystic, Johann von Sterngassen, Gottes Wort hören (quoted in A. Demp, Von inwendigen Reichtum, op. cit., p. 26).

¹³⁰ M. Schmaus, Katholische Dogmatik, op. cit., III/2, p. 233.

¹³¹ "Das, was gemeint ist in der Liturgie der Kirche, aber nicht genug verwirklichlist, ist die Begegnung mit dem Wort Goten. Das wort will gehört werden, nicht nur gelesen, sondern als Anspruch, gehrt gehört". E. Walter, Glaube und Sakrament, in Begegmnung der Christen, edited by M. Roesle and O. Cullmann, Stuttgart, Evangelisches Verlagswerk, Frankfurt a. M., J. Knecht, 1959, p. 181.

It would be incorrect to conceive the karygma as being something which interposes during the liturgy. It is an inspirational and essential element of the liturgy itself ¹³². The liturgy of the word brings out the dynamic character of worship. The word, which is inseparable from worship, is always a response, the liturgical karygma is always a call to co-operation, and this last-named in turn bids us respond to the appeal and open ourselves to the karygma ¹³³. The 'listen to my voice' is an essential element in the sacrifice when performed in its fullness ¹³⁴. The Amen, or prayer, is an essential part of the liturgy. Between liturgy and contemplation there is no conflict, whatever one may sometimes think, but on the contrary a salutary tension which is simply the expression of a living unity ¹³⁵.

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When we speak of preaching within the holy place we are not precluding the word from being proclaimed outside the liturgical celebration

¹³² Cf. the following highly pertinent passages for a theology of the Word: Tit. 1, 3 ("verbum suum in praedication"); Acts 13, 26 ("verbus salutis"); Acts 14, 3 ("verbo gratiae suae"); Acts 20, 32 ("verbo gratiae ipsius"); 2 Cor. 5, 19 ("verbum reconciliationis"); Phil. 2, 16 ("verbum vitae"); for other quotations see p. ____.

¹³³ Cf. p. ____.

¹³⁴ Cf. Jer. 7, 21-23, where the "audible vocem meam" seems to be of the essence of sacrifice. Furthermore, this is one of the O.T. examples of the interiorisation of sacrifice (Cf. pp. ____ ff, ____ ff., etc.).

¹³⁵ Cf. the summing-up of J. A. Jungmann: "... worship is a sacred intercourse between Heaven and Earth, consisting in words and responses. It takes into purview the coming and return of God to God. Consequently and above all else, it is the response of man and on the community to the advances of God. This response is expressed first of all in prayer", Sinn und Probleme des Kulten, in Der Kult un der heutige Mensch. op. cit. p. 4.

also ¹³⁶. We would like to point out, however, that the proclamation that takes place outside the time and place of the liturgical celebration should never cut itself off from the living liturgy, which is, in fact the rupturer of the time-space factor. To the foreign observations we would like to add that in a certain sense (on which we do not wish here to expatiate more fully) the actual message to the peoples goes essentially hand in hand with the liturgy. The 'Go, teach' is closely linked with 'baptise' ¹³⁷. Not, assuredly, that it behoves us to baptise straightaway, but we must hold it in our minds and spirits in order never to lose sight of the dynamic goal and purifying power that are comprised in the message. I announce to you not a doctrine but the message of a Saviour; even more, I announce to you a the Saviour himself, who not only came in days gone by but is still living and present, even in this place ¹³⁸.

We have seen that the existential demands for truth, which requires the removal of all obstacles capable of hindering a fully-integrated religious

¹³⁶ It is of particular importance to remember 2 Cor. 4, 5 ("Non enim nosmetipsos praedicamus, sed Jesum Christum Dominum nostrum").

¹³⁷ Mat. 28, 19. Cf. ibid. 20 and in addition note 162, p. ____; note 173 p. ____.

¹³⁸ One may wonder with due caution and respect whether this catholic notion of preaching as an element of the liturgy (and even of the sacrament) would not find itself in agreement with the protestant doctrine on the Word of God? "Das Parador ist dieses (to quote an extreme case) dass das eschatologische Geschehen in der Geschichte Ereignis geworden ist im Leben und in Tode Jesu und dass es je Ereignis wird in der Predigt (liturgy) der Kirche, die als predigende ebenfalls zugleich ein historisches Phänomen und jeweils eschatologisches Ereignis ist", R. Bultmann, In eigener Sache, in Glauben und Verstehen, op. cit., vol III, p. 187.

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life, is in hinduism an indispensable condition for adherence to the sacred doctrine ¹³⁹. It is exactly this same condition that christianity also postulates ¹⁴⁰. From its earliest beginnings christian tradition insists on the necessity, before hearing the doctrine, of reforming the life and purifying the heart ¹⁴¹. How can a man accept Christ and welcome him under his roof without first taking him as a model? It is only the spirit of a fully-integrated liturgy that can bring about that synthesis ¹⁴².

Jesus began by 'doing and teaching', as the Bible tells us in speaking of the mission of Christ ¹⁴³. Tradition is already cognisant of the hierarchical order between doing and teaching. The 'doing' of Christ was, most certainly, not an activism, but sacred action, a rite and a sacrifice. It is, above all else, the 'good pleasure' of the father that he comes to fulfil ¹⁴⁴. He has received as his mission a work to accomplish ¹⁴⁵, a Passover to celebrate

¹³⁹ Cf. pp. ____ ff. Cf. Gita XVIII, 67, where it is expressly forbidden to speak of the highest wisdom to any who are incapable of renunciation, of an inner life, of devotion and kindliness.

¹⁴⁰ Cf., for example, John 3, 20; 5, 44; 12, 42 ff; etc.

¹⁴¹ Cf., for example, St. Athanasius, Oratio de Incarnatione Verbi, 56 (P.g. 25, 193 D ff.).

¹⁴² N.B. The danger of an exaggerated spiritualisation in worship is well expressed in O. Casel, Le mystère du culte, op. cit. p. 144.

¹⁴³ Acts, 1, 1.

¹⁴⁴ Cf. John, 6, 38; Cf. also John 4, 34; 5, 30; 9, 31; 1 John 2, 17; Matt. 26, 42; Luke 22, 42; etc.

¹⁴⁵ Cf. John 4, 34; 17, 4; etc.

¹⁴⁶, a task to complete ¹⁴⁷. The primordial task of Christ, in which incarnation, death and resurrection make up one inseparable whole, is to perform that holy theandric action in which man -and creation- imitates God ontologically, that is to say, returns to God and, as such a course involves a more and more intimate participation in the very life of God up to the point of complete union, becomes God ¹⁴⁸. Now it is this central action of the Lord that imparts to all rites, so far as they are authentic, their meaning and value; they constitute an imitation of God and are charged with meaning, since Jesus imitated in a perfect manner the Father. Participation in such an action as this is the ultimate meaning of the kerygma and it is only because we are beings endowed with intelligence that this participation takes on also a pedagogic dimension. There is no doubt that the west whether consciously or unconsciously, has spread many christian ideas all over the world. It is to the west, certainly, that are owed contemporary discussions on social justice, the dignity of man, liberty and so much more that comprises the more or less direct inheritance of christianity. There is just one thing that the world has not learnt, for the west has maybe discarded him: Christ himself, who alone imparts to ideas their salvific power. Christianity is for some nothing more than a Weltanschauung. In certain circles one finds a christianity without Christ, so what wonder if there are

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¹⁴⁶ Cf. Luke 22, 15.

¹⁴⁷ Cf. Ps. 18, 6 in its christological context.

¹⁴⁸ Cf. Ps. 81 (82), 6 interpreted by Christ in John 10, 35; "Si illos dixit deos, ad quos

peoples who proceed to seek Christ without christianity ¹⁴⁹. The misunderstanding can also be viewed in this way: on the one hand, christianity as a religion claimed to have the monopoly of Christ ¹⁵⁰, while, on the other hand, the other religions wanted to have the benefit of a Christ minus his historical incarnation ¹⁵¹. Between the two Christ goes on being crucified till the end of time ¹⁵². This faces us with a burning theological problem which cannot be reduced to the political events which went into its making. This is nothing to do with understanding the political climate of post-constantinian christianity ¹⁵³. A renewal of the liturgical spirit is here also clearly a pressing need.

This argument will perhaps be further clarified if we proceed to our second example.

b) Orthopraxy and Orthodoxy.

¹⁴⁹ W. Freytag (Westweite Mission, in the collection Protestantismus heute, Frankfurt a. M., Ullstein-Bücher N. 255, 1959) remarks very truly that this assimilation of christian values without Christ "die nicht-christlichen Religionen in nachchristliche Religionen verwandelt ... Sie alle glauben, über das Christentum hinausgewachsen zu sein", pp. 217 ff.

¹⁵⁰ Cf. Mark, 9, 38-40 as an example of this fundamental temptation of the Church.

¹⁵¹ Cf. the interpretation of Christ and christianity given by Gandhi, Vinoba Bhave, Swami Sivananda, S. Radhakrishnan and many others.

¹⁵² We are alluding to the famous work of Pascal: "Jesus will be in agony until the end of the world; we must not sleep meanwhile", Pascal, Pensées, Paris, Garnier, 1964, p. 210.

¹⁵³ I have endeavoured to present such a picture of christianity in several of my studies. Cf. Religionen und die Religion, Munich, M. Hueber, 1965; Kerygma und Indien, Hamburg,, Reich, 1967; etc.

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Without impugning the value of orthodoxy we should like to suggest that the modern west would do well to endeavour to restore orthopraxy to the centre of life ¹⁵⁴. Orthopraxy is not simply good moral behaviour ¹⁵⁵. It consists, rather, in sacramental life and priestly awareness ¹⁵⁶. The lessened awareness of symbols that pertains today has reduced worship to the rank of ceremony and has changed the meaning of the word 'practice' (praxis) by means of which the christian collaborates in the salvation of the world, as

¹⁵⁴ Orthopraxy by its very nature testifies to the primacy of action of which we have already spoken. Cf. St. Thomas: "Cum dei substantia sit eius actio, summa assimilatio hominis ad Deum est secundum aliquam operationem. Unde sicut supra dictum est (I-II q. 3, art. 2) felicitas sive beatitudo, per quam homo maxime Deo conformatur, quae est finis humanae vitae, in operatione consistit", Sum. Theol. I-II, q. 55, art. 2 and 3. Cf. also I, q. 83, art. 7.

¹⁵⁵ Cf. what was said earlier on, p. ____ ff.

¹⁵⁶ Cf. the remarks of W. Bühlmann to the "Liturgical Congress of Nimégue" (12-19 Sept. 1959): "It is our opinion that in Africa religion is not so much doctrine as action. It is a matter of practice rather than a profession of faith. during the initiation rites the candidate is not obliged to learn by heart certain abstract dogmas but finds himself plunged into the life of the ancestors; he hears their voice, allows himself to be buried, then brought to life again. He receives a new name and new clothing, for he is indeed a new man. Christianity affects these some goals in a deeper and more extensive manner, provided, however, it is presented not in the narrow guise that the Reform adopted but in its own ancient and biblical form to which the new liturgy points; so that it is less a doctrine than an event, less a collection of laws than a message of salvation capable of importing life", quoted in B. Griffiths, Liturgie in den Missionen, in "Kairos", Salzburg, Jan. 1960, p. 43. Cf. , in addition, the article of A. Gilles de Pélechy, Liturgie et missions en Afrique, in "Rhythmes du Monde", 1960, t. wiii, 1, pp. 20-36. The whole number is devoted to the theme "Liturgie et Mission".

also in his own personal salvation ¹⁵⁷. Orthopraxy has yet another meaning of the highest importance for the christian west. It is capable of disentangling and straightening out the thorny problem of demythologisation. There is nothing wrong with de-mytho-logising when one's intention in so doing is not to destroy the 'myth' but to place limits on the imperium of the 'logos'. India possesses myths, but ancient India knows no mytho-logy. This latter notion is already a contradiction in terms and betrays a thinly-veiled rationalism. To approach myth by means of logos, to apprehend it rationally, is to destroy it. If one insists on regarding myths as being on the same plane as logos, in other words, if one insists on bringing the former into a logical relationship with orthodoxy, one will be obliged to unit until myths disappear or until orthodoxy is abandoned ¹⁵⁸. Myth and logos do not belong to the same category. Once one has lost the key that will unlock such myths one can no longer 'contain' them in a rational and orthodox 'mythology'. Now without them mystery can no longer subsist. yet both find their rightful place, not in orthodoxy, but in orthopraxy. Religion is not only doctrine but life. Christianity is more than orthodoxy, it is also orthopraxy whose correlative is the symbol (or sacrament, if we prefer). One should not forget that the Holy Spirit, in lieu of a proper name that he

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¹⁵⁷ We may mention here several studies which set out to reply to the question "What is a christian?", H.U. von Balthasar, R. Panikkar, etc.

¹⁵⁸ Karl Kerenyi gives a quite different meaning to "mythology". he understands it not as the connecting-link between myth and logos but an _____, i.e., to narrate myths, stories. Cf. Ungang mit Göttlichem, op. cit., p. 30. Cf. " _____ ist das Wesende in seiner Sage", M. Heidegger, Was heisst Denken?, Tübingen, Niemayer, 1953, p. 6 and also our own further treatment of the object, pp. _____ ff.

cannot have (for he is not Logos, but breath, Love, spirit) has one essential function and this is not only to induce understanding but to sanctify, not only to throw light on the word, but also and equally to engage in action.

Orthopraxy is by no means opposed to orthodoxy -the spirit of Christ is certainly the Holy Spirit- but we must not forget that orthodoxy is only authentic when it is born of orthopraxy and nourished by it ¹⁵⁹. It is thanks to orthopraxy that christianity is better able to encounter another religion than if it were to rely on orthodoxy alone. The world in all its diversity can only be saved through worship, the perfect theandric action. This is the goal of all the religions ¹⁶⁰.

"Only by becoming brahman can one know brahman", says indian vision ¹⁶¹. One could add that only through becoming a symbol does one enter into the dynamism of the symbol; or, to put it another way, it is only by acting truly that one will know the truth ¹⁶². This is the domain of orthopraxy, of sacrament, of mystery. Just as symbols are an essential

¹⁵⁹ In a pluralist way to the theology of the mysteries, christian devotions such as those of the Sacred Heart and the Holy Virgin and even that of the Precious Blood demonstrate this fact. Cf. for this last, Proceedings of the First Precious Blood Study Week (6-8 August 1957), Rensselaer, Indiana, Saint Joseph's College, 1959.

¹⁶⁰ "The religious instruction in the mission countries is unfortunately still too concerned with the 'learning' of Christian doctrine", J. Hofinger, Catechetical Approach to Mission Liturgy, loc. cit., p. 28.

¹⁶¹ Cf. note 51, p. ____.

