UNIVERSITY OF CAPE TOWN

Department of Religious Studies

PATTERNS OF HUMAN AWARENESS AND ACTION:

An Interpretation of Gandhi's World View in Comparative Perspective

Henry Mann

December 1993

Presented in fulfillment of the requirements for the degree of Master of Arts in the Department of Religious Studies at the University of Cape Town, under the supervision of Professor D.S. Chidester

67

PATTERNS OF HUMAN AWARENESS AND ACTION:

An Interpretation of Gandhi's World View in Comparative Perspective

Henry Mann

5. During the *satyagraha* struggle, 1914.

ABSTRACT

This thesis is a study of the nature, construction, and operation of human world view systems. Using a comparative dialogue with Mahatma Gandhi, Leo Tolstoy, and Religious Studies I aim to develop a definition of world view that explores the pivotal world view universals of identity, orientation and belonging and how these combine and interact in world view systems. I also explore various possibilities of how a sense of identity arises within human awareness and how this in turn structures individuals' understanding of their vocations and modes of active engagement with the world. I hypothesise that this process of identity and world view formation occurs in two paradigmatically different ways which structure the totality of individuals thinking, feeling and acting in the world, whether they are psychologically integrated, and whether their socio-political interactions tend toward violence or nonviolence.

Using the theoretical resources of the comparative study of mysticism and religious experience, I set out to define the precise analytical contours of my two paradigms of human awareness and world view. It is in fact the study of mysticism that enables one to more clearly understand what is simultaneously the most crucial and yet neglected facet of human psychology and existence - love.

I therefore not only attempt to analyse the construction and operation of world view universals in Gandhi's world

view, but also to reinterpret the pivotal Gandhian notions of unity, love, truth and nonviolence as they converge in a personal inner experience of faith. Theoretical resources which I develop, applied to case studies of Gandhi and Tolstoy, are combined to enable general reflections about the nature of conceptual functioning by means of conceptual models or maps, as well as the existential basis of personal empowerment in contexts of violence and death.

This thesis confirms the importance of securing a sense of identity, orientation, and belonging - the tension between part and whole - in any world view system, but lays greater stress on the crucial psychological and existential need to overcome a sense of separation, which is a pivotal factor in distinguishing two broad possibilities of human awareness and action as well as two paradigms of world view. The possibility of overcoming the sense of separateness, I suggest, is perhaps the central existential factor determining whether human social interactions are basically violent or nonviolent. It is within the basically nonviolent paradigm of world view, identity and action that one can locate and so better understand Gandhi's religious world view at both its individual and corporate levels.

ACKNOWLEDGEMENTS

Financial assistance of the Centre for Science Development towards this research is hereby acknowledged. Opinions expressed and conclusions arrived at, are those of the author and are not necessarily to be attributed to the Centre for Science Development.

I would especially like to thank:

Professor David Chidester, for allowing the spaciousness within which this project could develop.

Dr. Jannie Hofmeyr for awakening in me an affection for Religion Studies, and the importance of keeping it simple, but deep.

Professor John Cumpsty for teaching me, albeit unknowingly, that communication is not so much a function of how much information you know, but who you are.

And lastly, to MGS without whom nothing would have happened.

CONTENTS

INTRODUCTION

"Why write, if this too easy activity of pushing a pen across paper is not given a certain bull-fighting risk and we do not approach dangerous, agile and two-horned topics".

- J. Ortega y Gasset
On Love, 1957:121

1993 marks the centenary of Gandhi's arrival and twenty years stay in South Africa (1893-1914), a period during which his status started changing from that of an Indian non-entity to what later became possibly one of the greatest figures of the twentieth century. Although it is an essentially ahistorical study, this project is an attempt to revisit the religiopolitical discourse and practice of Gandhi and to offer my own peculiar revision of Gandhian scholarship. In the light of nearly one hundred years of endemically violent South African history, I try to reassess Gandhi's relevance and message to a society of inherently violent and contending world view systems.

This thesis could appropriately have contributed to Gandhi's South African centenary by engaging in a dialogue with the historiography of Gandhi studies in South Africa. However, this thesis is neither historical nor focused on Gandhi's South African period. Instead its interest is psychological and general. I could contrast my study with that of Maureen Swan's Gandhi, The South African Experience (1985), in which she challenges the orthodox account of Gandhi as leader and organiser of the hitherto demoralised and apolitical Indian community. By contrast, Swan shows how Gandhi identified organisationally with the top strata of Indian society and for only a very short period with the indentured labourers. In the process she "demythologises" Gandhi, who in the 'actual' sequence of

historical events, emerges as only one of many participants in the Indian political movement. Now it is precisely this mythology that I, as a student of religion, am interested in. This is a study of Gandhi's religious imagination, "after all", Gandhi reminds us, "every human being lives in the world of his own imagination". (MG I,286;1919).[1] For, although Gandhi acted in a particular historical time and place, he would consistently mythologize the meaning and significance of his actions and contingent events. This mythology took form as an allegory of the universal and timeless search: "Gandhi was a man whose concerns were timeless , but his career was rooted in and moulded by the context of a specific time and place" (Brown, 1989:8).Recognising his specific historical location, I will be analysing Gandhi's claims on timelessness.

It is precisely in the timeless, emerging out of concrete and specific worldly engagement, that "world view universals" appear and the study of religion begins. Such universals are my first concern and will be developed in a general model of world view. But further, like Gandhi's "experience" of faith which is more than dogma and reason, imagination too can be a spiritual intuition. As William Blake observed: "What is it sets Homer, Virgil & Milton in so high a rank of Art? Why is the Bible more Entertaining & Instructive than any other book? Is it not because they are addressed to the imagination, Which is Spiritual Sensation ?" (Keynes,

1979:794). To understand the recurring motifs of Gandhi's religious intimation, the mix of imagination and intuition in his religious vision, one must know something about his states of awareness, his experiential centre, the psychological dimension of his world view. To understand this dimension of Gandhi's world view I undertake a detailed case study of the Gandhian canon.

Like the poet, it is perhaps also the task of the scholar to attempt, in the words of Novalis, to make the strange familiar and the familiar strange (Kluckhon and Samuel, 1960: 545). But, as a recent biographer of Gandhi has observed, the way of defamiliarization and familiarisation is a rather idiosyncratic process: "Both biographer and artist, however, must assess and interpret and their completed work, however skilled their techniques and however deep their background study, is ultimately their particular and personal response to their subject" (Brown, 1989:1). This study, itself, has been shaped by an ongoing preoccupation primarily with the literature on religious and mystical experience, and secondly by a fascination with the nature and the power of nonviolence as personified by Gandhi. Between the personal experience of mysticism, and the social commitment to nonviolence, I have tried to identify the centre of Gandhi's work. As Erik Erikson noted, the coherence of Gandhi's projects can be questioned:

> There is nothing more consistent in the views of Gandhi's critics than the accusation of inconsistency: at one time he is accused of sounding like a socialist, and at another a dreamy conservative; or again, a pacifist and fanatic militarist; a nationalist, and a 'communalist'; an anarchist and a devotee of tradition; a Western activist and an Eastern mysticist; a total religionist and yet so liberal that he could say he saw God even in the Atheist's atheism. Did this polymorphous man have a firm centre? (Erikson, 1970:396; emphasis added).

Despite the apparent and often real inconsistency, multiplicity, or ambiguity Gandhi displays, especially later in life, a remarkable consistency or unity of "thought and word and deed" (MG II,370;1939), or experience, discourse, and practice, the logic of which I set out to argue, lies in the experiential dimension, the firm centre of his world view. My first, specific aim, based on a detailed case study of Gandhi will be to model this experiential centre. I set out to model the recurring and consistent patterns in Gandhi's awareness, the psychological dimension of his world view, from which his discourse and practice in the world flow. In order to understand Gandhi's action one must first understand his states of awareness.

Yet, the charge of inconsistency does not simply dissolve when this experiential centre is analysed. As I

think Gandhi fully realised, the existential and ontological conditions of human existence are inherently ambiguous. Thus Gandhi, while being clearly inconsistent, was also inconsistent clearly, which can be a sign of human greatness ,rather than of blind confusion. As Erikson so acutely and accurately observed:

> As to the Mahatma's public private life, all we can say is that here was a man who both lived and wondered aloud, and with equal intensity and depth about a multiformity of inclinations which other men hide and bury in strenuous consistency. At the end, great confusion can be a mark of greatness, too, especially if it results from the inescapable conflicts of existence (1970:405).

So Erikson leaves us with a question: In the midst of the inescapable conflicts of human existence, did Gandhi have a firm centre? Having identified that centre, I propose an existential model of human awareness built upon a specific definition of world view and of human articulation in a world. If one can identify Gandhi's existential location in terms of a general model of human awareness and world view, then Gandhi's awareness and action might be found not to be unique or even strange, but a recurring type of experience which, using the terms, analogies, and grammar of my model, can be spoken about in a clear and coherent language. In turn, the example of Gandhi then serves to reinforce and

confirm the validity of my comparative model. Each illumines the other in a mutually interdependent relationship. The chapters of this thesis are constructed in such a way that model and case study can stand on their own, which also allows Gandhi's world view to unfold with interjections from the theoretical material kept to a minimum. In a broader sense, I will be using the Gandhian canon as a lens for re-focusing certain theoretical interests in the psychology of religion.

My general model deals with several major theoretical interests which are interwoven throughout the thesis. Firstly, from a close reading of Gandhi (1869-1948) and Tolstoy (1828-1910), I have formulated a definition of world view which provides a consistent grammar with which to accurately describe how Gandhi and Tolstoy construct their world views and to interpret their religious discourse. Further, it is a definition which itself stands as a contribution to and a refinement of existing definitions of world view. Its interest is to harmonise and synthesise insights drawn from different disciplines, the psychology, philosophy, and history of religions. A major integrating theme here is the tension between part and whole and the universal need to overcome a sense of separateness.

A second theoretical interest is a model of human articulation in a world. Ultimately, human action in the

world is generated by psychological states of awareness. As I will show, the quality of an individual's felt state of awareness (a less loaded term, perhaps, than consciousness) is experienced as one's identity. In a world that demands engagement, felt states of awareness, perceived as one's identity, give rise to the question of vocation from which meaningful action flows. In other words, a direct continuity can be established between the psychological dimension (awareness and identity) and the sociological dimension (vocation and action) in one's engagement with the world. An integrated model of human articulation might resolve the tension between the compartmentalised psychology of religion which studies invisible states of human awareness, and the history of religions, which studies visible patterns of human action. The pivotal interest of both, and hence the link between these two disciplines, is identity, which is the basis of both their theories of world view. In the comparative case material, I demonstrate the uninterrupted continuity between Gandhi's and Tolstoy's states of awareness, their most precious sense of self, and their action in the world.

Thirdly, I determine there to be two general modes of awareness and hence two paradigms of world view. One finds that human awareness is not uniform, but that it has at least two radically different possibilities of total felt experience. Awareness may be 'empty', leading the individual to an experiential sense of who they are.

Awareness may be conceptually 'filled', leading the individual to identity who they are with an organising symbolic universe which they have internalised. I have adopted and substantially reworked Erich Fromm's (1978) terminology of a "being mode" and a "having mode" to model these two possibilities. Despite their usefulness for achieving a measure of conceptual clarity, the distinction between having and being is somewhat artificial. Yet I will defend it in precisely the same way that Isaiah Berlin argued for his "hedgehog-fox" dichotomy of character structure that he used to situate and interpret Tolstoy's discourse and practice:

> Of course, like all over-simple classifications of this type, the dichotomy becomes, if pressed, artificial, scholastic, and ultimately absurd. But if it is not an aid to serious criticism, neither should it be rejected as being merely superficial or frivolous; like all distinctions which embody a degree of truth, it offers a point of view from which to look and compare, a starting point for genuine investigation (1953:1-2).

There is in fact a remarkable fluidity between these two modes of awareness, an aspect I model formally by the notion of an interparadigm tension. From a sense of 'I' or self, individuals construct their world views, world views carved out of all that is not self, which determine behaviour in the world. It follows then, that if there are two great possibilities of human awareness/

identity, there are also two general paradigms of human world view and action. In the comparative case material one sees how Gandhi's and Tolstoy's utopian experiment in nonviolent social transformation can be understood as an attempt to shift from the having mode paradigm of world view to the being mode paradigm of world view.

Fourthly, I examine the mystic formula. Pivotal to understanding the existential dynamics of a world view, including the two modes of awareness and the pattern of human articulation in a world, is the major unifying theme of what I term the mystic formula. Cross-cultural and comparative study of religious and especially mystical experience shows that the generic pattern of heightened states of awareness is the simultaneous and interchangeable experience of union, love, and ethics. In this mystic formula, union is equivalent to love which is equivalent to ethical action. Over and over in the case material, one sees how this recurring experience, in different degrees shapes the construction of Gandhi's and Tolstoy's world view, along with their sense of identity and vocation in the world. In fact, the mystic formula defines Gandhi's elusive "firm centre". Following Gandhi to this centre, we can enquire into the nature of love, a notoriously slippery and often somewhat embarrassing concept to pin down, and the nature of a metaphysical theory of ethics based on love. Through the mystic formula, basic categories of world view, such as orientation in time and space, or the

classification of persons, seem to dissolve. With their destruction, fear and violence too diminish. In developing this examination of the mystic formula, I will be taking up the challenge proposed by Ninian Smart when he observed that,

> we are, it seems to me, only at the beginning of the investigation of mysticism, and though some progress has been made since the days of William James, there is a long way to go before we have any certainties about the nature of the varieties of religious experience. The topic is of wide intellectual interest, it seems to me, not only because religious experience remains one of the modes under which we experience the world, but also because without a cross-cultural approach we have no means of estimating the force of projectionist theories of religion (1987:55).

In the way that observations from mystical experience permeate this thesis, I will be aiming to demonstrate just some ways in which mysticism can be of "wide intellectual interest".

Fifthly, the conceptual map. The last of my major theoretical interests is to disentangle the anatomy of the conceptual map, that microcosmic internalisation of a greater macrocosmic symbolic universe or world view. As contrasted with the being mode and mystic formula, I explore some of the implications of this conceptual map for the sense of identity, vocation and action, as well

as the character and sociological implications of a world view constructed in this way. This theoretical material will in turn help to unlock the symbolic codes of Gandhi's discourse about the "barrier of egotism" and its often peculiar convergence with concepts of nonviolence and truth.

I have tried to weave and re-weave these five theoretical threads throughout the fabric of this thesis so as to produce a work which is hopefully not too opened-ended and which taken as a whole can stand on its own. And as these theoretical interests become woven together with the descriptive case material, they contribute to the harmonisation of form and content, the general and the specific, which enhances the overall symmetry and design. Further, since it is a thesis which hopes at once to show the continuities between Gandhi's states of awareness and action I have tried in the final chapter to further tighten the weave by using just two examples of how these five theoretical interests can be applied to interpreting Gandhi's psychological way of being in the world. Here my theoretical tapestry intersects with the portrait and historical presence of Gandhi which I seek to re-create, hopefully adding a dimension of colour to our otherwise monochrome media.

There are some further notes as to my method and assumptions which need to be made. First of all I am guided by the assumption of the oneness of human

awareness. Throughout I have refused to see any discontinuity or disjuncture between what are often classified and compartmentalised as discreet types or states of awareness. For example, one sees a continuity in form between extraordinary mystical experience and the more ordinary states of day to day awareness. One sees a patterned continuity between koan practice, conversion, spiritual growth, and the mind at death. Once we acknowledge this continuity or oneness in individual awareness, parallels, comparisons, and general mechanisms suddenly appear. I use 'oneness' in a second sense too. By virtue of the fact that we are all human beings endowed with minds and consciousness, many of the patterns and continuities described are universal to all human beings. Not so long ago, anthropologists spoke of the "psychic unity" of humankind, theories which have now become tacit assumptions diffused through the intellectual milieu.

Secondly, a note on repetitiveness. As already noted the five theoretical interest will be tightly interwoven throughout the project which involves repetition. But moreover, repetition is intrinsic to our descriptive material itself. Gandhi's and Tolstoy's pattern of articulation in the world is an attempt to answer specific and temporal questions of how to act <u>now</u> by reflecting on the general and timeless picture of how things are. That big picture, upon which they hold a fixed gaze, is an intimation of total unity from which

their discourse and practise emerges, and into which it constantly collapses when evaluating action and in deciding how to act. Thus, in charting that discourse and practice I too will constantly have to restate this assumption of total unity, its interchangeability with love and ethics, and all its sociological implications.

Thirdly, the use of Tolstoy as comparative datum. In one sense I use Tolstoy as an interpreter of the psychological dimension of Gandhi's world view. One needs to be aware that Tolstoy's writings are "autopsychological". They are interpretations and elaborations of his own psychological experience. Further, the discourse one encounters comes to one on a trajectory from experience, to image, to idea (Gustafson, 1986:7). In these "ideas" Tolstoy does a great deal of psychological analysis, a ceaseless attempt to interpret the meaning of his experience: "You have to go and sit at a table buried in inks, pick up a piece of grey paper and take some ink, dirty your fingers, and trace letters on the paper. The letters make words, the words, sentences, but can you really transmit a feeling?" (JE 46,65;1851).[2] Now, at the risk of oversimplifying, when one person reads another's ideas, what is it that makes a great 'Yes!' emerge from the depths of another's being, overwhelming them? This happens when one has intimated, in part at least, the 'same' experience-intuition as that person which enabled one to decode the symbolic grammar of their experience,

dissolving frozen analogies back into the original experience of the author, moreover, one could even have used the same words. On reading Rousseau for the first time Tolstoy recalled how, "many of his pages are so akin to me that it seems to me that I must have written them myself" (Maude, 1926,1:49). Gandhi's first ecstatic reading of Tolstoy's The Kingdom of God is Within You completely "overwhelmed" him (1927:114). It was as if he could have written it himself. "Argument has never convinced any man, but, on the contrary, conviction precedes argument". (MG I,327;1931). In Gandhi's method of knowing only those books, such as The Kingdom of God, Theoreau's "Essay on Civil Disobedience", and Ruskin's Unto This Last, overwhelm him because they confirm ideas and intuitions he had already developed in whole or in part. In Gandhi we find no systematic psychology of his experience, but through the mechanism just identified, we do know that it was the 'same as' Tolstoy's, a person who extensively analysed and modelled his own and others' states of awareness. Tolstoy will thus serve as psychological interpreter, albeit imperfect, of Gandhi's discourse and practice.

The second reason for engaging Tolstoy in comparison is that, if my assumptions of psychic unity and the oneness of human awareness have any reality and if my models of awareness and world view have any validity, then they must hold true across cultures and religions. It is for this reason also that we compare the world view of the

Russian Christian Tolstoy with that of the Indian Hindu Gandhi; distinctions which, as it turns out, have no substantive reality: Gandhi and Tolstoy are human beings first, Hindu and Christian second, and hence their dialogue of mutual understanding. I also use Tolstoy as a comparative datum if for no other reason than that "He who knows one, knows none" as F. Max Muller has insisted (1872:16). It is practically meaningless to analyse Gandhi's states of awareness and action in a vacuum. Meaning and significance only emerges in comparison, in other words, when set in dialogue with the familiar, that with which we can empathise or 'feel with'.

Fourthly, the method of familiarisation and defamiliarization. In one sense, by using the Gandhian canon in the slightly unusual sense of doing a psychological or existential reading, one is able to reopen some of the theoretical closures which have hardened around the all too familiar Gandhi story. In this way I reveal a subtlety and depth to Gandhi's thought and being which is sometimes missing in the familiar accounts. What was once familiar becomes strange. But, in another sense, I familiarize what are for many very strange beliefs and practices. Particularly in chapter 4.2. I use several familiar and homely analogies through which to empathise with Gandhi, particularly his metaphysical theories of human empowerment. In this enterprise, we are guided by the Enlightenment notion that "nothing human is foreign to

me". (J.Z. Smith 1982:104). From familiarisation flows empathy, and from empathy comes human to human understanding. But in a third sense, Gandhi and Tolstoy are inherently both strange and familiar characters. This will become particularly clear when they are set in dialogue with my theoretical model, where one observes a fluid continuity between strange mystic consciousness and familiar, ordinary awareness. Repeatedly we see how Gandhi and Tolstoy have one foot as it were in the mystic consciousness of being and the other in the ordinary awareness of having. Thus, in their person they at once represent both the familiar and the strange, that is, paradox. This also makes them ideal case studies with which to focus, model, compare, and contrast these two paradigms of awareness.

Fifthly, a dialogue with Gandhi. This is not a study about Gandhi, but a dialogue with Gandhi. I shall be using the term dialogue in the following ways. Firstly, this is a dialogue between Gandhi and what can very loosely be called the discipline of the psychology of religion, as opposed to say the methods of the history of religions. Secondly, it is a dialogue between Gandhi and psychologists of religion within the psychology of religion in the sense of being conversation partners. What after all constitutes and determines the conditions of inclusion and exclusion within the psychology of religion? To the extent that Gandhi and Tolstoy were both self-consciously and voluminously analysing their

own and others' states of awareness and behaviour they are, in a sense, colleagues in the psychology of religion enterprise. Here, for example, I follow Erik Erikson who in Gandhi's Truth fused two concerns: the one being to describe and interpret Gandhi's world view in documentary fashion, although mediated by his psychoanalytic categories, the other, to address M.K. Gandhi as a thinker and psychologist in his own right and thus open up a comparative dialogue or conversation within the discipline of psychoanalysis and psychology in general. This method developed because Erikson initially " sensed an affinity between Gandhi's truth and the insights of modern psychology" (1970:440), which unexpectedly led him to "rediscover psychoanalysis in terms of truth, self-suffering, and nonviolence". (pp.339). Thirdly, as already suggested, I use the specific case study of Gandhi as a lens in the service of focusing more general theoretical issues in religious studies. Here I follow Richard Fox, who, in his Gandhian Utopia: Experiments With Culture (1989), uses the Gandhi material to focus and invigorate broader theoretical issues in the discipline of anthropology. Further, following in the spirit of Gandhi's autobiography, The Story of My Experiments With Truth, Fox uses "experiment" as an idiom of the intellectual venture as a whole. In a key chapter, entitled "Experimenting With Gandhi", Fox expands the notion of dialogue by determining to "honour the injunction [to take the 'native point of view'] by explaining what Gandhi has

taught me about culture, the individual, and culture history (and not only in India). By using his point of view, I also hope to answer the so-called postmodern critique of anthropology." (pp.19) In this thesis I too explain what Gandhi has taught me about human awareness, identity, and action, which is then implicated in answering, if only tacitly, so-called projectionist and reductionist psychologies of religion. In my engagement with Gandhi, I will be combining and using the term 'dialogue' in all of the senses implied above.

Finally, this brings us to the question of methodology as such. Although this study falls under the general rubric of "psycho-historical" studies of Gandhi (see Erikson, 1970 and Sharma, 1989:52), it can properly be described as being at once holistic and humanistic. It is holistic because it seeks to integrate and apply the insights of both the psychology of religion (specifically existential and humanistic psychology) and the history of religions (phenomenology). In both technique and application my methodology is very similar to that used by R.D. Laing in his study of The Divided Self (1960:17), which he termed "existential phenomenology", a method probably ideal for interpreting what Erikson called Gandhi's "experimental existentialism" (1970:101). While other psychological methodologies kept his subjects "at a distance" from him, the existential phenomenological method drew them closer in understanding by situating them in an

"existential context". Humanistic also implies an ordinary language account of human psychology in everyday life that acknowledges the personalist quality of human mind states and behaviour. Here I am guided by W.C. Smith:

> My not adopting some of the newer fashions [in analytic philosophy and linguistics], however, is not entirely due to a backward looking orientation. It is related also to my belief - perhaps, of course, erroneous - that a recognition greater than current terminology concedes of the specifically personalist quality of human behaviour, will presently prevail. In any case, whether this prevail or not, my own conviction is that language and other human affairs, including religions, can best be understood in terms that combine with scientific rigour a specific humanistic appropriateness, without sacrificing either (1978:203).

Yet, when it comes to the reading of texts and interpretation of the Gandhi case material, my method is closest to what Sugata Dasgupta recently called the "intuitively analytical" (1989:190), a technique, he argued, indispensable for the sensitive student of Gandhi. It is a method which is close to William James' "interpretive analytical" approach (Paloutzian, 1983:32) as applied to interpreting first hand reports of religious experience.

In overview, chapter one is the most theory-laden of all the chapters and in a sense serves as a map or guide through the entire project. Many ideas and concepts only touched on in chapter one become fully developed in the sections which follow. In chapter one I develop my definition of world view with a sensitivity to both the psychology and history of religions which allows the recurring motifs of part to whole, or synecdochic relationships, and the problem of human separateness to appear clearly. Here I also set out the pattern of human articulation in a world which occurs on a continuum from awareness, via identity and vocation, to action. The pivotal importance of the sense of identity is demonstrated to be the motor of human action. Yet by entering the space of human awareness, one observes how the sense of identity and place can be structured in two basic ways, conceptual and experiential, with two correspondingly different sociological trajectories. There are thus also two basic paradigms of world view. In the attendant comparative case study, I use these theoretical resources to interpret the religious discourse of Gandhi and Tolstoy. Of overriding importance in their synecdochic metaphysics is the unity of self, others, and the all, which is their finest articulation of identity and the vocation to serve in the spirit of non violence.

In chapter two, I explore the anatomy of my being mode whose recurring experiential content is the simultaneous

and interchangeable experience of union, love, and ethics. I show how this experientially resolves all the dimensions of my proposed definition of world view and grounds the sense of identity and vocation. If in the comparative case material of chapter one I analysed the world view universals in the discourse of Gandhi and Tolstoy, the case study of chapter two analyses their psychological source, an experiential centre, from which those consistent patterns in discourse and practice emerge. This centre or "heart" is the locus of Gandhi's guiding "inner voice" or "conscience".

Chapter three focuses on the having mode by exploring how the macro-symbolic universe of any world view system appears in the psychology of everyday life personified as the individual's micro-conceptual map that determines which paradigm of awareness and world view the individual operates within. At the most general level, it is what determines whether the totality of an individual's felt sense of awareness will be one of separateness or union. These theories are then applied to a reading and decoding of Gandhi's religious discourse to show how he models this "barrier of egotism", how it must be transcended primarily through the Gandhian yoga of selfless service, and how it relates to his definition of violence and truth. If the Gandhian ideal is to access the experience of being where 'love and truth abide in fullness', thereby realising the oneness of all life which is the basis of

impartial love and unconditional service, the primary barrier is a false identification with this barrier of egotism.

Finally in chapter four I experiment with the application of these theories and resources to the interpretation of Gandhi's psychological way of being in the world. It is a rootedness in the experience of being which is the basis of transcending death, and hence fear, which, in turn, enables pure and effective non-violent direct action. But the power of being is also self-acting, enabling others to be transformed even through silent and motionless action. The power of love, truth, and non-violence, also known as 'God', simply and silently radiates out of one to touch and to transform the heart of another. Perhaps, to us at least, this fusion and transfusion of love in action is the strangest of all Gandhi's ideas.

CHAPTER ONE: TWO MODES OF AWARENESS

"Violent unanimity will reveal itself as the fundamental phenomenon of primitive religion".

- Rene Girard, 1977:81

"I have nothing new to teach the world. Truth and nonviolence are as old as the hills".

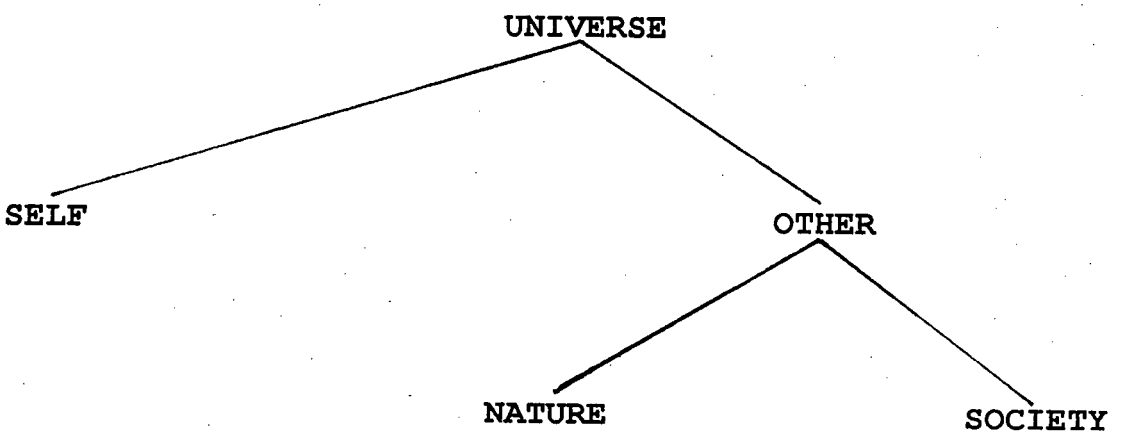
- M.K. Gandhi

A world view is a total way of seeing the world. It creates a symbolic universe that defines what the world in fact 'is'. Its symbolic dimension, myth and doctrine, constitutes a symbolic charter for society, a blue print that is to some extent actualised in social reality. Further, individuals bear within their cognitive psychological makeup a conceptual model or map of this world view in microcosmic form that defines who they are, as well as their place and purposeful mode of action in the world. In any world view, these sociological and psychological dimensions are completely dialectical, and together construct, deconstruct, and reconstruct the world as we se it.

