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SAMADHI AND SAMADARSANA,
of

The Problem of the Relation between Mystical Vision
and Equalitarian Social Outlook.

This paper ~~accepted~~^{got} its commission directly
from Lisa Vail's attractive presentation of the
conference topic in her letter of last July.

~~Having been engaged in the study of mysticism in~~
~~the Upanishads,~~ ^{to me} It was clear that it was the
spiritual unity of the Upanishads, if any, that
I should try to relate to social unity and equality.
This paper began, then, with some material and a
question, rather with a shout of "Eureka!", and it
may have to conclude with what conclusion it can,
when ~~the~~^{our} material and time have run out.

Attention!
Freud:
Hacks by Lin.
for theologists
Schweitzer to Vedanta
Social and moral
aspects and their
to ethics.
Vivek.
RK

The social meaning of the oceanic mysticism
has received enough thoughtful attention to surround
it with ~~sufficient~~ controversy, ~~to fit it for pre-~~
sentation at a meeting like this. In Freud's
passing reflection on it in his Society and Its
Discontents produced the view that mystical intro-
spection is the ultimate recoil from human contact
of ~~any~~^{any} kind. In India ^{during} the ~~last~~^{past} century, the
Neo-Vedantists have made quite a different evalua-
tion. Swami Vivekananda and his successors in
the Ramakrishna Order have built the mystical monism
of the Vedānta into the very center of their theory
of Hindu social morality. Professor Rādhakrishnan
has helped greatly ^{to make it the} ~~to establish this new~~-dominant Indian
view that the monistic vision of the saints of the
Vedānta has always been the ~~logical and the real~~ →

~~and~~ the real support of Hindu social sensitivity, and the source of Hindu social regulations. When one realizes that all persons share in a single divine nature, his reasoning goes, all are seen as near to us--in fact as identical with ourselves; all are wor~~l~~thy of respect, all have rights that must not be den~~ie~~^{ied}. Beginning in 1914, and ever after, Professor Radhakrishnan proclaimed that the Vedanta contemplation, that gives knowledge of the oneness of things, will not permit the knower to isolate himself, ever, from the life of the whole.

The experience welds the will of the individual with the collective will, and its m^oonistic metaphysics leads naturally to the ethics of love and brotherhood.*

(*"The Ethics of Vedanta," Int. J. of Ethics* 27 (1914), p. 169.) Professor M. Hiriyanna in like vein has said that India's men of mystical enlightenment have ever been her moral authorities and that ~~the~~ Vedantic realization ~~leads directly to~~ *flows out directly into* the service of others.*

(*The Quest After Perfection*, Mysore, Kavyalaya, 1952, p. 44ff.) Swami Nikhilanda adds that Śankarācārya was not only Vedānta's great philosopher but also one of India's greatest religious and social reformers.* (*"Hindu Ethics,"* in Ruth Nanda Anshen, Moral Principles of Action, N.Y. Harpers 1952, p. 635).

~~Because of the nature of~~ certain great metaphysical ideas ~~it~~ ^{is} possible to suppose that ~~they~~ ^{because of the inferences that can be made from them} will have great social importance. The experience of the unitive

Hiriyanna

Nikhilanda
on Śāṅkhya.

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trance, conceptualised as union with the universal brahman, is one of those powerful ideas, and it is rational to infer that faith in one's identity with that all-comprehensive spirit will carry with it a profound sense of fellowship with all beings. But cultures put their ideas to work in surprising ways that often defy the anticipations of reasoning minds. That a given inference will be made and that it will be socially powerful is a guess rather than an assured fact. A study of the social concomitants that have actually been associated with the cultivation of Vedantic mysticism in history is most likely to tell us what one can expect as the social fruits of the religious life in the present or the future. So we shall ask what social interests and attitudes have persistently accompanied the cultivation of the inner life of Vedanta.

The Neovedantins own historical work in support of their view has not been impressive. ^{TP} In the few facts or even legends that are available about the life of Śankaracārya there is little to suggest that he operated as a social reformer, or questioned the arrangements of the social order of his time. ^{TP} The view that Hinduism of old deduced its moral regulations from the Vedanta metaphysics is not supported by the dharmaśāstras' own view of the origin of their statutes. These books present their injunctions as codes to be obeyed because they mediate the ^{revealed} commands of the eternal and infallible Vedas. The question of the historical relationship

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In premodern centuries Vedanta religion was a ~~more~~ more sequestered faith, to be taken seriously in the last āśrama or life and in the monkish portion of the human world. The relationship of Vedanta religion to the general culture was not ~~necessarily~~ close and direct. It may even have been an antithetical.