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element in activity, so sacraments are an essential element in a fully christian life. Worship is orthopraxy closely bound up with orthodoxy¹⁶³. It is through its awareness of the dimension of worship that contemporary christianity is re-discovering the deep meaning enshrined within the act of worship. When we speak of the active participation of the people in the eucharistic celebration, we increasingly understand by the phrase something over and above the routine observances, as for example, the singing, audible prayer, the responses made to the celebrant, the offertory, the kiss of peace and even the communion. One realises that in the christian sacrifice each unites himself to Christ in order to save the world, preserve the cosmic harmony, contribute to the continuing life of the Church and participate in all the divine acts, including that of creation. In all this there are, of course, certain variations of emphasis, certain differences, even, to be observed but nevertheless the Mass is declared by faith to be the sacrifice of Christ¹⁶⁴, "per quem omnia ... creas, sanctificas, vivificas, benedicas et praestas nobis¹⁶⁵", this is what we understand by the term orthopraxy. The christian celebrates the liturgy not only to praise and love the Lord, nor simply to

¹⁶² Cf. John 8, 46-47 and other texts. Cf. on this subject, R. Panikkar, Die existentielle Phänomenologie der Wahrheit, art. cit. 11, pp. 47 ff.

¹⁶³ "L'insegnamento della Chiesa non è un insegnamento teocratico, o almeno non è solo questo ... Non è dunque quello di Gesù (Mt. 28, 19-20) un pensiero che va contemplato, ma piuttosto un comando che deve essere osservato ... Scopo del potere magisteriale della Chiesa è la santificazione delle anime nell'esercizio del culto divino", R. Masi, Il sacerdozio cristiano (pro manuscripto), Roma, Pont. Univ. Lateranense, 1960-61, p. 117.

¹⁶⁴ Cf. Conc. Trid., sess. 22, praesertim c. 2 (Denz. 940)

¹⁶⁵ Canon Missae latinae.

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perform his religious duties in company with his brothers, or to make himself or other people holy; he takes part in the liturgy with the aim of offering, or performing, the liberating sacrifice, that sacrifice which inaugurates the return of the cosmos to God and which begins even now to shape new heavens and a new earth ¹⁶⁶. We are cooperators with God ¹⁶⁷, co-performers in the same theurgy ¹⁶⁸. Sacrificial worship is the work which holds the world together ¹⁶⁹, which thing is assuredly only possible because Jesus Christ is in the last resort himself the sole liturgist and priest. It is he who hic et nunc performs the sacrifice in the mass ¹⁷⁰. Furthermore, this

¹⁶⁶ The liturgy is "created by God and transmitted to men; it moulds men into Gods", is the penetrating affirmation of Maximus the Confessor, In Dionys. ecclesiast. hierarch., I, 4 (P.G. 4, 116A).

¹⁶⁷ Cf. 1 Cor. 3, 9. "_____", says the original text, which is a little stronger than "fellow-workers" (Jerusalem Bible) "assistants" (Knox), "Mitarbeiter" (Rösch, Tillmann), "collaboratori" (Istituto Biblico, Roma), etc.

¹⁶⁸ "Co-liturgists in the same liturgy, in the same theurgy, says P. Evdokimov (L'Orthodoxie, Neuchâtel, Paris, Delachaux et Niestlé, 1959, p. 76) which echoes the sentiments of the Fathers.

¹⁶⁹ Note the already known notion (note 46, p. _____) of lokesamgraha in Gita III, 20. The world is 'put together again' by the holy performance of worship. It is only the holy karman that can do this. Cf. also _____ ("hoc quod continet omnia"). Wisdom 1, 7: "The wisdom of God holds the world together". Cf. the use of the same expression for Adam (Wis. 10, 2) and for Christ (Col. 1, 1 adn Heb. 1, 3).

¹⁷⁰ Cf. on the redemptive work of Christ in its historical and transcendent aspects. R. Guardini, Der Herr, Würzburg, Verbund, 1951 9., p. 439 (french trans. Le Seigneur, Paris, 1949).

sacrifice is a mirror, a sort of epiphany of the celestial liturgy ¹⁷¹, both of them in fact constituting one and the same reality ¹⁷². This source-idea, which is also authentically christian, is very close to hinduism ¹⁷³.

It is observable that indian catholics who have very little contact with the spirit of the west have great difficulty in understanding the behaviour of the majority of european catholics who are usually termed 'non-practising'. It is really possible to be a christian or aver oneself to be such -they say with good right and logic- without taking a real part in the saving work of Christ? How can orthopraxy be dissociated from orthodoxy? How can one truthfully say: 'I am a believer, a catholic, and I willingly subscribe to catholic doctrine, but I do not take part in the dynamism of the faith or in its practical observances' ¹⁷⁴?

¹⁷¹ Cf. C. Spicq, L'épître aux Hébreux, vol. 1, Paris, 1953, p. 72, where this is maintained to be the fundamental idea of the epistle to the Hebrews.

¹⁷² "La liturgia terrestre e la liturgia celeste sono una stessa realta e non differiscono che nel modo di manifestazione e di plenezza, come, nel concetto antico, l'immagine e la realtà che essa manifesta", C. Vagaggini, Il senso teologico della liturgia, Roma, Edizioni paoline, 1957, p. 203, where the author affirms that this conception gives rise to both the liturgical and patristic streams of tradition.

¹⁷³ "If our supernatural being is a 'shared likeness of the natural sonship of the word', the worship which we offer to God can only be a shared likeness of that which he himself offers", J. Mouroux, L'expérience chrétienne, Paris, Aubier, 1952, p. 325. This is a christian expression of the vedic intuition.

¹⁷⁴ The same line of thought is to be found in W. Bühlmann with regard to the african setting: "His religion is not a collection of dogmas but of religious practices and community feasts, so much so that a 'non-practising pagan' simply does not exist". Internationale

When we attempt to elucidate this western attitude of mind we must take due note, however, that the 'non-practising' christian does in fact prove by his very assertion that he still remains faithful to a certain orthopraxy. He is rejecting, in fact, only a form of orthodoxy that he holds to be decadent. Thus he thinks that he can remain a good catholic morality, without, however, participating in a ceremony which has lost for him all ontological significance. Such is the profane and laicised notion of a purely moral religion which is an ersatz product substituted for worship. Man no longer realise that a purely human activity, however well-intentioned it may be, is ultimately unproductive of salvation and that only the activity of worship, being ontologically linked with God, contains a redemptive element and real existential value ¹⁷⁵. To sum up, if authentic orthopraxy is eliminated from worship, true orthodoxy will finally sicken and die. Orthopraxy and orthodoxy are held closely together in a bond of union and

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Studienwoche über Missionskatechese, Eichstätt, July 1960, (taken from "Herder-Korrespondenz" XV, 1, October, 1960, p. 37).

¹⁷⁵ We have here an intimation containing clear pastoral implications.. To sum up, if authentic orthopraxy is eliminated from worship, true orthodoxy will finally sicken and die.

solidarity¹⁷⁶.

Here we may also refer to a very widespread idea according to which faith is understood primarily, if not exclusively, as a doctrine, that is to say, as a _____ (and hence, _____) to which it behoves one to assent; as if the christian faith were more nearly related to orthodoxy than to orthopraxy, as if the word _____ did not also mean splendour and glory and not only an opinion of a way of perception; as if faith were not, precisely, a lively and intelligent, conscious and fully human response to the free gift of God who, by making us participate in his very own life, makes us also participants in his light and his knowledge¹⁷⁷. Certainly, that man may call himself a believer who admits the truth of what God has revealed, but only on condition that he does not forget, first, that the object of this revelation is the living person of Jesus Christ and, second, that the phrase 'admit the truth' does not mean a purely speculative adherence but a true and existential conviction, a decisive laying-hold on truth that is something more than a purely logical intuition. It is precisely because faith issues from orthopraxy that one can speak of what one must believe. If it issued solely from orthodoxy, one could well understand modern man's resistance in face of any obligation to believe.

¹⁷⁶ The famous passage, already quoted, Mat. 28, 19-20 (cf. notes 133 and 155) is simply a precept laid down in connection with worship: teaching them to observe all the commands I gave you. And know that I am with you always; yes, to the end of time. Cf. also Deut. 4, 5.

¹⁷⁷ Cf. note 306, p. _____

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So true is the above that even the Bible aligns itself for more on the side of orthopraxy¹⁷⁸ than on the side of orthodoxy¹⁷⁹. Holy scripture is not a book of science, nor of metaphysics¹⁸⁰. It does not, properly speaking, consist of a body of doctrine, though we have the possibility and even the duty of discovering a doctrine within it. This doctrine presents a close affinity with the other distinction which christian exegesis has always made between a solely scientific interpretation of scripture and one that is christian, this latter requiring to be carried out in the bosom of the church as a task of the church in accordance with the lines laid down by Tradition. It is not a question merely of intellectual doxa but also of praxis¹⁸¹. The scripture do not simply announce an event; they demand also that we should accept and welcome the message of salvation that they convey¹⁸².

Christianity has always presented itself as an orthopraxy (as is evidenced by the saints) and as the divine life upon earth. This too is the sin of authentic theology in every age: to be a help towards attaining salvation

¹⁷⁸ Cf. the expression used in worship _____, accessum ad Deum, Eph. 2, 18; 3, 12. Cf. Lev. 9, 7-8; etc. (_____, LXX).

¹⁷⁹ "Die Schrift spricht überhaupt nicht viel von den Wesen und Weseneigenschaften des Menschen, weil die Schrift mehr von dem redet, worauf es ankommt, und nicht von dem, „was ist“, H. Volk, Freiheit als frucht der Erlösing, in "Wort und Wahrheit", XV, 8/9, 1960, p. 489.

¹⁸⁰ Cf. pp. ____ ff.

¹⁸¹ "For the preacher orthodoxy consists essentially in proclaiming the fact of salvation by faith in -Christ crucified", writes C. Spicq, Spiritualité sacerdotale d'après S. Paul, Paris, Ed. du Cerf, 1954, p. 92. He seems to be here denouncing the insufficiency of pure theory.

¹⁸² Cf. Mark, 16, 15; John, 3, 18, 36; 5, 24; etc.

¹⁸³. Recent attempts not only to give a dogmatic basis to moral theology, but also to treat it as an integral part of the totality from which it springs are directly related to our proposition ¹⁸⁴.

Orthopraxy on its own and without the support of orthodoxy and relevant knowledge is liable to relapse into heteronomy and deteriorate into rigidity and superstition ¹⁸⁵. With authentic orthopraxy, however, there is of course no such danger ¹⁸⁶.

¹⁸³ "Grundgesets muss sein, dass uns die Theologie nicht zur Wissenschaft sei, sondern wesentliche Heilsbotschaft", H. Rahner, Eine Theologie der Verkündigung, Freiburg im Br., Herder, 1939/2, p. 11.

¹⁸⁴ Kerygmatic theology, charismatic theology, a theology of life and even biblical theology are all terms which imply an expansion of the theology of orthodoxy into orthopraxy.

¹⁸⁵ Cf. the observation of St. Augustine: "Furthermore, all those who know scripture do not intend to criticism in the rites of the pagans the fact that they built temples, established priesthoods and performed sacrifices, but the fact that they did so in honour of demons". Epistola 102 (P.L. 33, 378), quoted in S. Grill, Die Religionsgeschichtliche Bedeutung der vorromaischen Bündnisse, in "Kairos", Jan. 1960, p. 19.

¹⁸⁶ Cf., for example, the patristic synthesis put forward by Maximus the Confessor: "Practice constitutes the reality of theory, while theory is the inner mysterious soul of practice", Quaestiones ad Thalassium 63 (P.G. 90, 681A), quoted by H.U. von Balthasar, Kosmische Liturgie, Freiburg im Br., Herder, 1941, p. 338, which presents this same synthesis in an illuminating way.

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Pre-scholastic or monastic¹⁸⁷ theology was a discipline of life rather than of thought, although it did not neglect the latter¹⁸⁸. Indian theology might well prove a stimulant to the contemporary search for a fully-integrated theology, for its spirit is quite in line with the motions of christian philosophers of the first centuries for whom to be a philosopher means to live an ascetic life, even to exchange one's normal human existence for a life that is angelic and even divine¹⁸⁹. Speculation enters in scarcely at all¹⁹⁰. Philosophy was simply the equivalent of the monastic life¹⁹¹. Furthermore, theology regarded as wisdom stands for something more than a noble science; it has to do, not only with knowledge, but also and equally

¹⁸⁷ ... Cf. the study of J. Leclercq, L'amour des lettres et le désir de Dieu, Paris, Ed. du Cerf, 1957, notably Chap X: "Monastic theology", p. 217 ff.

¹⁸⁸ Cf. patrological proofs in G. Penco, La Vita ascetica come 'filosofia' nell 'antica tradizione monastica, in "Studia monastica", Barcelona-Montserrat, 1960, vol. II, pp. 79-93.

¹⁸⁹ Cf. G. Bardy, "Philosophie" et "Philosophe" dans le vocabulaire chrétien des premiers siècles in "Revue d'Ascèse et Mystique", No. 25, 1949, pp. 106 ff.

¹⁹⁰ Cf. some interesting documentation in I. Hausherr, Direction spirituelle en Orient autrefois, Roma, Pont. Inst. Orientalium Stud., 1955, pp. 56 ff. The entire work affords an excellent presentation of this type of spirituality.

¹⁹¹ St. Gregory of Naz., Oratio VI (P.G. 35, 721), (in Hausherr, op. cit. , p. 57).

with action¹⁹²; it is 'properly speaking the sphere of worship'¹⁹³.

At this point we may also ponder awhile, under a light that will afford us fresh and liberating insights, one of the constant subjects of christian spirituality, namely, continuous prayer¹⁹⁴. If prayer emerges exclusively from the realm of the conscious, continuous prayer is an impossibility. Hesychasm would then be merely a technique of maintaining awareness or a means of keeping oneself in a state of alertness –which gives rise to a number of difficulties. In other words, if christianity were simply orthodoxy it would not be capable of drawing upon the whole of man, let alone the whole of the universe. Continuous prayer only becomes possible for the good reason that prayer, as Origen affirms¹⁹⁵ is sacrifice and that sacrifice is an act, action: "My prayers rise like incense, my hands like the

¹⁹² As is well known, the Scholastica understand Sophia as a sapida scientia, i.e. as experimental and 'savouring' knowledge, but for the Fathers it is an active knowledge or a wise action endowed with knowledge, in just the same way as true gnosis does not refer to a pure intellectual value.

¹⁹³ This expression is used by H. U. von Balthasar with reference to the interpretation of John of Scythopolis in Kosmische Liturgie, op. cit., p. 331.

¹⁹⁴ Cf. 1 Thes. 5, 17; Eph. 6, 18; 1 Tim, 2, 8; etc.

¹⁹⁵ Homilia in 1 Reg. 1, 9 (apud von Balthasar, op. cit. No. 820).

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evening offering ¹⁹⁶. "He lifts up his hands who lifts up his deeds ¹⁹⁷" and this activity -which gives to our actions new meaning, a nobler and more lofty significance and a deeper reality, enriching them by imparting to them a divine content willed by God -this is, precisely, worship. We are only in a position to pray without ceasing if our prayer and our being are wholly intermingled, if our life has veritably become worship. Orthopraxy affirms the precedence of being (of the living being) over knowledge or, in the final analysis, the relationship of the Word to the Father. True orthopraxy implies orthodoxy ¹⁹⁸. If, on the other hand, we consider prayer simply as a concentration of the attention, in other words as an activity related only to orthodoxy, we end up by espousing attitudes that verge upon the inhuman ¹⁹⁹.