A Definition of world view

Every human world view has certain recurring cross-cultural themes or "world view universals" that relate the experience of self and world (Kearney, 1984). These are conceptualised differently by anthropologists and historians of religion, yet with a good deal of agreement. For instance, most are unanimous about the very first distinction made in any world view: that between 'self' and 'other' (all that which is not self). The anthropologist, Michael Kearney has asserted that, "the backbone of a world view is the opposition and integration of the Self and the Other" (1984:106). From this primary distinction, all other world view universals emerge. For Kearney, these universals are

Relationship between Self and Other, Classification, a notion of Causality, and Space and Time orientations. Within any "cognitively differentiated universe", therefore "the most fundamental classification categories are Self and Other; this is the reason they are treated as universals" (1984:80). The distinction between Self and Other immediately compels a second level of classification whereby the other is further divided into nature and society. This can be represented schematically:

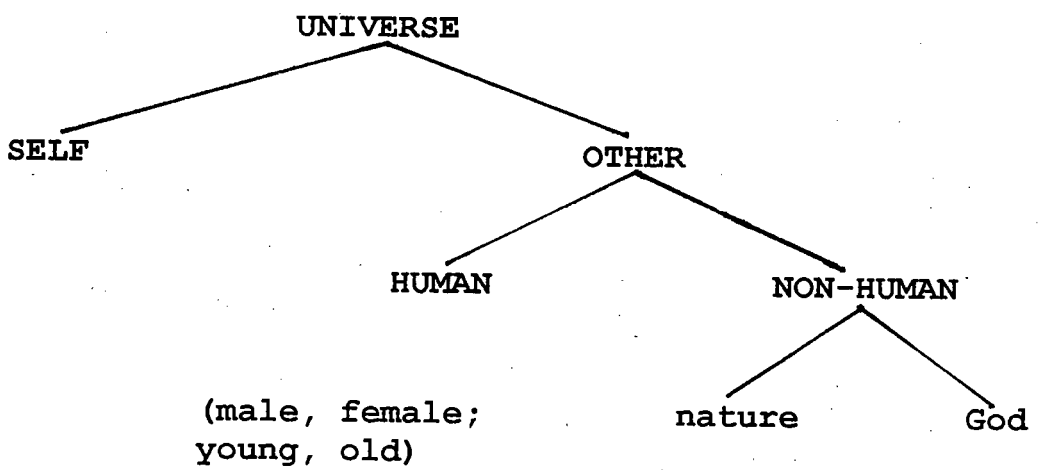


What one notices about this scheme however, is an insensitivity to the 'religious' dimension of a world view. In Kearney's conceptualisation the other has no dimension of the sacred or the supernatural. Despite this absence, his definition of world view is useful, since it recognises, drawing on a wealth of anthropological data, that the point of departure for the construction of a human world view is the

distinction between self and other, or between self and all that is not-self:

> The world view of a people is their way of looking at reality. It consists of basic assumptions and images that provide a more or less coherent, though not necessarily accurate way of thinking about the world. A world view comprises images of Self and of all that is recognised as not-Self, plus ideas about the relationship between them. (1984:41)

The student of religion will however be more comfortable with the world view universals proposed by the anthropologist Robert Redfield (1963) because of his sensitivity to the importance of the sacred in the construction of a world view. Beginning with the same universal distinction between self and other, Redfield argues that the other divides most often into the human and the non-human, the later dividing again into nature and God. Schematically this can be represented as follows:



To reconceptualise this, there are three primary dimensions to a world view: the super human or "God", "human", and the sub-human or "nature": animals, plants, minerals. Like Kearney, Redfield returns to the basic distinction between self and other (all else) as the cognitive prime mover driving the construction and operation of any human world view. At the level of greatest generality, a world view is: "The way a man in a particular society sees himself in relation to all else" (1963:I:270).

One of the most fruitful and explicit applications of these categories to the history of religions has certainly been by David Chidester (especially the 1988 monograph). Emphasising the dimension of the sacred, Chidester has radically expanded and invigorated Redfield's empirically verified categories by crucially demonstrating that what anthropologists and sociologist study as world view, ideology, collective representations, conceptual and symbolic orders, and so on blend into a single system with what scholars formally compartmentalised as the 'religious' dimension of human experience; in other words, any human world view is simultaneously a religious world view. All human 'worlds' are religious worlds (Paden, 1988). In Chidester's understanding, this means that the dimensions of belief (myth and doctrine), practice (ritual and ethics), and association of any given religious world seek, with great cross-cultural

variability, to carve out in discourse and practice the categories of super-human, human, and sub-human. Through the operation of classification, "In the space opened up within any world view through the factoring out of the superhuman and the subhuman classes of persons, a human identity emerges" (1988:49). The superhuman consists of non-human Gods, powers, or ultimate realities separated out perhaps to be worshipped, while the subhuman, a fluid category, usually consists of animals, plants and minerals, but often human beings. At this point, we could just reiterate that the classificatory categories of superhuman, human and subhuman emerge from and continually collapse back into the basic distinction between self (a sense of personal "identity") and other ("all else"); or, to introduce an element of abstraction, a distinction between part: self, and whole: other or all else. The synecdochic, or part-whole relationship, is basic to any world view.

This threefold dimension of the self and other is rather abstract. I would here like to propose a more humanistic statement of how the question of these orientations arises from an individual's awareness, amidst everyday life, as stated in ordinary language. The first and probably most persistent question of human existence is the question 'Who am I' or identity, an attempt to answer the Socratic charge to "Know Thyself". This I shall term the Orientation to Self. Secondly, the naked individual standing on the globe will wonder 'What is my

relation to all that out there (the physical and metaphysical cosmos)?' An all that is both here and now, everywhere and forever, and which will continue to be after the individual dies. This I shall term the Orientation to Ultimate Reality. Adding the dimension of ultimacy to an All which transcends death infuses an element of the sacred into a world view which acts as the religious modifier that turns a 'world view' into a 'religious world view'. Thirdly, perhaps the central existential fact of human embodiment on earth which continually presents itself to individuals is the presence of others, primarily in human relations, but also animals, plants and minerals. It is the question of human relatedness: 'Who is the other, how must I be toward them?' that I shall term the Orientation to Others.

I propose a preliminary definition of world view as the quest to resolve the relationship between 1.) an orientation to self or identity: the part, with, 2.) an orientation to others and 3.)an orientation to ultimate reality, all that which is not self: the whole. This conceptualisation it will be noted is similar to the three primary modes of world or welt proposed by several leading existential psychologists. For example, following Ludwig Binswanger, the foremost exponent of European existential psychology, derived from the philosophy of Martin Heidegger, the psychologist of

religion Rollo May conceives of the following three modes of world in his existential analysis (1958:63):

1. the Umwelt (the natural world and objects including drives and instincts).
2. the Mitwelt (the world of inter-relationship with other human beings).
3. the Eigenwelt (personal self awareness, reaction to world and others).

Once again, however, we discover the absence of any notion of the sacred guiding these existential questions, although it could be argued that these questions are inherently 'religious' because they concern the meaning of life. Nevertheless, if the mode of umwelt were subsumed within that of mitwelt and a third orientation added that would establish some sense of relating to an ultimate reality, the sacred, I would be content that this scheme adequately satisfies and describes the data from world view studies at their psychological level. Just as in existential psychology where the mode of umwelt, mitwelt and eigenwelt must be harmonised and integrated for maximum psychological integrity, so too in my conceptualisation the dimensions of ultimate reality, self and others must be integrated for well-being at all levels. As more than happiness, contentment, or satisfaction, well-being represents a personal empowerment through psychological integration.

Returning once again to observing the patterns in discourse and practice that appear so consistently in the purely descriptive categories of the history of religions, I shall attempt to make some further distinctions about the deep functioning and meaning of a human world view. Cumulative and interdisciplinary studies have shown that perhaps the most pervasive patterns in a world view are the classification of persons, and the orientation of that human identity within some total symbolic universe or whole that not only orders experience but locates the person in time and space (e.g. Redfield 1963, Douglas 1966, Chidester 1988, 1992, Paden 1988). For example Chidester has defined a world view as a system of "theoretical, practical, and social strategies for negotiating a human identity in terms of (1) the classification of persons and (2)orientation in time and space" (1989:16, see also 1988:48).

My intention will not be to resubstantiate the validity of these observations, but to ask what their significance is. Specifically, what is the meaning and importance of the operations of classification and orientation? Evidently it is not the task of the history of religions to ask such questions but that of the psychology of religion and philosophy of religion. We may begin with the question 'Why do world view systems so universally classify and orientate individuals within symbolically constructed universes or religious worlds

in the first place?' The answer which historians of religions ritually reproduce is often a precritical, though accurate, given: to negotiate or construct a human "identity". Human beings, it appears, simply must have a sense of personal identity. Moreover, human identity only has meaning when located in, or carved out of, a meaningful symbolic order. These two, identity and orientation, person and place, somehow seem to go together, and are an essential need of all human beings. When pressed to answer why identity and orientation are such vital needs, the answer is another flatly stated, though accurate, given: without a sense of identity and place a human being would not be able to bear the "vertigo brought on by disorientation" (Eliade 1978,1:3).

Similarly, William Paden has recently argued, from the perspective of contending world view systems of identity and orientation, that each religious world creates its own ordered and orienting "themes" and "summarising ideas" that "reduce areas of life" to fit a particular world view. Each religious world is thus threatened by the mere presence of other contending and thus potentially disorienting world view alternatives. The reason Paden gives, following Eliade, is that "the mind innately needs to reduce and typify experience in order to avoid the confusion and contradiction that might come with confronting Religious diversity" (1988:2-3, emphasis added). "Innate" or not, such confident and

concrete assumptions evidently spring from the work of existential and humanistic psychologists who study those flimsy and invisible states of individual awareness, which are comprised of the internalised microcosmic representation of a world view system or an individual's "conceptual map" of reality. Recognising these unexamined psychological assumptions, there is ample reason to re-enter the space of human awareness and explore the connections between states of awareness and conceptions of identity. For example, Erich Fromm has observed that,

> without a map of our natural and social world - a picture of the world and of one's place in it that is structured and has inner cohesion - human beings would be confused and unable to act purposefully and consistently, for there would be no way of orienting oneself... Even if the map is wrong (1978:137, emphasis added).

There is a certain arbitrariness, a disjuncture with reality, that characterises these conceptual maps. Individuals live in a sort of illusion concerning who they are and what the world is. [3]

What can one deduce from these brief observations? These patterns of observation in the history of religions confirm that although the sense of place and especially of identity are highly contested, negotiable, and variable constructs, they nevertheless remain constant

as world view universals. Human identities may vary, but not the need to have a sense of personal identity itself. We also learn that the basic tension within any world view is the relationship between the image of self/ identity/ person - the part (defined by classification), and orientation or place within all that which is not self - the whole. As Redfield argued, a world view constantly collapses back into how a person sees "himself" (or herself) in relation to "all else", or, as Chidester defined a world view at this highest level of abstraction after an exhaustive cross-cultural and interdisciplinary investigation: "A world view is an open set of discursive, practical and social strategies for negotiating person and place in a world" (1992:4, emphasis added).

It would seem, then, that this basic distinction between identity and orientation, person and place, part and whole so recurrent in the sociologically observable discourse and practice of world view systems, is the most fruitful point at which to open up an enquiry in the philosophy of religion. Recently, in a well thought out and sensitive account, John Cumpsty (1992) has set out to model precisely this pattern of the dialectical interdependence of identity and orientation, part and whole as itself the basic motor driving the 'religious'. Such modelling will be a highly abstract account since it must necessarily pay scant regard to the minute situational and contextual details which define human

identity with great cross-cultural variability within any particular religious world. But I feel this abstraction and generalisation is justifiable, even necessary, when considering that it is a study which attempts to chart, not the basic patterns of identity and orientation that appear so consistently at the level of sociological observation, but the basic and consistent psychological patterns that give rise to precisely these sociologically observable configurations or morphologies. This at least is how I have read and applied Cumpsty's work. [4]

The quest to model, interpret, and understand human identity was born simultaneously with formal Western philosophy and is summed up, as I have said, in that potent Socratic-maxim to 'Know Thyself'. As Socrates no doubt knew, if there is any place to begin an analysis of what existential patterns govern the operation of religious worlds and the general conditions of human existence, it is self-knowledge or the question of one's identity. It is thus naturally also the place where those who attempt to explain the 'religious' must also begin. Thus, as Cumpsty rightly observes, "the question 'who am I' is the longest lasting question in life. There is no question more ultimate, no question more a candidate in terms of which to understand the religious quest, than this one" (1992:164).

As this brief survey of world view analysis has shown, and as I will demonstrate in the case study on Gandhi and Tolstoy, identity cannot emerge in a vacuum, but must be oriented within a total context. This implies a relationship between part and whole. Whether the identity is conceived within those world view systems that relate who you are to an experiential and metaphysical common mystical ground of being, with which you are identical; or in terms of that universe of mythical discourse or religious world, to ask the question, 'Who am I', automatically and immediately sets up a dialectical process in mind and thought between 'Who am I' (part) and 'How do I fit into the all or whole'. Again, in a highly abstract fashion, Cumpsty models this mental dialectic itself. In fact, if they are to survive as human beings, besides the necessities of food, sleep and sex, Human beings must locate themselves in context. For this they need two things:

> i) some way of conceptualising how the various bits and pieces of experience relate to one another and to themselves.
> ii) some way of expressing how they feel about all-of-it-taken-together.
> Religion begins with an understanding of the whole and assigns meaning to the parts (1992:xxxi-xxxii).

As small parts amidst the diversity of life's bits and pieces, individuals assign to themselves and others a sense of identity, meaning, and vocation by reflecting

on the whole or how they feel about all-of-it-taken-together. We can now alter our terminology slightly by exchanging the terms 'orientation' and 'whole' for their psychological equivalent, "belonging". When individuals gain a secure sense of identity and place within some greater whole, symbolic or experiential, they can be said to have achieved a psychologically integrating sense of belonging. Further, following the logic of the interdependence of part to whole we may conclude that from the question of identity the question of how to belong must follow. It is a process as basic to thought as comparison itself. In other words, "self-knowledge is not possible in a vacuum. Rather, it is the obverse of the question 'what is all-that-out-there'?" (Cumpsty 1992:164). Actualised in human experience then, "the drive to establish an identity is necessarily a drive to belong" (1992:165). Once having secured identity and place and seeking to avert the ever present and potential vertigo of disorientation we can therefore see that, "the drive to maintain whatever identity has been established is, even more clearly, a drive to belong. It is so, because I must seek to secure my relation to that which grounds my identity" (1992:165). These psychological-existential dynamics, then, are what translate into those visible patterns of classification and orientation we observe in the discourse and practice of world view systems. At a psychological level, they are processes which both secure identity and situate the sense of self, by a dialectical action, within a total

context or whole which leads to a felt sense of belonging.

Like Cumpsty, the anthropologist Kearney has been just as insistent that identity is always conceived in the face of all that is not-self: "But since the distinction between Self and Other is the primary conceptual cleavage of perceived reality, the Other [all that which is not-Self] must exist as a compliment to the Self" (1984:71). Succinctly stated, "with any image of Self, it is only in relationship with the Other that it [individual identity] is understandable", (1984:75). In the world view of Gandhi and Tolstoy the quest for self-knowledge, "moksha" and "merging" the self with God respectively, will take the form of ever more and more precise articulations of what "whole" exactly it is that they are trying to merge with or "belong" to. This is reflected well by Gandhi who in his subtle philosophical shift of 1929, clarified his former intuition that "God is Truth" into a new conception which claimed that "Truth is God". (MG II,165:1931).

Lastly, echoing what I think is an equivalent of Eliade's vertigo of disorientation, Cumpsty asserts that identity and belonging are such fundamental ontological givens that, "if I am not to exist in <u>alienation</u> I need to belong; if I am not to exist in ultimate alienation I need a mode of ultimate belonging" (1992:165, emphasis added). Belonging is afterall a rather abstract term.

How, for example, does the individual feel the drive to belong? In what follows, and with a view to specifically providing the experiential or feeling dimension that attends the drive to establish belonging / orientation, I will briefly discuss the very intimate association between the drive to belong and the need to overcome separateness.

The naked question 'who am I?', is intimately connected to the individual's felt sense of separateness from a whole with which they have as yet not established a relationship or identity. The failure to belong will always be felt emotionally as the terrible anxiety of separateness, of somehow feeling cut off and alone. As Erich Fromm observed, "the experience of separateness arouses anxiety, it is indeed, the source of all anxiety" (1985:15).

At the psychological level, then, the tension between part and whole in a human world view is experienced as the feeling of separateness. As I hope to show below, through the detailed case study of Tolstoy and Gandhi and by drawing parallels from mysticism, the overcoming of separateness is always conceived as the process of union, of merging the identity of the part with the identity of the whole. We can then further say that the quest for the most profound, ultimate and lasting sense of belonging is necessarily the quest for union, the observe of separateness. As long as there is a lingering

emotional sense of separateness it cannot be said that the individual truly belongs. This sense of a constantly lingering separateness, I argue below, is a feature of world view systems constructed through classification and difference in the having mode, separateness must persist.

> The deepest need of man, then, is the need to overcome his separateness, to leave the prison of his aloneness... Man - of all ages and cultures - is confronted with the solution to one and the same question; the question of how to overcome separateness, how to achieve union, how to transcend one's own individual life and find at-onement (Fromm: 1985:15-16).

As will be demonstrated in chapter two the single most pervasive metaphor, emotion and technique of attaining belonging, non-separateness and union, is love. One may even go so far as to say love <u>is</u> union; and that the quest for belonging is no other than the quest for the experience of that higher love so praised by poets and thinkers across time and space. The concept of non-separateness versus separateness will also be of prime importance for modelling the states of awareness characterised by the modes of being and having respectively. It is similarly not possible to understand what Gustafson calls Tolstoy's most cherished sense of life, his urge and desire to "belong" and Gandhi's most ritualy engraved assumptions of total unity, without making the connections between orientation, belonging,

non-separateness or union and the living experience of love which animates them in a human world view.

So strong is the quest to overcome separateness that when individuals experience vertigo and potential alienation from secure structures of belonging and orientation, or, as Tillich put it, "the anxiety of emptiness and meaninglessness", the individual must always try to "break out of this situation, to identify himself with something trans-individual, to surrender his separation and self relatedness" (1952: 56). Perhaps we can go so far as to say that, at a deep existential and psychological level, what in fact generates the large variety of cross-cultural, that is more or less arbitrary, schemes of classification and orientation which create and locate person and place, is the feeling of separateness. As Kearney so decisively observed: "One major implication of this arbitrariness of classification is that the largely implicit categories of Self, Other, and Universe may be the only universal categories" (1984:81). In other words, the most persistent element in human awareness and perhaps the central fact of human existence is the felt sense of separateness. The sense of a separateness between self and non-self or other is cross-culturally universal, and must be creatively dealt with by any world view system if the individual's sense of identity, belonging and orientation is to remain intact.

Although the quest for identity, belonging and the need to overcome separateness or attain union are dimensions of a single ontological pull, and are probably only semantic variants, I nevertheless feel that I must give the need to overcome separateness primacy over the drive to belong and establish identity in my philosophy of religion.

I can now put forward my complete definition of world view, sensitive as it is to both the sociological (history of religions) and psychological (philosophy and psychology of religion) dimensions of the human experience:

> A world view is the quest through discourse and experience to resolve the relationship between (1) an orientation to self (identity: part), with (2) an orientation to others and (3) ultimate reality (Belonging / Orientation: whole) such that the feeling of separateness is overcome.

The emphasis on "discourse" and "experience" arises from my concern to demonstrate that there are, in fact, two basic paradigms whereby the orientation to self, others and ultimate reality can be related so that a feeling of non-separateness or belonging can be realised with greater or lesser success. I will argue that what defines each paradigm is either a conceptual solution,

discourse, or an experiential solution of relating self, others and ultimate reality so as to overcome separateness and achieve belonging. But before one can do this one first has to analyse the interconnectedness between human awareness, identity, vocation, and action, for, as I will argue, the very first split between these two paradigms is to be located in human awareness itself.

Human articulation in a world

Because of the existential reality of human embodiment, to be alive means to act or as Ortega y Gasset put it, "life is fired at us point-blank" (Schumacher, 1977:6). Living means acting, we have no choice. This reality thus forces a movement from the question, 'Who am I' to the question, 'How must I live and act?' or, the question of vocation. For all human beings, and as Gustafson insists of Tolstoy and Erickson of Gandhi, life is a constant quest for more and more precise articulations of identity and vocation: 'Who am I? and given who I am, what is the best way I can engage the world through a vocation, doing which I can be true to myself and which does not hinder my genuine self expression?' Thus, from the question of identity, the question of vocation immediately and simultaneously arises; and from vocation, action or discourse and practice in the world is inevitable. This recognition that it is how various individuals and societies answer

the question of identity which int urn shapes the various possibilities of social character and action, is where much psycho-sociological analysis begins and ends. Identity, 'Who I am', is the pivotal point around which individual and social character can be interpreted.

But what, it may be asked, is the locus of a sense of identity in the first place? I contend that this is to be found in human awareness. The last residue or overarching feeling in human awareness is a sense of identity, 'Who I am'. States of awareness determine perceptions of identity. Thus, there is a direct or continuous trajectory of human articulation in a world extending from states of awareness felt as identity, which prompts the question of vocation, through to action, discourse and practice, in the concrete world. To understand the patterns of human action then, one must know something about the patterns of human awareness; or put differently, to understand the sociologically observable patterns of action in discourse and practice, prompted by the question of vocation, one must know something about the psychological patterns of awareness, which interface with the question of identity, from which they arise and with which they are continuous.

Two modes of awareness

The split between the two paradigms of resolving human identity, and hence vocation, the orientation to others and ultimate reality, occurs at the level of individual awareness. The issue can best be approached through the question: 'Is human awareness ever empty?' Before I proceed with answering this question however, a short note on philosophical metaphors is in order. Awareness refers to experience and human experience is in principle not possible to describe accurately, especially in literal or scientific language. Traditionally the language of experience has been symbol, and so experience or awareness is described, conveyed, or interpreted through metaphors of awareness. This poses a difficulty for my analysis of two modes of awareness pivoting around different states of human consciousness or awareness. For this reason, like those in the data we are studying, I, as a psychologist of religion, will inevitably employ a minimum use of symbol and metaphor, for example, "emptying" and "filling". This is not surprising for, in actual fact, "the histories of the sciences of psychology and theology record, in large part, the unending search for the best possible metaphors to illustrate their unobservable subjects" (Turbayne, 1970:96). The problem for the visionary to translate experience into language is thus much the same for the scholar seeking to translate insight and observation into argument, indeed, much of

the time 'argument' is not scientifico-literal argument at all, but symbol. [5] With these reservations and qualifications one can proceed to ask, 'Is human awareness ever empty?' Perhaps the question is misstated and should rather read: 'Is it ever possible to dis-identity awareness from the conceptual content of consciousness?'.

Many thinkers hold the opinion that human awareness can never be completely empty. For example, Gordon Allport (1955) is of the view that the minimum content of awareness or consciousness is bodily sense or "coenesthesis" and the memory continuum of this sense. Similarly, Cumpsty concludes with regard to an individual's "state of awareness", that "pure consciousness is never empty. It is inevitably associated with a model of reality and a mode of engagement with whatever reality the individual is aware of'" (1992b:6). Similarly the philosopher David Hume has argued that the self or "personal identity" is only known as some particular mental content:

> For my part, when I enter most intimately into what I call myself, I always stumble on some particular perception or other.. <u>I never can catch myself at any time without a perception</u>, and never can observe anything but the perception" (1989,I:IV:6, pp.534. emphasis added).

Such theoretical speculations, though, hardly bring closure to the issue. Actually, they don't fit the empirical data at all. Cumulative studies and autobiographical accounts of meditative practices, particularly vipassana or mindfulness meditation show that it is indeed possible for individuals to dis-identity from the content of awareness and become aware that who they are, their identity, is not the conceptual content of awareness: mental models - thought - emotion, but the pure witnessing awareness, an "empty" awareness, that observes these very conceptions or models as 'bubbles floating on the stream of awareness'. Who you 'are' is the stream. Similarly in the Zen tradition through the ingenious practice of koan, or logically unsolvable riddle, the conceptual contents of awareness dramatically collapses leaving a receptive state of "emptiness" termed satori. Another case of complete emptying is mystical experience (satori in a different idiom) where, as W.T. Stace (1960) observes, the "sensory-intellectual consciousness" which is sustained and has a sense of continuity by the sensations of touch, taste, sound sight etc. is completely deprived by complete motionlessness and seclusion. Following the stilling of the body and an increasing oblivion to the outside world of sense, the ceaseless inner dialogue of the mind is made motionless and silent, empty. What happens? Far from falling asleep, or even dying, a radically new type of consciousness, "mystic consciousness" immediately 'fills', actually 'floods',

the awareness. In all these cases, with the requisite effort and patience on the part of the practitioner, we see that human awareness can indeed become empty, but that this emptiness is almost simultaneously 'filled' by an experiential or non-conceptual content, which is then recognised as one's true identity, 'self', or 'pure being'. [6]

In my analysis I do not see the extraordinary cases described above as at all discontinuous with our more ordinary states of awareness, indeed, the same patterns can be observed, albeit with less intensity. This I will show in far greater detail in chapter three where I examine koan, conversion, spiritual growth, and the mind at death respectively. For example, the cycle of religious conversion is a series of emptying and filling events in awareness as an outdated conceptual model or world view momentarily collapses, leaving a space in awareness and thus the potential for experiential filling, before it is updated or replaced by a new reality-centred conceptual model or world view. Moreover, conversion has continuities with the natural process of psychological or spiritual growth in the human life cycle, where, due to the constant need to update our mental maps amidst an ever changing reality there is always at least a momentary pause, gap or space as the conceptual map is reordered or replaced in favour of a more reality-centred one which again enables purposeful functioning. Thus these emptying events, far

from being extraordinary and elitist are an experience existentially available to all human beings on a moment to moment basis. In other words, a choice of which trajectory, whether having: conceptual identification or being: experiential, is an existential possibility constantly available to individuals. One does not have to be a yogi or mystic. This possibility and mechanism of emptying and being experientially filled which confers the sense of identity I term the <u>being mode</u>. I equate it with what Martin Buber (1975) called the "I-Thou" (or I-You) sense of self and relation.

Now, and most importantly, when the individual empties awareness and experiences pure being or is experientially filled, this awareness is not merely an experience of hyper-alert nothingness (being conscious, but of nothing). But has an experiential content. My comparative study has shown that the recurring content of this experience of being is the simultaneous experience-emotion-perception of union, love and ethical feeling. Moreover, not only are they <u>simultaneous</u> perceptions but are completely <u>interchangeable</u> with one another so that union = love = ethics, a pattern I designate a generic term, the <u>mystic formula</u>. Thus in the being mode we can speak of the interchangeable simultaneity of union, love, and ethics, or the mystic formula, within an individual's immediate experiential centre. As we will see, it is this experience that comes to ground an individual's sense of identity, vocation

and orientation to ultimate reality and others, that is, their world view. Further, this recurring pattern of experiential content or mystic formula characteristic of the being mode persists on a continuum, from the pure mystic consciousness right through to the more ordinary heightened states of awareness, induced by glimpses of emptiness and filling, mentioned above. Insights drawn from mysticism clarify the dynamics of this recurring pattern of awareness in the being mode and will be examined in detail through a model of awareness developed in chapter two.

In this being mode then, the individual comes to an experiential solution of relating self, ultimate reality and others: In the experience of union ultimate reality, self and others all share a common identity, so that the way to be (vocation) towards non-separate others is the ethical action of nonviolence and service which flow from unifying love. In other words, the categories of classification dissolve, and so too the motive force of violence, separateness. But moreover, in the being mode not only the categories of classification dissolve into the experience of unity, but also the categories of orientation in time and space. An experiential centre is perceived in the "here and now" moment so that the individual intuits an experiential transcendence of time and space, and hence too of causality and death - they experience freedom, also known as power.

We now discuss the having mode, which I equate with Martin Buber's "I-it" sense of self and relation. Normative awareness, it seems, is seldom empty in the complete sense of total dis-identification from the conceptual map. Instead, what individuals are constantly aware of is some microcosmically internalised world view model or map (personified as "ego") they take to be who I am, how the world should be, my place and vocation in it. This is apparently the habitual state of awareness of most people and human beings seem reluctant to change, let alone completely emptying their awareness of these conceptual models of person and place. They prefer a safe and secure outdated model to the potential risk of emptiness required to move to a new expanded model, let alone abandoning a conceptual model entirely. I think the reason for this is, as Eliade states it, the terror of vertigo, a terror, indeed, because without a strong identification with the conceptual model people lose their powerful existential moorings of identity and orientation without which purposeful and meaningful action in the world is impossible. It is for this reason that they cannot stand states of emptiness of which the ultimate form is death, the ultimate threat of vertigo and the final and inexorable removal of the conceptual map or ego and the ego extensions such as personal possessions which prop it up, that is, everything you <u>have</u>. Conversely, in the being mode there is no such identification with the conceptual map, instead, identity and orientation lie in a timeless and spaceless

intuition and so death holds no fear for they lose nothing, not even life. It is an experiential freedom from causality and death which is the existential source of their personal empowerment. We see in chapter 4.1 how Gandhi felt no qualm in risking his life and possessions a hundred times over, indeed, it became a technique even an obsession to live life both imaginatively and actively in the face of death thereby ensuring that his awareness and identity remained rooted in what I call the being mode.

If in the being mode the categories of classification and orientation in time and place dissolve into the experiential moment, in the having mode the conceptual models of classification and orientation are psychologically and socially binding which grants a sense of existential security, but at the expense of perpetuating a feeling of human separateness and becoming prisoners of time and causality. There are then also two paradigms of orientation in time and space. Erich Fromm observes that:

> The mode of being exists only in the here and now. The mode of having exists only in time; past, present, and future" (1978:127) and as Martin Buber insisted: "The It-world coheres in space and time. The You world does not cohere in either (1975:148).

Further, and most significantly, a human identity defined by an internalised conceptual map is negotiated or constructed through the process of classification. Classification is always a comparative reflex which creates the 'I' in the face of an 'other', in other words through difference. William Paden recently observed concerning this relationship between classification, comparison and the invention of an 'other', and an 'I' through difference that, "thinking itself is in a large measure based on it [comparison]. It is built into language and perception. What a thing 'is' is determined by its similarity and difference with other things like or unlike it" (1988:2). In constructing an 'I' through difference a world view system perpetuates the feeling of human separateness, especially from those "not like us", but even between those "like us", by the continual and inevitable creation of an 'I' and an 'other' inherent to the process of classification itself. In the having mode then, unlike the being mode, there is no unification of human (and non-human) identities, but many 'I's', many others, many things; in other words, diversity and disorder. In the symbolic universe of a world view system an attempt is made to simultaneously create order, usually in the form of dualisms, out of the chaos of diversity, of which the possibilities are infinite and arbitrary, and, within this, to carve out through comparison, classification and difference a sense of human identity and belonging. But, as we will see in

chapter two, psychologically and existentially this implies that despite the rigorous, even desperate creation and defence of identity and orientation defined within any totalizing cross-culturally variable and therefore arbitrary symbolic order, the feeling of separateness must linger for their very fabric is built on difference, the opposition of self and other. A sense of ultimate belonging, or a lasting and consistent sense of belonging, is thus not possible in the having mode.