Coexistence does not necessarily mean collusion. In our cities Quaker meeting houses and armories co-exist. Alcoholics Anonymous & bars. Such Christianity co-existed with slavery. ~~the~~ relation ~~that~~ ^{are} not simple. The relationship of Vedanta to social needs may not be simple either. ~~The work of independent~~ ^{Historical} examination can't be avoided.

SRM

A search for a modern exemplar of the social attitudes of monistic mystics can turn up no one more authentic and influential than Śrī Rāmāṇa Mahārshī of Tiruvannamalai, who died in 1950. His doctrine was the advaita teaching of Śankara. The mystical trances that he practiced and inspired were experiences expressible in the very words of the Upanishads. His life and views have been recorded by dozens of observers. The extensive publications by and about him report ~~rather~~ ^{rather} fully on the nature of his social interests.

In adolescence, shortly after the death of his father, this future saint became oppressed with the thought, "I am going to die!" In a trance experience he looked down upon his own lifeless and separated body, and received assurance of identity with a Spirit that was not ~~subject~~ subject to death. At

the age of 17 he ran away from home and went into spiritual retreat on the sacred mountain Arunacala. He spent three years there in meditation in utter silence. In time his vigils were ~~noticed~~ and disciples began to gather around him. They built him an āśrama. For more ~~than~~ fifty years, until his death, he never stirred from the sacred mountain.

Aside from caring ~~for~~ the basic physical necessities of life, this ~~mystic~~ spent his days in meditations. ^{+ trances.} Rarely, he gave ^{kindly but} laconic advice ~~in kindly spirit~~ to disciples who showed special fitness. Śrī Rāmāṇa Mahārshi had no interest in discussing the problems of the world, or in reforming the Hindu religion, or the Hindu social order ~~in any way~~. He had no comment on the institutions of caste. Enquirers who expressed anxiety about the state of the world were invariably diverted to matters internal to themselves. The question that mattered was the question, "Who am I?" If you can realize the oneness of yourself with the world, he ^{said} ~~said~~, ^{that} ~~the~~ healing of yourself will ^{be} ~~become~~ ~~the key to~~ the healing of the world. "Help yourself and you will help the world." "You are not different from the world, nor is the world different from you. Helping yourself, you help the world." (*Arthur Osborne, Rāmāṇa Mahārshi & the Path of Self-Knowledge London, Rider, 1954, p. 99).

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In his sequestered life, Śrī Ramaṇa Maharshi was as remote from society in his thought as in his body. The problems¹ that concerned him were internal and subjective.

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Sadānanda.

Looking for further history of Vedānta social attitudes, we pick up a famous ~~Vedānta~~ manual of the Vedānta religious life, the Vedāntasāra of Sadānanda, written at the end of the 15th century. This book, which had wide acceptance as a statement of ~~Vedānta~~ the norms of the Vedānta life, ends with a chapter on ^{the} ₁ life of the jīvanmukta, the saint who through mystical realization has become liberated while still in the body.

^{the saint}
As ~~his~~ ₁ eyes survey the things of the phenomenal world thereafter, he is to see nothing but the One. He is to view the events of the world ~~as comparable~~ as comparable to the changing scenes of a magic show, that have no substance. The Vedāntasāra prescribes for the saint no interactions with the world of any kind; he shall live out the remainder of the life of his body, then enter the undivided brahman never to be reborn.)

~~This~~ depiction of the saint in such a popular work has to be taken seriously as a picture of the actual social attitude of mystics of the time who belonged to the tradition of the Upanishads.

*Dwami Nikhilananda, tr., Vedāntasāra of Sadānanda Calcutta, Advaita Asrama, 1949, p. 131.