That is, nowadays, a new awareness of orthopraxis seems to us to be of the utmost importance in the field of sociology, particularly for our present situation. We are in point of fact living in an age when the encounter of religions and cultures is becoming both inevitable and necessary. We may by all means refrain from expressing any value-judgements upon the worth of cultures other than the christian one, but we cannot, nor should we, deny a priori that there may in truth be a theological pluralism, just in the same way as there is evidenced nowadays a pluralism in the heart of other

¹⁹⁶ Cf. 1 Thess. 5, 17; Eph. 6, 18; 1 Ti. 2, 8; etc.

¹⁹⁷ Origen, loc. cit.

¹⁹⁸ "The face (_____) of the logos is life, but the natural basis (_____) of life is the logos", Maximus the Conf., Opusc. 91 (apud von Balthasar, op. cit., 339).

¹⁹⁹ Cf. the aspect of yoga which is called anavaratanusandhana, continuous concentration.

branches of learning. but this we are envisaging the possibility that different schools may refer back to one and the same supra-theological truth. Seeing, however, that one single doctrine cannot claim to be orthodox, whether because it has not yet been sealed with the (ecclesial) seal of orthodoxy or because it has not yet been finally determined, there remains as a common foundation orthopraxy only, the existential affirmation of truths which are assuredly christian though not yet crystallised into dogmas²⁰⁰.

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This possibility cannot in this day and age be denied. Let us take the example of a new indian convert. He could call himself a loyal disciple of Christ and a firm adherent of the Church without for all that this orthodoxy taking a settled form for which he is obliged to account²⁰¹. If an attempt is made to inculcate in him the western ways of thought, even as regards christian matters, of the average european catholic, he may perhaps consent

²⁰⁰ The prudent attitude adopted by the Church on the occasion of interconfessional Colloquia finds here its own deep *raison d'être*. when belief is shared, it is possible to discuss, even debate, doctrines, but when this common denominator is missing much is not to be expected from such meetings, at least as regards the question with which we are concerned: supernatural truth that is only revealed in faith. It would be a perversion to consider that my faith depends upon my ideas when in reality it is my ideas that depend, to a greater or less extent, upon my faith. The acceptance of christian truth is a matter of conversion, not of dialectics. It is quite different, of course, if one formally abrogates this vital point, so that one is then discussing in purely intellectual terms and truly searching to know the ideas of others (and even their faith) in a more direct, truer and deeper manner.

²⁰¹ By advising missionaries to conserve 'pagan rites' the Church has defended the cause of this ontic continuity of orthopraxy. Cf. documents in A.V. Seumois, *La Papauté et les Missions*, *op. cit.*, pp. 128 ff.

to adopt these ideas, simply because he is not in a position to produce others as orthodox, but it is highly likely that when he does so they remain peripheral to his spirit and not deeply assimilated ²⁰².

This way of thought needs not challenge at all the essential meaningfulness of orthodoxy. It is simply intended to highlight the preponderating rôle of orthopraxy and to show the inner relationship, non-hierarchical in character, that conditions both the one and the other ²⁰³.

c) Dhyanamarga.

It is possible to lead a christian life without according to meditation a position of the greatest importance? In the average christian really aware of the fact that meditation is a human means of self-fulfilment? The christian has, no doubt, no need of hindu worship in order to grasp the importance of contemplation, though he may well find some assistance in the practice of

²⁰² Why have Asia, Africa and Latin America seldom produced first-class theological works? Usually this is explained in terms of the mediocrity of their cultural level and intellectual capacity, but the question needs to be asked whether the gulf which separates in them orthopraxy from orthodoxy, just because this latter ill suits their mentality, is not in fact for many the cause of this lack.

²⁰³ "The christian religion, indeed, is not simply a doctrine. It is an event, an action and not an action of the past, but an action of the present in which the past is recovered and the future advanced", L. Bouyer, *Le mystère pascal*, Paris, Ed. du Cerf, 3 1950. Cf. also R. Guardini, *Vorschule des Betens*, Einsiedeln, Benziger, 9 1952, pp. 258-260.

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yoga and discover therein theoretical insights into the nature of prayer²⁰⁴.

We have already on several occasions drawn attention to the fact that prayer is an essential part of worship, for this latter includes of necessity an exchange of words and is neither an action devoid of contemplation nor contemplation deprived of action²⁰⁵.

Action and contemplation are closely connected. The resultant whole is, precisely, worship. The exaggerated opposition of the one to the other arises out of an unfortunate legacy of greek thinking that has often weighed heavily on the west²⁰⁶. Christianity, certainly, has never definitively ratified such a cleavage²⁰⁷, and up to the hellenistic period it is possible to find points of contact²⁰⁸. It is necessary, however, that christian faith should

²⁰⁴ Cf. in the Upanisad (katha II, 12) the phrase adhyatma yoga which occurs only this one time. It is also probably the first time that the word yoga occurs in the Upanisads; Cf. J. N. Rawson, op. cit., p. 91.

²⁰⁵ "Et erit tempus iustitiae pax,
et cultus iustitiae silentium"

sings the liturgy (Brev. Rom. resp. ad. Mat. lect. 1.. die 15. 9)

²⁰⁶ Cf. the masterly exposition of H.U. von Balthasar, Aktion und Kontemplation, in Verbum Caro, Einsiedeln, Johannes-Verlag, 1960, pp. 245-259.

²⁰⁷ Cf., for example, for greek patrology; I: Bouyer, La Spiritualité byzantine, in J. Leclercq, F. vandenbroucke, L. Bouyer, Histoire de la spiritualité chrétienne, vol. II, Paris, Aubier, 1961, pp. 653, 660 ff., etc.

²⁰⁸ The much debated word _____ needs not necessarily be understood as spectacle in a passive sense. Even in Sophocles the word theôros means spectator, member of congregation, especially during the sacred rites, and hence the one who does rather than looks, who takes part in the game, because he is involved in it.

create its own categories, for with those of hellenism alone its message can today no longer, we believe, fulfil its universal task ²⁰⁹.

It is, therefore, an urgent task to perform, namely, that of disengaging the christian core of prayer from the contemplative forms which were to be found among the greeks and in the early middle ages ²¹⁰. That india has something positive to contribute to this subject is not yet a readily admitted but in the present state of affairs she could nevertheless act as a stimulant.

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We do not intend here to embark on a debate of these ideas. We must be content with listing schematically several aspects only ²¹¹:

1. Prayer, a way of becoming and therefore of being.
2. Prayer as sacrifice -thus open to becoming a reality in the form of continuous prayer.
3. Prayer considered not as a private occupation but as the liturgy of the whole community.
4. Prayer for obtaining what one in fact already has. In this case it is the means of removing an obstacle rather than of acquiring certain qualities in an artificial manner (there is no question,

²⁰⁹ Laberthonniere's criticism of greek ways of thought is not without interest in this regard. Cf. M. M. d'Hendecourt, Pascha nostrum, Paris, J. Vrin, 1950, pp. 27-28; etc.

²¹⁰ Cf. the "orationis holocaustum" of monastic tradition, in N. de Lubac, Exégèse médiévale, vol. 1/I, Paris, Aubier, 1959, p. 83.

²¹¹ For brevity's sake we are restricting ourselves to a certain number of points given as examples. A too detailed consideration would overload our study.

even, of virtues, for they are already taken for granted in any life of prayer). There is here no contradiction with our first point.

5. Prayer as stillness and relaxation -in the framework of the preceding point. It should not, properly speaking, fix its attention on any object nor have in view any indirect and imediate goals.
6. Prayer of a consolation and -in accordance with the dictates of prudence and in order to avoid exaggerations- of resignation. This is delicate subject that requires further and separate development at length. This prayer used to be accorded the rank of a christian virtue (until unvelievers of our day revolted against its caricatures). Although it is very necessary to fight against poverty and injustice, to refrain from seeking an easy refuge in prayer or mankind use of it in order to escape from action and duty, there is nevertheless a place for that prayer which consists of a joyful acceptance of one's own human insufficiencies.
7. Prayer -this also is a dangerous aspect and one that is not always free from abuse- as the total gift of the self (body, soul and spirit) of the Divine; thus, prayer as an attitude including in its embrace the body and its values.

In all of this there is no question of harking back to heteronomous ritualism and the tyranny of rubrics. The criticism voiced by the upanisadic seers in India, no less than those of the Old Testament prophets, permit nobody to conceive of worship or sacrifice as something that has nothing to do with life or the spirit. The place of liturgy is not the sacristy nor a vast

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temple but the temple of the Holy Spirit, made not of living stones, that is, of men ²¹². It is just because worship does not simply mean a tribute of praise or the rendering of glory to God, as if it were one particular act alongside other human duties, that its milieu is the whole cosmos. It is only complete when it includes a cosmic dimension. Thus considered, it effects the unity of the person and the cosmos, and its importance as means by which this whole cosmos, including mankind, attains its fully human and theandric goal is not disconnected with man's personal tribute of praise to God ²¹³. Ite, Missa est! announces the liturgy of the roman rite as soon as the sacrifice of the head has been shared among all the members and God's salvation, indeed God himself, has been given to the people of God, so that in the future they may continue with devotion to offer the sacrifice of worship until the end of time ²¹⁴.

3. Transmythisation.

We have already on two occasions spoken of demythologisation and shall therefore not deal any more with this question directly ²¹⁵. Certain complementary considerations, however, will not be out of place at this juncture in order to help us understand better the significance of the indian

²¹² Cf. Postcommunion of the Mass of the Dedication "... qui de vivis et electis lapidibus ..." Cf. 1Pet. 2, 5.

²¹³ "Tota redempta civitas est unum sacrificium quo seipsam offert Deo Patri", St.

Augustine, De civitate Dei, quoted by L. Bouyer, Life and Liturgy, London, Sheed and Ward, 1956, p. 78, which gives a good commentary on this point.

²¹⁴ Cf. Gal. 6, 10; Eph. 5, 16; etc.

²¹⁵ Cf. pp ____ ff., ____ ff.

theology of worship for christianity. All depends on the particular relationship that subsists between myth and worship and on the remoteness of this latter from logos.

a) Demythisation.

Any attempt at demythologisation starts from the idea that the gospel is tied up with one particular epoch; the kerygma was uttered to men of olden days, who were deeply imbued with a mythical view of the world. In order to succeed in interpreting the message without either loss or distortion and in order to grasp its true content, it is necessary, it is affirmed, to demythise the kerygma itself, that is to say, to rid it of the mythical forms of that period ²¹⁶. Now this proposition may be laudable in itself, but all depends on the manner in which one sets to work. Will the hearer grasp the message better? Will he find himself more disposed to accept it? For us, the problem is not to discover how to demythise, how to distil with clarity and precision the essence of the message; what interests us, at this moment, is the

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²¹⁶ "We have here, properly speaking, a problem of hermeneutics, in other words of interpreting the Bible and the message of the Church in such a way that they are understood as a word addressed to mankind", R. Bultmann, in K. Jaspers, R. Bultmann, Die Frage der Entmythologisierung, Munich, R. Piper, 1954, p. 62.

actual nature of demythisation²¹⁷.

The idea outlined above is based on a twofold consideration; as regards its text proper, the Gospel is conditioned by its own epoch, but its message is addressed to men of all ages. when we compare its mode of operation with that of demythisation, we find that its proclamation involves a living relationship between a given message and its hearer. If the hearer is eliminated, the message loses all its meaning, for it is always made for man. The communication of a message pre-supposes a certain preparation on the part of the addressee, a preparation which varies with different individuals: moral integrity, intellectual honesty, etc. Demythisation, on the other hand, prefers to adapt the kerygma to the man (by which we mean here modern and 'scientific' man). This may have some success as a method, yet it is not surprising if this 'technique' allows part of the message to be lost. We have termed it 'technique', because demythologisation is one of the characteristics of the technical civilisation of our day. Now, the idea of the India of days gone by –but was it then in her power to do otherwise? We do not know –was to 'cultivate' men, rather than their milieu. This technique-conditioned century 'cultivates' the milieu and leaves man to his own

²¹⁷ Unter Entmythologisierung verstehe ich ein hermeneutisches Verfahren das mythologische Aussagen bzw. Texte nach ihrem Wirklichkeitsgehalt befragt.

Vorausgesetzt ist dabei, dass der Mythos zwar von einer Wirklichkeit. redet, aber in einer nicht adäquaten Weise", R. Bultmann, Zum Problem der Entmythologisierung, in "Archivio di Filosofia", op. cit., p. 19. There is an assumption here that demythised speech stands for a more adequate mode of expression than myth!

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devices. We have already observed this from the first ²¹⁸; India endeavours to procure for man freedom and the full perfection of his powers by seeing to it that his culture should make him independent of his surroundings, and even of his own body and personal needs, and that it should bestow upon him a mastery of all eventualities ²¹⁹. Is it worth while or is it possible to change the world, man's surroundings, society? Culture means first and foremost culture of the spirit! On account of its greek heritage, on the other hand, technical civilisation does precisely the reverse: it 'refines' man by acting in such a way that his culture awakens and develops in him the greatest possible number of needs (even in the realm of the physical) and offers him simultaneously the wherewithal to satisfy them. It thus reconstructs the world, man's surroundings, his society, his body and soul; indeed only his secret depths remain untouched. India seeks simplicity, simplification; the modern world aspires towards development -and it is this later mood that gives rise to demythisation ²²⁰. Demythisation does not ask man to

²¹⁸ Cf. pp. ____ ff.

²¹⁹ Cf. the wonderful song of a village poet translated by R. Tagore: "O cruel man of urgent need, must you scorch with fire the mind which still is a bud? You want to make the bud bloom into a flower and scatter its perfume without waiting! Do you not see that my Lord, the supreme Teacher, takes ages to perfect the flower and never is in a hurry of haste? But because of your terrible greed you only rely on force, and what hope is there for you, O man of urgent need? Prithvi, says Madan the poet, Hurt not the mind of my Teacher. Lose thyself in the simple current, after hearing his voice, O man of urgent need!" Presidential speech at the first session of the Indian Philosophical Congress, Calcutta, 1925 (presented in the "Silver Jubilee Commemoration Volume", Bangalore, The Indian Philosophical Congress, 1950, p. 307).

²²⁰ Cf. R. Bultmann, op. cit., p. 61.

show proof of his receptive and open spirit, but rather asks for a technical translation of the message so that this latter may be properly understood. Everyone is familiar with the proverb: if the mountains will not go to Mahommed, Mahommed must go to the mountain! It is out of this situation that demythisation emerges. since the sermon on the mount or the 'Gospel' does not penetrate the heart of man (one might almost say: does not descend to meet him) then we must stop trying to lead man to the mountain and endeavour, rather, by all possible technical arts, to place it within his reach. This is not all, however. Those who claim, and not without reason, that men of olden times were conditioned by their own day and age, forget perhaps that modern man also, despite his learned training, is part of a transient age and that what appears obvious to him at this moment may perhaps be veiled from the eyes of future generations. It is also necessary, in the tempo-spatial order, for the message to have at its disposition a vehicle. It requires a certain clothing. A total stripping, such as demythisation seems sometimes to envisage, would render the message entirely invisible, inaudible and intransmissible; not so much, it is true, because this message is necessarily and indissolubly linked with outward trappings, myths and forms, but because it cannot be completely discarnate. Our modern 'myth' is, in point of fact, science. This is why we shall venture to speak of a certain transmythisation. for further clarification, let us proceed to define the elements comprising this word.