Sociologically this implies that from the singular I-other distinction the inexorable collective consequence of this is the creation of, "the essential distinction between them and us" (Redfield, 1963:163). Separateness is built in, collectivised and institutionalised; and here we have the roots of violence in human social relations. Classification and orientation of the other who is different and separate from 'me' makes the recognition of mutual humanity or "brotherhood" extremely difficult - it is easier to be kind to those "like us" than to those whose (human and non-human) identity is "not like us". Some groups of people will be "intimate and similar to oneself, others far and different" (Redfied, 1963:273), which makes violence an inherent possibility to the individual whose awareness, identity and vocation are grounded in the having mode.

If one goes by John Howard Yoder's rather broad definitions of violence as anything which reduces the

psychosomatic wholeness of a human person (cited in de Gruchy, 1979:231) then classification which, usually by some surface appearance, classifies an irreducibly whole human being in terms of one of their accidental parts, is an inherently violent operation. As Chidester observed, "the arena of human mutual recognition has frequently, perhaps almost universally, been negotiated through the inherently violent strategies of subclassification, exclusion and elimination of otherness" (1989:18). The reverential "thou" becomes an "it", a thing. As Erich Fromm observed, "in this [having]mode not only things are things, but all that is alive becomes a thing" (1978:129). This is perhaps one of the most total definitions of violence, an entire paradigm of awareness and action. The converse, nonviolence, holds true for the being mode. This comes close to Gandhi's "extended meaning" definition of violence analysed in chapter three.

Walter Kaufman, following Buber, also comes close to such broad definitions. Quite simply,

> Every social problem can be analysed without much study: all one has to look for are the sheep and the goats... Should a goat have the presumption to address a sheep, the sheep often do not hear it, and they never hear it as another I. For the goat is one of Them, not one of Us. Righteousness, intelligence, integrity, humanity, and victory are the prerogatives of Us, while wickedness, stupidity, hypocrisy, brutality and ultimate defeat belong to them.

> Those who have managed to cut through the terrible complexities of life and offer such a scheme as this have been hailed as prophets in all ages (1975:13-14).

What I think Kaufman is implying is that the most convenient way of dealing with the inherent difference, diversity and disorder of the other (all that which is not self) is by constructing dualisms in the symbolic universe of a world view.

> Man's world is manifold, and his attitudes are manifold. What is manifold is often frightening because it is not neat and simple. Men prefer to forget how many possibilities are open to them. They like to be told that there are two worlds and two ways. This is comforting because it is so tidy. Almost always one way turns out to be common and the other one is celebrated as superior. Those who tell of two ways and praise one are recognised as prophets or great teachers. They save men from confusion and hard choices. They offer a single choice that is easy to make because those who do not take the path that is commended to them live a wretched life. Hence those who speak of many possibilities speak to the few and are of help to even fewer. The wise offer only two ways, of which one is good, and thus help many" (1975: 9).

While symbolic systems of meaning may order experience and carve out a sense of identity and so keep anomie and disorder at bay, they nevertheless reinforce the

distinction between self and other, us and them, and hence too the potential for violence. The correct choice, proposed by Kaufman and Buber, is not either option in the dualistic opposition offered by a symbolic universe or world view which only perpetuates reciprocal us-them violence, but between two entire modes of being: between I-it and I-thou, having and being. Only by making such an inter-paradigm choice, or shifting awareness-identity-vocation and orientation to ultimate reality and others, from the having mode to the being mode is duality, the cleavage between self and other, and separateness overcome, and so too violence. This is the simple choice the really wise offer, though difficult to accomplish, and is how I have interpreted Tolstoy and Gandhi's utopian experiment.

Two paradigms of world view

In all, one sees two world view paradigms of articulating a sense of awareness-identity-vocation, orientation to self, others and ultimate reality. The one, unifying all these orientations, is nonviolent, and transcends time, space and causality; the other, dividing and differentiating these orientations by classification, having potentially violent consequences, and binding the individual to time and space categories. One sees how two paradigms of human existence at the individual and corporate levels emerge from and centre around something as basic as whether an individual can

stand a state of emptiness in awareness or not. Erich Fromm (1978) has made similar assertions about two paradigms, but his analysis approaches the divergence of the two paradigms over the question of identity -'I am what I am' versus 'I am what I have' - and their respective sociological trajectories:

> I refer to two fundamental modes of existence, to two different kinds of orientation towards self and the world, to two different kinds of character structure the respective predominance of which determines the totality of a person's thinking, feeling and acting (pp.33, emphasis added).

My analysis however, while incorporating Fromm's observations, goes right back to show how the two paradigms diverge at the level of individual awareness- from which the sense of identity subsequently emerges.

Fromm's study is nevertheless very useful for interpreting Gandhi's world view since much of Gandhi's yoga was a constant attempt to give up all sense of 'having' (materially: "voluntary poverty", physically: fasting, mentally: "habits" and "opinions"), so as to achieve a reality-centred experience of identity and vocation. Fromm's analysis also helps to interpret Gandhi's utopian social programme by dissecting the links between identity and action since, like Gandhi, he argues that the "new society" can only be brought about by creating "the new man" which in essence requires

relocating the sense of identity from the having mode to the being mode. (1978:133-198)

Similar arguments concerning two fundamentally different modes of being, though in a different idiom can be found in the work of Abraham Maslow. Stating these fundamental differences in terms of "mystics" versus "legalists" to be found in "perhaps all human enterprises", Maslow observes: "I often suspect that we are dealing here with a profoundly characterological or constitutional difference in people which may persist into the future, a human difference which may be universal and may continue to be so " (1970:26). Maslow demonstrates how the tension between legalist and mystic derives in part from their respective sense of self and orientation to the world: the former creating and defending mythico-legal systems of dogma, the latter relying on a self-sufficient, personal, and private inner experience.

Yet another expression of these two different modes of being is found in Martin Buber's classic I and Thou. Heeding Buber's own warning against "jargon" and following Gandhi's advice to absorb the "spirit rather than the letter", I am convinced that Buber's I-It versus I-Thou split represents yet another characterisation of these two modes of awareness. Each orientation derives from how individuals conceive of their 'I' or identity, and this I is "two-fold":

> The world is twofold for man in accordance with his twofold attitude. The attitude of man is twofold in accordance with the two basic words he can speak. One basic word is the word pair I-Thou. The other basic word is the word pair I-It.. Thus the I of man is also twofold. For the I of the basic word I-Thou is different from that in the basic word I-It (1975:53).

The trajectory of the I-It sense of identity is potentially violent: "he sets himself apart from everything else and tries to possess as much as possible by means of experience and use. That is <u>his</u> dynamics: setting himself apart and taking possession - and the object is always It ['non person']" (1975:114). Conversely, the I-Thou orientation is that perception which sees the one, or in Buber's terms, feels the one common being in human interaction below the surface of individual "ego's" which separate and differentiate people into "others" and "its". The I-It perceives only a multiplicity of others and its, whereas the I-Thou orientation perceives the fundamental identity of self and other, so that the it becomes another thou. Like Fromm's being mode, identity in the I-Thou orientation can be stated as:

> "Know Thyself means to a person:
> know yourself as being" (1975:113).

This realisation of identity comes, when, in human interaction, individuals relate to the other completely at the level of their common being.

I shall in the pages that follow argue that Tolstoy's and Gandhi's pattern of world view construction, awareness-identity-vocation-action, orientation to other and ultimate reality, are to be located in this being mode and that, at the macro sociological level, this was the basis of their utopian paradigm shift in attempting to bring about a non-violent social transformation. "The modern version of nonviolence-and satyagraha, and war - resistance and one kind of anti-imperialism, even - were in effect invented by Tolstoy and Gandhi" (Green, 1986:viii). This thesis will nevertheless focus more explicitly on the psychological links, the patterns of awareness, from which this "invention" emerged in the first place.

But before we go on to the descriptive analysis of how Gandhi's and Tolstoy's construction of world view appears in discourse, I feel I must give a clear statement of what I mean by an inter-paradigm and intra-paradigm movement. In the process I will touch on Gandhi's theory knowledge.

There are two paradigms of awareness and world view: (1) the <u>having mode paradigm of world view</u>, where individuals gain a sense of identity and vocation, orientation to others and ultimate reality through identification with an internalised <u>conceptual</u> world view model. At the highest level of abstraction the

identity of the part, who I am, is negotiated through the classification of persons; while the relation of self to whole, belonging, is located through orientation in time and space within an ordered symbolic universe. (2) The being mode paradigm of world view, where an individual's sense of identity and vocation, orientation to others and ultimate reality is experientially resolved. At the highest level of abstraction, the identity of the part comes simultaneously with a sense of belonging to the whole in an immediate experience of loving union.

By an inter-paradigm movement I mean a movement between these two paradigms, that is, from the having mode to the being mode or visa versa. By an intra-paradigm movement I mean a movement within each of these two paradigms of world view. In the having mode this takes the form of structuring identity by identifying with the many (often ready made) conceptual world view options of person and place. In the being mode this takes the form of sensing levels or qualities of identity on the being mode continuum of awareness.

By these paradigm choices I refer not to two discreet, bounded and institutionalised forms of discourse and practice, that is, sociologically speaking, although this will be their eventual consequence, but rather to two broad qualities of human awareness, a psychological emphasis. In the visible activities of most human beings

symbolic discourse and canon is produced to express their sense of self and world. At first glance one would deduce that these are products of peoples internalised conceptual map which is a microcosmic semblance of a more formal world view system. This much historians of religion assume, which leads to the next assumption that for each person this conceptual map is what structures their sense of identity and orientation. Now, historians of religion are sensitive to the symbolic configurations of the having mode paradigm of world view and its conceptual possibilities of structuring identity and vocation, orientation to ultimate reality and others, but not that sensitive to the being mode paradigm of world view's experiential possibilities of locating identity and vocation, orientation to ultimate reality and others.

So while on the surface of it (in discourse and practice) identity and vocation, orientation to ultimate reality and others, appear to be universally structured by the internalised conceptual world view models of person and place; at the level of some individual's awareness, in a precisely parallel way, the sense of identity and vocation, orientation to ultimate reality and others is structured experientially. Nevertheless, as I have said, such individuals, like those individuals who identify with the conceptual map of identity and place, still use discourse and canon or language to express their world view. This implies that for

individuals with their awareness centred in the being mode there is a different relationship between language and experience.

While those in the having mode <u>are</u> those conceptual forms, that is, rigidly identify with them, those in the being mode only <u>use</u> those symbols. For such individuals identity is located in awareness and thus they can use the symbolic universe of any world view without their identity being threatened. Religious plurality is not a threat to them. Instead the relation to symbol is fluid, non-clinging and non-dogmatic as it must be for individual world views constructed in the having mode, since loosing their conceptual model would mean loosing their powerful existential moorings of identity and belonging. For example, Gandhi regularly claimed to be simultaneously a "Hindu, Muslim, Christian, and a Jew". The awareness or experience of identity comes first followed by its explication through the concepts and symbols of a world view. For example, Tolstoy claimed that "It now seems that had Christ and his teachings not existed I should myself have discovered this truth". (Pyarelal, 1965:702). Yet Hinduism was always for Gandhi the most complete world view, not because it had a monopoly on truth, but because of its incredible variety of routes to truth which gave him an extensive symbolic vocabulary with which to convey his subjective experience. Gandhi's interpretation of the Gita and shastras are thus unique: "I never quote anything from

shastras which I have not tested in experience" (MG II,110).

It is the same for all those who operate from within the mode of being. Tolstoy for example, used the parables and symbols of the Christian bible not dogmatically, but as proof texts of his intuitions, even going so far as writing his own version or "translation" of the gospels. Individuals such as Gandhi and Tolstoy 'believe' and use these religious myths not because they confer identity and orientation, but because they have first unlocked the meaning of these texts through their own experience. On his interpretation of the Bhagavad Gita, using his recurrent metaphor of inner experience, "heart", as opposed to "intellect" and "reason", Gandhi observed: "I know that ultimately one is guided not by the intellect but by the heart. The heart accepts a conclusion for which the intellect subsequently finds the reasoning. Argument follows conviction" (Woodcock, 1972:134). Thus the Gandhian theory of knowing can be glossed: "Inspiration precedes the arguments with which we justify it" (MG 77:1925). Similarly with Tolstoy, the pattern of articulation in his life and work, his art or literary canon, is the trajectory from experience to image to idea. From a subjective psychological experience Tolstoy develops fictional images, emblems, and allegories whose distilled wisdom is then codified into doctrinal ideas.

I will now set out to interpret with greater descriptive detail those patterns of discourse in the religious intimation of Gandhi and Tolstoy whereby they express their understanding of how ultimate reality and others, that is, part and whole, identity and belonging, unity and diversity relate to one another; and, emerging from this understanding, how they conceived of their most ultimate sense of identity and vocation or "mission" in life.

The case of Tolstoy

Isaiah Berlin's characterisation of the "hedgehog" is aptly applied to Tolstoy and Gandhi. A hedgehog is one who "relate[s] everything to a single central vision, one system less or more coherent or articulate, in terms of which they understand, think and feel - a single, universal, organising principle in terms of which alone all that they are and say has significance" (1953:1). Or as the Greek poet Archilochus put it, 'The fox knows many things, but the hedgehog knows one big thing'.

Throughout his involvement in the sea of action Gandhi, like Tolstoy, kept a fixed gaze on one fundamental ontological assumption. He maintained that one must "get a hard grasp" on one "elementary fact... : attention must not for a single moment be withdrawn from the fact that we are all sparks of the divine". (MG II,27-28). The part is the whole, "We are all sparks of Truth. The

sum total of these sparks is indescribable, as - yet - Unknown Truth, which is God. I am being daily led nearer to it by constant prayer" (MG I,461).

Thus, like Tolstoy and Eastern Christianity in general, Gandhi's most overarching view of reality is a philosophy of total unity which always surfaces to interpret the meaning of events and to plan future actions, it is the deep background knowledge or "arms" into which both he and Tolstoy fall when asking how to be in the world. In other words, the paradigm for articulating identity and vocation is that in order to make the small decisions of life, 'what to do now', one must first have the big question answered, 'who am I, where do I belong'. For them, the big picture upon which they hold a fixed gaze is always the assumption of total unity, and it is ultimately this intimation which coordinates the relation between self ("spark"), ultimate reality ("Truth") and, others, and action in the world. Life may appear as a scatter of multiplicity, but in reality all are one in the ocean of unity-I and other are identical, hence "one should follow the principle of regarding others as oneself" (MG I,86) and, consequently, one must do or act unto others as you would have them do or act unto you (Matthew 7,12. A proof text for both Gandhi and Tolstoy).

The "inevitable, necessary and sufficient faith", Tolstoy observed, was the "faith in the fact that God or

the One that sent me into the world exists, that I am his product, His worker, a particle of him, and that what will happen to me is what ought to, the faith of a child in its mother who is holding him in her arms" (JE 54,52;1900). "What I am conscious of in myself in a limited state, I call in its totality God" (JE 56,37;1907) so that the goal of life is to "merge with the whole, the source of everything" (JE 46,4;1847). Tolstoy's most important fictional image of his synecdochic metaphysics occurs in the dream Pierre has in War and Peace. Here Tolstoy succinctly sums up the essential yet ambivalent relationship of part ("drop") to whole ("Ocean"), identity to belonging, unity to diversity:

> The globe was a large wavering sphere without any dimensions. The whole surface of the sphere consisted of drops pressed densely together. These drops were all moving, shifting, and now they merged from several into one, now they separated from one into many. Each drop was striving to expand, to seize the most possible space but the others striving for something were trying to compress it, sometimes destroying it and sometimes merging with it. 'That is life', said the old teacher. 'How simple and clear', thought Pierre. 'How could I have not known that before'" (1957:iv,iii,xv).

The central paradox of life, and the relationship between individual identities and the whole, can be defined as a perception which fluctuates between perceiving a "unity in multiplicity and multiplicity in

unity" (JE 55,137;1905).[7] This paradox both confounded and exhilarated Gandhi since, "apart from the ocean it [the "Drop"] has no existence. It is because the ocean has no existence, if the drop is not, that is, has no individuality. They are beautifully interdependent" (MG II,27), as are the "drops" and the "wavering sphere" to Tolstoy's Pierre. The problem of identity, of the part, and self-understanding can only be resolved in terms of that to which the self most ultimately belongs, the whole, that is, the orientation to self and ultimate reality are completely dialectical inquiries: "I am a part, He is the All; I cannot understand myself except as a part of Him" (JE 52,49:1891).

In Tolstoy's writings the later articulations clarify the former. In a dictation to his daughter Sasha only moments from death and nearing a state of delirium, Tolstoy clarified his most fundamental ontological intimation: "God is that infinite whole of which man is conscious of being a finite part. Man is his manifestation in matter, space and time" (Troyat, 1968:686). The part or drop is not only soul and consciousness but also love, so is God. In War and Peace Prince Andrew's final thought or peak moment before dying is that "Everything [others] is unified by it alone, Love is God [ultimate reality], and to die means that I [self], a particle of love, return to the common and eternal source" (1957:iv,i,xvi). The individual particle of love shares its identity with the whole or

ocean of love. I will be exploring precisely how the ecstatic experience of love lead to Gandhi's and Tolstoy's deepest sense of personal identity and universal belonging.

When drop merges with ocean in the intuition of unity which is God or love, self, ultimate reality and others are found to share a common identity. Naturally, in the face of this intuition the artificial boundaries created by acts of classification between self and other, human, superhuman and subhuman simply dissolve, and with this dissolves the separateness between living beings which is the source of much avarice and ultimately violence. The Tolstoyan command, then, is for the personality to "transfer" itself into "another person, animal, plant, even a stone", and thus "re-establish the unity among beings which has as it were been destroyed" (JE 52,101;1893).

For Tolstoy the most recurring metaphor of such a unifying vision is love, a "love for people, animals, nature and yourself" (JE 57,32;1909). In short, "The aim of life is the penetration of all its phenomena by love" (JE 53,22;1895). As we will see more fully in chapter two, the sole ethical commandment flowing from the union of love is nonviolence and service to all that is, or rather was, other, both human and subhuman:

> If you say that birds, horses, dogs, and monkeys are completely alien to us, then why not say that primitive people and black people are alien to us? And if you deem such people alien, then with the same right the black people can deem whites alien. Who is the neighbour? The answer is simple. Do not ask who is the neighbour, but do for everything living what you want to be done for you (JE 45,50-52; 1910).

As Gustafson (1986:185) explains by paraphrases Tolstoy, "there is no way to make a distinction among living beings, or gradations of human beings: insects, plants, Zulus, Balus, Cossacks, Frenchmen, children, old senile people, idiots, 'There are no boundaries'".

In the union of love the painful and ceaseless war of classifying the confusing and endless multiplicity of that which is not self - monkeys, aliens, primitive people, blacks - is overcome. All become neighbour, and the neighbour shares with oneself a common identity so that now all that is left is "to do for everything living what you want to be done for you". To serve the non-separate other which includes animals and nature, as for example in Gandhi's goseva or cow protection, their philosophy of vegetarianism, and environment sensitive economic theories.

The case of Gandhi

I turn now to a detailed descriptive analysis of the synecdochic metaphysics appearing in Gandhi's world view and the consequences of this for his sense of identity, vocation and programme of nonviolent action and service.

The indisputable goal of Gandhi's life was to attain moksha or perfection. In his autobiography or The Story of My Experiments with Truth, Gandhi claimed that,

> What I want to achieve-what I have been striving and pining to achieve these thirty years-is self-realisation, to see God face to face, to attain moksha. I live and move and have my being in pursuit of this goal... For it is an unbroken torture to me that I am still so far from him, who, as I fully know, governs every breath of my life, and whose offspring I am" (1927:x-xii).

Erik Erikson has even asserted that "the historical researcher, however, must know that the very soul of the autobiography-and even the soul of its propaganda-is a striving for moksha" (1970:61).

What moksha entails is ultimate merger of the self with God, thereby realising one's identity with that whole. Here Gandhi followed the Vedic formula which pronounced that atman equals brahman, that is, the part equals the whole; ones identity is the same as that to which one seeks to belong; the "drop" merges with the "ocean". The

goal of moksha is thus the process of first attaining "self realisation" and then "God realisation" where the individual overcomes the condition of "separation" through realising "union" with "the Divine" (MG I,556:1930). In a sense individuals lose their identity-individuality only to take on the greater identity of the All, in other words they 'lose' nothing. Further, when the drop dissolves into the ocean all is "one" so that what at first appeared as an inexhaustible diversity is now perceived as an indivisible unity. "Souls seem to be many; but underneath the seeming variety, there is an essential oneness" (MG I, 451;1927). "He is one yet many" (MG I,23;1926), and recognising the paradox Gandhi asserts, "I am an advaitist [non-dualism] and yet I can support dvaitism [dualism]" (MG II,22;1926). To solve the riddle of how the part/identity: drop, relates to the whole/ belonging: ocean, is the attempt to attain a vision of unity amidst diversity, thus, the quest for identity can be spoken of in either idiom, that is, in terms of part-whole or unity-diversity relationships.

Echoing the Socratic maxim and Tolstoy, Gandhi asserts:

> What is the aim of life? It is to know the self. In the words of Narasinh Mehta, 'so long as the essence of the Self is not realised, all our efforts are in vain'. This realisation of the Self, or Self-knowledge, is not possible

> until one has achieved unity with all living beings-has become one with God (MG I,576;1925).

And what is God? "The universal Soul in which all souls exist is God" (MG I,86). Gandhi follows not only Vedic philosophy but also Tolstoy in using a powerful and recurring emblem of the relation between identity and orientation to ultimate reality: "One ought always to remember, while dwelling on Him, that one is but a drop, the tiniest of creatures of the ocean that is God" (MG I,591;1946). And, like Pierre, Gandhi recognises that "individuality is and is not, even as each drop in the ocean is an individual and is not" (M.G.II,27). The most ultimate meaning of life and central idea in Gandhi's ontology, then, is the merger of drop with ocean or the movement between self realisation and God realisation, identity and belonging, part and whole, unity and diversity, separateness and union. As the synecdochic metaphysics of both Gandhi and Tolstoy show, perhaps the basic theme of any human world view is the tension between part and whole, self and all that which is not self, which links with the problems of unity and diversity, driven by a sense of separateness.

But this goal of merging drop with ocean is obstructed by another ontological fact: the "barrier" of "egotism" between drop and ocean. Here the separate 'I' mistakenly thinks itself to be "something" unique and different. The spiritual work of Gandhi's life is to remove this

barrier of ego and thus find one's true and universal identity (MG II,146). In chapter three I will examine in greater detail Gandhi's understanding of this ego barrier and how it can be transcended through the yoga of selfless service so as to re-establish the unity of ultimate reality, self and others. In a classic statement Gandhi asserted that:

> The purpose of life is undoubtedly to know oneself [self]. We cannot do it unless we learn to identify ourselves with all that lives [others]. The sum total of that life is God [ultimate reality]. Hence the necessity of realising God living within every one of us. The instrument of this is boundless selfless service (MG II,28).

Chapters two and three are in a sense attempts to interpret the meaning of this one statement: in the experience of loving union ultimate reality, self, and others are united so that the individual's vocation is the ethical principle of service and nonviolence towards the now non-separate other which includes both the human and subhuman.

Actually all Gandhi's actions in discourse and practice emerge from this single intimation of oneness and unity amidst diversity. For if all are one then all are equal which collapses the inherently violent strategies of classification in world view systems: "Ahimsa [nonviolence] is an undying force. It discovers unity in

diversity " (MG I,62;1940). Hence, "social service here must be taken to include every department of life. In this scheme there is nothing low, nothing high. For all is one, though we seem to be many" (MG I,461). Violence, presumably, is that force which fails to perceive oneness and unity amidst the diversity of difference and otherness.

Clearly then, resolving the question of identity in terms of an orientation to ultimate reality has implications for one's orientation to others. The reality, encountered by Gandhi, of how others can be treated, was one in which British imperialism - and its cruel South African expression - exploited human difference and diversity in support of violent colonial social orders, built on a matrix of the classification of persons. Classifications of race: black versus white, creed: Hindu versus Moslem, and caste: untouchability. From childhood, through boyhood, youth and adulthood, what Gandhi encountered was the problem of violence in human relations,[8] which he recognised has continuities in the violent relationship between human beings and animals, plants, and the environment.

Dissolving classification

Arriving in South Africa Gandhi may have begun to intimate that maya or illusion at the individual microcosmic level consists of the ego obstructing the

merger of drop with ocean which is emotionally felt by the individual as the psychologically painful illusion of separateness. But on arriving at Maritzburg station in 1893, Gandhi dramatically realised that the individual maya of separateness has a macrocosmic social dimension, what, paraphrasing Gandhi, Rex Ambler termed "the great illusion, the social maya", namely that "human beings are fundamentally different from one another" (1989:93). In South Africa the illusion of human separateness and difference was exploited in the service of political domination through a radical and violent classification of persons. As John Hick recently observed of the Maritzburg episode, Gandhi, "like millions of others, was not being seen as a fellow human being but as a 'non-white' - a 'nigger', a 'coolie', a 'non-person'. This misperception was an aspect of maya" (1989:86). Any system of classification which fails to recognise the fundamental unity of all human beings, could be said to represent a form of illusion whose social expression is frequently violence.

Beginning in South Africa Gandhi would eventually resolve the problem of social violence by transcending the problem of individual human separateness through an intuition and philosophy of total unity fully attainable only in moksha where self, ultimate reality and others share a common identity which finally dissolves all artificial boundaries and classifications between persons. However, where the indivisible unity of all

life is not perceived, human beings are classified by the illusion of difference and distance giving rise to the desire to "convert" and dominate or "spoliate" the other:

> Look at the shameless manner in which, for sustaining the spoliation of India, British statesmen (?) are setting one party against another [Us-Them]. They have suddenly discovered the untouchables [caste classification] for they fear that the Hindu-Muslim dissentions [religious classification] alone might not prove enough security for retaining possession of the 'most glorious diamond in the British Crown'. They are trying to set the helpless princes against the people [class classification]... This sort of 'orderly discipline' has unnerved the people as nothing in their previous history has ever done (MG II,384-5;1928).

The classificatory "labels" that order and control a diverse and heterogeneous social body by reducing a whole human being to one of its accidental parts, Gandhi argued, "never reveals a man's character", and yet, "if we may, indeed, claim a label, we can call ourselves Shudras" (MG III,561;1934). When pressed to label oneself, then at least identify with the Shudra, the lowest of the low, a label connoting common humanity beneath which no further classification of human persons is likely.

Reflecting on a journey to Assam Gandhi observed:

> What have I to take to the aborigines and the Assamese hillmen except to go in my nakedness to them? Rather than ask them to join my prayer, I would join their prayer. We were strangers to this sort of classification - 'animists', 'aborigines', etc.- but we have learnt from the English rulers. I must have the desire to serve and it must put me right with people. Conversion and service go ill together' (MG I,537;1928).

It is the classification of persons that produces and reproduces an other whereas, in the vision of unity, classification dissolves so that there is no other to convert. There are only fellow human beings to serve. This pivotal intimation and philosophy of total unity which dissolves classifications was Gandhi's key insight through which to deconstruct violence in human relations. Indeed, "his life's work was largely devoted to the exposure of that illusion and the realisation of the hidden truth of human oneness" (Ambler, 1989:93).

Further, and not unrelated to systemic violence between human beings, a vision of oneness dissolves not only the universal classification between self and other, us and them, but also the classification between human and subhuman. Concurring with Tolstoy, Gandhi passionately desired, "to realise brotherhood or identity not merely with the beings called humans but I want to realise identity with all life, even with such beings as crawl on the earth" (MG I,59;1929). A "brotherhood" not

"confined merely to the human species; that is, if we really have imbibed the spirit of brotherhood it extends to the lower animals." (MG I,529-30;1925).

At one level, it is from this perception that the doctrine of "ahimsa" to all life, "embracing even subhuman life not excluding noxious insects or beasts" emerges (MG II,30;1922), and hence also the Gandhian ethics of vegetarianism. But more deeply, if individuals revere the life of the subhuman other, they will almost inescapably revere also the life of the human other, something of irreducible worth. It is a logic which did not escape the novelist Andre Brink who so darkly reflected how "It [Apartheid] turns man into an object, and once he is dehumanised, anything can be done to him without qualms. Gandhi revered cows. We do not even revere people" (1983:67).

While the microcosmic feeling of individual human separateness ultimately translates via the macrocosmic social systems of classification into dehumanisation and violence; the intuition and philosophy of total unity translates ultimately into humanising and nonviolent social relations.

Thus one sees how Gandhi found himself and his quest for identity and vocation - the orientation to self - suspended between two fundamental concerns, indeed obsessions: between an orientation to ultimate reality,

the obsession to merge with God in moksha and an orientation to others, the obsession to solve the riddle of violence in human relations. Paradoxically, of course, the one orientation is ultimate and imperishable reality while the other is merely worldly maya. Yet Gandhi's strategy was not to attain life's goal of moksha through yogic withdrawal from the world and others, but instead to attain moksha by direct engagement with the world and others through his unique interpretation of the Gita's notion of karma yoga and performing detached or selfless action which included his work for swaraj (Indian independence). In Gandhi's world view, active engagement with others becomes the yoga or tool for sanding away at the barrier of egotism which separates the drop from the ocean. We will also see more clearly in my analysis of the mystic formula just how the pivotal orientation to self - an experimental centre - resolves the paradox of relating all three existential orientations: Gandhi's world view can be interpreted as an "experiment" with finding the "truth" of human existence in terms of integrating the orientation to self, ultimate reality and others; resulting in personal moksha or disillusionment, and collectively in a nonviolent social order.

The Hindu ideal of moksha or union with ultimate reality is a goal which can be achieved while living (jivan mukti). Like many Indian yogis Gandhi believed that to tread the path toward union with the divine a guru was

indispensable, in fact Gandhi frequently claimed to be "an aspirant after discipleship in search of a guru" (MG II,357-7;1936). He was also well read in Patanjali's techniques of purifying body, mind and soul, none of which he formally practised, although he did turn his lifelong discipline of chanting the mantra "Ramanama", "control over my thoughts", (MG I,543;1924) spinning, and dietetic experiments into yogic disciplines of a sort. We will also see that this obsession to see God face to face through direct inner experience, combined with his rigid discipline and selfless service, did infact result in many peak experiences of 'divine presence', unity and love. I refer here to the faithful "inner voice" and the ecstatic experience of "prayer" and "faith" which form the experiential dimension of Gandhi's world view. So although Gandhi never attained, as Ramakrishna did, the experience of moksha or mystical union with the all he did nevertheless, like Tolstoy, have intimations of universal oneness.