Manu:

We shall leap backward now over many centuries to notice an even more authoritative prescription for the life of the mystic that is found in The Laws of Manu, Chapter Six, verses 39-45. It is the life of the follower of Vedanta that is being described, because Upanishad texts are prescribed as the material of the seeker's study. In the description of the life of the advanced saint that we find here, there is some Brahmanical idealization in such points as the delay of abandonment of the world until one's hair has turned white. But the author has to be close to reality when he stresses, in detail after detail after detail, the total separation from the world--mental and physical--that must characterize the behavior of the Sannyāsī or Renouncer. Departing from his house, he wanders about in silence, totally alone. (39, 41f.). Living on alms, indifferent to everything, he concentrates his mind upon Brahman. Though living still in the world, it is only the bliss of final liberation that he desires. If any thought of the world occupies his mind, it is without the sanction of this foremost of the scriptures dealing with the matter. "Let him quit this dwelling thatched with skin, which is foul-smelling, filled with urine and ordure, infested by old age and sorrow, the seat of disease, harassed by pain..." (76f.)

→ The ills that are resolved in this brahman-centered life are decidedly not the ills of the social world.

Now we turn to the Upanishads themselves, the root of the entire Vedānta tradition. I can count on your own familiarity with those famous books. ~~I think I can count on your agreement~~ ^{you will} that the breakdowns of society and the threat of social disintegration are no part of the concern that permeates the Upanishads.

The ascetic wanderers who produced these texts had had more than their fill of social responsibility and of the demands of society. What stirs them now is the hope of liberation that comes with discovery of a hidden Oneness of things. In that One, perhaps, all multiplicity, all responsibility, can be absorbed.

|| The Oneness that they speak of does not cement social ties; it dissolves them.

In work on the Upanishads especially for this paper, my one effort was a collation of the Upanishads' words associated with Oneness to see whether, in context, ~~to note whether~~ the writer saw in the Oneness a tie with all beings, or a separation from the world. The terms eka, ekatā, ekatva, and ekadhā seemed to be the significant words. Jacob's Concordance to the Upanishads turned up quickly the sentences in which they occur--a hundred odd of them. Not one of the ^{passages} ~~using~~ these unitive terms understood the Oneness as significant for a bearing upon human community or social equality!

A few Upanishad passages (^{On} Katha 5:5, Svet. 6:12) ^{the One} recognized that the ātman that unifies the universe unifies all living beings also, ^{as} sarvabhūtāntarātmā, ^{is} the Inner Self of All Creatures; but no more is said. ~~the~~ ^{also says} Iśa Upanishad ~~6:1~~ says of the Seer, (cf.)
 "In himself does he see all beings, and all beings in himself"--

] sarvāni bhūtāni ātmany evā'nupaśyati,
 sarvabhūteṣu cā'tmanam.

(I quote because the words will recur.)

But the final significance ^{there of that Oneness} ~~of for this~~ is not the unity of humanity, but ^{the composer} ~~his~~ own sure escape from change and death by merging into this unchanging One that extends to all, including him!:

tatra ko mohaḥ, kaḥ śokaḥ, ekatvam anupaśyataḥ? (7b)

"Then what delusion, what sorrow, is his who sees the Oneness?"

Our point is that the liberation of the individual from death, and from death upon death, is for the Upanishads the meaning of identification with the Cosmic One. I illustrate with one representative passage from the Bṛihadāraṇyaka Upanishad, 1.5.23:

"...let a man perform one observance only.
 He should breathe in and breathe out (in yoga),
 Wishing, "Let not the evil of death get me."

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Summary:

Thus, using our samples, and in cursory fashion, we have traced a line of mystical religion from the Upanishads to the present day. A homogeneous and persisting kind of practice has been taken into account. It appears to compose a main trunk of growth from the monism of the Upanishads. In our study of this kind of faith, the search for any kind of social concern has been negative in result.

We are entitled to conclude ^{at least,} that monistic religions of the mystical trance do not automatically involve social meaning, social concern, or any intended or perceivable effect upon social unity ~~for~~ social equality. If the tree of Vedānta is rich in social fruit, we have ~~found~~ discovered ^{that fact} that ~~it~~ is not found on every bough. It will have to be found, if at all, on some branch that has not yet been examined.

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To look at a special branch is what I actually propose to do now. We shall find some ancient material of a puzzling and confounding kind.

We begin with a rehandling, several hundred years later, of the very ~~verses~~ words of the Iśa Upanishad that we have just quoted,--with a new conclusion, and a new understanding of the importance of the lines. The text is in the Sixth Book of the Bhagavadgita, but before we rehearse the lines again, we need to look at the ~~entire~~ sweep of what the composer is saying about the Upanishadic mysticism.