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b) Logos.

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To demytho-logise is to replace the myth by logos. One demythises because one desires to render the message intelligible. The operation successfully accomplished, the demythised message would become an intelligible doctrine, rid of cosmogonic, mythical and other super-fluities. One would then decide for or against this doctrine, in accordance with the alternative presented. Demythisation is not necessarily a pure naturalism. The place of faith is not exclude from it.

Our transmythisation, on the other hand, sets out to recover the first, supra-logical meaning of the word logos. Logos, certainly denotes a certain intelligibility, but not only or even primarily an intelligibility that is rational and logical. The original meaning is less ratio than verbum and, at first, less verbum mentis than verbum entis. The revelation of the being of something, its symbol. Of chief importance concerning this word is not the meaning it conveys, but rather the fact of its being spoken. The word wants to be expressed. Its content, its sound, consists of all that which one can write of convey in its regard, but one must not confuse the word with the writing or with the sound. The word means al-locution rather than locution. Its An-halt takes precedence over its In-halt. It links us to the one who speaks and puts us in communion with his rather than with that which is spoken. The word desires first of all to be perceived, received and after that, only, to be understood. To hear the word is , first of all, to listen to the one who is speaking. The word, when it is listened to, reveals the one who speaks. Even before comprehending the contents of the word, we are in communion with

the person. Acceptance of the word depends hardly at all on the logical and 'scientific' analysis of its purport, but on the response accorded to the one who speaks. Thus, in order to understand properly, it is necessary first of all to love. the primarily meaning of _____ is not _____ but _____. The word is, simply, the symbol. It has, certainly, a content, a meaning, an intelligibility, but it is an epiphany, a communication, a revelation. To sum up: the essential of a message is not what it in itself contains or conveys, but the one whom it concerns, the one by whom it is inspired, the one of whom it speaks, the one who is its object ²²¹.

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This conception, moreover, is not peculiar to India ²²². For the Old testament, the Word of God signifies a divine commandment, an intervention of God. The work of God means the proclamation or sounding-forth of God and, at the same time the declaration of his power. both creation and the commandments are his word. The word of God, finally, is

²²¹ Herein lies the phenomenological explanation of the existence of a sacred language of worship which it is not absolutely necessary to 'understand', provided that one remains in living communication with the one who 'speaks'.

²²² There is as yet no consensus of opinion on the etymological meaning of the word brahman. There is certainly a connexion with 'discourse', 'prayer (vocal)', 'to blow', 'to be enlarged', 'to extend' and other similar concepts. Cf., for example, L. Renou, L. Silburn, in *Journal asiatique*, 238, 1949, pp. 7-46; T. M. P. Mahadevan in S. Radhakrishnan (editor), *History of Philosophy, Eastern, Western*, vol. I, London, Allen and Unwin, 1952, p. 60; P. Thieme, "*Zeitschrift der Morgenländ Gesellschaft*", 102, 1952, pp. 91 ff.; J. Gonda, *Notes of Brahman*, Utrecht, 1950; K. Himmer, *Philosophies of India*, New York, Bollingen, 1951, pp. 74 ff.; etc.

his will, his good pleasure²²³. It is the same thing in the New Testament²²⁴. To do the will of God is to listen to his Word and put it into practice²²⁵. Whoever listens to the words of Christ will be saved²²⁶. He himself is the Word²²⁷. After having spoken in former times by the prophets, God in this last day has spoken by his Son²²⁸. He is in the word of life²²⁹. His words are true²³⁰, for he is himself Truth²³¹. Furthermore the words of Jesus always draw attention to the bond which exists or ought to exist between word and deed²³². His word is powerful in exactly the same manner as his power is Word²³³. In every so-called 'primitive' culture the word is the first epiphany of all things. The word of God is God himself and mastery of the

²²³ Cf. the exhaustive and well-documented study of R. Bultmann, Der Begriff des Wortes Gottes in Neuen Testament, in Glauben und Verstehen, op. cit., vol. I, pp. 269-293, which will absolve us from attempting a fuller treatment of the subject and from furnishing numerous quotations.

²²⁴ Cf. note 131, p. ____.

²²⁵ Cf. Luke 8, 21; 11, 28; etc.

²²⁶ Cf. Mark 8, 38; John 7, 28; 5, 38; 14, 10; etc.

²²⁷ Cf. John, 1, 1.

²²⁸ Cf. Heb. 1, 1.

²²⁹ Cf. John 6, 63; 6, 68; 8, 51; etc.

²³⁰ Cf. John 8, 40.

²³¹ Cf. John 14, 6.

²³² "Es ist auch keineswegs so, das Wort und Handeln Jesu als zwei getrennte Funktionen seiner Erscheinung auseinanderfallen ... schon hier wird deutlich, wie das Wort wirksames, selbst handeldnes ist, das heisst aber: Grundbestandteil, eben des Handelns", Kittel, Theol. Wörterbuch zum N.T. IV, 107, art. ____.

²³³ Cf., for example, Matt. 8, 16; Mark, 1, 25 ff.; 2, 10 ff.; 4, 39; Luke, 5, 5; 7, 7; 14 ff.; etc.

word is the requisite condition for sovereignty over any given object. It is only when the word becomes merely vocal sound that magic puts in its appearance. If the magician exercises his magic, it is because he has at his command the necessary words.

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India possesses a philosophy of the word and even a complete philosophical system based thereon²³⁴. We cannot linger upon it but will conclude these reflections with two remarks.

Orthodox hinduism maintains -to the amazement of westerners- that the Veda have no author²³⁵. First let us note that in the hindu mind the Veda do not rank as 'Holy Scripture', but as sruti, that is to say that which has been heard²³⁶. They are no writings, but words, and as such authoritative, powerful, substantial, subsistent. They are words such as possess in

²³⁴ Cf. R. Panikkar, Sur l'herméneutique de la Tradition dans l'hindouisme- pour un dialogue avec le christianisme, in "Archivio di Filosofia", No. 1-2, 1963, ppo. 343-370.

²³⁵ This doctrine is an essential element in Purva-mimamsa. In addition, see discussion and interpretations with references to Brahma-sutra I, 1, 3.

²³⁶ Yet the ancient rishis, the probable authors of the Vedas, are called mantradrastra (seers of mantras). One apprehends the powerful reality of the word by sight as such as by hearing.

themselves a salvific power and can lead to the contemplation of brahman²³⁷. The key-passages of the sruti (maha-vakyani) can bring about, sole and united, total liberation, according to the Advaita school²³⁸. In this there is no necessity to see magic; it is to be explained by the fact that the word is not only conceived to be speech or a product of the intellect, but also symbol²³⁹.

Secondly we observe that the word is the symbol for _____, per excellence, or, to use a christian expression, it is sacramental. This fact confirms the truth of what we were saying earlier on the subject of symbolism: the symbol does not constitute 'another' reality. The same applies to the word of God. It is very truth God himself, God revealed to us, God as he is for us. It is not so much that we are enabled simply by the import conveyed by the word and independently from the word itself, to penetrate reality in depth, but rather that our listening in to the word qua word conveys to us its complete message. We must certainly take into

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²³⁷ Cf., for example, the whole question of Aum-Kara, that is to say, the symbol Om (which is akin to amen). Cf., for example, Chand. Up. II, 3; Kath. Up. I, 2, 15 ff.; Mund. Up. II, 2, 3 ff.; Prasn. Up. V, 1 ff.; Mahd. Up. XII, 1 ff.; etc. Cf. Gita VII, 8; VIII, 13; XXVII, 23-24.

²³⁸ Cf., for example, Suresvara, Naishkarmya Siddhi II, 1 ff. (cf. the first european traslation of A. J. Alston- pro manuscripto- London, Shanti Sadan, 1959). For the whole question cf. P. Hacker, Die Schüler Sankaras, Untersuchungen über Texte des frühen Advaitavada, Mayence, Abhl. der Akad. geisteswiss. Kl., No. 26, 1950, pp. 97 ff.

²³⁹ This is the opinion of P. Hacker concerning the meaning of the concepts of God, Person, Grace and Magic in Hinduism. "Kairos", 4, 1960, pp. 225 ff. Cf. also my letter to the editor in "Kairos", 2, 1961, pp. 112 ff.

consideration also the question of understanding the word, but if we isolate this element, if we dissociate the comprehension of the word from the word itself, we lose in a fateful manner living ontic contact with the word in its entirety and we slip into intellectualism, even into rationalism ²⁴⁰. This second point has a direct relationship with the christian dogma of the Trinity, which is of a fundamental importance in the question we are studying.

The majority of religions run into difficulties over the fact that, directly they reach this point (and as a general rule they do), they are unable to admit that there can be a division in God (christian theology would say: a relation) without compromising the simplicity and aseity of God. The Word of God is God, the symbol of the Divinity is the Divinity, the image of God is God and is not only divine. Nevertheless, we are compelled to admit a distinction. If the Logos of God were purely and simply God, one would fall into either polytheism or monism; if there were no possibility of the distinction which we find only in the dogma of the Trinity, then there would remain only two ways out: either we abstract the word from the word and take into our consideration only its theoretical content -and the door is open to humanism and atheism ²⁴¹- or we regard the Word of God, the symbol as the reality -and we are on our way to monism and pantheism ²⁴². It is only

²⁴⁰ The reader is urged to read at least Psalm 29 on the word of God!

²⁴¹ China at this point joins forces with a large part of Europe and Africa, though on the whole it is ranged with India.

²⁴² " _____ ", I Cor. 4,

the theandric mystery (of Christ), which has its proper place only in a trinitarian faith that can provide a middle path which avoids the exclusiveness of the two extremes.

c) Mythos.

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In order to define the rôle of myth in worship and in religion in general, it is of importance first of all to get a clear idea of what is understood by myth. It is an idea which has known the most varying fortunes in the christian fold, ranging from systematic refusal ("myth is a pagan notion"²⁴³) to the well-considered acceptance of it as the language of religion and hence as an inextricable element of the kerygma²⁴⁴. Myth can be repudiated or accepted according to the idea one has in its regard, and that depends in turn on our own outlook on religion. In the course of history everything has in its day been called myth, from strictest truth to the lowest form of falsehood²⁴⁵.

We shall expatiate no further on the problem of myth, contenting ourselves with nothing the following:

1. For the man who believes in myths and who lives in the context of myth, myth is the sole vehicle of revelation, in other words, of the religious

²⁴³ G. Stählin, Art. _____, in Kittel, Theol. Wörterbuch zum N.T. IV, 800, 23.

²⁴⁴ Cf. R. Marlé, Bultmann et l'interprétation du N.T., Paris, Aubier, 1956, pp. 65 ff.

²⁴⁵ Cf. the abundant documentation provided in Stählin, art. cit., pp. 771 ff.

message²⁴⁶. If he considers that religious truth must be historical, his myth will take place in time, whereas if the historical dimension is considered accidental, the myth will be a-historical. For the man who no longer believes, the mythical form of expression is meaningless and demythisation is necessary. Furthermore, in the case of the former, demythisation, if it has any meaning at all, means an erosion of religion. We must, however, the good note here of the following point: it is not true, even from the phenomenological point of view, that the man who is found at stage one understands myth as if he were looking at it from the viewpoint of stage two. To put it more simply: he who accepts the myth views it, not in a naturalistic, but in a mythical manner. If the myth sees blood in the moon, stars underfoot, hell below, heaven above, the one who is at home in the world of myth will never interpret these images in a naturalistic manner; he will not even attempt to find a learned cosmological explanation in the way that 'civilised' persons do. To take these myths in a material and materialistic way would constitute a sheer _____. The sun, the real sun, is not at all in the eyes of myth the celestial body, of which

²⁴⁶ Cf. Pauly, Real-Encyclopädie, op. cit., art. "Mythos", Col. 1374-1411. Cf., for example, Col. 1377.

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the natural science tell us, nor is its colour the length of waves²⁴⁷. "Below", according to the understanding of myth, does not in any way conjure up the notion of negative size such as is to be found in a system of co-ordinates,

²⁴⁷ Let us take the first example that comes to mind. "In sole posuit tabernaculum suum", Psalm 19, 46. Does this mean that the Messiah has planted his tent or his encampment on the sun? If a demythisation of this verse is required, a whole book would not suffice. One could unearth in this symbolism endless different ideas and fresh nuances of meaning. We could stress the supremacy of Christ, the meaning of the tent and its connection with the Incarnation, the divinity of the Messiah, his cosmic power. We could make favourable reference to the new translation: "Ibi posuit sole tabernaculum suum" and interpret it all over again. Nevertheless, any mentality sensitive to symbolism, though it may accept these interpretations en bloc, will not find in them any equivalent to the original. Cf., for example, the word-play of Clement of Alexandria on "sol iustitiae", light and life, Protrepticus XI, 11, 114 (Die griechischen christlichen Schriftsteller), edit. O. Stählin, Berlin, 1905, vol. I, p. 80). Cf. furthermore the N.T. verse, "Iusti fulgebunt sicut sol in regno Patris", Matt, 13, 43 (cf. 17, 2; cf. Wisdom 3, 7; Prov. 4, 18; etc.). Cf. also the marvellous sunta of Rg. Veda III, 66, 15 (cf. Matt 5, 45!) and also Rg. Veda I, 50, 10: "We seek beyond darkness, the light supreme and we find Surya (the sun). God among the gods (devan devatra), the light beyond compare (jyotir-uttaram). Also: "It will never be night again and they will not need lamplight or sunlight because the Lord God will be shining on Them", Rev. 22, 5 (cf. I, 21, 10, 23-25), and : "Then, having attained the zenith, he will never again rise or set. He will shine alone in the midst of all ... the sun has never known a setting or a rising ... In very truth, for him who knows the mystery of brahman (brahmopanisadam veda), the sun neither sets nor rises; for such a one it is always daylight", Chand. Up. III ii, 1-3 (cf. also "Non erit tibi amplius sol ad lucendum per diem, nec splendor lunae illuminabit te: and erit tibi Dominus in lucem sempiternam" Is. 60, 19; etc. "Do you still doubt that in you is the sun and the moon, since you have been told that you are the 'light of the world'?", Origen, Homil. in Lev. V, 2 (quoted in H.U. von Balthasar, op. cit. No. 16). / "Excitabo auroram!" says the new version of Psalms 57, 8; 108, 2. "You have found the sun!" says Rg. Veda VI, 72, 1, addressing Indra and Sona. Cf. also, as a curiosity, the explanation of the above-mentioned psalm in Franz Baader, Revision der Philosophie der Hegel'schen Schule bezüglich auf das Christentum, Stuttgart, S.G. Liesching, 1839, p. 128 and also the use made of it by J. Kepler in his Weltharmonik (cf. the english edition Great Books of the Western World vol XVI, Chicago-London-Toront, Encyclopaedia Britannica, 1952, p. 1081).

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nor a spatial notion such as is found in Newton's concept. This is why we were maintaining just now that mythology interpreted in a rational learned manner constitutes an absurdity, not only for scientific man but also (and, most of all) for myth-world dwellers ²⁴⁸.