In the following chapter I will attempt to distil the basic content of mystical experience, the mystic formula, and show how this experiential pattern of extraordinary awareness has continuities with more ordinary states of heightened awareness. It is demonstrated that Gandhi's inner experiences reflect an uncanny similarity with this pattern of experience which experientially resolves the relationship between self, ultimate reality and others, and which then shapes his

sensé of identity and vocation. We then also locate Gandhi's experiential dimension within a model of human awareness gleaned from a comparative study of religious experience.

CHAPTER TWO: THE BEING MODE

I experienced an amazing feeling - probably like what mystics arouse in themselves through spiritual acts".

- Tolstoy (JE 53,147;1897)

"This truth is not a material quality but is pure consciousness... For me this is almost a matter of direct experience"

- Gandhi (MG II, 172)

Hannah Arendt has observed that, "all philosophical terms are metaphors, frozen analogies as it were, whose true meaning discloses itself when we dissolve the terms into the original context, which must have been vividly present in the mind of the first philosophers to use it" (1977:104). If in the previous chapter I analysed the recurring patterns of those frozen analogies which one terms Gandhi's religious discourse, in what follows I shall attempt to dissolve these terms back into Gandhi's immediate state of awareness and see if there we can find some recurring themes which are perhaps continuous with those appearing in discourse and practice. Here I am guided by William James' common sense observation: "The plain truth is that to interpret religion one must in the end look at the immediate content of the religious consciousness" (1985:34). This chapter will be a sustained analysis of the contents of that quality of awareness I have called the being mode, and is where I shall locate Gandhi and Tolstoy's fluid states of awareness, the reservoir of their philosophy of total unity and their ultimately nonviolent discourse and practice.

So far I have argued that human awareness can indeed become empty and that when this is achieved awareness is flooded with a powerful non-conceptual experience which comes to ground an individual's sense of identity and relation to ultimate reality and others. Now, in this being mode, there is a recurring pattern of awareness -

the mystical formula - whose basic form at an emotional feeling level remains the same throughout the various levels of heightened awareness. The key to identifying this pattern is mysticism, for here it is observable in its most distilled form. But, as I will show in the descriptive material on Tolstoy and Gandhi, this experience has continuities with the more ordinary levels of heightened awareness which they frequently experienced and which forms the basis from which all their discourse and practice in the world emerge; in other words, their "firm centre" of continuity and consistency.

Mysticism

To make assertions about a 'basic and recurring pattern' of mystical experience is to presume that mystical experience has a common core; and further, a common core to mysticism implies that the basis of such an experience is the perception of an underlying unity permeating all that is. Now the question of whether mystical experience has a common core or not is hotly disputed. [9] The issues are complex and are obscured by the failure to make at least two important distinctions. On the one hand failing to recognise the difference between the "exoteric" and "esoteric" dimensions of human experience. In a sophisticated and convincing argument Frithjof Schuon (1975) shows how this can be resolved in favour of preserving the argument for an

esoteric common core of metaphysical and mystical experience. On the other hand failing to recognise that there are degrees or levels of mystical experience. For example the mystics may pass through identical stages/experiences but only describe the level they are at present experiencing which may contradict the description of another mystic at a lower or higher stage. Taking these considerations into mind I think it is possible to generalise about the common features of fully developed esoteric mystical experience.

Following the majority of mystics themselves, [10] one can assert that mystical experience is the direct experience of the transcendent unity or oneness of all that is. For a definition of the core of mysticism in this vein we have to go right back to the philosopher W.T. Stace who argued that all higher mystical experience involves the apprehension of "an ultimate nonsensuous unity of all things, a oneness" (1960:14) Stace also cautions as regards levels of experience that it "should be carefully noted that only fully developed mystical experiences are necessarily apprehensive of the One", others are "borderline cases" (1960:15). In a more recent comprehensive historical survey in comparative mysticism, Karel Werner (1989) has observed that almost universally the journey of mystical progress has had three distinct stages: purification (via purgativa), illumination (via illuminativa), and unification (via unitiva). Like Stace, Werner argues that besides "the

universality of mysticism in human experience", there "is a common core to mystical experience", and that the core of this common experience is the experience of union or oneness: "The common core appears to be the experience of union or oneness with the ultimate Reality" (1989:5-16). One should note therefore that in the mystical experience of union ultimate reality, self, and all others are in essence one with no difference or separateness.

The Mystic Formula

Now the mystical experience of total unity has a feeling content besides being merely a passive perception of the One. The recurring pattern of this content of mystical experience is the immediate, simultaneous, and interchangeable perception that this unity/consciousness (God, Truth) is also love or an experience of profound love for God and all that is, and that this love is an intense sensitivity to what is moral, ethical and right, which then manifests in deeds of charity and love in the world. Mysticism, as John of the Cross reminds us, is not reclusive or elitist which would be mere "spiritual gluttony". Instead, the love of mystical unity flows into the world as ethical deeds which is the basis for what Matthew Fox called, "the inherent politics in all mysticism" (1980:541).

I would like to state this basic pattern of the content of the mystical experience of union as a generic formula of heightened states of awareness, the mystical formula: union = love = ethics, where each element is perceived simultaneously and interchangeably with the others, and in precisely the formulaic sense where ='s means interchangeable and identical; union is love is ethics, just as water = water moving = water feeding.

Again it is Stace who accurately describes this pattern of the feeling content of unitive mystical experience and deserves to be quoted in full, since it will serve as the springboard for much of the arguments that have preceded and which will follow:

> The Christian mystics especially have always emphasised that mystical union with God brings with it an intense and burning love of God which must needs overflow into the world in the form of love for our fellow-men; and that this must show itself in deeds of charity, mercy, and self-sacrifice, and not merely in words. Some mystics have gone beyond this and have insisted that the mystical consciousness is the secret fountain of all love, human as well as divine; and that since love in the end is the only source of true moral activity, therefore mysticism is the source from which ethical values ultimately flow. For all selfishness and cruelty and evil result from the separateness of one human being from another. This separateness of individuals breeds egoism and the war of all against all. But in the mystical consciousness all distinctions disappear and therefore the distinction between "I" and "you"

> and "he" and "she". This is the mystical and metaphysical basis of love, namely the realisation that my brother and I are one, and that therefore his sufferings are my sufferings and his happiness is my happiness. This reveals itself dimly in the psychological phenomena of sympathy and more positively in actual love. For one who had no touch of the mystical vision all men would be islands. And in the end it is because of mysticism that it is possible to say that 'no man is an island' and that on the contrary every man is 'a part of the main'. (1960:26-27. emphasis added). [11]

To relate this to my theory of world view, specifically the being mode paradigm of world view, and human articulation in a world, one sees how the simultaneous and interchangeable experience of union, love, and ethics creates the perception that self, ultimate reality, and others all fundamentally share a common identity. They are unified in love like drops in the ocean; and because ethics flow from love, the way to be toward the now non-separate other (unified in love) is through the ethical commandment of love - nonviolence. One's identity is common to all and one's vocation is to serve.

Now Tolstoy and even less Gandhi were not mystics in the strict sense of the term, although this was explicitly the direction of their striving. How then do the above observations about the mystic consciousness of union and the mystic formula relate to Gandhi and Tolstoy? Without

belabouring the point, in my understanding of mystical experience and various other states of human awareness, I cannot see a discontinuity or disjuncture between such extraordinary states of awareness and the more ordinary states of awareness characteristic of everyday life. Similarly, the philosopher J.N. Finlay argues that the, "mystical way of looking at things enters into the experience of most men at many times" (1970:164) and that "the so-called great mystics, people like Plotinus, Jalalu'din Rumi, St.Teresa and so on, are merely people who carry to the point of genius an absolutely normal, ordinary, indispensable side of human experience" (pp.135-6). Abraham Maslow too has argued that

> these 'revelations' or mystical illuminations can be subsumed under the head of the 'peak-experiences' or 'ecstasies' or 'transcendent' experiences...That is to say, it is very likely, indeed almost certain, that these older reports, phrased in terms of supernatural revelation, were, in fact, perfectly natural, human peak-experiences of the kind that can easily be examined today (1970:19-20).

My argument is thus straight forward: that there are degrees or levels of the mystical experience of unity and the mystic formula, and that these degrees or levels, being continuous with the mystic consciousness, will reflect the same basic pattern (ie union = love = ethics) but in various combinations and grammars. [12] The manner of experientially relating self, ultimate reality

and others, establishing a sense of identity and vocation will thus also be similar with parallel social consequences. Such peak experiences or "peak-moments" (Gustafson, 1986) are better described by metaphors such as intuition, intimation, inspiration, or conviction than by mystical experience or mystic consciousness. This simultaneous and interchangeable experience of union, love and ethics points to a rather novel metaphysical theory of love and ethics which is useful to briefly explore.

Love

What is love? [13] First and foremost, in both the mystical ecstasy of love and the heightened awareness of love, to love means to lose the sense of self-consciousness, to merge with the all or another being, in other words to lose the sense of one's separate self. As the Buddhist teacher Stephen Levine observed, "our ability to love and be loved is directly equatable to the degree that we are able to let go of our separateness" (1979:46). In its purest formulation then, love is union. Piero Ferucci is thus right at the mark:

> Beyond the great variety of its forms, love can be seen as the realization of oneness. At an emotional level this realization eradicates self-preoccupation and engenders extraordinarily intense feelings of care, affection, and warmth for all beings. Intellectually, it generates insight into the simplicity underlying the apparent diversity

> of the universe. Spiritually, it reveals imperishable unity with a greater whole (1990:146-147).

And if the great problem of human existence is the need to overcome the sense of separateness - which is the obverse of the quest for belonging, since where there is an emotional sense of separateness, there cannot be true belonging - then "love", it may be said, "is the answer to the problem of human existence" (Fromm, 1985:15)

One could conceive of human separateness as separateness from both ultimate reality and others so that the overcoming of separateness or the establishment of ultimate belonging comes only when the barrier between self, ultimate reality and others is dissolved. This is indeed what happens in the mystic consciousness of union/love. And as with mystic consciousness, so too on the continuum of awareness will love unify these orientations: "Love is an active power in man; a power which breaks through the walls which separate man from his fellow men, which unites him with others; love makes him overcome the sense of isolation and separateness", yet the union of love, "permits him to be himself, to retain his integrity. In love the paradox occurs that the two beings become one and yet remain two" (Fromm, 1985:24). Individuality is and is not, "they are beautifully interdependent" insists Gandhi, as in Pierre's wavering sphere.

After discounting the various forms of immature, undisciplined love, and the "myth of romantic love", the psychologist M. Scott Peck [14] comes close to a mystic definition of love and that of Fromm's. Love essentially is union, a "thinning of our ego boundaries" which blurs "the distinction between self and the world" until one achieves "a mystic union with the entire world" (1990:100). For these insights Peck acknowledges his indebtedness to Hindu and Buddhist spirituality since, "they and other mystics hold that true reality can be known only by experiencing the oneness through giving up ego boundaries. It is impossible to really see the unity of the universe as long as one continues to see oneself as a discreet object, separate and distinguished from the rest of the universe in any way, shape or form" (pp.101-102). As with the mystical consciousness, it is possible during peak moments to realise that love/union are simultaneous and interchangeable, a single emotion.

Any world view must resolve the orientation to self, identity: the part, with the orientation to ultimate reality and others, belonging/orientation: the whole. Now, at the psychological level, the tension between part and whole, identity and belonging, is emotionally felt by individuals as the problem of separateness. It is this - separateness - which drives the quest to belong in the first place. And, at the psychological level, the resolution or solution to the problem of human separateness is felt by the individual as the

emotion of love. The emotional component of the drive to belong - rather, how the drive to belong appears in human psychology - is the search for love, in all its forms.

After studying the remarkable consequences of "real love", Peck observes that, nevertheless, "this leaves unanswered the question of where love comes from in the first place" (pp.194). Although he senses that the answer lies in mysticism, Peck never reaches the logical conclusion stated above that the mystic consciousness itself is the source of and indeed is love, which is quite apparent from the primary sources and sensitive interpretation by scholars such as Stace. Similarly, Erich Fromm does not either make this connection explicitly despite assertions such as: "psychology as a science has its limitations, and, as the logical consequence of theology is mysticism, so the ultimate consequence of psychology is love" (1985:33). Once the connection is made however, the study of mysticism will be seen to have many interesting intellectual implications for the entire psychological and philosophical enterprise, particularly concerning the interconnectedness of union, love, ethics and the problem of violence in human relations.

Ethics

The great problem of ethics can be asked as the question 'What is the source of ethical rights and duties'. Kant, for example, is of the view that a sense of duty is the only genuine source of morality. The mystic theory of ethics however argues that it is the mystical experience itself and degrees of this which is the source and the yardstick of ethical values. In the mystic consciousness there is the experience of union, and the source of all ethical values rests on the claim that in this experience the individual's sense of separateness is abolished. Now, it is precisely this sense of being a unique and separate ego or 'I' that cuts off one human being from another into a collection of different 'thems' and 'its' which is the deep source of much avarice, envy, aggressiveness and selfishness, in short, violence. It is the basis of what in Hobbes' view is the inherent selfishness of human beings and the incessant war of all against all. In the mystic consciousness with its attendant experience of love there is no separateness of the I and the other, us and them. Instead, all are one in a universal and transcendent unity. Moreover, love is not only the basis of all morality but the sole command of morality, "love", according to the mystical theory of ethics, is "in the end the only source of true moral activity, therefore mysticism is the source from which ethical values ultimately flow" (Stace, op cit.). Love and ethics

collapse into a single experiential and metaphysical source so that ethical duty is not something to be learnt through custom and law, but rather something to be experienced, the individual is guided by "conscience" or the "inner voice of truth" which "feels" what the right action is for that particular "moment", as Gandhi would argue. Mysticism and ethics are thus two sides of the same coin: "The Hindu and Buddhist mystic qua mystic knows within himself, or through the enigmatic accomplishment of no-self, that the exalted goal and the sufferings of others are one" (Katz, 1992:267).

Love is the emotion, intuition or ecstasy which unifies the orientation to self, ultimate reality and others thus dissolving the tension between part and whole. Love then, as an ethical principle cuts at the root of violence between living beings because it overcomes the ultimate existential cause of violence which is the perception or feeling of separateness. Love overcomes violence not so much because it is an abstract ethical commandment, but because it creates existential security: separateness is overcome, the vertigo of disorientation is allayed and because of this the existential motor that necessitates, even creates and perpetuates an other or 'it' - in the face of which to carve out this essential sense of identity and orientation/belonging - winds down.

In his Autobiography, the philosopher Bertrand Russell proposed that the power of that higher love which overcomes all human isolation, separateness, and loneliness lies at the core of improved human relations. Once, on seeing the intense physical pain and distress of Alfred North Whitehead's wife, the basic isolation of each human being was revealed to him:

> Suddenly the ground seemed to give way beneath me, and I found myself in quite another region. Within five minutes I went through some such reflections as the following: the loneliness of the human soul is unendurable; nothing can penetrate it except the highest intensity of that sort of love that religious teachers have preached; whatever does not spring form this motive is harmful, or at best useless; it follows that war is wrong, that a public school education is abominable, and that the use of force is to be deprecated, and that in human relations one should penetrate to the core of loneliness in each person and speak to that. (1971:149)

In this "sort of mystical illumination", as Russell called it, he found that through love he was able to pierce the core of loneliness in another; and in the human closeness that resulted the ethical insight emerged that war is wrong and, indeed, that the use of violence and force in general is to be deprecated.

The feeling of love is never confined to a single encapsulated self or 'I' but opens up an at-one-ing relation between living beings: "Feelings dwell in man,

but man dwells in his love. This is no metaphor but actuality: love does not cling to an I...it is between I and thou" (Buber, 1975:66). In an exquisite formulation Tolstoy observed: "There is an 'I', there is an 'it'. The relationship of 'I' to 'it' is 'Thou'. 'Thou' is life" (JE 56,356,1908). And for Tolstoy 'Thou' is always love. The ideal of human interrelationship is such a unifying encounter below the level of separate selves and ego masks; in such a "rhapsodic communication" there is an "'I-thou' encounter" which enables "another kind of communication, the communication between aloneness, between encapsulated, isolated egos" (Maslow, 1970:88-89). Of the power of this being-to-being communication, this vulnerability to the touch of love, I shall have more to say in chapter 4.2.

The case of Tolstoy

I now examine the case material of Tolstoy to demonstrate the continuity between mystical consciousness, the mystic formula, and the various degrees of the peak moments Tolstoy experienced and which are his finest articulations of identity and vocation. In a masterful study, Leo Tolstoy. Resident and Stranger, Richard Gustafson (1986) puts his finger on the very pulse of Tolstoy's being. The study is remarkable for it practically identifies that recurring pattern of awareness I term the mystic formula and its resolution of world view universals in Tolstoy's

discourse and practice, an experience which is the strand of consistency and clarity amidst the confusion and many crisis of Tolstoy's life and fiction. Gustafson deserves to be quoted in full:

> Tolstoy's most ideal image of himself, his most cherished sense of life, his most firm conviction of faith, flow from his urge and desire to belong...The theme of this unifying song of life is love. The resident belongs when he loves. Ethically, of course, this belonging is expressed in service to others. (pp.8-9, emphasis added).

Here we have the mystic formula, but Gustafson continues:

> Tolstoy's most cherished moments of that 'joyful, gladsome feeling of love for everyone and everything' resemble the ecstasies of mystical prayer. When the self loses and finds itself in union with the divine all. The experience is profoundly religious and in various forms finds expression throughout Tolstoy's life" (pp.10, emphasis added). And with the Eastern [Christian] tradition Tolstoy shares the fundamental assumption of a higher unity to which all particular things are subordinated: the general takes precedence over the particular. With these thinkers he makes the correlative assumptions that the intuitive, 'mystical' apprehension of reality is primary to empirical knowledge (pp.457).

These intuitions or peak moments are thoroughly grounded in personal inner experience and have a continuity with the mystic consciousness experienced by the great mystics. Tolstoy was well aware of this and recalls how, "while taking my walk yesterday, I was praying, and I experienced an amazing feeling - probably like what mystics arouse in themselves through spiritual acts. I felt that I was just something spiritual and free, tied to the illusion of a body" (JE 53,147;1897). Now these intuitions or degrees of mystic consciousness display the interchangeable and simultaneous experience of union, love and ethics. In Tolstoy's fiction, autobiographical essays and letters, the "verbal icons" of his "religious world view" (Gustafson, 1986:xii), the pivotal metaphor for this pattern is "love". In such experiences of simultaneity it is not possible to distinguish or disentangle the different components of feeling from the awesome and immediate general feeling that floods the entire awareness. Thus, Tolstoy observed how he, "could not have distinguished any simple feeling of faith, or <u>charity</u> from the general feeling. No, that one feeling that I experienced yesterday was <u>love</u> for God, that exalted love which <u>unites</u> everything" (46,61-2;1851, emphasis added).

There are many examples of the simultaneous and interchangeable quality of the mystic formula in Tolstoy's discourse:

> Since morning I have been experiencing an inexpressible, tender joy of the consciousness of the life of love, of love for all [others] and the All [ultimate reality]. What joy! What happiness!" (JE 56,76;1909). And: "What incomparable amazing joy - and I am experiencing it - to love everyone, everything, to feel this love in oneself or better to feel oneself by means of this love. How everything we with our spoiled taste consider evil is destroyed, how everything, everyone becomes close, one's own (56,53:1908, emphasis added).

In this experience of love the individual comes to their deepest experience of self-knowledge - to "feel" or "know" oneself - which is then immediately felt to be the core of all human identity common to all and the All. [15] Jalal 'Udin Rumi has observed that, "Love is the quickening solvent in maya, and the coalescing agent in union". Love is that which dissolves the barrier between self, others and ultimate reality so that all can find a common identity in the ocean of all. "God is love. To love God is to love love. I have experienced for the first time a feeling I can call similar to the love of God" (JE 57,33:1909) The self is but a "particle of love" in the ocean of the love which is God. In fact all beings are but particles of love since, "I know that if I love, you are in me and I am in You. And therefore I want to love always and everyone in thought, word and deed" (JE 57,23-25;1909). Finally, from the conviction of loving union, ethical deeds flow in the form of service and nonviolence to all life. [16] Tolstoy finds

that, "the only happy moments of my life were those in which I gave my whole life over to serving people" (JE 54,94:1901). In both Tolstoy and Gandhi's world view the ethical commandment finds its expression in the twin sentiments of nonviolence or "non resistance to evil" and service.

Unifying self, ultimate reality and others is achieved through self-knowledge where one comes to know oneself as a "particle of love" and to "love" which is "God". Having achieved this superior knowledge from "within" enables one to "go out of yourself" and establish identity with "another" and "everything". According to Tolstoy there are two methods of knowing, the one inferior and mediated through the senses which leads only to duality,

> the other method consists in first having known yourself by loving yourself and then knowing other beings by loving them, by transferring yourself by thought into another person, animal, plant, even a stone [superhuman, human and subhuman have one identity in love/union]. By this method you know from within and form the whole world as we know it [in much the same way that a symbolic "World" defines what the world in fact "is", from without]. This method is what is called poetic talent [cf.Hesse]; it is also love. It is the re-establishment of the unity among beings which has as it were been destroyed. Go out of yourself into another. You can go into everything. Everything; merge with God, with the All (JE 52,101;1893).

It is from this mode of awareness and method of knowing that Tolstoy feels most confident to face the world with authenticity, truthfulness, and meaning. In fact these peak moments represent "Tolstoy's finest articulations of his identity and vocation" (Gustafson, 1986:333).

In his last letter to Gandhi in Johannesburg and written the same year in which he died, Tolstoy guided the young experimenter with truth:

> That is, what one calls nonresistance, is in reality nothing else but the discipline of love undeformed by false interpretation. Love is the aspiration for communion and solidarity with other souls, and that aspiration always liberates the source of noble activities (Gandhi, 1968:22, emphasis added).

What Gandhi should know, for his future career as political activist, Tolstoy feels, is the interchangeable simultaneity of union, love (God), and ethics.

Dissolving time and space

There are some further observations about the quality of awareness in the being mode that need to be made, and which will enhance my interpretation of Gandhi's world view, particularly when applied in chapter 4.1.

An immediate experience of unifying love always occurs in the non-temporal moment, beyond time and space. And,

as is the case with mystical experience so too with the degrees of peak-experience. Maslow has observed that in this state the individual is "able to 'religionise' any part of life, any day of the week [time], in any place [space], and under any circumstances" (1970:31). Philosophically and psychologically speaking, an individual's experiential centre is always in the here and now moment; the moment is beyond time and space and where there is no time and space there cannot be causality; and where there is no causality there is a sense of complete freedom, a release from the prison of time which is a source of great personal empowerment. Tolstoy experienced such states of awareness or consciousness frequently: "When you live by true consciousness, then you live beyond time, that is, always in the present, in that moment when you are free" (JE 55,47-48;1904).

It is this intuition that enables a transcendence of death for it is only in time, the end of a 'life span', that the idea of death has any meaning:

> With the consciousness of my life, conceptions of time and space do not blend. My life manifests itself in time and space, but that is only its manifestation. Life itself, as I am conscious of it, is something I perceive apart from time and space. So that in this view of life, we get just the contrary result: not that consciousness of life is a phantom, but that everything relating to time and space is of the

> nature of a phantom. Therefore, in this view, the cessation of my physical existence in time and space has no reality, and cannot end, or even hinder, my true life. And, according to this view, death does not exist (1903b:369).

Further, from my analysis of the mystic consciousness and the interchangeable simultaneity of union, love, ethics one can deduce that the experience of ecstatic love also occurs outside of time and space: "The experience of loving, of joy, of grasping truth does not occur in time but in the here and now" (Fromm, 1978:128). In precisely this way Tolstoy's peak moments of ecstatic "love" occur not in time and space, but "in eternity, in the present, in the non-temporal moment" (JE 56,96; 1908). In the experience of love, then, not only does one transcend separateness, but also time and death. Thus, human interaction or relation, from this space or experiential centre of transcendent love, must also occur outside the temporal lines, boundaries, and divisions which make some human beings near (like us) and others far (not like us) that are built into a world view's time and space orientations. As Martin Buber observed: "I do not find the human being to whom I say You in any sometime and somewhere" (1975:59). Tolstoy emphatically declares of this experience of "right-now love" (JE 56,168;1898) that "The time is right now, this minute, the person is the one with whom you are dealing right now, and the task is to save your soul, that is, to do the task of love" (JE 53,199;1898). In the act of pure love Tolstoy intimates a state of timelessness, an

experience which simultaneously intimates the unity of all beings which elicits the desire to serve, right now.

In summary, we see two paradigms of awareness and consequently two paradigmatic possibilities of perceiving time and space. The having mode or "It-world" coheres in space and time while the being mode or "You-world does not cohere in either" (Buber, 1975:148). And just as there is a continuum of unity, love and ethics from the mystic consciousness through the various degrees of heightened awareness, so too with Tolstoy as example, there is a continuum of the experiential transcendence of time and space.

In the having mode, through rigid identification with the internalised conceptual orders of time and space orientation, individuals, while gaining their existential moorings of identity and place, become prisoners of time, causality and death: "In the It-world causality holds ultimate sway" (Buber, 1975:100). While in the immediate experiential centre of love characteristic of the being mode there is a transcendence of time, space, causality and death, that is, human freedom, and human relation which is not narrowly circumscribed to those near and "intimate" rather than those "far and distant" (Redfield, 1963:273) by a world view's conceptual system of classification and orientation.

As Martin Buber summarised:

> The unlimited sway of causality in the It-world, which is of fundamental importance for the scientific ordering of nature, is not felt to be oppressive by the man who is not confined to the It-world but free to step out of it again and again into the world of relation. Here I and you confront each other freely in a reciprocity that is not involved in or tainted by any causality; here man finds guaranteed the freedom of his being and of being" (JE 1975:100).

Having glimpsed an experiential transcendence of time and space some individuals intimate a freedom of being, which, as I will argue in chapter four, is at once also the power of being, especially when confronting violence and death.

The case of Gandhi

With the above theoretical model of human awareness and the Tolstoyan comparative material, I now have the tools with which to analyse and interpret the psychological dimension of Gandhi's world view. In this case study I will demonstrate how his sense of awareness is located in the being mode with its degrees of the mystic formula, the interchangeable simultaneity of union, love and ethics, and how this fundamentally structured Gandhi's sense of identity, vocation and action.

Gandhi was a remarkably intuitive politician. For although astute, exact and an excellent organiser, in the final analysis he always did what his "inner voice" or "conscience" bade him do. It is to this experiential centre - "an inmost centre of us all, where Truth abides in fullness" (Young India, July 1931) - which Gandhi would retreat or tune into when he needed to make or evaluate a decision. For Gandhi, "the voice of God, of conscience, of Truth, or the inner voice, or 'the still small voice' mean one and the same thing" (MG II,131:1933), which corresponds to Tolstoy's ideal of obeying the "demands of God, one's conscience, one's highest nature (all one and the same)" (JE 53,180-81;1898). The mechanism seemed to be that he would pose a question and then, guided by his conscience or inner voice, obeying as it does the law of truth and love, "feel" the correctness of a certain course of action regardless of ethical dogmas and political expediency: "Somehow or other I feel the absolute correctness of the step even though I can't demonstrate it to your satisfaction" (MG II,128); "the reasoned course of action is held in check subject to the sanction of the inner voice". (MG, 130;1932). His ideal was to be in touch moment to moment with this intuitive feeling centre of awareness, or to "practice the presence of God all the twenty-four hours" (MG I,590;1946), which could be attained only through the act of prayer and the experience of faith.

As we have seen such experience perceives intuitively, by "inspiration" (MG II,131;1933), the unity of all that is, the content of which is the simultaneous and interchangeable perception of love for all and the ethical commandments of love which are nonviolence and service. As reflective of a direct intuitive perception, Gandhi's discourse displays precisely this pattern of the mystic formula in all its combinations and permutations. In his case the mystic formula takes the form of Truth / God / consciousness = love = nonviolence and service, emerging from a total felt experience of unity.

To cite some examples, Gandhi's principle ontological axiom was that "Truth is God" and that "this Truth is not a material quality but is pure consciousness. That alone holds the universe together...For me this is almost a matter of direct experience" (MG II,172); and "to follow truth, the only right path in this world is that of nonviolence. Nonviolence means an ocean of love" (MG I,122;1928). This mystic formula grows out of an intimation and assumption of the total oneness in which all human beings share the same essence of consciousness which is love and respond to the law of love which is nonviolence: "Belief in nonviolence is based on the assumption that human nature in essence is one and therefore unfailingly responds to the advances of love" (Harijan, Dec 24;1938). Ergo, "To me God is Truth and

Love; God is ethics and morality" (MG I,573;1925). So that just as in the mystic consciousness, where consciousness, when distilled, is love and love in motion is nonviolence, Gandhi asserts: What in a dormant state is nonviolence becomes love in the waking state" (MG I,304;1918), or, "In its positive form, ahimsa means the largest love, the greatest charity" (Modern Review, Oct 1916), and again, "nonviolence is therefore, in its active form, goodwill towards all life. It is pure love" (MG II,201;1922). In fact, Gandhi's self-conscious definition of his religion is the mystic formula: "I am being led to my religion through truth and nonviolence, that is, love in the broadest sense" (MG I,461).

Although examples could be reproduced almost indefinitely I will cite just a few more examples of the simultaneous and interchangeable character of the intuiting awareness or mystic formula. The components of the mystic formula in Gandhi's discourse are frequently linked by conjunctions which signify interchangeability, so that love, nonviolence, and truth can be "translated" or can act as a "synonym" for one another, or simply be equated with one another using a comma, "that is" and "or". For example, "I do not believe in a personal deity, but I believe in the Eternal Law of Truth and Love which I have translated as nonviolence" (MG II,9); "And when you want to find Truth as God, the only inevitable means is love, nonviolence - and since I believe that ultimately means and ends are convertible

terms I should not hesitate to say that God is love" (MG II,166). And finally, "Truth itself is God, and nonviolence is just a synonym for Truth" (MG 177;1946).