Brahmayoga
~ BG

The portion of the Bhagavadgita to be considered is Book Five and the first 32 verses of Book Six. This extended section is describing a progressive meditation that results in a realization of unity in the universal brahman. He calls in brahmayoga in 5:21; and constant use of the word brahman throughout the section (5:6, 20, 24, 38) shows his awareness of the Vedantic nature of the mysticism he is presenting. He uses Śvetāśvatara Upanishad 2, and Maitri Upanishad 6:28-30 heavily, and verbally. This is not the author's own favorite meditational system that he is presenting, but it is his acceptive and reverential description of meditation as taught in the Upanishads.

The work of the author of the Bhagavadgita in all areas shows his thorough familiarity with the Upanishads. (A listing of the parallels between Bhagavadgita and Upanishads occupies 46 pages in an appendix to Hume's 13 Principal Upanishads!)

He regards the Upanishads as sacred books, revealed by Krishna himself (15:15). It is;his intention to relay the Upanishad teaching on yoga, faithfully, according to his/lights. So he speaks in Upanishad language of selecting a site for meditation (6:10f.); of holding body and head erect (6:13); or restraining one's vision (6:13), preserving chastity (6:14); eating and sleeping in moderation (6:16), fixing the sight between the eyebrows (5:27), gazing at

thetip of one's nose (6:13), contemplating Krishna (6:14), and concentrating intellect and soul on brahman (5:17ff.) The meditator's mind will become like an unflickering lamp burning in a draftless room (6:19); clods stones and gold become the same in the meditator's eyes (6:8); he attains a state of consciousness in which all thought ~~ceases~~ (6:25); a supernatural bliss is experienced (6:21), the meditator becomes one with the stainless brahman in a bliss that is perceived to be endless (6:27f.)

Comment:

The methods of the Upanishads have been used, the goal of the old aspiration has been attained: it is atyantam sukham, immortal bliss, interrupted no more by death.

The author of the Bhagavadgītā too has confidence in this immortality. But he is content to affirm it and pass on; he does not dwell on the matter, because he feels entitled to add some important remarks of his own, now, about the full understanding of the experience's true meaning. Verses 6:29-32 are an interpretive addition that is strictly his own.

There is nothing like it in the Upanishads or other earlier literature that is known. In the Upanishads, when brahman is reached, the summum bonum is reached, and the story ends. There is nothing meaningful that could be added; all has been said. Yet here in the Bhagavadgītā a last word, a final meaning, is now added in the verses beginning with 6:29:

He sees himself in all beings
 and all beings/in himself,
 the yoga-disciplined soul,
 seeing the same in everything.

sarvabhūtastham ātmānam, sarvabhūtāni, cā'tmani
 īkṣate yogayuktātma, sarvatra samādarsanaḥ.

(cf Ico)

The social attitude that should flow from this
 vision of the sameness of the nature of all beings
 is then elaborated upon in verse 32:

He who in comparison with himself
 in all beings sees sameness,
Whether it is pleasure or pain,
 is deemed to be the supreme yogi, Arjuna

When the Iśopanishad had spoken of this same unifying
 interpenetration of beings by the one universal essence,
 the bottom line and final meaning was the end of the
 yogī's personal sorrow. That blessing is acknowledged
 here, but the matter of final importance is a parti-
cipation in each other's lot in a sympathetic sharing
of feeling. In the discovered Oneness the Upanishad
 writer found a tie between himself and immortality in
 brahman; this writer goes on to perceive in it a tie
 with all other living things.

This tie between persons would in the end of
 course be no tie, if in the trance all persons should
 disappear. The writer of the Bhagavaṅgita knows teachers
 who teach an illusion doctrine with regard to persons.
 So in verse 30--another of his innovative interpretations--
 he gives assurance, vital to all moral meaning, that

in true vision no such dissolution of persons occurs:

"He who sees Me in all beings

and sees all in Me,

For Him I do not vanish

and he does not vanish for Me.

In monistic experience that is genuine, he means to say, the meditator keeps grip upon the reality of personal beings both human and divine, and awareness of the Divine Presence in all gives rise to a reciprocal sympathy of all ~~persons~~ living beings for each other.

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The author of the Bhagavadgītā stresses still further this point about compassion by use of another ~~the~~ literary device. Again and again at critical points in his discussion of yoga he injects the adjectival phrase, "delighting in the welfare of all beings", sarvabhūtahite rataḥ. Not found in earlier literature, it appears to be of the author's own coining.