It is not for nothing that at the beginning of christianity gnosis was the principal enemy of myth ²⁴⁹.

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2. Is there nothing, then, that can serve as a bridge between these two contrasted positions? A bridge with two-way traffic is perhaps not conceivable without having recourse to a compromise and ultimately to relativism, which would certainly be incompatible with true faith. A better plan would be to seek something which transcends both these attitudes. Our earlier statement on heteronomy (myth) and autonomy (logos), and their possible synthesis within an ontonomous line, might here perhaps find its desired application. The process which starts with myth and proceeds to logos corresponds exactly with the development in man of which we have already spoken, which starts from a heteronomous, global and

²⁴⁸ Let us not forget that the so-called scientific world view, however clear-cut and objective it may be, and more exact, certainly, than the mythical view, is nevertheless poorer in terms of reality and no less subjective than this latter, in this sense that it corresponds to a determined degree of awareness. Cf., for example, O. Berfield, Saving the Appearance, London, Faber and Faber, and also G. Gusdorf, Mythe et métaphysique, Paris, Flammarion, 1953; etc.

²⁴⁹ Cf. relevant documentation in Kittel, art. cit., IV, 785-786.

undifferentiated attitude and reaches finally one that is autonomous, well-defined, rational, but exclusive²⁵⁰.

The autonomous substitution of logos for myth is easy to understand: if truth is to be sought in a value-judgement, then myth is not true, it is even falsehood and such a thing as a _____²⁵¹, does not exist. It is only if we recognise that reality cannot be enclosed in our man-made concepts that we can find a place for myth in our approach to truth²⁵². Then

²⁵⁰ It is highly significant that the contemporary movement heads away from logos and back again to myth. Cf., for example " _____ und _____ treten keineswegs, wie die landläufige, Philosophiehistorie meint, durch die Philosophie als solche in einen Gegensatz ... _____ und _____ treten erst dort aus -und gegeneinander, wo weder _____ noch _____ ihr anfängliches Wesen behalten können. Dies ist bei Platon geschehen", M. Heidegger, Was heisst Denken? op. cit. p. 7, and: "Der Mythos ist Bedeutungsträger, aber von Bedeutungen, die nur in dieser seiner Gestalt ihre Sprache haben ... Nicht Vernichtung, sonder Wiederherstellung der mythischen Sprache ist der Sinn. Denn sie ist Sprache jener Wirklichkeit, die selber nicht empirische Realität ist", K. Jaspers, Die Frage der Entmythologisierung, op. cit., pp. 19-20.

²⁵¹ Euripides, Phoen. 469 (apud Kittel, art. cit., p. 792).

²⁵² It is useful to realise that as regards the language of the greek epic the verb _____ has truth as its correlative while that of _____ is falsehood. Cf. the documentation provided in K. Kerényi, Mythos in verbaler Form, in Beiträge zur Philosophie und Wissenschaft (compiled by W. Szilasi), Munich, 1960. Nor should we forget that Homer was always reckoned _____, Plato, Republic III, 398a. Later on the poems of Homer were to be called simply _____. Cf., for example, Epicurus III, 24, 18 (apud G. Stählin, loc. cit., p. 775). We observe furthermore that each time that Origen employs the word _____ (in the sense of 'story') one finds in St. Jerome the word fabula (Kittel, loc. cit. p. 776).

truth is not sought in value-judgements but in man's inner harmony with a reality that bursts asunder our rational categories. In order, however, to avoid the pitfall of irrationalism, it is necessary to understand myth as a means of participation in reality, a means which transcends the domain of mere knowledge. In other words, we must consider myth in terms of worship, of sacred action, or as a parable which invites us to act in response. This parable seeks not only to be understood ("he who has ears to hear, let him hear" ²⁵³) but also to be implemented, actualised ("go and do thou likewise" ²⁵⁴).

We have not arrived closer to the ontonomous synthesis of which, we have spoken an hence to our special theme. We shall revert to it in the following paragraph, when we have made a third observation.

3. _____, wrote the ancients ²⁵⁵. God reduces everything to myth or, if we may be permitted a freer translation, God mythologises everything ²⁵⁶. This aphorism does not contradict in any way the word of the Bible which teaches us that God orders all things wisely, by 'measure, number, weight' ²⁵⁷, seeing that the first meaning of myth is precisely,

²⁵³ Matt. 13, 9.

²⁵⁴ Luke, 10, 37.

²⁵⁵ Democritus, fragm. 30, Cf. H. diels, Die Fragmente der Vorsokratiker 5th ed. II, p. 151.

²⁵⁶ We realise that for that age the expression should be translated as "Zeus attends to all things".

²⁵⁷ Cf. Wis, 11, 21.

thought ²⁵⁸ and that the word is frequently encountered together with the word logos ²⁵⁹.

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Furthermore, although certain current interpretations which purport to be demythologised affirm to the contrary, myth (_____) has scarcely anything to do with esoterism ²⁶⁰. It is far more closely linked with speech of word ²⁶¹. As we have seen, _____, does not mean either flatus vocis or simply a word in the mind; it is the indefectible link between flesh and spirit, matter and soul, practice and theory. Myth and logos go together, for they represent two aspects of the word, the first being the word which expresses thoughts ²⁶² (corresponding to realities), the second being the intelligent act and also the task performed by the 'thing' to which the word gives

²⁵⁸ Cf. Stählin, art. cit. pp. 772 ff. Cf. the beautiful homeric expression: _____ (Od. III, 140): "to explain, expound the reason (of something)", form which springs naturally the idea "express thought".

²⁵⁹ The expressions _____ and also _____ occur frequently. Cf. Stählin, art. cit., p. 777, etc.

²⁶⁰ The derivation _____ from _____ (to shut, cf. _____) is inadmissible. Cf., for example, the dictionaries of Boisacq and Hofmann.

²⁶¹ Cf. Stählin, loc. cit. Cf. also the aphorism of the O.T.: " _____ ", "A coarse-grained man is like an indiscreet story", Eccles. 20, 21.

²⁶² Cf. K. Kerényi, Ungag mit Göttlichen, Gottingen, Vandenhoeck and Ruprecht, 1961/2, pp. 36 ff.

expression ²⁶³. "Logos" refers to the word with regard to the thinking of speaking subject: that which is thought and calculated ²⁶⁴. _____, on the other hand, denotes primarily not, in fact, the word with regard to the thought it conveys, but which regard to the reality in enshrines ²⁶⁵. If it is by Logos that all things have been made ²⁶⁶ and by Vac that all things have come to birth ²⁶⁷, if, in brief, Zeus mythologises all things ²⁶⁸ and if Tao was present from the very first ²⁶⁹, etc., all this can very well be more or less true (in accordance with different instances) and of unequal value, but it follows none the less that this first original action can only be expressed in myth and that it applies to the whole world ²⁷⁰, learned and ignorant, the

²⁶³ It is generally recognised today that the interpretation of Faust of John 1, 1: "In the beginning was action (die Tat)", v. 1237, is not so wide of the mark. "Der Ausdruck 'Wort' --logos- erweist die göttliche Macht und das göttliche Tun als geisterfüllte Macht und geisterfüllten Tun", M. Schmaus, Katholische Dogmatik, op. cit., 44, vol. I, 1953/5, p. 310.

²⁶⁴ Cf. W. F. Otto, Der Mythos, in "Studium generale", 1955, fasc. 4 apud E. Grasi, Kunst und Mythos, Hamburg, Rowohlt, 1957, p. 81.

²⁶⁵ W. F. Otto, Theophania- der Geist der altgriechischen Religion, Hamburg, Rowohlt, 1956, p. 23.

²⁶⁶ Cf. John, 1, 3; Col, 1, 16 ff.; Heb 1, 2; etc.

²⁶⁷ Cf. pp ____ ff.

²⁶⁸ Cf. note 254, p. ____.

²⁶⁹ Cf. Tao-te-king I, 2; IV, 1-2; XXI, 2; XXV, 1; etc.

²⁷⁰ K. Kerényi is right to draw attention to the relation which exists between religion and tradition: "Die eigentliche Überlieferung jedoch ist das Wort. Es ist allerdings in zwei Sprachen auszusprechen: als Mythos' - 'Wort' ' und als 'Wort' ", Ungang mit Göttlichen, op. cit., p. 24.

'advanced' and the less 'advanced'. The word of Aristotle, so often wrongly interpreted, is not so far removed from the truth ²⁷¹.

d) Parable.

At the end of his gospel, St. John tells us that the whole world would not suffice to contain the books that would be needed for a detailed recitation of the acts of Christ ²⁷². Demythisation has taken it upon itself to write these books. It wants to explain everything and to render everything intelligible by adapting itself to the mentality of different readers. In this sense everything that is written on the subject of the person of Christ constitutes a demythisation, because it seeks to plumb the depths of and to interpret the work of Christ -and it is quite true that soon the world will be unable to carry and endure the weight of such a literature. Not but what this type of writing is legitimate; it can even be useful and edifying. The important thing is to make a distinction between christian literature and the sacred message, a distinction which is essential as well as relative. Biblical inspiration means only that the holy books are free from error but that in addition they convey the word of God ²⁷³. "These are recorded (_____) so that you may believe that Jesus is the Christ, the Son of God, and that believing this you may have life through his name²⁷⁴". Other

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²⁷¹ " _____ ",

Metaphys. I, 2, 982 b 18.

²⁷² John, 21, 25.

²⁷³ By "Bible" we understand, of course, Holy Scripture conserved by the Church, preached by her and introduced in worship.

²⁷⁴ John, 20, 31.

writings do not in theory lay claim to such a task. They help us to understand, they prepare and interpret, but they do not impart the living water of eternal life ²⁷⁵.

This is not to say that a reversion to myth is all that is required nor that it is not possible to transmythise (if needs be) , which would still involve demythisation. The vital necessity is not to lose sight of the meaning of the Gospel with reference to its wholeness and unity.

Let us note in the first place that 'Scripture', as being a treasury of faith, is not simply a collection of writings; it is a living tradition. In no sense are Scripture and tradition two independent sources of christianity. They are two interconnected, correlative dimensions of one and the same reality becomes a living message.

Let us also note, on the other hand, that the Gospel consists not only of myths but also of historical facts and 'parables'. These last-named are not simple myths or picture-style modes of expression with Jesus used after the manner of orientals in order to be better understood by his listeners ²⁷⁶. would anyone presume to assert that high-flown metaphysical discourses would have been more enduring and more perfect than a parable of Christ

²⁷⁵ Cf. John 4, 10-14; etc.

²⁷⁶ This is what Seneca is surely thinking (Epist. LIX, 6) when he tells us that the parable is "adminicula imbecillitatis nostrae".

²⁷⁷? It is permissible, no doubt, and even necessary to draw out from the Gospel theological inferences, on condition, however, that it is never lost sight of that these latter are transpositions, explanations or definitions of a gospel-content whose intrinsic worth is both irreplaceable and inexhaustible. We must bear in mind, moreover, that the Gospel, the word of God, has not been kept for us in its original form in order that we may be spared the servitude of grammar and philosophy ²⁷⁸. It is neither words nor concepts that the Gospel has given to us, but the word of God in the form of events and parables. It is only these latter that are capable of transmitting the message; so they constitute the immediate object of the proclamation. The subject is of course invariably Christ himself and his Spirit ²⁷⁹

Events and parables, we have said, for the event alone would be simple history, while the parable without the event would cease to be more than myth. When in the west not long ago it was necessary to defend orthodox belief against the heresy of modernism, stress was laid on the historical value of the christian event. It was upon this that the greatest store was set, for the historicity of the christian message cannot be allowed to

²⁷⁷ Cf. certain attitudes that we would do well to revise: They (Gen. 1, 1-11) describe in a way readily understood by the people, the origin of the human race; they proclaim in a simple picturesque style such as is well-suited to the mentality of an uncultured people, the fundamental presuppositions of the economy of salvation ... "Introduction au Pentateuque, in La Sainte Bible (École biblique de Jérusalem), Paris, Ed. du Cerf, 1956, p. 5.

²⁷⁸ Cf. note 351, p. ____.

²⁷⁹ Cf. Matt. 10, 19-20; John 14, 16, 26; etc.

suffer any threat or erosion. There is here, indeed, a very particular historicity, but it is one that above all must not be understood in a rigid and exclusive manner. If our primary and principal object is purely and simply to proclaim the historic Christ, we minimise the living and and supra-historic Pantocrator. If, on the contrary, we close our eyes to the historicity in order to conserve only the parabolic value of the Gospel, we give a foothold to gnosis and this is the beginning of the ruination of all true religion.

Thirdly, let us note that this union between the parable and event, between logos and myth (for we are referring here to a true logomythical synthesis, avoiding, it is to be observed, the word 'mythological'), is the result of effective participation in that 'reality' fo which we have spoken, of response accord in a concrete fashion to that person, of true representation of that event and of sincere openness towards theseparables. Now this is, precisely, worship²⁸⁰.

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Myth and worship form a single whole²⁸¹. Myth expresses exactly

²⁸⁰ "A rite is a myth-in-action", says G. van der Leeuw, L'Homme primitif et la religion, Paris, Alcan, 1949, p. 120.

²⁸¹ "Nun treffen sich in griechischen Kultus ein Element , das sich inhaltlich von Mythos nicht trennen lässt", Pauly- Wissowa, Realencyclopädie der klassischen Alterlumswissenschaft, op. cit., art. "Mythos", Col. 1397.

what happens in worship ²⁸². "Both are in the final analysis one and the same thing" ²⁸³; but logos and worship are equally bound up together ²⁸⁴. Moreover, faith and worship also go hand in hand.

To clarify this last-named relationship we must add a fourth observation concerning the parable. According to etymology the parable is simply a 'juxtaposition' ²⁸⁵. The parable must be interpreted. This interpretation consists in discovering and crossing the bridge which links together the two juxtaposed 'things'. The 'parabolon' can only be brought into being by means of a 'symbolon' ²⁸⁶. The sym- bolon is the joint or connecting-link which actualises the parable. Let us put it another way: how do we interpret the parable, how do we arrive on the other shore? "To grasp" the parable implies that one has passed to the other side ²⁸⁷. The parable is not simply a game, a riddle to solve; it involves action, that is to say, worship, which will cause us to reach the proposed goal. One cannot 'comprehend' the parable except in so far as one is ready and willing to be

²⁸² This is gradually being realised afresh, even as regards, the O.T. Cf., for example, E.L. Ehrlich, Die Kultsymbolik im A.T. und im nachbiblischen Judentum, Stuttgart, Hiersemann, 1959.

²⁸³ W.F. Otto, Theophania, op. cit., p. 25.

²⁸⁴ It is impossible for us to write more here on the nature of sacrament, but we feel that this connection is vitally important and that it opens up deep and wide perspectives. Cf. pp. ____ ff. the author hopes to be able to publish soon his book: The Cosmic Sacraments.

²⁸⁵ _____ is derived from _____ "to place one thing alogside another". It may be translated by "comparison" or "allegory".

²⁸⁶ As is well known, symbol comes from _____ - _____.