What are we to make of this somewhat confusing convergence of interchangeable terms? The answer is partially that Gandhi never really developed any systematic theology or philosophy. Instead, his writings are a sort of free association of his most precious insights. One can almost sense the frustration in Gandhi's writings, like Tolstoy, at being unable to describe or disentangle the elements of a single, immediate perception that fills the entire space of awareness, yet an insight into the core ground of being itself that is too important to be left unspoken. The way to say it, or rather communicate it, Gandhi realised, is through action, doing. As we shall see in chapter 4.2, the link between language and experience is action. But more generally, the paradox will remain if one insists on trying to discover the essential nature of Gandhi's psychological experience in his discourse. Instead, one should realise that his sense of identity, orientation and vocation are located in his immediate experiential centre of awareness. In other words, one must understand that he makes an inter-paradigm shift to the being mode paradigm of world view in answering the questions of identity and vocation. Once one has done this the paradox partly dissolves and we see instead consistency and pattern: from the simultaneous and

interchangeable experience of union, love and ethics, the orientation to self, ultimate reality and others merge into a common identity which dissolves all the boundaries of classification which separate. In this intimation Gandhi discovers his universal identity and the vocation to serve and resolve social tensions through nonviolent action only.

Now, as we have seen, an experiential centre occurs only in the moment. Thus, when in the midst of action one has to decide what constitutes truthful, loving and nonviolent action (all one and the same), one must 'tune' into this moment to moment feeling centre instead of relying on static codes of ethical conduct. For example, using the Gandhian metaphor of intuitive knowing beyond intellect, "heart", Gandhi asks, "What is Truth? A difficult question: but I have solved it for myself by saying that it is what the voice within you tells you" (UNESCO, 1958:72).Infact, "the definition of truth is deposited in every human heart. Truth is that which you believe to be true at this moment, and that is your God" (ibid.). Similarly, deciding precisely what constitutes nonviolence has also to come from this moment to moment experiential centre. By "clinging" to it one is safe from any moral dilemmas for in "its essence" ahimsa "is a powerful emotion of the heart" (MG II,236). Therefore, "what is perceived by a pure heart at a particular moment is truth for that moment. By clinging to it, one can attain pure truth. And I do not

imagine that this will lead us into any moral dilemma. But often enough it is difficult to decide what is ahimsa" (MG II,193). Steering by conscience requires a subtle inner tuning, since "conscience resides only in a delicately tuned breast" (Young India, 21 Aug; 1924). In fact, the ultimate yardstick of all truth and morality lies in the feeling centre of the heart: "Ultimately we have no other yardstick that is why we have to keep our hearts pure" (MG II,34). It is only by accessing and purifying his immediate experiential centre, that Gandhi feels confident to perform pure and powerful nonviolent action based on universal principles of love and truth.

Further, from an experience rooted in the nontemporal moment individuals do the "right-now" duty of love and nonviolence: "Hence one who concerns himself with the present and does his duty has neither birth nor death" (MG II,70). Nonviolence "transcends time and space" (MG II,331;1938). Those who intuitively 'see' the timeless truth in everything become immortal, deathless:

> He who undertakes every activity in order to see God, also called Truth, who sees Truth in everything will not find old age an obstacle. So far as that quest is concerned, the seeker regards himself as immortal and ever young. I for one have been in this beautiful state for years" (MG II,552).

What for some is but a peak experience of transcending time, space and death for Gandhi evidently become a

"plateau experience" (Maslow, 1970). It is generally through prayer and the experience of faith which transcends "logic", "intellect", and "reason" (MG 234-6) that Gandhi accesses his "Higher Self" (MG I,558-562;1939) which can also be equated with the "unseen power" of God which he "feels" (MG I,584;1928). "[Q]: you mean what we might call a true religious experience which is stronger than intellectual conception... [A]: That is prayer" (MG I,561;1939). The emotion of faith is also an inner experience since "ultimately experience is the basis of faith". And steering by this awareness, one makes a "clear determination summarily to reject all that is contrary to Truth and Love" (MG I,585;1928) as it appears in the moment: "I do not ask to see the distant scene; one step enough for me" as Gandhi loved to quote Newman (ibid).

Naturally, acting from an immediate experiential centre by following the guidance of conscience in the form of an inner voice, whose language is love, truth and nonviolence, rather than binding one's actions to a fixed code of ethics and protocol, makes for an apparent inconsistency in discourse and practice as Erikson pointed out. Yet, while there was an inconsistency in terms of regularity and predictability by 'the law of man', Gandhi maintained a firm grasp and thus consistency with the 'law of Truth'. Moreover, it is inherent to the process of spiritual growth and progress that one's understanding and intuition of truth

develops, so that even when steering by truth contradiction may appear across time, but this again shows a consistency of steering by truth moment to moment. This experiential "centre" and its simultaneous and interchangeable content of truth, love and nonviolence constitutes Gandhi's "firm centre" of consistency. As a recent biographer of Gandhi observed: "The mature action and the latest illumination in the developing soul were what mattered most to him, and he scorned those who required a facile consistency over his long life as men ignorant of the deeper constraints of constant inner growth and awareness in the search for truth" (Brown, 1989:8). Or as Gandhi summarised, "At the time of writing I never think of what I have said before. My aim is not to be consistent with my previous statements on a given question, but to be consistent with truth as it may present itself to me at a given moment" (Harijan, 30 Sept; 1939). And finally, to turn accusation into praise, "The best way is to follow the truth as one sees it at the moment... In truth, what looks like contradiction is not contradiction but progress" (MG I,118;1928). Inconsistency, confusion and contradiction, as Erikson observes, may be a "mark of greatness" (1970:405).

By analysing and interpreting the anatomy of Gandhi's immediate or moment to moment "centre" of awareness, we are able to find a unity in awareness which makes sense of the diversity in his action, discourse and practice.

In this way we harmonise the psychological and sociological, the invisible and the visible dimensions of Gandhi's world view.

The inter-paradigm tension

At some point on the continuum of awareness the various degrees of the mystic consciousness of union and its recurring pattern of the mystic formula begin to shade into a qualitatively different mode of awareness which we term the having mode. The crucial distinguishing factor of this mode is that individual awareness is no longer animated by a perception of the indivisible oneness of all that is, with all its attendant consequences. Instead, looking out at the world and one's relation to it, one is confronted by a manifold world of inexhaustible diversity, where reality is but an endless array of bits and pieces all different and separate from one another, there are many others and many things. The simplicity of total unity is replaced by a manifold and disordered experience which is inherently confusing. It is within such an experience of the world that individuals must establish a sense of identity and orientation. As we have seen, that category of human experience which does this is termed a world view. Here person and place are respectively negotiated through classification and orientation within some total symbolic universe. But since these categories of identity and belonging are relatively arbitrary cross-

cultural symbolic constructs the sense of disorder, vertigo and separateness must always be latent. This is especially so for someone who has experientially resolved the question of identity - belonging, unity - diversity.

Tolstoy, too, placed a negative value judgement on the state of awareness characterised by the having mode primarily because of the emotional upheaval it caused. When awareness shaded into the having mode it was literally shattering since his comfortable sense of self and its unity with the all was splintered back into the frightening perception of multiplicity: with Tolstoy's identity crippled he had no sense of vocation, life had no "goal" (JE 46, 30-31;1847). We will recall that for Tolstoy the dominant metaphor of unity is love, so that when awareness shades off into the having mode all is separate and lacks love, hence the constant refrain: "I feel alone and I want love" (JE 55,160;1905). Not to "live with God is to be orphaned, to feel alone" (JE 56,42;1907). Thus, Nekhlyudov in the short story Lucerne (1950) - the most blatantly autopsychological of Tolstoy's fiction - when feeling cut off from the hotel guests and even nature due to his inability to love universally feels, "all, all alone".

If we were to pause and reflect on these two modes of being and wait for the most overarching patterns to surface that would define them as two paradigmatic

possibilities of human awareness and action, it would be that human awareness has two great possibilities of total felt experience: "One of separateness from the All, the other of unity with the All" (JE 55,234;1906). These two feeling states are basic to consciousness or awareness itself and hence to what we call life:

> Life is consciousness. There are two consciousness', one, the lower consciousness, the consciousness of one's separation from the All, and the other, the higher consciousness, the consciousness of one's participation in the All, the consciousness of one's being beyond temporality and spatiality, of one's universality. (JE 54,179-80;1903).

The most fundamental experience, the most persistent perception of an awareness rooted in the being mode taken as a totality of felt experience, is that of the irreducible unity of all that is. It is both an experience and theoretical assumption that underlies all their assertions concerning ontology, epistemology, metaphysics, ethics, and political theory. In the world view of Gandhi and Tolstoy it is the strand of consistency that runs through the apparent paradox of their discourse and practice. As a total intimation animating both intellect and intuition it becomes the yardstick, truth, against which all discourse and practice is measured and validated.

Just as in the being mode where the ultimate reality of being and the totality of felt experience is that of unity, in the having mode the reality of awareness and the totality of felt experience is that of separateness. This is the fundamental condition which separates these two states of awareness into two paradigmatic possibilities that have distinctive socio-political repercussions. The single strand running through the mode of having is that of a sense of separateness.

Now, concerning these two modes of awareness, I don't want to imply a radical black and white Platonic dualism. There is no radical demarcation between these two modes, instead awareness slides on a continuum from one to the other. It is this grey zone which interests us here. As we have seen for example in Tolstoy, he intuits the unifying consciousness, "like the mystics", which clarifies his sense of identity and vocation, but often he experiences a state of awareness that replaces the clarity of union and purpose and which is experienced as the overwhelming feeling of separateness, manyness, a confusion of identity and vocation. This swinging of awareness between the being mode and the having mode I term the inter-paradigm tension. Unlike the mystic genius who is able to root his or her awareness in the loving unity of the being mode, Tolstoy's awareness is animated by a strange "double feeling" which occurs at this grey interface between the mode of separateness and union; the intuiting awareness

flashes simultaneously between a perception of unity and separateness: Tolstoy experiences himself,

> at one and the same time as the all and as a separate part of the all. If a person did not feel himself as the all he would not be able to understand what a separated part of the all is, the very thing he feels himself to be. If he did not feel himself a separate part, he would not be able to understand what the all is. This double feeling gives a person knowledge about the existence of the all and about the existence of his separate being (JE 89,157;1909).

Like the drops and the sphere in Pierre's dream, individuality is and is not, "they are beautifully interdependent" as Gandhi insists.

Gandhi and Tolstoy are neither "mystics" where all is emphatically one and individuality is not, nor are they "legalists" where all is emphatically unique, different, and individual. This is the source of their existential pain, for the movement between having and being, separateness and union is also a movement between unity (order) and diversity (disorder) and thus between clarity of identity and vocation and confusion. But, what makes Gandhi and Tolstoy such ideal case studies is that they have one foot, as it were, in each mode of awareness, they know and speak of both, which from my point of view is ideal for modelling the general characteristics of these two great possibilities of human awareness. In the case of Tolstoy, this inter-

paradigm tension is particularly clear and intense and infact defines his way of being in the world. It is this "double feeling" which makes him oscillate between a sense of "belonging" and a sense of "separateness", between being a "resident" and a "stranger" in Gustafson's terms. Tolstoy the resident belongs and is at-oned when he loves. The central emblem of this in Tolstoy's life are the "ant brothers" all huddled beneath a shawl and having knowledge of a magical green stick (love) which holds the secret answer to the problem of human relatedness. The emblem of the stranger in Tolstoy's mythography is baby Leo all "wrapped up" in swaddling bands, suffering, alone and misunderstood. In this state there is no love and he fears death. Even Tolstoy's major fiction, War and Peace, Anna Karenina, and Resurrection, demonstrates this paradigmatic action of "reversal and return" between separateness and belonging, between a past characterised by idyllic love, belonging or residency, a present characterised by the non-love and separateness felt by the stranger, and a future state of grace and oneness as the protagonists learn the secret of universal love and thereby return to a sense of residency or belonging (see Gustafson, 1986:20-21).

Like Gandhi, Tolstoy's awareness is neither rooted in the having mode nor the being mode but oscillates between the two. From the union of love that enables true belonging by overcoming separateness, which creates

the meaning that emerges from order, and clarifies identity and vocation, to the terror of separateness, multiplicity, meaninglessness and human estrangement. Now a tension in awareness / experience reflects itself in thought / idea so that Tolstoy, as Berlin correctly observes, is neither a hedgehog - whose thoughts and actions relate to a single central vision nor a fox - "those who pursue many ends, often unrelated and contradictory... ideas that are centrifugal rather than centripetal" (1953:1).

Thus the anatomy of the Tolstoyan crisis can be modelled as the inter-paradigm tension. The real choice of human existence is not between various totalizing yet partial symbolic world view systems within the having mode, but between two paradigms of awareness, identity, and action. The quintessential existential crisis here then, is of having 'let go' of the world view options in the having mode, but not yet having 'taken hold' of the being mode, that is, rooted one's awareness here, like the mystics. This syndrome plays itself out repeatedly in the lives of Gandhi and Tolstoy and defines their existential way of being in the world. [17]

The central problem of the having mode is that the sense of separateness must ultimately remain because of the arbitrary location of identity and belonging, person and place, within symbolic systems that classify by otherness and difference; while in the being mode, the

only mode where a reality-centred sense of identity and a lasting sense of belonging that transcends time and space is attainable, the central problem is the inter-paradigm tension which ever threatens to remove the individual from their comfortable existential moorings in the experience of being.

As we have observed, when awareness enters the having mode the only means of attaining the indispensable sense of identity and place is through and within the symbolic universe of any particular religious world, which in microcosmic form is the individual's conceptual map, 'who I am, where I belong'. In Gandhi and Tolstoy's analysis it is precisely from an over-identification with this conceptual map or ego that all human problems begin. At the most general level, rigid identification with the conceptual map prevents the spaciousness or emptiness required to experience the loving unity of all life, that is, the conceptual map or ego acts as a barrier to awareness entering the being mode. But more pragmatically, over-identification with the conceptual map of person and place evokes the inherently selfish and often violent reactions of "my", my possessions, my nation, my genius, and the anger elicited when these are insulted or threatened. In what follows I will theoretically analyse the parameters of this conceptual map which then enables us to decode the symbols whereby Gandhi modelled and sought to transcend this separating and ultimately violent barrier of egotism.

CHAPTER THREE: THE HAVING MODE

"Think of 'I' and 'O' in juxtaposition and you have the whole problem of life in two signs"

- Gandhi (MG II,642)

"By setting himself apart from others the ego moves away from being"

- Martin Buber, 1975:114

The following analysis could have been written in many idioms, but I have chosen those terms and analogies suitable for decoding Gandhi's religious grammar in the case study which follows.

The conceptual map

What is a world view? There is firstly what one could call a religious world view, but this blends, secondly, with the not explicitly religious concepts and norms of a culture such as ideology and cultural assumptions. Thirdly, these blend together with the conceptual apparatus of primary perpetual functioning such as cognitive schemata. Theoretically it is easy enough to disentangle these three and point to religion: religious studies; way of life: sociology, anthropology; or schemata: cognitive psychology, but from the point of view of individual's lived experience, all three blur into one system with which they live and function in the world. The combination of these three taken as a whole I shall term the conceptual map, a world view in the broadest sense. As Kearney observes, "These organising principles have been variously called schemata, gestalten, plans, structures, and so on. Taken together, the total of such primary images constitutes a world view" (1984:47).

Now, a world view is personified in microcosmic form as the individual's conceptual model of who they are and

how the world should be. We could also term this model of self the ego. It is revealed in all of a person's opinions, values, and attitudes about anything and everything. One should remember that a world view creates a world in symbol, what is not named often does not exist. At the level of individual lived experience, there is seldom any rationally defined and articulated notion of 'this is my conceptual map', instead, in the haze of consciousness, cause and effect we call daily life, all that individuals are aware of are the opinions, values, and ideas which they 'stand for'. The things they praise or judge, the objects, events and people that elate or irritate, all of this is motivated by their implicit and unobservable conceptual model of self and world. By way of example I shall personify, or rather subjectify, this conceptual map so that I can introduce an element of familiarity to the abstract notion of conceptual models.

A key symptom of an over-identification with this conceptual map is in, for example, the subjective feelings of judgement, frustration and anger. If I may generalise, people only get frustrated and thus angry when things don't conform to their mental model of how the world or others behaviour should be - no models, no frustration; no frustration, no anger. Similarly, the judgement of others is often because they don't conform to our model of how they should think and act. Identification with the preconceptions of the conceptual

map prevents a choiceless awareness of 'what is'. But more importantly, every judgement and flair of anger causes and reinforces a feeling of painful separateness between human persons (and how we know this!). Thus, the emotions of judgement and anger over even a "half baked rotli" will be key symptoms of Gandhi's over-identification with the conceptual model of "egotism" or the barrier that prevents the individual from accessing that at-one-ing space of pure awareness or being where separateness between self and others, drop and ocean, is overcome.

Many writers, notably Buber and Fromm, who speak of the conceptual map as a totality usually, like Gandhi, Tolstoy and many Hindu, Buddhist and Taoist theologies of conceptual models (eg. Watts, 1990) give it a uniformly negative appraisal. Firstly, the sense of identity or "self knowledge" is "fabricated" by conceptual systems which leads to separate, unique, and different individual's - an 'I' created in the face of an 'it'. Thus, the conceptual map obscures the perception of the fundamental unity of all human beings:

> The ego, on the other hand, wallows in his being-that-way - or rather for the most part in the fiction of his being-that-way - a fiction that he has devised for himself. For at bottom self-knowledge usually means to him the fabrication of an effective apparition of the self that has the power to deceive him ever more thoroughly; and through the contemplation

> and veneration of this apparition one seeks the semblance of knowledge of one's own being-that-way, while actual knowledge of it would lead one to self-destruction-or rebirth (Buber, 1975:114).

Secondly, the conceptual map obscures perceiving "that which is" (Gandhi's definition of Truth, MG II,151;1905), that is, it is not a reality-centred appraisal of the world or truth. It is a "fiction", a "false map", which leads individuals to respond inappropriately to the world. The conceptual map is thus an illusion, a form of "maya" and for Gandhi the root of all violence, since it "represses" the truth which is that all are one and linked by the law of love and nonviolence. Fromm, drawing on sentiments that will find an echo in much of humanistic psychology observes:

> Our Conscious motivations, ideas and beliefs are a blend of false information, biases, irrational passions, rationalisations, prejudices in which morsels of truth swim around and give the reassurance, albeit false, that the whole mixture is real and true. The thinking process attempts to organise this whole cesspool of illusions... it is the map we use for organising our life. This false map is not repressed. What is repressed is the knowledge of reality, the knowledge of what is true (1978:101).

Our conceptual models are the mould into which we pour molten reality.

Fromm and Buber's observations are accurate. But, because they never fully personify the conceptual map in humanistic context or daily life, I feel that their accounts under emphasise how an over-identification with conceptual models creates and reinforces a painful feeling of separateness between persons.

Now, in general, analysis of this conceptual map is fragmented and obscured by interdisciplinary compartmentalisation which makes for an abundance of theories, but not holistic understanding. My interest, and for which I believe the discipline of 'the psychology of world views' is ideally suited, is to ask: 'What are the total dimensions of this conceptual map taken as a whole, and, what are the broadest implications of functioning with or without it or identifying / dis-identifying with it at the level, not so much of theory, but individual lived experience?' One can trace the parameters, outline, or see the total dimensions of the conceptual map best by analysing those cases - koan, conversion, spiritual growth, and the mind at death - where for a moment at least the conceptual map is felt to be completely present and then completely absent over a very short time period. In so doing I will expand on the mechanism of emptying and filling touched on in chapter one, and demonstrate the broad implications of functioning with or without a conceptual map for human separateness, the having mode, and non-separateness, the being mode, as outlined in chapter

two. In these studies, I will also demonstrate the paradigmatic difference and analytical contours of the two modes of awareness and world view paradigms.

Conversion and the conceptual map

Theories on conversion abound. For example, Joseph Byrnes has noted that, "conversion has been the basic interest, perhaps even the basic concern, of psychologists across the decades" (1984:5). The broad patterns are however often obscured by, (1) inevitably imagined constructs of the psychological dynamics involved such as unconscious realms, solutions 'popping' in and out of consciousness, and so on; (2) artificial boundaries are often drawn between religious conversion and conversion in general, for example between political parties, consumer products, and so on; (3) the continuity between meditative experiences and the psychological patterns of conversion are seldom recognised; and finally, the parallel between conversion and the day to day process of psychological or spiritual growth is rarely explored. In short, conversion studies are a field of rich interest and are useful for analysing the conceptual map in particular and human awareness in general.

Returning to the imagined constructs with which conversion has been modelled, what we need is a more humanistic approach. By this I mean that one can't

really know the personal, unconscious, unobservable dynamics of conversion, but one can know what it consciously feels like to converts, how perhaps a painful state of awareness or depression over some block occurs and how it is replaced by a better feeling state. I believe that such an ordinary language description of conversion will allow its broad themes to emerge, and having done this comparisons, parallels, and continuities with meditative experience, psychological growth, and the mind at death, suddenly emerge. In broad brush strokes, more or less following James (1985) and Hofmeyer (1986), the basic ordinary language pattern of conversion is as follows:

The conversion cycle. (1.) individuals function in the world with their conceptual map, a model of who I am, how the world should be, and my place in it. But, while reality is fluid and ever changing, the conceptual map is cognitively rigid. Maturation during the life cycle means constantly updating the initially simplistic conceptual maps for more sophisticated and reality-centred ones, a sort of very gradual conversion process. Many however cling rigidly to their conceptual map fearing that its alteration would mean relinquishing their powerful and indispensable sense of identity and belonging; that is, the potential of experiencing vertigo, anomie, alienation and disorientation. (2.) In a world which compels action and whose only certainty is change and death, the conceptual map comes under

increasing pressure as life experience or "negative information" (internal or external) begins to expand beyond the rigid conceptions of the conceptual map - the map no longer fits experience. The future convert continues to cling to the map, primarily as a means of existential anchorage. The symptom of such clinging to an outdated map is psychic pain, generally know as "depression". (3.) Eventually psychic pain becomes unbearable and individuals simply "give up" (James), what Hofmeyer describes as, "the psychic equivalent of fainting" (1986:52). Here individuals abandon the former conceptual map which has now ground to a halt. This point of the conceptual map being broken or collapsing gives individuals a first glimpse of what I call 'an intimation of emptiness', a suspended state of awareness without cognitive content. The ways in which awareness is again cognitively filled, we term conversion. (4.) But, as I have argued, human awareness is never completely empty for long. That space, pause, or gap created by the momentary collapse of the conceptual map and all its cognitive content is immediately filled.

This filling can occur in several ways. (A.) Those who can't stand the emptiness. Such individuals are conceptually filled by, (1) a rearranged, updated and now reality-centred conceptual map, a gestalt or reshuffling of all the elements of the former map into a new world view; (2) filled by conversion to a totally

new conceptual map or world view system. Generally, as the "cognitive integrity" of the former conceptual map was declining, concepts of the new world view were presenting themselves. The moment of collapse ushers in conversion to the solutions of the new world view that now matches up with their current reality. One should note that no matter how immediately that emptiness is filled by cognitive content, individuals still get a glimpse of having no conceptual map of identity or individuality, that is, nothing which separates them from all that which is non-self. Conversion literature is replete with examples of the short lived grace of non-separate being. (B) Those who can stand the emptiness. Here, the emptiness is immediately filled by a recurring experiential pattern: unification and at-one-ment whose content is the interchangeable simultaneity of the mystic formula. Concepts or words are used to explain this experience, but they are not what grounds identity, identity is grounded in the lasting experience of union. We should note, too, that the experience of collapsing and filling is described in two languages, that of "collapsing" and that of "expanding". In the former, the conceptual map is imagined to collapses in order to make space for the experience of at-one-ment, while in the latter, the conceptual map is imagined to expand or grow outward to embrace a larger system or totality. This latter fits Tolstoy's model of spiritual growth. The two grammars are however not mutually exclusive, for in order to

expand, "grow", it is necessary first for the conceptual map or ego to be "broken" or collapse as in Gandhi's understanding.

The cycle continued. Often, probably owing to the deep relief experienced, individuals once more begin to cling to the new conceptual map that now so unifies themselves, secures identity and enables reality-centred world engagement. But since the only constant in human existence is perhaps change, a deflation or mild depression once more sets in which may be identified as post conversion "backsliding". The cycle thus repeats itself: conceptual map under pressure - collapse/empty - filled/new world view - cling - pressure... One should note too that those who can stand the emptiness are not immune to this backsliding and re-entering the conversion cycle. Because of the inter-paradigms tension they cannot completely root their awareness in that intimation of non-separate being, nor can they reproduce it at will.

Spiritual growth and the conceptual map

Conversion has parallels with what is generally known as psychological or spiritual growth. If in the conversion cycle the conceptual map has to come under sustained pressure and psychic pain before collapsing and being updated, in psychological or spiritual growth the updating and rearranging of the conceptual map is

synchronised more closely with changing reality, without there being any dramatic collapse of the conceptual map. Spiritual growth, then, is a sort of moment to moment, or continuous conversion cycle, an endless process of gradual conversion.

Yet between each such updating of the conceptual map there is nevertheless a small gap, space or pause in awareness before the more reality-centred conceptual map comes to be wholly identified with. This enables at least an intimation of what emptiness would be like and thus the possibility of at-one-ment. Indeed, if the synchrony between conceptual map and reality updating is completely fluid, as is the case with the rapidly "expanding" or "growing" personality who holds onto no opinions or assumptions for any length of time, then gradually they come to feel themselves expanding to become the all as the feeling of separateness between a discreet and bounded self and all that which is not self dissolves. As Tolstoy exclaimed, "I, each living being (and everything is alive), am a particle of the All incomprehensible to me, a part which is expanding its limits, establishing a greater and greater connection with the All. And thus it is for everyone always and without ceasing" (JE 54,75-76;1908). Similarly, a popular exponent of psychological or spiritual growth, M. Scott Peck (1983), using the idiom of expansion, outlines a philosophy of personal "enlightenment" through constantly revising and expanding the conceptual

map and so embracing more and more of reality, what he calls "cathexis", until the ego expands to embrace the all, which is emotionally felt as union and the overcoming of separateness.

I now turn to another fascinating phenomenon, the Zen Buddhist Koan, which even more starkly throws up the overall contours of the conceptual map, the modes of having and being and the total states of awareness attending them.

Koan and the conceptual map

Another area of study which enables a very clear resolution or focus on the difference between the modes of having and being at the psychological level is the Zen Buddhist practice of koan. Zen philosophy maintains that individuals live in an illusory world because of a misidentification of who they really are and of misperceiving the world as it really is. The primary cause of this is conceptual thought, identifying with concepts of self and ideals of an unchanging and ordered symbolised version of reality. In short, a construction of the sense of identity and orientation in the having mode. Thus it is precisely this conceptual cage which prevents the individual coming to a reality-centred experience, based in the being mode, of who they really are and how the world truly is (tathata).

For the malady of the conceptual cage they prescribe an antidote called koan. It's object is to confound the conceptual system to the point of unworkability, or, put differently, to put a spoke in the wheels of the "sensory-intellectual consciousness", yet paradoxically on its own terms through the use of words, symbols and concepts (to use the snakes venom to cure the snakebite), yet with a fascinating twist. They prescribe a confounding and logically incoherent riddle, the koan, that challenges the individual's conceptualised identity, for example, "What was your face before you were born?", and conceptualised sense of world, for example, "What is the sound of one hand clapping?" In the process of wrestling with the koan what in fact happens is a condensed and speeded up version of the conversion crisis. Through struggling with the koan and their own concepts and opinions, individuals rapidly come to experience the total unworkability and limitations of conceptual thought and their static conceptual map of self and world. In actual meditation practice, like conversion, the process is not so rational. Through the intense pressure of the seshin (an intense meditative retreat), mounting frustration, and psychic pain, the conceptual map momentarily collapses, a stage in Zen called emptiness - satori. Now, that emptiness comprises a switch over to the mode of being and is always accompanied by some variation of the interchangeable simultaneity of union, love and ethics. I have based many of these conclusions on what is

undoubtedly the most detailed and empathetic account of the psychological dynamics associated with wrestling with the koan, the eventual emptying and immediate experiential filling of awareness in satori, Philip Kapleau's (1965) The Three Pillars of Zen, which includes case studies and interviews. Another interesting point which emerges is that like the conversion experience, the satori experience may not be, and usually is not, of a lasting nature. Soon individuals return to the sensory intellectual mode of consciousness, what we may call post-satori backsliding. Thus Kapleau emphasises the importance of joriki or meditation energy, which is the faculty to have ones awareness rooted in the being mode. Joriki is perhaps the Zen Buddhist solution to the inter-paradigm tension.

In summary, it is at the point of maximum psychic pain, through directly experiencing the unworkability of the conceptual map, that the having mode comes into the sharpest focus, its definitive form. And conversely, it is at the point of sudden collapse of the conceptual map, which ushers in a radically different state of awareness to that experienced only moments before, that the mode of being comes into the sharpest focus, its definitive form. An experiential opposite of the having mode that can only be described as a paradigm shift in awareness.

The mind at death and the conceptual map

A recurring theme which emerges from the recent plethora of books spawned by the conscious dying movement [18] is the clinging to a letting go of conceptual models of who I am and how the world should be. The way of death it appears, focuses the patterns of a whole life time: "To live well means to die well" and vice versa as Tolstoy insisted (JE 49,60;1883).

Generally, individuals who their whole lives have rigidly identified with models of identity and world, usually the internalised world view transmitted through social norms, values and beliefs, face a situation where the reality of the dying process forces them to dramatically re-evaluate the models of a lifetime. Those, who, while dying and deteriorating, cling to outdated models, such as, 'I am sexually active, attractive, athletic, a bread winner and provider, unshakeably secure, in control' and so on - models which are empirically disconfirmed - experience severe psychological pain which usually takes the form of depression, frustration, anger, all symptoms of clinging to an outdated conceptual map. The pain of a false identification with a non reality-centred conceptual map of personal identity is amplified in the space of death and suffering.