In 5:19-24 for instance the matter of discussion is the unending bliss that comes upon the yogī who masters his senses and his passions and enters into the state of brahman:

They obtain brahama-nirvāna,
the seers whose sins are destroyed,
Whose doubts are cleft, whose souls are controlled--
(and now:)
who delight in the welfare of all beings.

In dealing with the same question ~~kk~~ later in 12:3f., the author makes ~~the~~ the same demand in describing yogic meditation that shall be regarded as being authentic.

The question is the legitimacy of revering the impersonal Unmanifest rather than the personal Lord, and the author says that ^{impersonalistic meditation} too is valid, if certain standards are met. He says in verse 4:

Restraining the throng of the senses,
with mental attitude alike to all,
They (also) reach ~~none~~ but Me,
delighting in the welfare of all beings.

In literary form, these lines ^{are a} ~~have the form of a~~ mild description ^{of} ~~referring to~~ commonplace and old requirements placed on yogis. But the last line is ~~not~~ an old saw; it is a social moralist's brand-new requirement for mystical soundness: sages must emerge from trance with an impartial sensitivity to all beings and a delight in their welfare.

The author presents this new sensitivity as something inherent in the unitive experience itself. Mystical trance, though it can be socially sterile, need not be so. Unity with all ~~things~~ is more than a rational deduction from knowledge of Oneness; it can be a living experience giving birth to a community of feeling.

Does the author really draw

~~How deeply the author means~~^{draws} this affirma-

tion of ~~personal~~^{the} values of persons out of a Vedantic mystical life of his own, or out of some other source of conviction? When we see that Professor Radhakrishnan was able to relate Hindu social ethics with the Vedanta tradition all his life, even though he was a professional philosopher with no known love for the mountain caves and the yogic vigils of traditional holy men, we have to consider the possibility that the author of the Bhagavadgita is making an adventitious connection between his social visions and a mystical life that supports his social message in his hopes rather than in history or in fact. One has to allow the possibility of such a shallow personal manipulation of incompatibles bringing together mysticism and social activism only for a moment and only in claim. ^{I at least} ~~one~~ cannot point to a long ~~and~~ successful and dynamic grafting of these two interests in a tradition lasting until the present day, and what shall come of Neovedanta's effort to reaffirm the connection made by the Bhagavadgita is still unsure. But I object on principle to assuming unnecessarily that writers do not mean what they say. The author of the Bhagavadgita knows the Vedantic yoga practices too well to be ignorant about its possibilities. Though he is no more than complicit and permissive about its ~~own~~ brahmayoga, and though his own preference is for a theistic discipline of meditation that he calls buddhiyoga, that buddhiyoga is only a special form of the Upanishad practice, using many of its introspective disciplines. The doctrine of the Brahman

and the brahmanic trance have great place in his meditations also. I think this man will not deal with the brahmanic experience as a name-dropping outsider. What we must be warned against is not insincerity, but the probability that the ~~experience~~ of realization of brahman in his experience may not be the same. The question of the applicability of categories is raised.

(top 27
middle)

At least one other wise man of ancient India ~~believed that meditation of monistic kind~~ stood with the ^Yauthor of the Bhagavadgita in holding in believing that ^{mysticism} meditation of monistic kind ^{creates} ~~increases the~~ social and moral sensitivity ⁱⁿ ~~of~~ the meditator. It is the writer, whoever he may have been, who composed the conclusion to the Laws of Manu. As the twelfth and last book draws to a close, he thinks of the difficulties in providing fair interpretation of the laws ~~he~~ has set forth in his book. In 12:110-115 he describes the personnel ^{to} ~~that shall~~ be included in a pariṣad or tribunal to ~~decide~~ decide doubtful points of the law. ~~and~~ ^{When} he comes to verse 118 he is ^{continuing} ~~thinking~~ ^{to think} ~~apparently~~ of the ~~even broader~~ responsibilities ~~of~~ ^{fall on all} ~~interpretation~~ that will ~~be on every brahman~~ who read the book professionally to administer justice among the population. ^{there} ~~and in verse 119~~ we have his statement regarding the place of meditation in juridical impartiality:

sarvaṇātmani sampāśyet sac cā'sac ca ~~xx~~ samāhitah
sarvaṇ hy ātmani sampāśyan Nā'dharme kurūte matim.

"Practicing meditation, let him fully recognize all things, both the good and the bad, in himself; For he who sees all things in himself does not, they say, commit injustice."

Manusmṛiti (Calcutta, Mansukhrāy Mor, 1971, vol. 2, p.1158.)