²⁸⁷ Cf. John 8, 47; 10, 27; 19, 37; etc.

conducted to the other side, that is to say, to enter into the profound dynamism of the said parable²⁸⁸. The condition of this open-ness is faith and faith alone²⁸⁹.

Fifthly, the parable is, again, speech -this time in the sense of language of means of communication. It is clearly a 'language', but a language that transcends cultural backgrounds and is independent of the concepts proper to one particular culture. It is a more universal, more general, language. Concepts pass away, their meaning changes, while parables abide. This language possesses greater depth than any contemporary language of mankind; it is richer, more meaningful, seeing that the relationship between the image presented and the object with which it is compared remains unfailingly alive. The parable may of course remain enigmatic and meaningless to the one who is unable to co-operate in its dynamism. It welcomes the aid of ordinary speech and uses it for the most part, but sets its face against a slavery to words.

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To sum up, then. We cannot help but speak in parables. All discourse consists in comparisons; each word, indeed, is a parable which confronts the concept with the 'thing' conceived and thus unites them. Each word manifests something and sets the 'thing' which is the object of our thought on a parallel line to our own personal way of conceiving it. The parable,

²⁸⁸ Cf. Matt, 13, 10-17; 13, 34-35; Mark 4, 33-34; etc.

²⁸⁹ Cf. Mark 4, 1-12; John 12, 40; Is. 6, 9 ff; etc.

properly speaking, does more than suggest something or other, it leads us to the archetype, to the original 'type-figure'²⁹⁰.

Abandoning etymology, we would like to conclude with one last remark: the two things coupled together by the para-ble are logos and myth. Sometimes it is myth that it sets alongside logos and sometimes it is the other way round.

The man whose world-view is mythical is enabled by parable to discover the portion of logos inherent in truth. Parable serves such a one as a bridge so that myth does not 'evaporate' or get reduced simply to legend; it is the analogy with conducts from myth to logos. In this case the parable is a means of demythisation. far from destroying the myth, it enlarges it and deepens its meaning. In a certain sense, indeed, it is its foundation.

It is the other way round for the one whose surrounding culture is a culture of logos; here the parable reunites the logos to the myth. It supplies whatever is lacking in the logos-content and leads him to the other shore, where concepts are no longer invoked and where the one thing apparent is that the character of the logos is purely intermediary and dependent upon culture -through not, for all that, to be despised. It leads to a realm where reality is not grasped or apprehended but, rather, experienced and lived, not in an egocentric fashion but the reverse, in this sense that it is through me that reality; it transports us into reality and makes us, paradoxically, the

²⁹⁰ As an illustration of this cf. Heb. 9, 9.

conscious participants there in (a consciousness, this, which is universal, not individual). Yet parable does not allow everything to dissolve into vagueness. Its rôle, rather, is to bring the two sides together again, to join the one to the other. In this way it can be of service in remythising. The logos is not rejected, but integrated and assigned to its proper place ²⁹¹.

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We need at this point to make it quite clear that the parable, contrariwise to the metaphor, is far from being something which is provisional and incomplete, valid only for this life on earth. It is not to be considered as that which aims somehow of other to introduce us during this life to the 'thing-as-it-is' and is doomed afterwards to lose all meaning. It is, precisely, parable which combines logos and myth, both here and hereafter, never losing sight of either. It conserves the link between the two poles of man's essential constitution. Parable remains the best means of defence against the temptation of gnosis, even when this latter is wrapped around with metaphysical arguments. Parable is not for angels, but for men and it contains an implicit hope in the resurrection of the body and in the creation of new heavens and a new earth. It is a bridge, as we have said, beneath whose arch man may sojourn and live, while yet he is below. In the final analysis every true word is also a parable, a symbol. There is no such thing as a purely spiritual domain apart from the material, and consequently the spiritual meaning, properly so called, is never so rich as the full and

²⁹¹ Cf. Mark, 4, 33. This verse contains a profound meaning: "Using many parable like these, he spoke the word to them, so far as they were capable of understanding it

. The parable conveys logos, but it also conveys myth.

complete meaning of the parable where the material and the spiritual are joined together ²⁹². The parable holds the two in an equilibrium which cannot be upset. It is the perfect symbol in that sense of which we have spoken ²⁹³. Over and above the rôle it fulfils as a means of knowledge and as a sign-post towards truth -it constitutes the epiphany of the whole of reality. It is not for nothing that Jesus spoke in parable ²⁹⁴. On his lips are never to be found discarnate utterances continuing purely spiritual substance ²⁹⁵. His message is more especially addressed to the simple and poor ²⁹⁶.

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e) Remythisation.

There is nothing new in the problem which confronts us, nor in its solution. History shows us that the Fathers of the church regarded the word of God as a mystery, the sole key to which is its spiritual meaning. The

²⁹² Cf., for example, the important evidence of Yajurveda XXXII, 8, where God is depicted as that in which all things have their nest (ekanidam), or Atharvaveda II, 1,1,, where one finds the same concept demythised, nid being replaced by form (ekarupan). It is on little importance, moreover, if the chronological order of these formulations is different.

²⁹³ Cf. pp. ____ ff.

²⁹⁴ "In all this Jesus spoke to the crowd in parables; indeed, he would never speak to them except in parables. This was to fulfil the prophecy: I will speak to you in parables and expound things hidden since the foundation of the world (Ps. 76, 2)", Matt, 13, 34-35. Cf. Ps. 48, 5.

²⁹⁵ "Das wort Jesu und die Vollmacht dieses Wortes bewegt sich nicht in einer nur geistigen, jenseits der Körperlichen, naturhaften liegenden ebens, erhebt vielmehr seinen Herrschaftsanspruch an der vollen unverkürzten Geist-Leiblichkeit ...", Kittle, op. cit., IV, 107, art.

²⁹⁶ Cf. Matt II, 25; Luke 10, 21; Mark 10, 15; etc.

scholastics for their part reckoned that "littera gesta docet, quid credas allegoria ²⁹⁷". The doctrine of the fourfold meaning of scripture is one that has been constantly upheld ²⁹⁸, but one of the fateful consequences of the Reformation was to weaken in a very important part of christendom the sense of mystery ²⁹⁹. Therefore the contemporary renewal of emphasis upon the Bible and upon reality is a welcome characteristic of modern theology and of present-day christian awareness.

We would like now to complete the reflections that we have put forward in the preceding paragraphs and then we shall seek to discover what in regard to the question the contribution of India may be.

When there is any type of preaching or proclamation it is absolutely necessary that the hearer should be obliged to decide whether or not to put it into practice ³⁰⁰. It is with good reason that demythisation insists on the fact that revelation is not at all the same thing as propagation of a body of

²⁹⁷ For the history of this formulation and the evaluation it has received, Cf. H. de Lubac, Sur un vieux dîstique: La doctrine du quadruple sens, in Mélanges F. Cavallera, Toulouse, 1948, pp. 347-366.

²⁹⁸ Cf. H. de Lubac, Exégèse médiévale- Les quatre sens de l'Écriture, Paris, Aubier, 1959, 4 vol.

²⁹⁹ Cf. documentation given in H. de Lubac, op. cit., vol. I, p. 127, etc.; M.-D. Chenu, La théologie au XIIe siècle, Paris, Vrin, 1957, pp. 159 ff., etc.

³⁰⁰ "Die offenbarung kann also nur jeweils Ereignis sein, wand und wo das Wort der richtenden und schenkenden Gnadeeweils einen Menschen zugesprochen wird", R. Bultmann, Die Frage der Entmythologisierung, op. cit., p. 71.

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doctrine³⁰¹. On this point two remarks are necessary. First, the decision is not necessarily the outcome of reasoning, fully conscious, conclusive. It is, rather, something free and spontaneous, the 'happening', one might say, of a decision. It is certainly far more a question of the word of God grasping us than of the word being grasped by any intellect of ours. It is impossible for us by means of logos alone to assimilate the christian message in all its fullness. That a demythised preaching may be comprehended, we are prepared to admit, but there is no question of its being apprehended and received as the perfect and complete vehicle of salvation. The second remark concerns the cleavage which takes place between word and sacrament, such as manifests itself in a process of demythisation. The logos cannot, left to itself, be the vehicle of the whole christian message; it has need of the sacrament. Even if a demythised preaching is capable of putting forward an intelligible body of doctrine, yet it is only 'practice', the sacrament, action, that can convey the other dimension of the christian message³⁰². Now -in this latter- myth is indispensable, for without it there is no liturgy. A sacrament is simply a 'whole' word, prior to any distinction of action and language, a word that possesses substantiality and efficacy, a concrete 'event'³⁰³.

³⁰¹ "When the Revelation is truly understood as a revelation of God, then it is not a communication of doctrines nor a truths relating to ethics or to the philosophy of history, but rather the direct word of God to me ... ", *Id.*, *loc. cit.*

³⁰² Cf. the whole eucharistic discourse of Jesus as recorded in John 6, 26, ff. It is there boldly stated that salvation connected with a meal, an action, a sacrament, rather than with a doctrine,

³⁰³ Cf. note 283, p. -----.

"The truth of things consists of what is both unfluctuating and eternal within them ... now the eternal is the absolute, the non-caused³⁰⁴". Consequently, there is by definition for man one sole means of expressing this quintessence of truth, namely, the word. But the Word, as we have seen, may be now speech, now logos. (European philosophic thought has made the mistake, we may have note, during these latter centuries, for reducing the word to logos alone). Myth and ontology (or metaphysics, if we prefer) constitute therefore the two attempts of man to furnish these eternal verities with a means of expression. both claim in a certain way to be above time and to possess universal validity; both refer to something above and beyond themselves and presuppose the existence of an organ suitable for the acceptance of their 'words'. Now, this last-named requirement is an indication, on the one hand, that neither of these two attempts is able to claim an absolute right of universal validity and, on the other hand, that a mythological or, in other words, metaphysical interpretation of myth is quite as erroneous as a mythical interpretation of ontology. In addition and lastly, one may well wonder whether there is not some way of referring the two attempts to a higher common instance. It would be in some such way that mythology in the sense we have indicated would acquire meaningfulness.

The organ of ontology is easy to indicate in the framework of our culture; it is logos, ratio, reason. Speaking purely, phenomenologically, we could likewise affirm that in a parallel fashion the organ of myth is to be

³⁰⁴ E. Dacqué, Die Urgestalt, Stuttgart, Insel-Verlag, 1951, p. ____.

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found in faith. However, as this concept is also appropriated by philosophy and more specifically by metaphysics, we cannot out of hand claim that faith is the organ of myth, although it would appear difficult to find a concept which is better adapted to express the means by which myth may be known and understood. The acceptance of any given philosophy is usually based on a step of man's reasoning faculty. The acceptance of myth depends on a judgement which has no basis except that which consists in an act of 'belief' in it or of affirmation that it merits such faith.

Faith is the support of the whole. The whole is presented only as a whole. Being, consciousness, life, theory, practice ... these are simply limitations which are not false in themselves but are never equivalent to the whole³⁰⁵. Thus faith possesses no means outside itself. Faith is acquired by the act of faith which is performed, an act which 'maintains' (logos, doxa), but which also thrusts its roots deep within all things. Myth is the first epiphany of the whole before this latter is parcelled out into different entities. In this resides its whole strength, and also its weakness. It encloses everything but contains nothing. The content of a myth is no longer myth; it is only legend (fable, metaphor ...) or else logos (concept, reason ...). (The error of demythisation is to confuse the myth with its content and, recognising the shaky foothold on truth or the latter, to endeavour to save the truth by demythisation).

³⁰⁵ Cf. the text cited above (note 5, p. ____) which merits a whole commentary to itself.

The christian faith in its developed form cannot, of course, without more ado be identified with this faith in myth of which we have been speaking. We must recognise, nevertheless, that between the two there is an undeniable formal analogy. We will go even further and affirm that it is, precisely, in the christian faith that a synthesis of myth and logos is to be found. We know in fact that the dimension of logos is without any possible doubt an integral part of the christian faith; yet this latter cannot be said to be a faith composed of reason alone, not only because it is supra-rational by nature but also and furthermore because its structure contains a mythical element that we cannot modify without damaging the vitality and wholeness, let alone the popular appeal, of the faith ³⁰⁶. The christian faith presents to the truth a complete open-ness that can find its expression only in logos and myth together. Christian truth is not a construction of logos and logos alone; it is also and primarily a mystery ³⁰⁷. Whether the same is equally true for all authentic faith is a question that can be left open.

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Reason alone is incapable, by its proposition or explanation, of accounting wholly for the phenomenon of faith. Similarly, myth alone cannot carry or encompass the christian message. (In a word, the explanation of the Father which is afforded us by the trinitarian intuition is not in terms solely of the Logos but also and simultaneous of the Holy Spirit). If we receive the message with logos alone, one removes from it a great part of its content. Even if it is free from error, this 'rational' doctrine

³⁰⁶ Cf. Matt. 11, 25; etc.

³⁰⁷ Cf. Col. 1, 26; 2, 2; Eph. 3, 3; etc.

cannot be mistaken for the 'Gospel'. If, on the other hand, we receive the christian message as being exclusively in the category of myth, one empties it of its whole substance. Only authentic faith can reconcile the two extremes. Speech to which I 'listen' (ex auditu ³⁰⁸) conveys to me the message, a myth is recounted to me, and I 'believe' in this word on account of something which wells up powerfully within me that I can scarcely define or even be conscious of experiencing ³⁰⁹. This faith is not purely mythical, that is to say, it does not exist exclusively outside time and free from all intellectual content. This faith discloses to me a logos within the myth, a historicity and even an event, though this last-named transcends time. This faith is linked to a tradition and is brought to full flowering in a community, which serves not only as a framework for it but also as its embodiment, being itself an object of faith ³¹⁰.

Q) Remythisation of the christian message.

From what has just been said, then, can we not deduce the urgent necessity that there is to rediscover the mythical elements of the Gospel? No system of metaphysics, however perfect and free from error it might be, could replace the parables of the Gospel nor match this latter in the breadth and depth of its dimensions. From demythisation we can expect at most the highly provisional interpretation in a given temporal and cultural framework

³⁰⁸ Cf. Rom. 10, 17.

³⁰⁹ "Ille etenim vere credit, quid exercet operando quod credit", Gregory the Great, Homil. 20 in Ev. (apud Brev. Rom. lect. 9, die 21 dec.). Cf. James 2, 14-19.

³¹⁰ In the christian religion, Christ is the one and only Mediator (1 Tim. 2, 5). The Church is not a hyphen, but the bride of Christ, his body, etc.

of one aspect of the Gospel. To rediscover the plenitude of the gospel-message the only possible way is that of a child like spirit; to try to understand the parable and the mythical basis of the word of God and to translate both into practice.

It is clear that the remythisation of which we speak involves no discrediting of logos or refutation of dogmas. It simply seeks to show that Christ is also man, son of Mary, that he has a body as well as a soul and that, ultimately, dogmas are channels, not idols.

If on account of the recent evolution of human history the christian message has been translated into 'metaphysical' terms, if furthermore it has been felt that theology cannot be regarded as a 'supernatural metaphysic', and is now finally admitted that the scientific, cosmological and psychological notions of the Bible are outworn, even so it is not admissible to reject logos out of hand or abolish myth; rather, an attempt must be made to recover, by the contrivance of a serious transmythisation, the full significance of the gospel.