Yet, just as in koan, conversion, and spiritual growth, through the sheer reality of pain and death many individuals spontaneously let go of this identification. They brave the threat of emptiness and existential vertigo, which ushers in a tremendous sense of psychological relief and at-one-ment, an experience of grace. Having risked the vertigo of identitylessness and placelessness they are 'filled' with an experiential perception of their true identity. Many have the feeling that they have moved from a partial sense of identity to a more complete sense of their true self, as one such person observed, "I've never felt more alive in my whole life" (Levine, 1982:58). In describing such an experience many individuals speak of a spacious and unconditional love for all people and everything, a feeling of overcoming separateness.

The conceptual models of a mind approaching death come under extreme pressure, but just as in conversion, the release of pressure when the conceptual map collapses, what I term dis-identification or emptying, is equally great, the love, grace and at-one-ment intense. Like a 'second birth'. Forced to risk the emptying of awareness they are ushered into the mode of being and there experience union, love and a sense of charity to all life.

In overview, and to tie in with themes developed earlier, the way I have interpreted the patterned

continuity between conversion, spiritual growth, koan and the mind at death can help to outline the total dimensions of the conceptual map, and hence too the modes of having and being. In these examples one sees how the conceptual map comes under pressure, collapses, and how the individual intimates a state of emptiness. What happens during the process brings our two modes of awareness into the sharpest focus. The having mode, those who can't stand the anomie of emptiness: such individuals can only make an intra-world view choice between contending conceptualised world view options. The totality of feeling here must continue to be one of separateness since belonging cannot be universal because each world view classifies and orientates the individual by difference. The illusion of separateness created by a narrow sense of 'I' leads the person to remain an individual, unique, alone and different to all others. What at first seemed like a safe and comfortable intra-world view choice, turns out to be a false sense of belonging so that separateness persists, leading the individual to pursue and defend, often violently, ever more rigid and totalizing world view systems into which they try to merge their identity and achieve a sense of belonging. An impossible task, since built into such world views is the creation of separate 'I's through classification and difference. This is the psychological double bind of the having mode.

The being mode: some individuals can stand the emptiness and are experientially filled, thus experiencing a paradigm shift in awareness from the having mode to the being mode, that is, they make an inter-paradigm movement: a choice not between conceptual world view options in the having mode but a movement out of conceptual paradigms of a world view completely. Here the pure substance of awareness itself grounds their sense of identity which is felt to be universal to all so that I and others share the same fundamental identity and both dissolve into the all through an experience of true belonging. The totality of felt experience is thus one of non-separateness. An inter-paradigm choice enables a transcendence of the conceptual map or ego-barrier so that the drop merges with the ocean.

Precisely which mode of being individuals enter, hence which trajectory of awareness-identity-vocation-action ensues, is decided, at its deepest level, by how they respond to emptiness, the intimation of which is an existential possibility constantly available to all human beings. Whether they are able to stand this emptiness or not, which ultimately decides whether the quality of their total felt experience will be one of separateness or non-separateness, and all the sociological consequences this has in the discourse and practice of these two paradigms of world view.

The case of Gandhi

With the above theoretical observations in place, I will now attempt to decode Gandhi's ordinary language account of the conceptual map, personified as "ego" or "I". For Gandhi there is the drop and there is the ocean, the barrier between them is the conceptual map in the form of "egotism" or individual's thinking that they are "something". Self realisation or moksha means to transcend this barrier of maya, thus moving from separateness to oneness, from which flows universal love and the vocation to selflessly serve friend and neighbour alike. Once we have unlocked the symbolic codes of Gandhi's religious grammar we see that he, like Tolstoy, models two great modes of being, having: separateness, and being: non-separateness, the conceptual map which keeps the individual separate and away from the mode of being, the mechanism of emptying and filling and breaking of the conceptual map parallel to that of conversion, satori, and spiritual growth.

Gandhi succinctly sums up the main purpose of human existence in the following ontological statement:

> To feel that we are something is to set up a barrier between God and ourselves, to cease feeling that we are something is to become one with God. A drop in the ocean partakes of the greatness of its parent, although it is unconscious of it (MG II,146).

In other words, there are two great states of being: one of a "barrier", a separateness, from God and the all; the other, of becoming "one" with God, of the separate part losing its individuality by merging and taking on the greater identity of God, Truth, or the whole. This is captured well by Gandhi's key ontological axiom and total analysis of human existence:

> Think of 'I' and 'O' in juxtaposition and you have the whole problem of life in two signs (MG II,642).

Where there is the barrier of 'I' there is only human difference and the classification which creates violence and strife, as opposed to a state of transcending the barrier of 'I' by reducing oneself to "zero" ("O") hence ushering in the perception of oneness, love and harmony in human relationships.

One needs to establish Gandhi's understanding of where this pull to transcend the barrier of egotism comes from and why it arises. According to Gandhi, the pull comes from within, from the "spirit", "God within", the "heart". His two main ways of transcending the conceptual map are, firstly, prayer, the action of "humility" which transcends intellect, pride, and egotism to access the intuition of union with God and all. Secondly, selfless service which is certainly the primary technique of the Gandhian yoga.

For Gandhi, prayer is profoundly experiential, "Prayer is an impossibility without a living faith in the presence of God within"(MG I,553;1928). Yet, "prayer is no mere exercise of words or the ears, it is no mere repetition of empty formula... It is better in prayer to have a heart without words than words without a heart. It must be in clear response to the spirit which hungers for it. And even as a hungry man relishes a hearty meal, a hungry soul will relish a heartfelt prayer" (MG I,556;1930). commenting on the humble prayer of Surdas - "where is there a wretch so loathsome and wicked as I" - Gandhi identifies why the pull to transcend egotism arises, "It is the passionate cry of a soul hungering for union with the divine... he felt the separation from the divine so keenly that he has uttered that anguished cry in loathing and despair" (ibid). Gandhi empathises with Surdas, with all his heart. This summarises Gandhi's conception of the goal of life and the work of life, but one would do well to let Gandhi summarise in the grammar of his own tradition:

> The living creature which does not know that universal Soul and looks upon itself as separate from other creatures is what we call jiva. That universal Soul, though dwelling in all is not directly experienced; that is its beauty, its miracle, its maya. The true end of human effort consists in crossing that maya and knowing that universal soul, which is the one source of all... But anyone who has the

> strength to forget the 'I' in him and make himself a cipher can have a glimpse of this universal soul, though he cannot help someone else to have it too. Such a person is so dazzled by the mere glimpse, and so utterly spell-bound, that he merges in it. He feels no desire and no need to describe his supreme bliss to anyone (MG I,87).

Recalling a rich tradition of Hindu spirituality, Gandhi understands the goal of human existence to be a transcendence of the restrictive ego-barrier through a profound interior religious experience, such that the identity of the individual drop merges with the identity of the universal ocean in union.

I turn now to analysing in more detail Gandhi's understanding of this conceptual map of egotism. The main metaphors for it, following Tolstoy, are one's self-individuality and personality, "I do believe that complete annihilation of one's self-individuality, personality - whatever you call it, is an absolute condition of perfect joy and peace" (MG II,2). And as individuals observe the contours of the ego model in daily life the main metaphors are "old habits" (Young India, 20 Dec; 1928), "pride", "beautiful ideals", and "reputation" (MG I, 453; 1929) "judging", and "preconceived notions" (MG I,500;1927).

That which separates is egotism, so that the goal of life is to become "empty" of this conceptual barrier and thus immediately "filling" oneself with the experience

of union with the infinite and all: "Emptying the mind of all conscious processes of thought, and filling it with the spirit of God unmanifest, brings one ineffable peace and attunes the soul with the infinite" (MG I,590;1946). As has been seen above, to be experientially filled, "possessed", the individual must risk becoming utterly empty and not hold onto any preconceived models of 'I': "If I succeed in emptying myself utterly, God will possess me" (MG II,642). This mechanism of attaining moksha, Gandhi observed, is thoroughly embedded in the Hindu philosophical tradition: "Hence our sages and seers said that the state of moksha meant utter emptiness. He who aspires after Moksha must develop a state of such emptiness" (MG I,118;1928).

How is the individual to achieve this state of emptiness, of dissolving or reducing the barrier of egotism? Quite simply,

> we must reduce ourselves to a cifer... it means implicitly that a man of devotion reduces himself to zero. Not until we have reduced ourselves to nothingness can we conquer the evil in us. God demands nothing less than complete self-surrender as the price for the only real freedom worth having (MG I,554;1928. emphasis added).

In the experience of individuals, Gandhi argued, this reducing process occurs in a remarkably similar way to

that observed in the pattern of conversion, koan, spiritual growth and the mind at death. Here individuals empty themselves when in desperation they finally give up ego identification. The process is similar for Gandhi except that he substituted 'giving up' and 'collapsing' with the metaphors broken, doubt, and humility:

> God uses most for his glory those people and things which are most perfectly broken... God must have broken things. Those who are broken in wealth and broken in heart, broken in their ambitions, broken in their beautiful ideals, broken in worldly reputation, broken in their affections, and broken sometimes in health, and those who are despised and seem utterly helpless and forlorn, the Holy Ghost is seizing upon and using for God's glory (MG I,453-4;1929).

For Gandhi, the virtue of humility was deepened by the ability to say, 'I don't know', that is, to doubt for in doubt the individual creates the space to see "what is", truth, instead of a reality mediated by one's own narrow conceptions. "I plead with you for humility, and ask you to leave some little room for doubt, in which, as Tennyson sang, there was more Truth" (MG I,500; 1927), because, "He who has achieved such extinction of the ego becomes the very image of truth" (MG II,194).

Transcending the ego through selfless service. I now turn to consider the conceptual map in the light of

Gandhi's mission in life - selfless service to all - which is the primary instrument for attaining self realisation, moksha, or union with all. Selfless service is the Gandhian yoga.

The work of humble and selfless service enables a transcendence or breaking of the barrier of egotism. Gandhi explains, "Humility should make the possessor realise that he is as nothing. Directly we imagine ourselves to be something, there is egotism... A life of service must be one of humility... true humility means most strenuous and constant endeavour entirely directed to the service of humanity" (MG II, 146-7). With the barrier removed individuals perceive only unity so that the orientation to self, ultimate reality and others merge to share a common identity, the individual's vocation is to serve:

> The purpose of life is undoubtedly to know oneself. We cannot do it unless we learn to identify ourselves with all that lives. The sum total of that life is God. Hence the necessity of realising God living within everyone of us. The instrument of this knowledge is boundless selfless service (MG II, 38).

From my analysis of the mystic formula, one sees how from the experiential perception of union which is love the ethics of service and nonviolence automatically flow between nonseparate beings. Intimating oneness and doing service is dialectical. Selfless service leads to the

perception of oneness: "The aim of man in his life is self realisation. The one and only means of attaining this is to spend one's whole life serving humanity in a true altruistic spirit and lose oneself in this and realise the oneness of life" (Hindi Navajivan, 15 Aug; 1929); and the perception of oneness, in turn, inspires selfless service: "And when a man thus loses himself he immediately finds himself in the service of all that lives" (MG I, 554; 1928).

Gandhi is by no means the only historical figure to recognise that selfless service has the remarkable capability of overcoming the condition of human separateness and aloneness. Like Mother Teresa and Florence Nightingale, Gandhi found that by rising above constant self indulgent awareness, by focusing and transferring all his resources and awareness onto another person's well-being, in a real sense becoming that other, the sense of separateness dissolves, leaving only the tangible feeling of oneness. As the great exponent of the way of service, Albert Schweitzer observed after an act of selfless service involving surgery: "The African sun is shining through the coffee bushes into the dark shed, but we, black and white, sit side by side and feel that we know by experience the meaning of the words: 'And all ye are brethren' (Matt xxiii,8)" (Brabazon, 1975:29). Unity recognises no classification of persons leading service to be unconditional and indiscriminate, of good and bad, high

and low, black and white, so that selfless service itself becomes an instrument in undermining these inherently violent processes of classification which so obscure the truth of human oneness.

Violence, extended meanings and the ego. Another angle of approaching Gandhi's understanding of the conceptual map of egotism is through what he called the "extended meaning" he gave to many of his key concepts such as love and truth, but especially violence. Gandhi had an extremely broad definition of violence beyond more conventional notions of violence as direct physical harm: "You will note the extended meaning I have given to violence. Greed, pilfering, untruth, crooked diplomacy - all these are phases or signs or results of violent thought and action" (MG II, 395).

This discussion will form part of an attempt to find, like our analysis of the interchangeable simultaneity of the mystic formula, alternative approaches to key Gandhian concepts such as nonviolence and truth. Gandhi's was a religion of action, and so one must find the answer to these questions not in any systematic doctrine, but in the small, even minute, details of his daily life. As Gandhi insisted, "you must watch my life, how I live, eat, sit, talk, behave in general. The sum total of those in me is my religion" (MG I, 395;1946). Such lived experience is naturally holistic and thus each detail can only be understood in terms of the

larger system of goals and meanings. Let us look at some Gandhian illustrations of violence. "Secrecy" for example "is a sin and symptom of violence" (MG II,438), and, "punctuality is a corollary to nonviolence" (MG II, 330;1938). In a remarkable statement, Gandhi sets out a list of the many guises which violence can assume.

> A votary of ahimsa, therefore, should ask himself every day when retiring: "Did I speak harshly today to any co-worker? Did I give him inferior khadi and deep better khadi for myself? Did I give him imperfectly baked rotli and reserve for myself a fully baked one? Did I shirk my duty and throw the burden on my co-worker? Did I neglect serving the neighbour who was ill today? Did I refuse water to a thirsty passer-by who asked for it? Did I not care even to greet the guests who had arrived? Did I scold a labourer? Did I go on exacting work from him without thinking that he might be tired? Did I goad bullocks with spiked sticks? Did I get angry in the kitchen because the rice was half cooked? All of these are forms of intense violence" (MG II,237. emphasis added).

Even wasting fifteen minutes debating whether envelopes should be reused constitutes a violation of ahimsa and truth (MG II, 228). Examples could be multiplied. How is one to make sense of all this diversity of definition and meaning?

The answer seems to be, following Gandhi, that all actions which emerge from the ego's opinionated and self

centred notions constitutes violence, since the barrier of ego obscures the perception of truth which is the whole of nonviolence:

> There is violence always in the attachment to one's ego. When doing anything, one must ask oneself this question: 'Is my action inspired by egoistic attachment? If there is no such attachment, then there is no violence (MG, II,348;1926.

The implication of this statement is that so long as there is even a trace of egotism there will continue to be violence, and of course it is only in moksha where the ego is finally transcended that pure nonviolence is attainable. But moksha or perfection, and therefore perfect nonviolence, Gandhi insisted, was an ideal continually to be approached but never attained in this world. According to Gandhi, to understand what constitutes violence and nonviolence, one must understand the larger ontological constraints of human existence. So long as moksha, a metaphor of perfect union, is not achieved all human beings live in a state of violence since where moksha is absent, ego or violence is present: "'I' (ego) and 'O' (non-ego) in juxtaposition" constitute "the whole problem of life in two signs".

The ego, as we have seen, is not only the source of violence, but also the great separator, so that moment

to moment awareness of the ego's 'violent' activities and hopefully side-stepping them constitutes the spiritual work of transcending the barrier which is preventing the merger of drop with ocean in moksha and human feelings. From this point of view, obsession with small details that hardly appear in our definition of violence are not trivial, but an integral part of the Gandhian spiritual work which uses the very fabric of daily life as the instrument for attaining union or moksha. Tolstoy understood the work of spirituality in precisely the same way. The ego is to be combated using the minute situations of daily life - irritation with his wife, flies, his critics, and anger at his horse: "Nothing spiritual is acquired spiritually, neither a religious sense, nor love, nor anything. The spiritual is created through material life, in space and time. The spiritual is created by doing"(JE 54,121;1962). Each half baked rotli one resists giving to another acts as a tool enabling the removal of one more tiny chip off the barrier between drop and ocean, enabling one to be one small step closer to moksha. All daily life for Gandhi and Tolstoy becomes a meditation, a yoga in the religion of action. In this way one again discovers a unity amidst the diversity of Gandhi's discourse and practice since the minute details of action, the small picture: diversity, only becomes intelligible in terms of Gandhi's fixed gaze on the ontological assumption of self realisation through union , the big picture or "central vision" as Berlin termed it.

Even this interpretation , though, is incomplete in fully animating Gandhi's understanding of violence and truth as it emerges in the holism of lived experience. Violence can be understood in even broader terms than ego attachment: violence is that activity which does not come from the space of truth. Now, as we have seen, that space is the Gandhian experiential "centre" which is the locus of "truth", the "inner voice", or in short "conscience". Truth or nonviolence then, is that action which, in the moment, the activity or person you are engaged with "right now", obeys the dictates of conscience - the "still small voice" which lets one feel that 'I shouldn't really have given him the half baked rotli'. That faint pang of guilt we would probably brush aside with, 'Well its only a rotli', Gandhi obeyed. The failure to obey this voice of truth or living conscience, Gandhi interpreted as violence of an "extreme" form, extreme because it represented yet another lost opportunity to steer by and eventually merge with truth. For the "religious actualist", as Erik Erickson observed, "to be ready to die for what is true now means to grasp the only chance of having lived fully" (1970:399. emphasis added).

The goal Gandhi eventually hoped to achieve 'then' he had to practice or actualise 'now' for fear of being untrue, or violent, to himself:

> I would not be tempted to give up my striving after moksha even for the sake of swaraj... For me, even the effort for attaining swaraj is part of the effort for moksha. Writing this to you is also a part of the same effort. If I find it a hindrance in the path of moksha, my pen would drop down this very moment, such is my yearning for moksha (MG I,15;1921).

In the self-conscious mythology of Gandhi's life, every moment of daily life offers a potential opportunity to break down the ego and thereby attain moksha, unifying drop with ocean. For Gandhi, from domestic to political action, life is an allegory of the universal search.

In this chapter I have utilised several varieties of religious experience to clarify the analytical contours of the having and being modes respectively. In particular, I attempted to refine the notion of conceptual models or maps, which were utilised to interpret Gandhi's understanding of the ego as an obstacle to achieving a state of non-separateness or unity with both the all and others. In addition, these theoretical insights have enabled a better appreciation of Gandhi's pivotal, though poorly understood, doctrines of nonviolence and truth. In the chapter which follows I combine the theoretical issues raised in this chapter with those developed in earlier sections to focus on the notion of power. Specifically, the existential basis of Gandhi's state of personal empowerment.

CHAPTER FOUR: THE POWER OF BEING

"We describe being best by the metaphor power of being"

- Paul Tillich, 1952:173

"Even as the rational mind can see that all matter is energy, the spirit can see that all energy is love"

- Juan Mascaro, 1962:30

In the previous chapters I developed a theoretical model of world view, human articulation in a world, and the microcosmic internalisation of a world view, the conceptual map. Two major themes have been the distinction between the being mode and the having mode and that simultaneous and interchangeable pattern of awareness characteristic of the being mode I term the mystic formula. Throughout these chapters the complete interdependence of these two themes has been repeatedly demonstrated. In what follows, I would like to explore just two examples of how the dynamics of these themes can be applied to Gandhi's psychological way of being in the world. I examine, firstly, the psychological and existential basis of Gandhi's personal empowerment which was a prerequisite for perfect nonviolent action. Secondly, I analyse how an immediate experiential centre of truth, love and nonviolence educates and ultimately transforms others. Here the power of being in its most distilled form is revealed in action.

4.1 Death and nonviolence

We have seen how, in the mode of having, individual's sense of identity and place are located in and through a rigid identification with the conceptual map. Individuals cling to the model because it satisfies the existential universals of a world view which are the sense of identity and orientation / belonging, even at the expense of becoming prisoners of time and space.

This conceptual map or ego is further propped up by identification with various ego extensions such as property, possessions, the body, status and so on, in other words, with 'What I have'. Thus death is feared not so much because it is an abstract unknown, but because it is an existential threat which undermines individuals foundations of identity and orientation by forcibly removing all their false models and material identifications: "The fear, then, is not of dying, but of losing what I have: The fear of losing my body, my ego, my possessions, and my identity; the fear of facing the abyss of non-identity, of 'being lost'" (Fromm,1978:127). Death represents the ultimate threat of disorientation and anomie.

Paradoxically, in the having mode, instead of de-identifying from 'What I have' the fear of death is allayed by even greater identification with the conceptual map and the accumulation of possessions, also known as 'security'. But, what is done from a position of fear grants no security at all:

> If I am what I have, and If what I have is lost, who then am I? Nobody but a defeated, deflated, pathetic testimony to a wrong way of living. Because I can lose what I have, I am necessarily constantly worried that I shall lose what I have. I am afraid of thieves, of economic changes, of revolutions, of sickness, of death, and I am afraid of love, of freedom, of growth, of change, of the unknown. Thus I am

> continuously worried, suffering from a chronic hypochondriasis, with regard not only to loss of health, but to any other loss of what I have; I become defensive, hard, suspicious, lonely, driven by the need to have more in order to be better protected (Fromm, 1978:111).

Conversely, in the "being mode" where "I am who I am and not what I have, nobody can deprive me or threaten my security and my sense of identity. My centre is within myself; my capacity of being and for expressing my essential powers is part of my character structure and depends on me" (Fromm, 1978:112). Preparation for and transcending the fear of dying, then, does not exclusively depend on mythological and imaginative techniques of transcendence, but also on existential inter- paradigm strategies: "Losing the fear of dying should not begin as a preparation for death, but as the continues effort to reduce the mode of having and to increase the mode of being" (Fromm, 1978: 127) In the mode of being the individual transcends death and also fear.

Further, insights from the conscious dying movement also reinforce these observations concerning the being mode. Here, many individuals fear the risk of emptying their awareness of conceptual models of self which throughout life they have rigidly identified with, and to which in death they cling even more desperately. But the conscious dying data also reinforces our second major

theme of the mystic formula which is the basic experiential pattern of the being mode. Some individuals are forced by the sheer reality of pain, death and the dissolution of the body the final removal of what one has, one's last "possession" as Gandhi argued, to risk abandoning or collapsing their conceptual map. In the space created by such emptying they are experientially filled by the experience of loving unity and charity to all life which leads to a deeper understanding of their true identity. For some, such moments of a unifying love which transcends death last to become a way of life in death. In Prince Andrew's final peak moment on the battlefield he intuitively understands that,

> Love hinders death. Love is life. Everything, everything I understand, I understand because I love. Everything is unified by it alone. Love is God, and to die means that I, a particle of love, return to the common and eternal source". (War and Peace, 1975:iv; I,xvi,).

This image is autopsychological and reveals the experience of its author Tolstoy. It is also his central ontological idea.Prince Andrew's experience is after all only a fictional image. The experience upon which it rests however is not, far from it. Victor Frankl, whom E.F. Schumacher once described as "a psychiatrist of unshakeable sanity" (1977:5), leaves us the following testament in his autobiographical revelation Man's Search for Meaning. Frankl recounts how on admission to

the Nazi concentration camp Auschwitz, all that they as individuals could possibly identity with as self, that is, everything they could 'have', was systematically removed. After being removed from home, family, possessions, and position, they were further divested of all signifiers of personal individuality in the form of clothing, as well as having their entire body shaved so that they were reduced to their "naked existence" (1985:34). This process culminated in the loss of even their names through being numbered. Frankl recalls how formally, "we all had once been or had fancied ourselves to be 'somebody'. Now we were treated like complete nonentities" (pp.83). When every possible identification with a conceptual model of 'I' is stripped off, what is the last remaining residue of human identity?

Near death on an icy cold day, famished, a mere skeleton, and in a context of distilled hatred, violence, and dehumanisation, Victor Frankl's awareness was flooded with the experience of love:

> A thought transfixed me: for the first time in my life I saw the truth as it is set into song by so many poets, proclaimed as the final wisdom by so many thinkers. The truth - that love is the ultimate and the highest goal to which man can aspire. Then I grasped the meaning of the greatest secret that human poetry and human thought and belief have to impart: the salvation of man is through and in

> love... 'set me like a seal upon thy heart, love is as strong as death' (pp.57-58).

Like Prince Andrew, Frankl realises, in the words of Tolstoy, that dying is "the most opportune time to liberate your soul by means of love" (JE 59,92;1907).[19] In this peak experience of being, from love flows the ethical commandment of nonviolence, or the Gandhian and Tolstoyan doctrine to 'resist not evil'. Even in Auschwitz, "Only slowly could these men be guided back to the commonplace truth that no one has the right to do wrong, not even if wrong has been done to them" (pp.112-113). In this peak experience of identity Frankl discovers life's meaning - his vocation to serve and the law of love or nonviolence, an understanding which solves the problem of reciprocal or retributive violence, revenge, even after being released from Auschwitz.

In Victor Frankl's peak moment of being, the simultaneous and interchangeable experience is of love which is stronger than death, the unity of all life, and the ethical commandment of nonviolence.

Sometimes it is only in the context of desperate and inescapable pain, suffering and the daily possibility of dying that individuals are forced to dis-identity with false models of self, which ushers in a peak moment of being akin to mystical experience, an awareness which comes to ground a deeper sense of self which transcends

death. As Karel Werner points out, "Accounts of mystical experience in our time are being collected and some remarkable reports have also come out of Eastern Europe, particularly from Soviet labour camps" (1989:15). Similarly, accused of being a spy by Franco's henchmen during the Spanish civil war, Arthur Koestler spent a great deal of time in solitary confinement. In his autobiography The Invisible Writing (1954) he recounts how, stripped to his naked existence, the prospect of execution was a moment to moment possibility (he could hear the cells next door opening and shutting to the tune of the executioners gun). In the lonely confines of his cell Arthur Koestler had a life-transforming mystical experience of the unity of all that is: "The 'I' ceases to exist", because it has, "established communication with, and been dissolved in, the universal pool". In this state of awareness death is meaningless, the thought that he "might be shot" was "immediately answered by a feeling whose verbal translation would be: 'So what? is that all'?" Both during and after the experience death and fear ceased to exist: "There remained a sustained and invigorating, serene and fear-dispelling after effect that lasted for hours and days" (pp.350-54). In this mystical experience, Koestler intimated that the true centre of his identity, the self, survives apart from the body. And from the experience of the unity of all in which the distinction between self and other "dissolves", flows not revenge or the desire for retributive violence, but ethical

responsibility, the end of violence between human persons: "It struck me as self-evident ... we were all responsible for each other - not only in the superficial sense of social responsibility, but because, in some inexplicable manner, we partook of the same substance or identity... If everybody were an island, how could the world be a concern of his?" (pp.355-56. emphasis added). Like Tolstoy and Frankl, in Koestler's writings we again find a statement of the mystic formula, which is both the qualitative-feeling characteristic of being, and the power of being in the face of death.

In The Courage to Be (1952) Paul Tillich explores the link between death and power as follows. To "fear" is to lack "courage" and to have courage is the basis of human empowerment in the world. Perhaps the final fear, and hence impediment to empowerment, is the fear or "anxiety over fate and death", so that to transcend the fear or anxiety of death is to be supremely empowered. True power, then, lies not in identifying with what is perishable and transient but in pure being itself: "we describe being best by the metaphor power of being" (pp.173).

Now, the ultimate state of pure being is of course the mystic consciousness itself:

> That which from the point of view of the finite world appears as self-negation is from the

> point of ultimate being the most perfect self-affirmation, the most radical form of courage. In the strength of this courage the mystic conquers the anxiety of fate and death. Since being in time and space and under the categories of finitude is ultimately unreal, the vicissitudes arising from it and the final non-being ending it are equally unreal (pp.154-155).

The only reservation of this empowerment of mystic consciousness or the being mode in general, is the inter-paradigm tension, that is, "the mystical courage to be lasts only as long as the mystical situation" (ibid)- give or take a few hours and days as Koestler's experience suggests. When an individual's awareness slips from the being mode, "resident", to the having mode, "stranger", his/her sense of transcending fate and death, time, space and causality, and hence personal empowerment or freedom decreases proportionately. "I feel alone and want love" laments Tolstoy, "I feel that I am perishing - that I am living and dying, that I love life and fear death - how can I be saved?" (JE 48,187;1878). In the having mode Tolstoy feels alone and fears death. Only when Tolstoy, the stranger, finds "belonging" or is unified with all through the experience of love, does he simultaneously find his identity, transcend time and space and so conquer the fear of death. To belong is to be empowered.

I focus now more directly on the case of Gandhi. Conquering the fear of death was central to Gandhi's entire utopian enterprise of ethical social transformation through nonviolence. Satyagraha or nonviolent resistance to potentially violent force, inherently holds the possibility of dying. Thus, without conquering the fear of death, perfect nonviolence at all levels is not possible, since individuals may become motivated by the self-interest of preserving their own life, if necessary through violent self defence. This however makes large demands on individuals sense of self-preservation, since it requires far more courage not to defend oneself against painful and perhaps fatal acts of violent aggression - to 'turn the other cheek' - than to retaliate with retributive violence. Thus, Gandhi could insist that true "bravery consists in dying not in killing" (MG II, 434;1940). But, for Gandhi, the courage necessary for totally nonviolent resistance comes only when the individual has conquered the fear of death itself, since only "those who defy death are free from all fear" (MG I,249;1909).Similarly, at a corporate level, Gandhi argued, it is only with a collective transcendence of death that a swaraj based on pure nonviolence could be attained. In fact Gandhi once defined swaraj as, "Self Realisation; the capacity of people to rid themselves of helplessness; the ability to regard every inhabitant of India as our brother or sister; abandonment of the fear of death" (Ashe,

1968:210). As with the microcosm, so too with the macrocosm.

If it is an identification with what I 'have' and the fear of losing it that is the cause of imperfect nonviolence in the face of potentially violent death, then the solution to fear is detachment or sacrifice:

> The votary of nonviolence has to cultivate the capacity for sacrifice of the highest type in order to be free from fear. He recks not if he should lose his land, his wealth, his life, He who has not overcome all fear cannot practice ahimsa to perfection (MG II,339;1940. emphasis added).

If, as we have learned, death focuses and reveals the patterns of false identification of an entire life time, then the ideal strategy is not to delay, but cultivate a constant mindfulness or awareness of death in life. By contemplating death, individuals can assess their level of attachment to ego models and material ego extensions, and consequently, they are able to gauge the level of their fear of death. In this way, one can be sure that when faced with the choice between violent retaliation or sacrificial death, the satyagrahi will make the decision in favour of nonviolence. Such techniques of a mindfulness of death in life are strategies for transcending death by reducing ego attachment to what I 'have', and are thus modes of personal empowerment. In

this regard, Gandhi followed three basic strategies: experiential, imaginative, and practical.