Re question, 'Social implications of Samādhi?' what an

~~What have we learned about the social~~
~~implications of the intuition of Oneness?~~ Two
 incompatible ^{answers!} truths! One body of information tells
 us of a tradition that produced, early and late,
 mystics who were separated from the world both in
 body and in mind, and who found in the One a refuge
 personal refuge ^{and that is all} ~~from meaninglessness, pain and~~
~~mortality. Samādhi for them brought relief for the~~
~~tensions of social existence and assurance of~~
~~eternal life at a transcendent level of being.~~
 But we have found a ~~small~~ ^{meditational} second ~~body of~~ literature
 that adds to the assurance of immortality an even
 more important vitalization of social sympathy
 and the reawakening of a sense of ~~humanity~~ the unity
 and fellowship of all living souls. For this second
 type of mystic the problem of greatest ^{concern is} ~~concern~~
~~concern is not narrowly personal but~~ the cultural
 problem of alienation, and ~~the~~ the preservation of the social order.
~~the integrity and continuity of the social order.~~
~~What shall we do about this conflict in testimony~~
~~about what the nature and fruits of genuine mystical~~
~~experience?~~

How can we put these
 findings together in any
 intelligible social assessment
 of mystical experience?

It would certainly simplify things
 if we could find the Bhagavadgita's to be spurious
 mysticism, a kind of social gospel only pretending
 to be part of the red-time piety. We will choose

~~One possible assumption is that our word~~

~~"Mysticism" designates accurately a single entity a
single unambivalent reality that is one in nature
one in experience and one in effect, and that we must
therefore choose between these two pictures.~~ *The Upanishads*
delineated the original and the real, ^{the} mysticism
that ~~is capable of autonomous existence.~~ *that proved its capacity for autonomous*
existence by its survival ~~The mysticism~~
~~of the Upanishads, which existed alone for 500 years~~
before the Bhagavadgītā's attempted innovation, ~~much~~
The Upanishads show us the actual
~~be understood to be that original and fundamental~~
social fruits of mysticism.
~~mysticism, in which we may see the actual potential~~
~~of mysticism for the social life.~~ The author of the
Bhagavadgītā must be understood, then, to have brought
to this old established mystical practice new
enthusiasms ~~and concerns~~ that are adventitious,
and imposed them wishfully in a composite religion *that was*
of short life. ~~xxxxxx~~ History has known similar
~~efforts~~ graftings, ^{*We have the*} ~~in the case of~~ various efforts at
^{*and the Nazi Deutschchristentum -*}
a marxist Christianity, ~~even the effort of intellectuals~~
^{*+ for that matter, the Vedanta effort*}
~~of modern India; to base a dynamic and equalitarian~~
social order upon the acosmistic monism of Śāṅkara.

Any effort to dismiss the Bhagavadgītā's
social meanings as a lifeless implant of a non-mystic
brings difficulty, however. Admittedly, lecture-hall
mystics do exist, who toy with mystical teaching
though they have no taste at all for the mountain
cave and the lonely vigil. But the author of the
Bhagavadgītā is not a trifler with mysticism. He
has given very deep attention to two related systems

of meditation, and although the impersonal system of the Upanishads is not his favorite, his preferences include the practice of many of its elements, and the central concept of the brahman has deep and special meanings for him that must have been developed in ~~expe~~ meditational experience. Outsiders talking pretentiously about mysticism cannot speak with such precision and feeling about mystical states. We have no right to reject his testimony to mystical experiences that carried with them the sense of social communion and sympathy of which he speaks. (*I could, as a matter of fact, if time permitted, invoke the instance of Tagore as ~~xxxx~~ evidence of the reality of ~~this~~ such social mysticism).

(inject p 20,
e.g. manu)

We~~are~~ are compelled, then, to acknowledge the samādhi experience as having more than one set of social correlations. The attitude of ~~the~~ monistic mystics can vary between utter indifference to the world, to warm social concern. We can if necessary accept this difference as a fact without understanding it, but an unrest within us would be set at peace if we could accommodate this ambivalence within a reasonable understanding of mysticism.