The process of interpretation in metaphysical terms can be illustrated by a typical example, the renowned passage of the Old Testament in which God reveals himself to Moses as He Who Is ³¹¹. It was western christianity

³¹¹ "I Am who I Am". This 'he added' is what you must say to the sons of Israel. "I Am has sent me to you" Ex. 3, 14.

which was destined, or doomed, first to metaphysicise this passage and then to give it an ontological meaning.

First of all, we would like to point out that we have no objection to an interpretation which is defended by a large part of christian tradition ³¹². We do hasten to add, however, that we are dealing here with an interpretation and furthermore of one interpretation among many possible ones ³¹³.

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This being established, we could go on to draw attention to the fact that the ontological interpretation of christian tradition, though differing from the metaphysic of being of a Plato ³¹⁴, Aristotle ³¹⁵ or Philo of Alexandria ³¹⁶, allows from the first for another meaning. It is significant to

³¹² Cf. the highly important Chapter III of E. Gilson in L'esprit de la philosophie médiévale, Paris, Vrin, 1944 (1932), where traces the development of this thought, affirming moreover that there is a metaphysic, not in, but of the Exodus.

³¹³ We should even be inclined to think that patristic interpretation of this text tends less in the direction of the ipsum esse of St. Thomas Aquinas (Sum. Theol. I, q. 13, art. 11) than in that of the living God, Lord and Master of the following verses.

³¹⁴ Cf. _____, Sophist, 248E.

³¹⁵ Cf. Metaphys. 3, 1, 1003 a 31, etc.

³¹⁶ He uses not only the expression _____, but also _____. Nevertheless he sees in _____ the name which is properly given only to God. Cf. Abr. 121 in Buchsel, Theologisches Wörterbuch des N.T., Kittel, II, 397, art. _____.

a degree that this same formula of the book of the exodus is explored in India as an expression, not of divinity, but of humanity³¹⁷.

We must take care not to commit the error of replacing one metaphysic by another. While leaving the biblical passage as it is untouched, we would like just to make it more accessible to the hearer, even though we are obliged to express ourselves in philosophical terms³¹⁸.

The text has at least a fourfold meaning:

1. First, there is a supra-temporal meaning. The text is intended to convey that Yahweh is the one who was, is and shall be³¹⁹. This assertion is

³¹⁷ What we have said of the personality and impersonality of God has its roots, perhaps, here. Cf. Sat. Brah. I, 9, 3, 23 (ahamya evasmi so' mi), "I now am only who I am". Cf. also Aitar. Brah. VII, 24, apud A. K. Coomaraswamy, Hinduism and Bouddhism, note 129, p. 39.

³¹⁸ Reverting to what has been said above (Cf. pp. ____ ff.) on the primacy of the principle of identity we would like to point out that many westerners are to be observed interpreting the name of Yahweh ("I am that I am") in accordance with the principle of identity (Yahweh the immutable, always identical to himself). Cf. Religionswissenschaftliches Wörterbuch, edited by P. König, op. cit., art. "Jahwe".

³¹⁹ Cf. Büchsel, loc. cit.

not peculiar to the Old Testament ³²⁰; it is also to be found in greek ³²¹ and India ³²² sources and it is echoed in the words of Christ ³²³ in the New Testament ³²⁴ and also in Tradition ³²⁵.

2. Second, an exclusive meaning ³²⁶. There is no other God than the

³²⁰ Cf. Is. 40, 28; 41, 4; 43, 10-11; 44, 6; 48, 12; etc.

³²¹ Cf. the wonderful oracle of Dodon : _____
_____ (apud Büchsel, *loc. cit.*). Cf. also Plato, *Timaeus* 37D ff.,
and also the renowned formulation of Parmenides _____
_____ ("it never was nor will be, for it now is, all at once, one and together"). Cf. J. Burnet, *Early Greek Philosophy*, London, A. and C. Black, 1930/1, p. 174. Cf. also in *Le Livre des morts des anciens Egyptiens*. (Papyrus de Nebensi, LXIV, 2) where the dead being united to Osiris says "I am yesterday, the dawn (of today), and tomorrow (always)" (edited P. Parguet, coll. Lapo, Ed. du Cerf, 1967, p. 102).

³²² *Purusa evedan saryan yad bhutan yac ca bhavyam*- God, (the Purusa) is all that has been and will be. *Rg. Veda*, X, 90, 2. Cf. note 38, p. _____. Cf. also Ramanuja *Gita-bhasya* on IX, 19, where he interprets the *sadasat* (being and non-being) which refers to God in the *Gita* (in h. 1.) in the sense of Present (*sat*) and Past-Future (*asat*). Cf. also *Mand.Up.* 1, *Katha. Up.* IV, 12-13. etc.

³²³ Cf. John 8, 58, where the antithesis between _____ (of Abraham) and _____ (of Jesus) is strongly emphasised. Jesus uses the verb _____ to show that he transcends time. Cf. also John 13, 19, where Jesus once again indicates his transcendence by the use of the words _____.

³²⁴ Cf. Rev. 1, 8; 4, 8; 11, 17; 16, 5.

³²⁵ Cf. St. Gregory of Nazianzen, *Orat.* 30, 18; etc.

³²⁶ Cf. for example W. Eichrodt or M. Schmauss, *opp. citt.* on the relevant passages in the Old Testament.

God of Israel ³²⁷. He is the Unique One ³²⁸. It is in this sense that Jesus at a later date will repeat these words and the Jews find in them an affirmation of his divinity, for the unicity of God was of Israel his first attribute ³²⁹.

3. Our text also signifies that Yahweh is the One who is there, as if he were saying: "I am there, I who speak to you and make myself known to you in this place, I who take care of you and of all your brothers and desire to deliver you; I am as present now as I was with your father Abraham when I made with him my covenant³³⁰". The passage thus expresses the Providence and daily care of God for his people. The God of Israel is an

³²⁷ Cf. Deut. 6, 35; 6, 4; 32, 30, cf. Mark 12, 29; Ecolus. 1, 8; e

³²⁸ Cf. Exod, 20, 2 ff; Is. 44, 6-8; 45, 5 ff., etc. Cf. Koran XX 14. Cf. on the other hand the hindu conception in Gita IX, 15 ff or the following testimony: "The Hindu-Iswara (Supreme God) is not a jealous God, because all Gods are aspects of Him imagined by his worshippers", A. K. Coomaraswamy, op. cit., p. 160.

³²⁹ Cf. John 10, 31-39. An exclusivism which is interpreted by the mystique of being as an ontic exclusivism. God is thus the unique being. An encounter between advaitic theology and christian scholasticism would prove very illuminating. Cf. for the latter St. Thomas Aquinas, Sum. Theol. Iq. 103, a. 1 and 2; De ver q. 8, art. 16 and 12; ib q. 18, art. 2 and 5; De Pot. q. 3, art 3 and 4; etc. Cf. also "Hoc tam singulare, tam summum esse: nonne in comparationis huius, quidquid hoc non est, iudicas potius non esse quam esse?" (St. Bernard, De consideratione V, 6, P.L. 182, 796). "Hoc est ergo quod ait; ergo sum qui sum", continues Master Eckart who makes much of this text (Expos. in Ex.- Opera omnis, op. cit. Lateinische Werke II, No. 18, p. 24-25.-). Cf. for Eckart and for other references the chapter entitled "Ego sum qui sum" in V. Lossky, Théologie négative et connaissance de Dieu chez Maître Eckhart, Paris, (Vrin), 1960, p. 97-174.

³³⁰ "The accent falls, then, on the aspect of liberation", W. Eichrodt, Theologie des A.T., op. cit., Vol. I, p. 116.

unseen God, terrible and transcendent, but he is at the same time a father, a betrothed, a friend who reveals himself today in order to assure his servant: "I am there and because I was and am always with you I have seen the extent of your suffering at the hand of the Egyptians; I have decided to save you and to choose you, you Moses, to be my prophet".

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4. It is the fact that it stresses the particularity of the character of Yahweh that imparts special power to this passage. Yahweh is here revealed less as Being than as the I. He does not say: "I am Being", he says "I am I", I am Who I am. The accent is on the subject, the I. He has no predicate, not even the predicate of the verb 'to be'. He does not reveal himself as a substance but as a verbum, as act, as person, that is to say, not as 'is' but on the contrary as 'am', for God, the God of the Old Testament at any rate, cannot speak of himself in the third person; he can only say 'I'. even if we were to supply a predicate, we ought not to translate the text by "I am Being"; we should say rather "I am I". Forthwith this interpretation falls into line with that of Christ in his discourse on the words _____ where he applies these words to himself³³¹.

Having learnt by bitter experience that we must not mistake the Bible for a book of science (and certainly not of the natural sciences) and that we therefore cannot rely upon it as source-material for discovering the

³³¹ Cf. John 8, 24. Cf. in addition the testimony of Paul: _____ 2 Cor. 15, 10 (for God: "ego sum qui sum", for us: "gratia sum qui sum"). He continues:

_____

age of the earth or of mankind, or the nature of the heavenly bodies or even of life itself, we must also be on our guard against making the Bible a book of concepts or a compendium of metaphysics³³². Thence would arise a grave danger, for the revelation would then appear to be conceptual in character, a metaphysical teaching or the dogmatism of a particular school of thought. Consequently, one would end by talking of the revelation in terms of ideas and or metaphysical dogmas, thus excluding all possibility of an encounter with other religions, even with other currents of thought, and making the christian faith the monopoly of one particular culture or determined system of metaphysics or even of a particular separate class³³³.

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As long as we do not reduce it to metaphysics and avoid giving to it any sort of artificial interpretation, the message remains simple. The function of the liturgy, provided, is truly alive, is precisely this, to present the message perfectly in its luminous simplicity, that is to say, as it is, without useless superfluities and without the adoption of palliatives in

³³² Cf. C. J. Vogel, "Ego sum qui sum" et sa signification pour une Philosophie chrétienne", in "Revue des Sciences Religieuses", 35, No. 4, 1961, pp. 337-355; G.

Lambert, Que signifie le nom divin Yahweh, in "Nouvelle Revue Théologique", 1952, pp. 897-915, etc.

³³³ The fact the Church has never subscribed to such an idea should not perturb anyone. Cf., for example, for the early centuries, A.V. Seumois, La papauté et les Missions au cours des six premiers siècles, Paris,-Louvain, Eglise Vivante, 1951, and for recent days the papal Encyclicals on Missions of Pius XI, Pius XII and John XXIII. The same could be said of protestant missions.

accordance with individual preference ³³⁴. It is in the liturgy and in the liturgy alone that is to be found this synthesis of the true, the good and the beautiful which, paradoxically and without abandoning its triple aspect, goes to make up the dynamism and vigour of true simplicity. If we remain content with proclaiming the message as a true doctrine or a guide to good conduct or even simply as a beautiful idea, it will always be superficial and incomplete, and hence false, bad and lacking in beauty. If, moreover, we seek to construct a synthesis by artificial means, we shall be unable to take as our foundation one of these three transcendentals without superseding and neglecting the other two ³³⁵. It is in the liturgy alone, in much as it springs from a deeper source, that we may not only preach, set forth and comment the gospel message but also ourselves realise and lay hold upon it ³³⁶. Now liturgy consists not of logos alone or of myth or of parable; it is the sum total: logos, myth, parable, action and contemplation. If the mythical

³³⁴ The development of this thought could well have a certain importance for the theology of missions. "Predicatio Evangelii minima est omnibus disciplinis ... Confer hujusmodi doctrinam dogmatibus philosophorum, et libris eorum, et splendori eloquentiae, et compositioni sermonum: et videbis quanta minor sit ceteris seminibus sementi Evangelii", St. Jerome, *Homilia, liber II in comm.* Mt. 13 (31 ss) (*apud Brev. rom. lect. 8 ad Mat. Dom. VI post Epiph.*).

³³⁵ Cf. , for example, Schiller, *Die Künstler*:

"Nur durch das Morgentor des Schönen
dringst du in der Erkenntnis Land".

This is good romanticism, but romanticism all the same.

³³⁶ The effort of H. U. von Balthasar to restore to the Beautiful its place in theology seems to us to have immense importance in this connection. Cf. *La gloire et la Croix*, *op. cit.*

dimension has been somewhat lost to sight, then it is necessary to lay stress once again on re-mythisation.

The point we would like to convey is easily grasped when we recall that, in the thinking of the Fathers, the liturgy (and hence even the church and christianity) incorporates the three following correlative dimensions: the Eucharist, logos and icon, in other words, the divine food, the divine word and the divine image. It is these three and these alone that constitute the liturgy and are the real symbol of God on earth ³³⁷. This triad, however, acquires its full significance only when it is performed in the Holy Spirit and leads to the father. The epoch in which we are now living is undergoing a certain dismemberment which evidences itself in the displacement of these three elements. The word has been rationalised and robbed of its sacred character, and there has arisen in consequence the particular type of iconoclasm we witness today. Thus it is not surprising if the Eucharist, snatched from its living context, appears now to be simply an isolated factor (at best, a sacrament for the individual). Liturgical imagery is not slow to learn that it must have aesthetic value and we hear talk of a crisis in 'sacred art'. But in reality everything is part of a living unity. The Eucharist is the _____ ³³⁸, the word is as it were the splendour and expression of the image, while the icon is the image of the cosmos, the

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³³⁷ Cf. 1 John 5, 7-8, a commentary on which would lead us too far afield.

³³⁸ Cf. Col. 1, 15 together with John 14, 9; etc.

church and the household of God ³³⁹. In the liturgy everything speaks of a 'going-beyond', yet at the same time nothing is rejected or despises. Icons all refer us to the living word of the Good News, the word leads us to the Christ of the Eucharist, and the Son takes us to the Father. In the liturgy the history of the world unfolds in a definitive manner ³⁴⁰, but, so long as we remain in this world, the Father continues to point out to us his Son ³⁴¹, the Son sends us his Spirit who gathers us into one Church ³⁴², and the Church takes us to the temple where by means of her images, material in form but spiritual in content, and her sacraments, she leads us back to God ³⁴³. In the liturgy the stress is upon mediation rather than proclamation; the liturgy is a mediatrix (with an authentically priestly mission) of the divine life; it is a sacrament united in an intimate fashion with both the offering and the sacrifice ³⁴⁴.

All this, then, gives us to understand that a transmythisation has no intention whatever of impugning logos; it intends merely to denounce its monopoly. Its chief aim is, certainly, to open up the message more widely to all, but it also aims at bringing about conviction that traditional worship is

³³⁹ Cf. the excellent dissertation of P. Hendrix, *Die Ikone als mysterium*, loc. cit., pp. 182-191

³⁴⁰ An exegesis of I Cor. 15, 28 is needed here.

³⁴¹ Cf. Matt. 17, 15; Luke 9, 35; Mark 9, 6; 2 Pet. 1, 17; etc.

³⁴² Cf. Luke 10, 16; Matt. 10, 40; etc.

³⁴³ Cf. the whole liturgy, for example the Prefaces, Consecration of churches, etc.

³⁴⁴ Cf. p. _____ ff.

the milieu best able to effect this and the means of rendering present the One who is declared. It is there, seemingly, that myth has its rôle to play³⁴⁵.