Firstly an experiential transcendence of death was for Gandhi ultimately the basis of all courage in the face of violence and death. Using the recurring metaphors of intuitive and personal inner experience - the "experience of faith" and "living faith" - Gandhi asserted that, "Fearlessness comes out of a living faith in the existence of the soul apart from the body and its persistence after the dissolution of the body" (MG II,208). As with a transcendence of death in mystical consciousness, so too with the various degrees of heightened awareness and intuitive glimpses that were "almost a matter of direct experience" for Gandhi.

Secondly, and more predominant, was Gandhi's use of imaginative techniques of transcending death, perhaps in the absence of the direct and the sustained experience of the soul's immortality. To imaginatively live one's life in the face of death was the true passive resister's ideal. Just as for Tolstoy, the "foundation of a reasonable, religious understanding of life is momento mori, the mindfulness of death" (JE 55,106;1904),so too Gandhi could insist that, "he who keeps death always as a bosom friend", is the true "passive resister", the "true warrior" (MG I,248;1909). The paradigmatic example of this imaginative-verging-on-intuitive transcendence of death is of course the trial

of Socrates (whom Gandhi sanskitized as Sukrit, MG I,100;1932). In terms of my conceptualisation, it is only through a constant mindfulness of death that individuals can with any accuracy gauge in which mode of being the awareness of self or identity is located, and thus measure their potential empowerment in the face of death, so important if nonviolence is to succeed. If, during the imaginative practice of death the individual becomes "distressed" at the prospect of dying then it may be taken as proof that they still identify the self with the "body" and the ego extensions of "wealth and reputation" (what I 'have'), and can thus make the necessary attitudinal adjustments. As Socrates observed:

> Well then, as I said at the beginning, if a man has trained himself throughout his life to live in a state as close as possible to death, would it not be ridiculous for him to be distressed when death comes to him?... Then it is a fact, Simmias, that true philosophers make dying their profession, and that to them of all men death is least alarming... So if you see anyone distressed at the prospect of dying', said Socrates, 'it will be proof enough that he is a lover not of wisdom but of the body. As a matter of fact, I suppose he is also a lover of wealth and reputation; one or the other or both (Plato, Phaedo 67A-68B, 1954: 113-114).

Losing the fear of dying should begin with the continuous effort to reduce the mode of having and to increase the mode of being. And, like Socrates, Gandhi

could insist that, "Just as one must learn the art of killing in the training for violence, so one must learn the art of dying in the training for nonviolence" (MG II,338;1944).[20]

Finally, the third technique of transcending death and means of personal empowerment in Gandhi's world view of action, was a practical transcendence of death. Here, going beyond, or rather reinforcing, an imaginative mindfulness of death Gandhi uses the acid "test" of actively "daring" death to ascertain in which mode of being his attachments lie. In a chilling statement Gandhi boldly exhorted:

> This non-violence cannot be learnt by staying at home. It needs enterprise. In order to test ourselves we should learn to dare danger and death, mortify the flesh and acquire the capacity to endure all manner of hardships (MG II, 339; 1940).

As Gandhi insisted, individuals final possession is the body itself, something which cannot simply be removed or given away, but which can nevertheless be mortified. Gandhi's obsession with fasting, of which there were twelve near fatal ones, can thus also be interpreted as a practical technique of transcending death; in this case the power over the body's life and death. In these three ways then, Gandhi intimated a transcendence of death by giving up all identification with what he 'has'

and so becomes the ideal body of power necessary for the mastery of non-violent direct action.

From our theoretical exploration in humanistic and existential psychology, particularly Fromm and Frankl, the conscious dying movement, Tillich, the auto-psychological theology of Tolstoy, and the case of Koestler and Gandhi, we can summarise the interdependence of the being mode, the mystic formula and their consequences for human empowerment as follows. In the simultaneous and interchangeable experience of loving union emerging from an immediate state of awareness, individuals come to an experiential realisation of their universal identity which transcends time, space and causality, separateness, and so too the potential vertigo of disorientation, all of which are the sources of a fear and anxiety over death. Further, and most importantly, occurring simultaneously with this empowerment accrued through transcendence of the fear of death in the being mode, is the perception of love, unity and ethics, so that individuals actions, for example satyagraha, are simultaneously powerful and nonviolent, that is, guided by the "eternal Law of Truth and Love", which Gandhi "translated as non-violence". The power of being, then, is at once effective and compassionate.

4.2. Example, radiation and art: Gandhi and the discourse of Action

In the previous sections I have gone some way in modelling the recurring patterns of Gandhi's inner psychological state of awareness, its simultaneous and interchangeable perception of truth, love, unity and nonviolence. How Gandhi would steer by it through a fixed experiential gaze on truth or conscience, and how by transcending the conceptual models of egotism he would access that "centre", realising both human oneness and a sensitivity to truth, love and nonviolence.

I turn now to analyse how Gandhi understood this state of awareness or overwhelming conviction to communicate, teach, and ultimately transform others and eventually the whole of society. In other words, how a state of human awareness translates itself into action. One must, however, be reminded how Gandhi understood people to be most deeply transformed. He maintained that the inner self of all human beings is identical and that the law of this self is, "satyagraha - the law of love - [which] is the law of life" (MG I,278,1919) to which all must unfailingly respond: "Belief in nonviolence is based on the assumption that human nature in essence is one and therefore unfailingly responds to the advances of love" (MG I,573,1925). Thus, the secret of human transformation was somehow to touch or evoke (rather, provoke) a response form this inmost self or "heart" of

another, thereby prompting a spontaneous inner transformation leading others automatically to change their outer behaviour. The opponent or student is converted rather than merely convinced. So Gandhi, armed only with his unique ontological understanding of what a human being is, and the 'laws' of its functioning - truth, love, and nonviolence, the 'laws of life' - set out to find ways of communicating with and impacting most directly and deeply on this heart of another, achieving which, they inevitably must be transformed.

Now, when individuals' awareness is flooded by an overwhelming experience, conviction, or intuition (the mystic formula in Gandhi's case) it may be communicated in several ways. The usual means is through the discourse of the spoken or written word - language, for example Gandhi's canon of speeches and journalism. But often a far more direct and tangible form of communication is to demonstrate one's idea, conviction, or intuition through practical action, or by simply being a personification, a living embodiment and example of a certain ideal. In other words, action itself, more than just language, is a powerful form of discourse and, hence too, a means of communication and transformation. In Gandhi's world view this form of discourse through action took two basic forms. I examine firstly action by example or "what we do", secondly, action by radiation, or "what we are", of doing without doing, acting with "seeming inaction", "without movement"; in other words,

the power of presence or charisma. Both example and radiation are forms of discourse and communication that do not need "speech", they can communicate and transform through "silence". Finally, I examine how both example and radiation merge and are personified in the human being as sacred art form or what we become.

Example: what we do

At one level, one can understand the power of example to teach by using some idioms in current usage. For example, we recognise that one must 'practice what you preach', or establish a harmony between 'creed and deed' if our admonitions are to have any integrity or effect, 'talk is cheap but money buys the whiskey'. And in a child's development we all know that 'loving deeds' have infinitely more power to instruct and nurture than mere 'loving words'; being a good example is worth a thousand sermons. Transposing this mechanism onto a spiritual level, Gandhi too aimed at communicating his vision or belief in this way:

> I am convinced, I know, that God will ask, asks us now, not what we label ourselves but what we are, that is, what we do. With him deed is everything, belief without deed is nothing. With him doing is believing (MG I,182;1924).

The Gandhian theology reveals itself, not in doctrine, but in action, through powerful deeds rather than through powerful rhetoric.

But more deeply, the aim is to infect the receiver with something of the overwhelming conviction that now animates one's soul and which now so urgently transforms one's own outer life so that their lives, and by extension the whole of society, may be transformed too. For Tolstoy, the challenge of his artistic and pedagogical endeavours was how to translate experience into language, to translate those subjective and sometimes ecstatic experiences, usually of universal love, into a literary form that would evoke a similar intuition or feeling in the audience, thus eventually transforming their behaviour and that of all society. The pattern of communication or articulation which recurs throughout Tolstoy's life and work is the movement from experience to image to idea. He would obsessively hone and rework his manuscripts, the verbal icons of his world view, until he was satisfied they might touch the conscience, the spiritual centre of his reader.

It was however a feature of the later Tolstoy which most impressed Gandhi. This was Tolstoy's shift in emphasis from words to works: "Tolstoy's greatest contribution to life lies, in my opinion, in his ever attempting to reduce to practice his professions without counting the cost" (MG I,113).[21] Instead of words, Tolstoy intimated, let that subjective experience transform one's way of life so that now, by example, one's deeds

become the icons of one's world view. Now one's practical way of life becomes the teaching, the language or discourse whereby one communicates, educates, and transforms. It is precisely here, where Tolstoy left off, that Gandhi began.

His feeling was that conviction is inevitably diminished through using the frozen analogies of language. Instead, the recurring pattern of articulation in Gandhi's life and work is to translate experience directly into fluid and dynamic actions, from which images and ideas may or may not subsequently emerge. As Gandhi observed, the link between language and experience is action: "The act will speak unerringly" (Chatterjee, 1983:73). As Gandhi knew, it is the discourse of example or practice rather than mere preaching that has the power to touch the heart and thus to inwardly transform. [22]

At the collective level too, action as a form of discourse or communication can be highly effective especially when channels of verbal dialogue have been forcibly closed. So, just as in the 1980's when the South African state shut its eyes and ears to the voice of an oppressed people through non-negotiation and violent oppression, and the African National Congress reopened dialogue through the discourse of violent action; so too Gandhi's satyagraha or nonviolent action acted, in the words of Vinoba Bhave, as a form of "dialogue" which "provokes thinking" (Shah, 1973:52)

when they confronted the nascent apartheid of the early twentieth century and British Imperialism. In both cases 'action spoke louder than words'.

Radiation: what we are

Of his first encounter with Gandhi the young Pyarelal had this to say:

> In his voice there was a calm assurance, and boundless compassion joined to an unearthly detachment that was strangely soothing; a quiet dignity and sense of kingliness, suggestive of an access to some hidden reservoir of power which reckoned no obstacle, knew no defeat and could find a way, as it were, even through an impenetrable granite wall. I cannot recall the exact words. Words were unnecessary. One felt it. It was the deep calling unto the deep. Here was what I had been looking for - a glimpse of the power of the spirit which is its own seal and sanction, which no power on earth can subdue and that never fails (1965:7).

As we have seen in the action of example, Gandhi is gripped by an experience and conviction of truth and the right way to be which he seeks to communicate, not through descriptive verbal metaphors, but through putting that vision directly into practice so that people can see it and be moved by his example. The philosophy and practice of "radiation" or presence goes even further. Here that inner self - truth, love,

nonviolence, or God - does not even need to act through movement or example, let alone image and idea; instead, it simply and silently radiates out of the person and is felt by the subtle senses of another's heart in much the same way that scent radiates from a motionless and silent flower. Gandhi's meaning has parallels with our own experience: for example, when in the presence and company of a calm and assured or loving person one usually feels at ease in this atmosphere (or "aura" as it is fashionable to say), often being inspired to perform loving deeds. Piero Ferrucci, the psychoanalyst from whom I have adopted the term "transpersonal radiation" (1990:338) describes the process as follows. Those who

> see and experience a reality that is valid for all men and woman... inevitably transmit something of this reality to those around them. It is an extension of themselves, rather like the scent of a flower or sun radiance. Every one knows that being close to a creative, loving or serene person makes us feel more creative, loving, or serene. That person's presence enriches and uplifts us. This is what the crowds were seeking in Gandhi (1990:337).

It is remarkably similar to Gandhi's own account of this mechanism, a simple observation of human interaction which he typically elevates to a metaphysical and universal technique of human transformation:

> The deepest spiritual truths are always unutterable. The light to which you refer transcends speech. It can be felt only through the inner experience. And then the highest truth needs no communicating for it is by its very nature self-propelling. It radiates its influence silently as the rose its fragrance without the intervention of a medium" (MG I,457;1929. emphasis added). "If I want to hand a rose to you, there is a definite movement. But if I want to transmit its scent, I do so without any movement. The rose transmit its own scent without a movement (MG I,538;1928 emphasis added).

This form of communication or teaching by Gandhi can be summed up in the aphorism that 'communication is not so much a function of what you know, but of who you are', which is why, we are told, the noble Buddha was able to hold a "silent sermon". Similarly, Gandhi could insist that, "silence has been considered the best speech" (MG I,15;1921).

Gandhi added a deep theological dimension to this power of transpersonal radiation which goes beyond the mere charismatic presence of the calm, loving or peaceful person. For that inner self, soul or heart of a human being is no other than a spark or drop of God or truth itself, so that what radiates from a person and impacts upon the hearts of others is none other than the force of God - truth - love itself, the "power of the spirit" as Pyarelal felt and described it. God too, using the

purified individual as a lens, is a self-acting force. Now, the whole Gandhian yoga of selfless service, crushing the ego, and so on - was understood by Gandhi as an attempt to transcend the ego or to get oneself "out of the way" so that one's whole being could become "pure as crystal", eventually becoming what one could call transparent to truth. This would enable the sun of truth to shine its rays out of the person without the dark intervening barrier of egotism:

> Let us rise a step higher, and we can understand that spiritual experiences are self-acting... If we have spiritual truth it will transmit itself. You talk of the joy of a spiritual experience and you say you cannot but share it. Well, if it is real joy, boundless joy, it will spread itself without the vehicle of speech. In spiritual matters we have merely to step out of the way. Let God work his way. If we intervene, we may do harm. Good is a self-acting force (MG I,538;1928).

It is a state which reaches its culmination and power, "when the sun of truth blazes in all its glory in a person's heart, he will not remain hidden. He will not, then, need to use speech to explain. Or, rather, every word uttered by him will be charged with so much power, such life, that it will produce an immediate effect on the people" (MG II,157;1921). A power which can attain almost alchemical proportions: "A man with intense spirituality may without speech or gesture touch the

hearts of millions who have never seen him and whom he has never seen" (MG I,593;1928).

So confident was Gandhi in the power of this transpersonal self or "truth force" and in people's sensitivity and receptivity to it, that even the "mere presence" of such a inwardly transformed person could subdue a violent situation, expose untruth, and spontaneously correct a sinner's transgressions. This assumption is for Gandhi thoroughly yogic and a by-product of the spiritually enlightened being: "I literally believe in Patanjali's aphorism that violence ceases in the presence of nonviolence" (MG II,432;1946). To find a parallel from our own experience is more difficult, but could be equated with those situations when in the company of transparently honest individuals, we cannot hold for long onto even a "white lie" without opening up in confession, so uncomfortable does one become with one's own dishonesty: [23]

> A life wholly filled with the spirit of truth should be clear and pure as crystal. Untruth cannot survive even for a moment in the presence of such a person. No one can deceive a man who always follows truth, for it ought to be impossible that untruth will not be exposed in his presence (MG II,151;1905).

When attempting to recover something of the historical presence of Gandhi, Erik Erikson found that when asking

his subjects, "what would you say was to you the essence of his presence", the constant reply was: "In his presence one could not tell a lie" (1970:63). And like the dishonest person, the superfluously bejewelled woman, "Had my nonviolence been complete, my mere presence here would have made [the woman's] ornaments drop like dirt from the human body" (MG II,354;1929). Finally, the same mechanism transposed onto a potentially violent situation could restore calm. Questioned on how to handle a violent lunatic, Gandhi replied:

> I would say that there was not that degree of nonviolence in you to give you confidence in purely nonviolent treatment. If you had, your simple presence would be sufficient to pacify the lunatic. Nonviolence is not a mechanical thing... It must be felt in the heart. There must be in you an upwelling of love and pity towards the wrongdoer... when there is that feeling it will express itself through some action. It may be a sign, a glance, even silence (MG II,432;1946)[24]

If the atmosphere of nonviolence surrounding one were complete, Gandhi argued, even poisonous snakes would do no harm.

We are now a step closer to appreciating Gandhi's metaphysical understanding of the power or "force" of truth, love and nonviolence. We will recall that the content of Gandhi's immediate experiential centre is the

interchangeable simultaneity of truth, love and nonviolence; so that what radiates from an individual is not only the power of God or truth but also nonviolence, which, in its "active form", is love: "Nonviolence is an active principle of the highest order. It is soul-force or the power of the godhead within us" (MG II,331;1938). Consequently, just like truth or God, nonviolence or love are the most irresistible, effective and powerful forces despite their being subtle, silent, and invisible. Indeed, Gandhi's formula of spiritual force states that, "effect is in the inverse ratio to its invisibility" (MG II,397;1937). Thus, "Remember one of the attributes of nonviolence. It seldom speaks, it simply and silently acts. It appeals not to the intellect, it pierces the heart" (MG II,324). In Gandhi's religious intimation and ethical armoury, only the silent, subtle, and invisible force of truth, love, or nonviolence has this ability to pierce and transform another's subtle organ of conscience or heart.

Effective human transformation comes only when a person changes from within. A subtle inner revelation of conscience must precede outer change if it is to be lasting. Thus Gandhi was always more concerned to "pierce" the "heart" of another with an unspoken and invisible communication, which, if in the short term appears to fail, in the long term always brings deep transformation:

> For the effect of our action is often more potent when it is not patently known. Thus the unconscious effect you are making on me I may never know. It is, nevertheless, infinitely greater than the conscious effect. In violence there is nothing invisible. Nonviolence on the other hand, is three-fourths invisible (MG 397;1937).

But in the end that force is one, its elements identical and interchangeable. Thus, one can now understand two of Gandhi's most enigmatic and to us rather strange statements: "All miracles are due to the silent and effective workings of invisible forces. Nonviolence is the most invisible and the most effective" (ibid). Which is precisely how the power of love, nonviolence in its "active form", does its transforming work: "The more efficient a force is, the more silent and the more subtle it is. Love is the subtlest force in the world" (Young India, Dec 1924). In his introduction to Gandhi's bible, the Bhagavad Gita, Juan Mascaro made the remarkable assertion that, just as "the rational mind can see that all matter is energy, the spirit can see that all energy is love" (1962:30). After more than twenty years labour at translating this text, it seems Mascaro came to share this profound intuition with Gandhi. The qualitative character of being-union-love-nonviolence is, at once, also the power of being.

In overview, that mode of action, communication or discourse which in Gandhi's religious imagination he termed 'radiation' operates as follows. Taking up the

journalist William Shirer recalls how the crowds, "were fulfilled by the sight of him and especially by receiving his darshana... They felt in the presence of the great man that something immense was suddenly happening in their drab lives" (1979:74) Gandhi's "mere presence" on such occasions, he hoped, would pervade the air with the currents of truth, love and nonviolence, pacifying potentially violent situations and personifying the ideal citizen of independent India. In Gandhi's religious imagination and practice then, the Hindu spiritual institutions of mahatma and darshan merge with a socio-political agenda where even the silent discourse of presence could aid in bringing about a nonviolent socio-political revolution or swaraj.

Art: What we become

> "To live well is to transfigure oneself into a work of art by an intensive process of self-discipline".
>
> - Terry Eagleton, 1990:391.

The black and white celluloids of famous historical personages, although often intimating a presence, usually retain none of what must once have been an individual of immense personal force or charisma. The great portraitists know that mastery of their art consists of capturing on lifeless canvas something of their subjects inner force of life; one thinks of

Velazquez's Pope Innocence X, Holbein's Erasmus the Humanist, and the acute "realism" of Francis Bacon who aimed to freeze his subjects essential presence in oils. How would these masters, one wonders, have captured the historical presence of Gandhi? We cannot know. Instead we must ply the writers tools, mere black and white words, to recreate the power of Gandhi's presence and so better understand his metaphysics of personal presence and deep human transformation:

> The primary object is to evoke a picture of a unique individual set in a particular historical context. It is a task similar to that of the artist who with paint rather with words creates a portrait (Brown,. 1989:1).

Naturally, in individuals lived experience the discourse of action and its two forms, example and radiation, merge into one active personification of truth-love-nonviolence, so that individuals would teach and transform both by "what we do" and by "what we are" that is, by what they have <u>become</u> - a communication with the core identity as "I am what I am", being to being, an I-thou encounter, "the deep calling unto the deep". But how would this appear in practice, in presence? To get a glimpse of this one must understand Gandhi's definition of art. What is art? For my purposes and in the case of the visionary who experiences many a peak moment, the task of art is to somehow represent through the artistic medium of verbal or graphic symbol something of their

subjective state of awareness (consciousness or conviction). In other words, art, I would say, 'is the quest to produce metaphors of awareness'. In this sense, a non-visible state of awareness takes concrete and visible form. Indeed, this could stand as a definition of all sacred art:

> Through the mediation of artistic expression the attributes of a religious abstraction are revealed, so to speak, for it is presented in a visible form. Hence, it may be said that sacred art seeks to represent the invisible by means of the visible (Eliade, 1986:55. emphasis added).

For Tolstoy, these artistic metaphors (images) of awareness (experience) took a literary form, and when their auto psychological intent was to convey his deep spiritual insights they become verbal icons, a canon of images or sacred art which would instruct and hopefully transform the reader by awakening in them a similar state of awareness with all its implications for their personal and social lives. Gandhi's approach was different and rather novel. Instead of futily trying to convey one's subjective and awesome conviction - of truth-love-nonviolence and union - through the ineffectual and static metaphors of verbal or graphic art, he argued, let that vision instead transform one's very way of life (what we do) and substance (what we are) so that there is a complete harmony between that

vision and one's every "thought and word and deed" (MG II,370;1939). In a sense, one's body, actions, and being becomes a visual representation of that inner state of awareness, which, in Gandhi's religious intimation is no other than the soul, or drop of God, the ocean of love. In other words, the human person itself becomes the metaphor of awareness or art form - the body as living icon of sacred art - so that now art and the sacred is to be found and reflected in one's every graceful movement, how you "eat, sit, talk, behave in general", and in one's countenance and presence. The space of Gandhi's body becomes a hierophany, which is where the sacred, or super natural, converges with the world, or the natural - Gandhi's body. And it is precisely the function of sacred art to awaken such an intuition of the spiritual within the material, generally "light" within matter, the spiritual radiating from the material. In this case the art work of the human person itself.

Perhaps, the paradigmatic statement of this 'art of becoming' in modern literature is by Mikhail Naimy in his remarkable biography of Kahil Gibran. With a retrospective and gentle melancholy, he chides his close friend:

> Art is not in what we paint or draw, Gibran. Nor is poetry what we compose of rhythmic sentences. Art is the realising of the harmony of being in our own spirits and of translating that harmony into aims, thoughts and deeds

> which leave no room for friction in our souls between good and evil. And poetry is the finding of the proper measure and rime for our days and nights. So long as we pass through states which so crush the heart and muddle the mind as to cloud our sight, and turn the honey in our mouths into gall, and disjoint our joints - what is the good of a beautiful picture we draw, or of a ringing poem we write? Can we draw beauty unless it draws us first? Can we utter Truth before Truth has uttered us? Did we but live a beautiful life, we should do nothing but the beautiful; and then we should have no need of drawing beauty. Did we obey the Truth in out thoughts, we should be able to utter nothing but the Truth; and then we should have no need to preach the Truth (1988:223).

It is precisely this intuition, so perfectly and poetically expressed by Naimy, that Gandhi sought to actualise; and probably did to a greater extent than either Gibran or Tolstoy.

Further, in any religious world, including Gandhi's, a hierophany is also an ontophany, a visible revelation of the core ground of being itself. Mere art is in reality sacred art. For Gandhi, what is personified and radiates from the individual, "in all true art", is the inner "soul" itself:

> There are two aspects of things - the outward and the inward. It is purely a matter of emphasis with me. The outward has no meaning except in so far as it helps the inward. All

> true art is thus the expression of the soul. The outward forms have value only in so far as they are the expression of the inner spirit of man (MG II,178;1924).

Thus, when the invisible soul or God (truth-love-nonviolence) is revealed in the human as art by the individual's action of merging example and radiation, one finds a personification (perhaps 'incarnation') of God or truth - the word made flesh - or in the words of Kabir, "If you want to see the invisible, see Him in the visible Saint". This, in typical Gandhian fashion, makes for a truly democratic definition of art, since it is a possibility, indeed vocation, of all human beings regardless of artistic ability, not so much to do art as to become art. [25] "I can claim, therefore, that there is truly sufficient Art in my life, though you might not see what you call works of art about me" (MG II,179;1924).

Naturally, the source of all true beauty is a person's inner beauty, and for Gandhi there can be no beauty apart from truth, so that the most exquisite art form is the human being who has become, through the purification of the ugly ego, transparent to truth or beauty and indeed become the living personification or image of that inner beauty of truth: "To a true artist only that face is beautiful which, quite apart from exterior, shines with the truth within the soul. There is then, as I have said, no beauty apart from truth" (ibid, p.100).

And like Naimy, ultimately only this qualifies as the definition of art: "Truth, therefore, in my opinion, is the whole art, and beauty divorced from truth is utter ugliness" (MG II,187). As Keats insisted, "Beauty is truth, truth beauty". (1986:210). In all true art, the human being becomes the beautiful "rose" which "radiates" the spiritual fragrance of truth, love, and nonviolence.

One can now see how an intimation of truth-love-nonviolence translated directly into a person's lived experience, without the intermediary metaphors of conventional art, creates an embodied and dynamic work of human art which silently communicates by example and radiation without the "need to preach". This is the ultimate transformative power that the aesthetic can attain. Gandhi sought to actualise this power of the aesthetic precisely because it is powerful and not out of idle vanity. Art in this form, perfected only by the saint and mahatma, Gandhi sensed, no human being could resist being persuaded by, for here the deep core of all human beings - the vulnerability to love, truth, nonviolence, and beauty - meet and are actualised at one place, in one person, at one time. In the mere presence of this silent and radiant beauty who could resist being deeply transformed?

If one considers the collectivity of Gandhi's religion of action, the discourse of example and radiation, and

his understanding of art, all condensed into the lived experience of a single human being, one can begin to understand and empathise with Gandhi's method of teaching and charisma. As Gandhi summed up shortly before he died: "My life is my message" (MG III,609;1947). In a way, much of what has gone before has been an attempt to disentangle the compressed meaning of this simple statement.

CONCLUSION

"I understand the Crucifixion as a refusal and an introversion of retributive violence, a refusal so deliberate, so conscious, and so powerful that it overwhelms any reinterpretation".

- J.M. Coetzee, 1992:337

At the greatest level of generalisation, the task of every world view system is to confer a sense of identity and belonging, person and place to individuals, without which they would live in a state of anomie, vertigo, or alienation. Life would be meaningless and action would be purposeless. The indispensable need to have a sense of identity and belonging arises from what is probably the only cross-cultural world view universal: the perception of a difference between self and all that which is not self which is a tension between self and other, part and whole. By taking into consideration the anthropological and religious studies data accompanied by a close reading of Gandhi's and Tolstoy's synecdochic metaphysics - the relationship between drop and ocean, part and whole, unity and diversity - one sees how these dynamics of world view manifest as an attempt to resolve the relationship between (1) an orientation to self/ identity / person: the part and, (2) an orientation to others and (3) ultimate reality - belonging / orientation / place: the whole. Placed in humanistic context one could state this equation as follows. When individuals find the pleasures and worldly success of the finite world insipid,

> it may occur to them that the problem stems from the smallness of the self they have been scrambling to serve. What if the focus of their concern were shifted? Might not becoming a <u>part</u> of a larger, more significant <u>whole</u> relieve

> life of its triviality? That question announces the birth of religion (Huston Smith, 1991:18-19. emphasis added).

In his existential breakdown at the age of fifty as recounted in his Confession, Tolstoy realised that from a nausea of being centred on the finite - self-indulgent pleasures, the worldly fame of War and Peace, Anna Karenina, and so on - one must turn to and find one's relation to the infinite whole, or "die". This period is also known as Tolstoy's conversion, where he entered into religion. "I am a part, He is the All; I cannot understand myself except as a part of Him" (JE 52,49;1891). The synecdochic relationship then ,is also a movement between the finite and the infinite, and is at the heart of the religious, the point of entering into the religious in Tolstoy's case, the "birth of religion" as Smith insists.

Now, at a psychological level, the tension between part and whole, and a symptom of that persistent distinction between self and not self, is the painful and ever lingering sense of separateness. More than anything else, the task of a human world view is to allay this sense of separateness; in fact, it is what activates the drive to belong in the first place. Further, I have determined that although these dynamics and needs which must be met by any human world view are one, there are two paradigmatic possibilities of resolving the

orientations to self (identity: part), others and ultimate reality (belonging: whole) such that the feeling of separateness is allayed. For the sake of conceptual clarity I labelled these the having mode and the being mode respectively.

The having mode paradigm of world view, I have equated with conceptual world view systems or the symbolic and mythical universe of any particular religious world. The having mode is a quality of awareness that strongly identifies these symbols as 'Me' and 'My place in the All'. At the sociological, surface level of observation, following the history of religions, one observes how the most recurring patterns in the discourse of such systems is the classification of persons and orientation in time and space. I have gone a step further by interrogating the meaning and significance of these two dynamics, and determine that they are universal patterns in discourse and practice precisely because they are responses to the universal psychological and existential needs of establishing a sense of identity and belonging: the sense of identity is defined through strategic acts of classification in the face of others by difference and comparison; while the sense of belonging is defined by locating the self temporally and spatially within some total symbolic whole that defines what the world and the all in fact is. This conceptual world view system is then internalised in microcosmic form as individuals conceptual map of 'Who I am and where I fit in or

belong', It is a conceptual map that is rigidly identified with and defended because of the existential security that it grants, that is, it averts the anomie of having no sense of identity and place.