I ~~propose~~ ~~that~~ ~~we~~ ~~must~~ ~~get~~ ~~rid~~ ~~of~~ ~~the~~ ~~xxxx~~
~~conception~~ ~~of~~ ~~mysticism~~

~~I propose that~~ It is a wrong tendency in us, to
 that ~~we in our minds~~ we reify the word mysticism, in
 and ^{to} conceive it as an entity external to ourselves,
 acting upon us in ~~the single~~ ^{the} unvarying way that is
 characteristic of ~~utterly separate persons and things.~~ ^{agencies separate from ourselves.}
 Mysticism, even in its own ~~person's terms,~~ ^{self-description,} is a
 activity of realities that are ~~intimately our own,~~ ^{working} within us.
 It is not shocking, then, to acknowledge that mystics
~~make mystical experience~~ shape their mystical
 experience, just as truly as mystical experience
 shapes mystics.

^{carry this point further,}
 To ~~illuminate this point~~ let me make use of
 the ^{comments on} ~~insights into the nature of~~ mystical vision] that
 we find in the writings of Rāmānuja, ~~who may be~~
~~presumed to have been familiar with many forms of~~
~~mystical practice.~~ My source is Robert Lester's
 important little book, Rāmānuja on the Yōga (Madras,
 Adyar Library, 1976. We are not concerned with
 Rāmānuja's entire system of meditation, but only with his
^{explanation of} ~~the question of what determines~~ the content of
 the mystic's ~~inner~~ awareness. He declares emphatically
 that what the mystic perceives--even though he
 perceives it with all ^{the} ~~possible~~ vividness of some-
 thing ~~experienced that is~~ directly before the eyes--
 is not objective reality, but ^{on} ~~a revival in~~ intense recollection
~~imagination of memory~~ of objects perceived previously.

Yoga is a kind of remembering in which ^{we know nothing new,} ~~one comes to~~
 but in which we become aware, with an intense
~~know what one has already known in a commonplace manner~~
 consciousness, of what we had known only conventionally
 now with an unprecedented intensity (p. 13f) & passim.

The fact that yogic visions are subjective does not
of course make them unimportant in Rāmānuja's system;
an absolutely essential revitalization of faith and
devotion arises out of ~~long continued inner remembering~~ *these inner perceptions.*
~~In yogic meditation,~~ Thought one does not see God, ~~and~~ *in yoga,*
One does come to see what one actually and deeply believes.

I should like to push on from Ramanuja's
convincing observations into ~~hxsimilarxanxky~~ a further
analysis of the content of yoga that seems to me to
be just as obviously sound. We ~~bring to~~ *shape* our inner
experiences, not only ~~our individual store of~~ *by introducing into them*
conceptualizations, fancies, and visual memories; ~~but~~
we bring to them also our values, and our anxieties
about the security of those values. (~~Religion,~~
~~whether mystical or not, involves a process of~~
~~clarification of values and a struggle for the~~
~~preservation of ill-controlled values by every~~
~~extraordinary means~~) For centuries after the iron
cage of caste settled down upon the ~~population~~ *people* of
India, no value was more precious ~~to generations~~ *or more rare than freedom*
~~of people than recovery of autonomy,~~ and no hope stood
higher than the hope of liberation from rebirth, in
whatever realm that liberation might be attained.
In the transcendent Ocean of Oneness known in yoga, *the tedium*
~~of endless hobbled lives was made to~~
~~refuge from the tedium and nastiness of the and~~
disappear.
~~to long vain of lives was found.~~ Refuge from
rebirth was not the only ~~possible~~ meaning that could
have been seen in ~~this universal Spirit, but that~~ *in the experience of the All-encompassing*
World-Soul, but that
was the meaning that had meaning to the persons of
those first ~~centuries~~ centuries of classical Hinduism.

The mysticism of the Bhagavadgita is different from the mysticism of ~~that earlier time~~ ^{the Upanishads}, not because a new God is working, or because a mysticism of a new genus is operating, because ~~phase of history was different and the values were different that were~~ new values have become the center of concern. Death is ~~remained~~ unpleasant as before, and rebirth to further ~~more~~ painful lives remains ~~se~~ unwelcome, but to the responsible middle classes that produced the Bhagavadgītā, who ~~really wanted to hold the world together~~ ~~lokasaṃgraha~~ just holding the world together (lokasaṃgraha) seemed a desperate and essential need. ~~and when so many~~ many, carrying nothing for the world, were by ~~desertion~~ pulling the world apart. ~~The~~ The hidden Oneness known to mystics, that had meant only liberation from bondage and death, became the focus of a hope of ~~reunion~~ reunion.