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Transmythisation has in addition another analogous task to fulfill with regard to hinduism and it is this that will be the subject of the following paragraphs.

β) Remythisation of hinduism.

If the remythisation of the christian message, undertaken with faith, leads to a rediscovery of its mythical elements, so also the remythisation of hinduism will most surely disclose, on the one hand, the profound significance of the hindu myths and, next, will show, make known and realise christian truths in a new light, thereby manifesting their true depth.

The inverse is also and equally true and christian remythisation cannot fail to have an effect upon hinduism: the indian myths will, in such a

³⁴⁵ "What is then myth? .- An old story, lived by the ancestors and handed down to the descendents. but the past is only one aspect of it. The true myth is inseparably bound up with the cult. The once-upon-a-time is also a now, what was is also a living event. Only in its twofold unity of then and now does a myth fulfill its true essence. The cult is its present form, the re-enactment of an archetypal event, situation in the past, but in essence eternal", W. F. Otto, The Meaning of the Eleusinian Mysteries, in The Mysteries, Papers from the Eranos Yearbooks, New York, Bollingen Series, Pantheon Books, 1955, p. 29. We shall not enlarge upon this question, on which in any case it is not within the scope of this book to take up a position, but we nevertheless are of the opinion that the quotation is a good illustration of what we intended to say. For the rest, cf. H. Bahner, Das christliche Mysterium und die heidnischen Mysterium, op. cit., pp. 337-401.

remythisation, discover their 'plenary meaning' which can only be discerned in the light of the christian faith (the plenary meaning, whatever it may be, is always known to the Lord and is revealed by that faith that I shall call a definition 'christian'), but which constitutes a revelation of a character peculiar to india. There is sometimes a danger of paying no attention in the revelation to the 'object' which is disclosed. Jesus came to reveal the promised Messiah and above all to incarnate the Lord, to actualise him in the sphere of time. this is only the beginning of a process of growth which is brought to completion in the Father through the Spirit. .However, we must neither stop at the person of Jesus nor allow it to disappear; rather , we must believe in the Christ revealed by Jesus,. We can no longer consider Christ as simply the Messiah for Israel or merely the Saviour of the two-thousand-year old christian religion. It is the Saviour who works everywhere that we must needs find and the question is one of discovering the particular relationship between Christ and all the expressions of the Lord. Nor can we stop even there. The Lord is indeed the Way, the landmark that indicates the source, the Father, the goal -but this is only effectively so for us if we enter into the dynamism of the spirit.

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This is true also for hinduism, In other words, if we desire not to place a stumbling-block to the message of the Gospel nor to repeat the refusal of the jews and the first judeo-christians, we are obliged to agree that the revelation of Jesus of Nazareth is also of direct concern of hinduism. Christ asks to be born, so to speak, in the bosom of hinduism and to make himself known there, just as he was secretly present in the philosophy of the

ancient greeks under forms that were sometimes misshapen or vague. This birth, difficult though it may be, is strictly necessary, if the revelation of the Lord in India is to assume its full splendour.

In the bosom of the christian faith, we may note, it goes without saying that this remythisation is not to be thought of in terms of an evolution of 'modernist' trend, where no distinction is made between the natural and the supernatural.

Christ was not Moses, or David, or the rock in the desert, and yet in the Scriptures had spoken of him ³⁴⁶ and he himself avers that he 'was' indeed Moses, David, the rock. The myth had to turn into parable and the parable links the two. Krsna is by no means Christ, nor is his myth christian. Yet, all allowances being made (given the particularity of the Old Testament situation) it is only through the myth of Krsna that Christ can reveal himself to a vaisnavite believer. The myth as understood by him may change, but the parable will remain: for the believer, the true Krsna (if he is viewed, that is, as more than an idol) becomes the very person of the Lord. There is something precious here for christians also, if they realise that for them the true krsna is not 'Krsna', but Christ, for Christ is, in very truth, the Lord. For a believing hindu a demythised message loses all significance. The idea of Krsna needs to be transformed or even perhaps eliminated, but the believer does not cling to concepts, he adheres to the myth -and the myth is situated outside the sphere of logical truth. Thus a demythised message falls upon

³⁴⁶ Cf. John, 5, 39; Luke 24, 27; 24, 44; etc.

deaf ears and the believer does not find himself affected by in its content. Myth is, in a certain sense, non-temporal. It is possible for it to be transmuted and even die, but only to come to birth once more to a new life in some other form. It is only in the eventuality of Christ becoming manifest in the depths of myth that hinduism would 'comprehend' him and be impelled to come to a decision. Parable neither ignores nor smoothes out differences, it contents itself with putting things in relation with each other. It is not a question of the kingdom of God being seed, or ten virgins, and yet this imagery remains the deepest expression of the christian message.

If in the eyes of Israel the Rock could, truly be Christ ³⁴⁷, in the same way it might be said that for the great majority of Indians Rama also could be Christ. The Rock was Christ for all those who lived before his day and who drank of the living water that flowed from it ³⁴⁸. Rama can also be Christ for those who live in a manner of speaking before Christ, since the lord has not appeared to them in the person of Christ. How can a stone be Christ? It is because the stone is a symbol of Christ. If this symbol were merely a subjective sign, then how would it stand as a symbol of Christ for those who do not know him? It was therefore the real symbol of Christ. It was in fact Christ who was already there and at work in quenching the thirst of some, reviving the courage of others, saving the people and interceding

³⁴⁷ 1 Cor. 10, 4.

³⁴⁸ Cf. Exod. 17, 6 f.

for the children of Israel with the Father. Mutatis mutandis , the same thing applies to hinduism ³⁴⁹.

It is not, therefore, a question of any conceptual and solely philosophical interpretation of hinduism in consonance with christian theology, nor of a sort of intellectual rape or dialectical violence, but rather of an existential so-going process springing out of , precisely, myth. Myth is susceptible to transmythisation -something that is not possible with logos. Logos qua logos has its own particular and unambiguous meaning, whereas myth 'hall-marks' nothing; it constitutes simply an indication and consequently allows for several possible interpretations ³⁵⁰.

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It is of significance, furthermore, that the principal indian myths are nowhere to be encountered in their entirety. the samhitas themselves, not to speak of later literature, content themselves with references or brief allusions to myths supposedly well-known ³⁵¹. Myth is always pre-supposed, it is never static. Myth does not admit or being docketed or

³⁴⁹ It is a question not only of the "unknown God" (Acts 17, 23) but also of the "ignoteo Christo".

³⁵⁰ "Philosophy endeavours to duplicate the world. It establishes a world of ideas. Myth is situated at the grass. roots of existence ... The word is inextricable from the thing; the name not only indicates the thing but even and also 'is' that thing", Gusdorf, Mythe et Métaphysique.

³⁵¹ Practically all indian myths have been reconstituted out of scattered fragments. Hence the numerous versions of one and the same myth.

classified; it demands to be heard and believed ³⁵². To receive myth, one must be prepared to enter into its dynamism. From the outside one hears merely fables. One has eyes to see and ears to hear, but the heart is hardened and the spirit non-comprehending ³⁵³.

Now here we find ourselves no longer in the realm of intellectual discussion, but in the realm of worship and of preparation for worship. This is to say that the message is not addressed solely and directly to the intelligence but to the whole person, and that its sole aim is to lead its hearers to belief. To believe, moreover, is not in the first instance to understand but to adore. It is only later that there comes the feeling of knowing oneself to be understood, which in turn brings about the beginning of comprehension. All this happens within worship.

Man desires salvation, he desires to 'see'. This 'seeing' includes an element of logos but logos does not comprise the whole. Furthermore, Man desires to be the artisan of his own salvation. This he can only achieve through worship and for this he must cultivate the right disposition of heart. Logos prepares his reason, while myth prepares his heart and his will. It is grace that enables him to perform the act of worship, but it is faith which has in the first place disclosed to him this path ³⁵⁴.

³⁵² "Fides ex auditu, auditus autem per verbum ____ Christi", Rom. 10, 17. With reference to listening and obedience, cf. Psalm, 18, 44.

³⁵³ Cf. Matt. 13, 14; Is. 6, 9, ff.; etc.

How this transmythisation is to be accomplished is a difficult question with which we do not deal directly in this study. Suffice is to say that its justification does not reside in the fact that it corresponds so completely to the demands of message but rather in the certitude that it serves the truth.

Consequently, the dialogue we envisage would not only itself be a dialogue in depth but would constitute an enrichment and deepening of the two religions. There is no greater love than this, that a man lay down his life for his friends ³⁵⁵. This is still true for contemporary western christianity. If present-day christianity were ready for such a kenosis, it would experience a resurrection which would be the more significant and glorious. The same is true also for hinduism.

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Final consideration.

If we were asked to sum up in a few words the purpose of this book, we should say that it aims not only at promoting a renewal of worship, but also and above all at the integration of worship into contemporary culture and even into the daily life of contemporary man. We are suffering today from a tendency towards dispersion; our religious life is characterised by a strange trichotomy, for the three orientations in which it finds expression appear to have lost their intrinsic unity. Spiritual orientation, otherwise called theology is becoming a purely intellectual quest for truth, piety

³⁵⁴ Cf. Mark 10, 51; Luke 18, 41.

³⁵⁵ John, 15, 13.

dispenses with study and liturgy goes its own way, dissociating itself from both the others and no longer providing a complete and well-integrated training. We must take steps to recover this lost unity, to re-establish it where necessary and to live it in depth in response to new requirements.

This means that theology must be basically spiritual and must be closely united with the liturgy. The study of theology must not be divorced from contemplation nor prayer be separated from the liturgy. We must restore to theology its salvific character, nor that salvation should be subservient to the conclusions of theology, but because theology, as representing the intellectual aspect of religion, is essential to it. Spirituality ought not to be referred exclusively to the 'pious' part of a man's inner life, and thus be denied all contact with theology, just as piety likewise should be nourished by the liturgy in which it has its roots. Certain concrete examples can readily be given of the situation which prevails today: morality disconnected from dogmatics, examination of conscience without reference to the sacraments, spiritual exercises removed from their proper liturgical context, an ascetic life lived in isolation, to quote just a few instances. These, however, are simply phenomena indicative of a far deeper tearing asunder. What was said earlier on the subject of prayer and worship is just one more proof of it. Jnana, bhakti and karman are not separate. Theology, morals and worship are bound together. Contemplation and action are simply two dimensions of one person's life. The true, the good, the beautiful and being itself are only one. Orthodoxy and orthopraxy cannot be separated. Even if the fall of man destroyed the unity which existed

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between them, this unity has been restored by the Redemption. Heaven is no longer the only abode of the good and as for salvation, it is nothing else than plenitude of being. Religion is not solely a mediator of truth. finally, all things converge towards the Lord who is Christ, Who manifests himself as the way, the truth and the life, not as pure divinity nor yet as a divineman, but as that theandric reality which is at one and the same time Creator, Saviour and Glorifier. A reflection on the meaning of worship in hinduism gives rise to this new (and yet very ancient) insight so necessary for our own times.

It was not only within our proposed scope to treat of christian worship in itself, nor for its own sake. We desire, inconclusion, to add certain reflections upon the subject of hinduism and in the name of hinuism. Perhaps they will help to make it a little better understood.

India and hinduism are not looking to christianity for welfare projects of for impressive and successful educational undertakings organised by the Church. People and goverment alike are endeavouring themselves to build, with the help of western-style technology, a more prosperous state. Nor do they look to christianity for its doctrine, still poorly understood, nor its institutions which they mistrust. As a visible institution the church is alien to hindu mentality. What is sought from christianity is Christ and Christ alone ³⁵⁶. But the Christ who exercises so great an attraction for the hindu people and one that is so observable for more than a century is less

³⁵⁶ Cf. Amos 8, 11.

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the Jesus of history, whom they regard invariably as a simple avatar alongside many others, than the living Christ, who is above history and who dwells in the hearts of those who love him. At his deepest, without being aware of it, India feels an urge to communicate, she is devoured by hunger for the Eucharist. She would not know what to do with an abstract God or a Man-God caught in the meshes of history. What Hinduism yearns for is an encounter with a theandric reality both temporal and transhistorical.

The house is packed full. Indeed, the apostles are tightly ringed around Christ ³⁵⁷, so that nobody can find an entrance. It is then that some men open up the roof and quietly make their way to Jesus. They bring with them a paralytic. Now it is the sabbath; the rules of the synagogue are immutable. Yet without these men who win for him a bodily physical contact with the Master, the poor paralytic would remain crippled. In the same way the deep meaning of Hindu worship is wound up with the desire which for many millennia has haunted the Indian soul, namely, to achieve a real experience of the Eucharist. The Eucharist is not simply an internal reality belonging to the church or a purely Christian affair. ("He who is not against you is with you"). The Eucharist, in addition, makes the Church and the Church makes the Eucharist, but this Eucharist nurtures the deep aspiration of the world towards the church, while the earth supplies the

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³⁵⁷ Cf. Mark 2, 1 f.

material for the Eucharist, just as Christ also is the product of the earth and the son of man in a sacramental manner ³⁵⁸.

What, then, are we to do? What steps are we to take to enable hinduism to pass under the roof of the church and place itself at the feet of the Master? This is a question that goes beyond our present theme and our competence, for the house seems full already, there is no room left in christianity! Must we open a hole in the roof or is it better to request those who are standing around Christ to pack themselves together more tightly in order to make more space? We shall make no pronouncement on this. We have simply desired to show that we carry in our heart (and indeed on our shoulders) the aspiration of the hindu people. Let us leave the master to do the rest ³⁵⁹.

³⁵⁸ "Die Schrift ist schwer und manchen Leuten unfassbar ... (aber) sie ist lautere Wahrheit. Wäre aber etwas darin, dem nicht genug Worte geliehen wären, so sollte man sie deshalb nicht beiseite tun. Denn es gebricht uns an Worten, wo immer wir von der göttlichen Natur reden sollen. Doch ist ihre Meinung lautere Wahrheit mit Christ in Christo. Des sei er gebenedeit und gelobt in alle Ewigkeit. Amen" Brother Frank of Cologne, Nachschrift in A. Dempf, Von invendigen Neichtum, op. cit., p. 53

³⁵⁹ Cf. Luke, 9, 60.

*Erlösung? Wo findest Du Erlösung?
 Hat unser Meister selbst nicht freudig sich die Fessel,
 die Geschaffenes bindet, angelegt?
 Er ist mit uns gebunden, für immer mit uns allen.
 Komm Du heraus aus tiefer Selbstversenkung,
 lass Weihrauch, Deine Blütenkränze lass beiseite!
 Was macht es schon, wenn Deine Kleider
 zerrissen oder fleckig werden?
 Begegne ihm und stelle Dich zu ihm
 in Mühsal und im Schweiß Deiner Stirn!"*



Pater Windey singt mit Kindern in Rajahmundry

Liebe Frau Professor Schimmel, unsere gemeinsame Liebe zum Orient verbindet uns. Am 31. Oktober wird Pater Windey mit mir in Bonn sein – vielleicht sind Sie im Hause, dann werden wir am Rhein zusammenkommen.

Ad multos annos!

Sehr herzlich und dankbar
 Ihr