* Social healing in a Reality that bridged all social divisions, both ~~metaphysically and emotionally~~ ^{metaphysically and emotionally}, encompassing all members of society without dissolving them. Brahman-belief is as congenial rationally ~~as~~ ^{as} ~~metaphysically~~ ^{metaphysically}.

(end)

vadgita illustrates how social values, too, can be regenerated in mystic experience. ~~If there is a great deal more of self-concern than of social concern~~ ^{dominates everywhere} drive toward self-realization in the mysticism of the world, it may be because there is a great deal more of self-concern than of social concern in the world.

We end with a few words to the Neovedantist who would base a new civic spirit upon the ancient monism and its meditational tradition.

(1) There are strands of that tradition that will be helpful and there are strands that are not. Know the difference.

(2) What creates in a human being a ~~love concern~~ ^{either} ~~a self-transcending love and concern for fellow beings~~ ^{for other human beings is a mystery!} ~~appears to be a mystery. The cherishing of such~~ ~~values appears to be an ultimate.~~ Mystical experience in itself is surely not an automatic creator of such concern. ^{But there is even one} ~~If one has even an~~ ember of such concern in one's heart, meditation may be able to blow it into flame.

(3) The promotion ~~of the Vedants~~ ^{of the} Bh gavadgītā might indeed ~~revive~~ ^{civic spirit and humane} relations in the new India. ^{Its use as a catechism or} ~~To be used effectively~~ ^{a political pamphlet will not have that effect, however.} ~~however the book should be used as a whole, not~~ ^{Its meditational model is essential.} ~~including its meditational life.~~ As the Laws of

Manu says in some (unnoted) passage: "Muddy water does not become crystalline at the very mention of the name of the clearing-nut." Talk about Oneness will have just the power of talk.

(4) Just as mystical experience is not an autonomous ~~and unlimited~~ ^{cause, it is not unlimited in what it can bring} ~~existence; it is not unlimited~~ ^{into effect..} The Unitive experience ^{can strengthen} ~~is the source~~ of impulses toward social equality. (We have noted some passages of the Bhagavadgita that ~~were~~ ^{were} buds of such equalitarian feeling.) But a culture's ~~framing~~ ^{intellectual axiom} ~~is~~ ^{unshakable} matter. ~~The~~ ^{The} doctrines of karma and rebirth held this equalitarian development under strict control. ^{It who sees himself in all beings... was moved to adopt vegetarianism & little more, so long as these dogmas stand, equalitarianism will not flower}

The Bhagavadgītā then is ~~quite clear in its~~
~~conviction~~ that the mystical trance, though it can
 be socially sterile, need not be so. ~~xxsensexof~~
 Unity with all other beings is not only a rational
 implication of the oneness of all in the brahman;
 community of feeling is a living experience for those
 who approach the brahman mystically.

The accomplishment of the BG. in promoting
~~Whether the Bhagavadgita's mysticism encourages~~

a sense of equality is another matter. As is well

~~known~~, The author of the Bhagavadgita was not a rebel

against the caste system. He regarded the four-varna

system as a divine creation (4:13a), ~~associated with~~

~~unbreakable obligation~~ *a God-given duty* to perform inherited tasks

(3:35, 18:47). ~~and he rationalized the inequities~~

Though the souls of all beings
~~of this society by acceptance of the whole dogmatic~~

were of the same substance, the body and the bodily
~~complex of rebirths into differing material bodies~~

person having been created by the force of his own former act
~~erected by the force of one's former acts (15:14:5-13).~~

In ~~the setting~~ *a climate* established

of such ideas, impulses toward equali-

tarianism do not thrive easily. In 5:18, the levelling

implications of the omnipresence of the brahman is

carried as far as any orthodox Hindu scripture carries it:

In a brāhman perfected in knowledge and discipline,

In a cow, in an elephant,

Even in a dog and a dog-cooking outcaste,

The wise see the same thing.

But the equalitarian impulse that is so boldly stated
 here has to be interpreted in terms of an utterance
 of a soberer moment, in 13:30,

When the various states of beings (bhūtaprthagbhāvam--
 He perceives as established in One bhāva has caste impli-
 And expanded just from that, cations, 18:47c)
 Then he obtains Brahman.

G. B. yoga is one
 nature. It is shrewd
 and all one.

G. B. has some
 mental attitude toward
 things. It is free
 from all, but the
 mind is free,
 the body is free,
 the soul is free.