I have gone even further by giving a psychological evaluation of a world view constructed in the having mode, namely that the feeling of separateness is allayed, but not transcended. This is because the sense of identity and belonging are negotiated within relatively arbitrary symbolic systems of classification and orientation which are in no way reality-centred, and moreover, the sense of self is constructed through classification and difference so that the separateness between I and other must persist. Thus, the sense of belonging is also partial since it is not universal: the 'I' belongs to an "us" and those 'like us' as opposed to a "them" or those 'not like us'. Taking this psychological analysis a step further, the logical consequence of the persisting sense of separateness between human persons is violence. Some secondary consequences of rigid identification with the conceptual map or 'What I have' which I considered were how it results in a fear of death and motivates the negative human emotions of frustration, anger and so on, which further reinforce a sense of separateness between persons. At both an individual and corporate level the yoga of Gandhi's and Tolstoy's "selfless service" and a constant mindfulness was an attempt to transcend this

barrier of egotism, to become "broken" or "empty", and so usher in through being "filled" a perception of the fundamental unity of all life, which to them is the only basis for a genuine "brotherhood of man" and nonviolent social co-operation.

In the being mode paradigm of world view individuals come to solve the questions of identity and belonging by experientially resolving the relation between self, others and ultimate reality in the unity of love. They may now freely use any particular symbolic vocabulary to convey their direct participation in, or experience of, universal identity and belonging. Interestingly, it is a religious intimation which dissolves the very operations of classification and orientation in time and space into the experiential ocean of unity, transcending time, causality, fear and death, which enables perfect nonviolence. In giving a psychological evaluation of a sense of identity and belonging rooted in the being mode I observed that they are both reality-centred and ultimate, that is, they have the basis for infinite permanency. This is because the sense of identity is based on recognising or intuiting the common metaphysical identity of all others (human and subhuman) such that the distinction between I and other, us and them dissolves. Further, the sense of belonging or tension between part and whole or all that which is not self is resolved by an experiential merging or union with the all, which is emotionally always felt as love.

Love is union and "God is Love". In the being mode the individual achieves a sense of ultimate, permanent and reality-centred belonging by experientially transcending the feeling of separateness through merging the "particle of love" with the ocean of oneness, the whole which is "God".

Yet, if in the having mode the psychological double bind is attempting to overcome separateness by negotiating a sense of identity and belonging within a symbolic order built on separateness and difference; the psychological double bind in the being mode can be modelled as the inter-paradigm tension a condition symptomatic of Gandhi and Tolstoy, but not the great mystics, where the awareness slips between the being mode - union or belonging, and the having mode - separateness, hence multiplicity and confusion which undermines their most precious sense of universal identity, and the vocation of unconditional love, service, and nonviolence. Further, unlike in the having mode, separateness between I and other is overcome in the experience of true belonging or union whose logical sociological consequence is the cessation of violence, the existential driving force of which is the sense of separateness between human persons. I have interpreted the private practice and pedagogy of Gandhi's utopian experiment as none other than an attempt to relocate the sense of awareness, identity and action from the inherently violent mode of having, as reflected in

Gandhi's total or "extended" definition of violence, to the inherently nonviolent mode of being.

Just as the most recurring patterns in the symbolic discourse of world view systems are classification and orientation, by which the questions of identity and belonging are resolved; the most recurring pattern for the experiential resolution of precisely these world view universals of identity and belonging, orientation to ultimate reality, self and others, is the mystic formula. In the having mode paradigm of world view, identity and belonging are conceptually resolved by classification and orientation. In the being mode paradigm of world view identity and belonging are experientially resolved by the simultaneous and interchangeable experience of union = love = ethics. They are two paradigmatically different responses to a single existential need, the need to establish a sense of identity and belonging.

The descriptive case study in chapter one attempted to show these synecdochic world view universals recurring in the discourse of Gandhi and Tolstoy. A history of religions approach would leave it at that. But in the descriptive case study of chapter two, I attempted to show how precisely these sociologically observable patterns in discourse and practice emerge from an experiential solution of world view characteristic of the being mode and its perception of unity / love /

ethics which in turn generated their vision of a nonviolent egalitarian society based on unconditional love and service. The intimation of unity / love / ethics is possibly the only thread of consistency or "firm center" in Gandhi's and Tolstoy's experience of self and world. Thus, by tracing the trajectory from awareness through to action, pivoting around the sense of identity, one can harmonise the psychological and sociological, the invisible and the visible, dimensions of Gandhi's world view.

To say that there can be an experiential solution of world view, as opposed to a largely symbolic or conceptual one, leads naturally to the question, 'Can human awareness ever be completely empty?' Or, can individuals dis-identity at will from the conceptual content of awareness long enough to usher in the experience of pure being and its distinctive characteristics? In attempting to answer this question I have tried not to let "scholars limit what mystics can do " by examining what is empirically possible, instead of what is hypothetically unlikely. Initially I conceived of this project as an attempt to find in the varieties of religious experience those instances where individuals not only have the most distilled experience of pure being, but an experience which is also reproducible, consistent and lasting. Taking up Ninian Smart's challenge to explore the many intellectual implications of mysticism for religious studies, this

lead naturally to a study of mysticism and the great mystics. I attempted in chapter two to see if there was any cross-culturally consistent pattern of mystical experience, specifically as regards qualitative feeling states, as opposed to visions, perceptions of light-sound, and soon. While acknowledging recent controversies over the question of a core to mystical experience, I have in a reasoned way argued, following many authorities and the bulk of mystics themselves, that the mystic consciousness is animated by, indeed is the simultaneous and interchangeable perception of union, love, and ethics or the generic mystic formula. Then, working with the assumptions of the oneness of human awareness, I hypothesised that the same experiential pattern of the mystic formula should recur from the most distilled or pure state of awareness known as mystic consciousness, right through to the more ordinary states of heightened awareness. This led me specifically in chapter three to examine, in addition to mysticism, just some instances in the data of religious experience - conversion, koan, spiritual growth, and the mind at death - when the conceptual map is transcended, "broken", or suspended. In all, even the normative process of psychological or spiritual growth, one finds the possibility for an intimation of emptiness, an emptiness which, conforming to the pattern, is immediately filled by an intuition or transport of the oneness of all which is love which is the source and inspiration of all ethical impulses in human beings. As

we saw was the case not only with Gandhi and Tolstoy, but also with Frankl and Koestler, it is an experience that is found to be so real and convincing that it often becomes the centre around which the sense of self and vocation is organised.

In his monumental survey of over 500 peak experiences, Piero Ferrucci observed that,

> There are several points we could make about this centre. While our ordinary sense of identity is founded on boundaries, attachment, possession, competition and anxiety over death [the having mode in general], the self has a sense of identity based on pure awareness of being and unity with the All. Its very essence is a consciousness free of all contents, beyond time and cultural conditioning of a culture. From it radiate higher qualities such as love, peace, joy, strength... The Self, however, is almost always invisible. At rare times it causes particularly intense experiences...For some people it may become the centre around which the personality is organised (1990:342).

It is a statement complete in itself and which our comparative investigation wholeheartedly confirms. It is within this "inmost centre of us all" that Gandhi was trying to root his awareness, 'like the mystics', as Tolstoy recognised. St Bernard, too, could claim that the true pilgrimage of life is to make this "journey

towards the centre" (Underhill, 1930:304). Gandhi and Tolstoy would have agreed.

Ferrucci's statement enables many of the main theoretical and descriptive themes to converge, specifically the links between my definition of world view, the mystic formula, and the pattern of human articulation in a world as personified by Gandhi and Tolstoy, and the being mode in general. Whereas previously, through a false identification with the "mist of separateness called 'I'" (Naimy, 1988:178) - the maya of egotism - which leads inescapably to boundaries (reinforced by classification), attachments, possession, and competition between separate beings (and flamed by the fear of time and death), now, in the experience of loving unity, the orientation of self, ultimate reality and others share a common identity, so that the way to be towards the now non-separate other is through the vocation of ethical nonviolence and service. One cannot fully understand the nonviolent discourse and practice or Gandhi's entire religious imagination apart from this experiential centre animated by the intuition of love, union, and ethics: 'Truth, God, union, consciousness = love = nonviolence and service', in all its convergent combinations and permutations.

Indeed, this paradigm of the mystic formula with its distinctive trajectory from awareness through to action may be cross-culturally universal and the deep

existential solution to the violence between human beings. In a speech delivered during World War II and whose guiding theme was love, Hermann Hesse observed:

> Only the handful of saints among men are capable of living for long in this peace and in this good, simple insight; the rest of us are not. This we all know and we have often felt ashamed of it. But once we become aware that the only way to a higher and nobler humanity leads through this forever-repeated experience of unity, through the forever-renewed insight that we men are brothers of divine origin, once we are truly wounded and awakened by this lightning flash, we shall never be able to fall wholly back to sleep again, and above all we shall not relapse into the nightmarish state of mind which gives rise to wars, racial persecution, and fratricidal strife among men (1974:124).

In the intuitive "lightning flash", similar to the saints and mystics, Gandhi, Tolstoy, and Hesse experience the fundamental unity of all that is, the outcome of which is that the orientation to self, ultimate reality and others merges into one common identity, the "insight that we men [self] are brothers [others] of divine origin [ultimate reality]". It is a state of mind or awareness animated by a feeling of non-separateness whose sociological outcome or action - as opposed to the "nightmarish state of mind" felt as separateness - is decisively nonviolent: no more "wars, racial persecution, and fratricidal strife among men".

In applying these general theoretical observations to just two specific instances of Gandhi's psychological-way-of-being-in-the-world, I showed how this experiential centre was not only the source of Gandhi's sense of identity and meaningful action, but also the source of personal empowerment: the power of being. Far from needing to translate the convictions generated by an experience of being merely through language or example, the invisible power of being which is none other than the power of truth, love and nonviolence, also known as God, is self-acting, requiring neither speech nor motion for its transmission. Through transcending the barrier of egotism and by getting oneself out of the way, individuals become clear and pure as crystal which enables the light of being (the laws of truth, love, and nonviolence) to radiate their transforming influence into the heart of others who, in Gandhi's expectation, would not fail to respond. The power of being, however, reaches its apotheosis when example and radiation merge in the human being as sacred art form. Here, not only the human sensitivity to truth, love and nonviolence are awakened but also the human vulnerability to beauty which I argued was the source of Gandhi's charismatic power, combining as it did with the contextual and situational elements of charisma such as socio-political moment, and the Hindu institution of mahatma darshan.

But, moreover, it is only from this experiential centre that Gandhi is able to transcend separateness, time, causality, and death which extinguishes all fear of losing 'what I have' including one's life; the sense of identity is now grounded in the experience of being which is continuous with the eternal all which is the ocean of love, as Tolstoy's Prince Andrew knew. And where there is no fear, there is no hindrance to the perfect implementation of perfectly nonviolent individual and collective direct action, so essential if Gandhi's utopian experiment was to succeed. It seems that unless all people make, like Gandhi and Tolstoy, an inter-paradigm movement, as opposed to intra-paradigm movements within the having mode, which by definition cannot wholly remove the feeling of separateness, and hence violence, the chances of putting 'nonviolence over life' are slim indeed. Yet, even an exceptional individual like Gandhi, not being able to root his awareness in the being mode due to the inter-paradigm tension was unable, on his own admission, to consistently summon the courage of being required to put nonviolence over the instinct to live. Gandhi and Tolstoy are neither to be located in the having mode or the being mode, the I-it or I-thou mode of relation, they are neither a legalist nor a mystic, hedgehog or fox, resident or stranger, which is precisely what makes them such ideal case studies or lenses with which to focus the patterns of awareness and action characteristic of these two modes of being. The inter-

paradigm tension in fact defines the paradox that was their lives, yet a paradox built into the very nature of existence and of which they were both well aware: contradiction can be a "mark of greatness" especially when it emerges from the "inescapable conflicts of being" as Erikson reminds us.

Perhaps then, following Tillich, it is only the mystics and saints rooted as they are in the experience of pure being who can come fully into the power of being, thus transcending separateness, time, causality and fear forever, and so are able to turn the other cheek in the face of violence, even to the extent of being nailed to a cross as J.M. Coetzee alluded. Like Gandhi, Tolstoy, and Arthur Koestler, Victor Frankl too intimated this power of being in Auschwitz, but only a degree of this power to forgive, also known as love, and not to respond with reciprocal or retributive violence.

Because of this inability to root awareness and the sense of identity in the being mode, even Gandhi's utopian ideal of achieving a nonviolent social order is unlikely to succeed wholesale, let alone any totalising world view ideology, as the fate of Marxist-Leninism has shown. All people are not saints and mystics, nor it appears will they ever be. Until then, it seems human existence will continue to be characterised by this "twofold-I", by paradox, and unfortunately by both the heights of nonviolence and the depths of violence, which

are both as old as the hills: true history will play itself out between these two paradigmatically different trajectories of human awareness and action.

* * * * * * * *

NOTES

1. Unless otherwise indicated, all references from Gandhi's works are cited from Ragavan Iyer's outstanding collection of primary writings, The Moral and Political Writings of Mahatma Gandhi. Volume I, II, III. (Oxford 1986-1987) References are abbreviated as M G, followed by Volume, page number, and the original date of publication when given.

2. Unless otherwise indicated, all references to Tolstoy's works are cited, following various authors, from The Complete Works of Tolstoy. (Moscow, 1928-1958) published on the centenary, or jubilee of Tolstoy's birth. References are abbreviated, as is convention, JE, followed by volume, page number, and original date of publication.

3. These assumptions have even filtered through to perceptual analysts of art history. For example, Gombrich has observed that, "without some starting point, some initial scheme, we could never get hold of the flux of experience. Without categories, we would not sort our impressions. Paradoxically, it has turned out that it matters relatively little what these categories are" (1969;88). The idea of

the symbolic construction of world views could be traced back to Kant (1724-1804) who argued that the categories of the mind are what structure reality. The Sociological tradition of Emile Durkheim (1859-1917) demonstrates how world views are not passively handed down but are symbolic constructs selectively taken up, recreated and modified over time. For major theoretical work in this area see Peter Berger and Thomas Luckman's The Social Construction of Reality: A Treatise in the Sociology of Knowledge. Continental philosophers of language such as Ernst Cassirer (1874-1945) have also shown how mythical language produces reality rather than merely labelling it: "All theoretical cognition takes its departure from a world already performed by language" (1953:28). All world views name (even sing) the world, not the 'real' world, into existence.

4. Demonstrating the affinity of Cumpsty's work with the sociology and history of religions may provide some valuable comparative data and descriptive detail to a work which is explicitly not in dialogue with any particular community of scholars or current debate. (1992:xxxi) But then again, "where is the knowledge that is lost in information? Where is the wisdom that is lost in knowledge?" - T.S. Eliot.

5. Even historical and scientific analysis, the domain of literal language, is littered with metaphors. For example, the use of descriptive metaphors: 'Mussolini was a pawn in Hitler's hands', and prescriptive metaphors: 'A stream of electrons'. Actually all language is a metaphorical system whether analysing feeling, thoughts, or nature.

6. Theoretically and speculatively one can only say so much. Ideally one needs to combine in one's person the speculative with the empirical. Actually, Hume's statement that, " I can never catch myself at any time without perception" is already autopsychological, though implicitly. The question inherently resists purely theoretical speculation and automatically invites self-observation. For theoretical developments in this direction see the philosopher R.L. Franklin's assertion that, "the possibility of an important and illuminating science of pure consciousness must depend, I think, on their being ways in which it can be systematically induced, and thus made available to experimental investigation" (1983:192). His personal preference is TM meditation. And for analysis of the mystic consciousness Karel Werner believes that, "scientific and wider academic research interest must sooner or later include mysticism not only as a phenomenon or an object of study, but also as a method of research. In other

multiplicity of the world, and just as

words the researcher studying mysticism would adopt some kind of mystical practice" (1989:5). Similarly, Fritz Staal has insisted that, "if mysticism is to be studied seriously, it should not merely be studied indirectly and from without, but also directly and from within". Not to do so would be, "like a blind man studying vision " (1975:125). Finally, in a recent postscript to The Outsider, Colin Wilson, referring to a similar methodology explains that he is not necessarily "speaking of yogic disciplines, but of processes of thought, of what Husserl calls 'phenomenological disciplines'. Primarily, they are concerned with the creation of a new language, a new conceptology" (1990:301).

7. Like Tolstoy, Hermann Hesse the artist must give expression to this exquisite paradox. It is perhaps the touchstone of all art:

> I work myself to the bone trying and do not succeed...I would like to find expression for duality, I would like to write chapters and sentences where melody and counter-melody are always simultaneously present, where unity stands beside every multiplicity, seriousness beside every joke. For me, life consists simply in this, in the fluctuation between two poles, in the hither and thither between the two foundation pillars of the world. I would always like to point with delight at the many-splendoured multiplicity of the world, and just as

> constantly utter a reminder that oneness underlies this multiplicity... For me the highest utterances of mankind are those few sentences in which this duality has been expressed in magic signs, those few mysterious sayings and parables in which the great world antithesis are recognised simultaneously as necessary and as illusion. The Chinese Lao-tse invented several such sayings in which the two poles of life for a lightning instant seem to touch each other. Even more nobly and simply, even more intimately, this same miracle is performed in many sayings of Jesus... This is the mainspring that drives my little clock (1985:145-146).

8. For a useful account of the socio-political milieu of racial and industrial capitalism which Gandhi encountered in South Africa, compared with the analogous social order in Tolstoy's Russia, see Martin Green's "St. Petersburg and Johannesburg: 1855-1862 and 1894-1906" (1986;73-93).

9. My intention is not to doggedly argue for or against this position, but merely to show how useful it is for analysing Tolstoy's and Gandhi's experience since they repeatedly expressed the doctrinal assumptions of mystical unity. Besides W.T. Stace (1960,1961) and Karel Werner (1989) those who support the thesis of an underlying mystical core are Evelyn Underhill (1930), William James (1901), Abraham Maslow (1970) and the

perennialists Aldous Huxley (1946), Frithjof Schuon (1975), Huston Smith (1976) and Sayed Hossein Nasr (1981). Of those opposed to this view the most influential has undoubtedly been Steven T. Katz and his influential article "Language, Epistemology, and Mysticism" (1978). Using a post-Wittgensteinian epistemological model he argues that there is no common core since language and doctrinal context shape these basically plural experiences. See also Gershom Scholem : "There is no such thing as mysticism in the abstract... There is only the mysticism of a particular religious system, Christian, Islamic, Jewish mysticism and so on" (1941:5-6), and Hans Penner (1983). But for powerful critiques of Katz see notably Sallie B King (1978,1983) who challenges the pluralist conception of mysticism and proposes instead an alternative epistemological model. Like Huston Smith (1987), Donald Evans too challenges Katz's "unquestioned" single "epistemological assumption that... there are no pure (ie. unmediated) experiences" that is, pure states of consciousness (1989:53). Anthony Perovich too undermines Katz's contextualism by challenging his "unqualified" adoption of the rather problematic "Conceptual Theories of Meaning" so that once "we succeed in avoiding these mistakes, we can see not only that the attacks are incapable of undermining the possibility of a common core but also that other

considerations positively favour the view that different religious contexts need not preclude shared mystical experience" (1985:63). For an analysis of the origins of the argument itself see Grace Jantzen's (1990) article "Could there be a Mystical Core of Religion". For excellent overviews of academic approaches to mysticism see Richard Woods (1980) and Caroline Franks Davis (1989). Empirically Gandhi's perennialist canon stands in a long line, and I would like to locate it here, of modern Hindu reformers such as Ramakrishna (1834-1886), Swami Vivekananda (1863-1902), Shri Aurobindo Ghose (1872-1950), Sarvepalli Radhakrishnan (1888-1975), and Paramahansa Yogananda (1893-1952), all of whom were major interpreters of Hinduism's perennialist doctrine for the West.

10. For an example of this more humble approach of scholarship see Evan's (1989) critique of Katz's blanket denunciation of core mystical experience in "Can Philosophers Limit What Mystics Can Do? A Critique of Steven Katz".

11. For a more sophisticated analysis of the interdependence of mysticism, love and ethics see Stace 1961:323-343. Recently, Steven Katz too has drummed home the intimate interconnection between the mystical experience and ethics:

> Ethics and mysticism we are regularly instructed, are if not antithetical, then certainly, at the very least, unrelated. This common wisdom is predicated on a specific understanding of morality and a flawed, though widespread, conception of mysticism and mystical traditions. It is yet another distorted and distorting manifestation of the still more universal misapprehension that mystics are essentially arch-individualists, 'lone rangers' of the spirit, whose sole intention is to escape the religious environment that spawned them in order to find personal liberation and salvation... This constructural is simply incorrect (1992: 253).

12. The mystic formula is also a neat summary of the intrinsic values of being, or "B-values", described by Maslow in his study of peak experiences. Here one finds the general perception of Unity:

> the whole universe is perceived as an integrated and unified whole. This is not as simple a happening as one might imagine from the bare words themselves. To have a clear perception (rather than a purely abstract and verbal philosophical acceptance) that the universe is all of a piece and that one has his place in it - one is a part of it, one belongs to it - can be so profound and shocking an experience that it can change the person's character and <u>Weltanschauung</u> forever after" (1970:59). It is an intuition which leads the person to "became more loving and more accepting (pp.67).

The natural consequences of this perception are the values of "truth: honesty, reality", and "Goodness: (righteous; desirability; oughtness; justice; benevolence; honesty)" (pp.92). Such experiences also come with an experimental transcendence of time and space (pp.63) and the fear of death, (pp.83).

13. L.o.v.e. is a notoriously difficult concept to analyse because it is a signifier already heavily impregnated with multiple and varied meanings. Most theorists however distinguish between mature versus immature, conditional versus unconditional love, and so on. Fromm (1985) classifies immature love as, (1) being loved rather than loving, (2) finding an object to love rather than developing the faculty to love and, (3) falling in love instead of 'being in' love. This almost precisely parallels Gustafson's (1986) classification of Tolstoy's theory of love into, (1) "Love from": 'I love that I may be loved', (2) "Love of": love confined to an object of love and, (3) the mature "Love for": The faculty to love universally, even those who hate us. Maslow calls this mature love "B-love" (1979), and Carl Rogers calls it "unconditional positive regard" (1961). Similar distinctions are made by Rollo May (1969).

14. For the implications of Peck's ideas to the Psychology of Religion see Lucy Bregman 1987.

15. To set Tolstoy in dialogue with Erich Fromm: "Even if we knew a thousand times more of ourselves, we would never reach bottom. We would still remain an enigma to ourselves, as our fellow man would remain an enigma to us. The only way of full knowledge lies in the act of love: this act transcends thought, it transcends words. It is the daring plunge into the experience of union" (1985:32). Who is the theologian, who the psychologist?

16. The answer to what constitutes ethical rights and duties also has its source in this experiential centre of the being mode. In his essay, "Why Do Men Stupefy Themselves" (1903a 17-19). Tolstoy argues that a human being has two selves, the one "blind and physical" the other "sees and is spiritual". This spiritual or "observing being", "commonly call[ed] conscience" may be compared to the "arrow of a compass" which is magnetically attracted to north, that is truth and rightness. Conscience then, rather than external rules, customs and duties, "do's" and "dont's" or "objects by the roadside" (as Pyarelal, paraphrasing Tolstoy, called them, (1963:694) advises one's actions. What is ethical has an intuitive feeling source, guided by universal and unconditional love, but when

"animal activity" causes one to do something contrary to the indication of conscience, one feels a pang of conscience and immediately corrects oneself. So, just as a "navigator" steers by the compass the individual too must steer by the living "voice" of conscience. Many people however hide from themselves the indications of conscience in order to continue living as before, usually a life of sensual indulgence and various forms of violence. They do this by either diverting attention from the moment to moment indications of conscience by "external means", for example, amusements and games, or, by obscuring the organ of conscience or consciousness itself by "internal means", for example, through drugs, alcohol, and even smoking. The same theory appears in the conclusion to The Kingdom of God is Within You (1985) which is a systematic and sustained analysis of the root causes of systemic violence in society. Violence is always accompanied by the stupification of the living conscience, both when giving orders, the governor of Orel smoking profusely while ordering the torture of some peasants (p.287),and taking orders, the young army recruits "stupefied with spirits" (p.307) and who can now, instead of obeying personal conscience, obey the dictates of military codes and the ethical norms of the state's religious nationalism.

17. The inter-paradigm tension is more or less formally stated in Hindu spirituality where individuals must move from self-centeredness to reality-centeredness, ignorance to enlightenment. The detachment or 'letting go' of the karma yogi is only complete once he or she becomes attached or 'takes hold' of the beautific vision. Attachment to a superior pleasure automatically leads to detachment from a now inferior pleasure. Or, stated from Gandhi's own experience, "Without brahmacharya [detachment] no one may expect to see Him, and without seeing Him [attachment]one cannot observe brahmacharya to perfection"(MG II,585;1932). This captures the double bind of the inter- paradigm tension beautifully. The same holds true for the movement from self-centeredness or separateness to reality-centeredness or union.

18. Probably the best accounts, are those by Kubler-Ross (1975), Grof and Halifax (1978), and Levine (1982).

19. C.F. Fromm: The fear of dying, "may be diminished, even at the hour of death, by our reassertion of our bond to life, by a response to the love of others that may kindle our own love" (1978:127)

20. Gandhi lists the Defence and Death of Socrates (by Plato) in his appendix to Hind Swaraj (1909) called

"Some Authorities and Testimonies by Eminent Men". Also, in an Indian Opinion article of 7 May 1910, Gandhi notified readers how the Bombay Government Gazette of 24 March declared that the International Printing Press' edition of Hind Swaraj and Defence of Socrates or The Story of a True Warrior were banned because they "contain matter declared to be seditious" (MG I,275).

21. On the relation between profession and practice Tolstoy had this to say:

> "'Well, but you, Leo Nicolaevich: you preach - but what about practice?' That is the most natural of questions; people always put it to me and always triumphantly shut my mouth with it, 'You preach, but how do you live?' And I reply that I do not preach and cannot preach, though I passionately desire to do so. I could only preach by deeds: and my deeds are bad (Wilson, 1988:397).

22. I was told while on a travelling fellowship in India (1990) by Mr Desai (the brother of Mahadav Desai, Gandhi's translator and close co-worker) who grew up as a child with Gandhi at the Sabarmati Ashram in Gujarat, that the reason this frail man's words carried so much power and authority was because not a word was uttered that was not based upon his own practice and reinforced by his own example.

23. We could borrow a fictional example from one of Tolstoy's last works, Father Sergius. The now renowned Father Sergius had for the last six years been living alone in a hermit's cave leading a life of strict asceticism, prayer, and fasting. One day, a beautiful young divorcee, part of a merry band passing through the area, makes a wager with her companions that she will be able to spend the night in Sergius' cell. She tries to explain her presence to Sergius as follows:

> You must forgive me for breaking in on your solitude. But you see what a predicament I'm in. It all came about because, you see, we were out driving, and I wagered I'd walk back to town alone, all the way from Vorobyovka. But I lost my way, and if I hadn't stumbled on your cell here...
>
> She broke off. His face so disconcerted her that she could not go on lying. She had expected something very different. He was not so handsome as she had imagined him, but to her he seemed very beautiful, with his crisp, greying hair and beard, his straight, fine-cut nose, and his dark eyes - like burning coals, when he looked straight at her. He saw that she was lying. (1988:531-532)

24. American missionary to India, Julian Johnson, had this to say about a spiritual master he encountered in Northern India: "Even his presence alone is elevating, inspiring, stirring and life giving. His very company is self-illumination - living in his company is spiritual education... All agonies, miseries, tribulations, taints of worldliness etc, seem to vanish in his mere presence" (Wason, 1966:247).

Similarly, and to place this mechanism on a continuum, harking back to the world of childhood Hermann Hesse's protagonist in The Prodigy recalls the following of his fishing mentor: " By his mere presence and example he silently communicated the holds and the subtle instinct of the moment when to wind in or let go" (1961:114).

25. Similarly, in a celebrated passage, Henri Bergson observed that, "Could reality come into direct contact with sense and consciousness, could we enter into immediate communion with things and with ourselves - them, we should all be artists." (Underhill, 1980:401).

BIBLIOGRAPHY

Allport, Gordon, W. 1955. Becoming: Basic Considerations for a Psychology of Personality. New Haven: Yale University Press.

Ambler, Rex. 1989. 'Gandhi's concept of Truth' in: John Hick and Lamont C. Hempel (eds) Gandhi's Significance for Today. London: The Macmillan Press.

Arendt, Hannah. 1977. The Life of the Mind: Thinking. New York: Harcourt Brace Jovanovich.

Ashe, Geoffrey. 1968. Gandhi: A Study in Revolution. London: Heinemann.

Berger, Peter L & Luckmann, Thomas. 1966. The Social Construction of Reality: a Treatise in the Sociology of Knowledge. New York: Doubleday.

Berlin, Isaiah. 1953. The Hedgehog and the Fox. An Essay on Tolstoy's View of History. London: Weidenfield and Nicolson.

Bhagavad Gita. 1962. Trans. Juan Mascaro. Penguin Classics.

Brabazon, James. 1975. Albert Schweitzer: A Biography. New York: Putman.

Bregman, Lucy. 1987. 'A View Down the Road Less Travelled: The Contribution of M. Scott Peck'. Religious Studies Review. Vol.13, No.2.pp.126-129.

Brink, Andre P. 1983. 'Mahatma Gandhi Today' in Mapmakers, Writing in a State of Siege. London: Faber and Faber. pp. 54-71.

Brown, Judith M. 1989. Gandhi. Prisoner of Hope. New Haven: Yale University Press.

Buber, Martin. 1975. I and Thou. Trans. Walter Kaufmann. Edinburgh: T & T Clark.

Byrnes, Joseph, F. 1984. The Psychology of Religion. New York: The Free Press.

Cassirer, Ernst. 1953. Language and Myth. Trans. Susane K. Langer. New York: Dover Publications.

Chatterjee, Margaret. 1983. Ghandi's Religious Thought. London: Macmillan.

Chidester, David. 1988. Salvation and Suicide. An Interpretation of Jim Jones, the People's Temple and Jonestown. Bloomington: Indiana University Press.

Chidester, David. 1989. 'Worldview Analysis of African Indigenous Churches', Journal for the Study of Religion, 2:1, pp. 15-29.

Chidester, David. 1992. Shots in the Streets. Violence and Religion in South Africa. Cape Town: Oxford University Press.

Coetzee, J.M. 1992. Doubling the Point. Cambridge Massachusetts: Harvard University Press.

Cumpsty, John S. 1992 (a) Religion As Belonging. A General Theory of Religion. Lanham: University Press of America.

Cumsty, John S. 1992 (b). 'Religion and Consciousness: A Pointer to Qualitative Method in the Social Sciences'. University of Cape Town: Unpublished seminar paper.

Dasgupta, Sugata. 1989. 'The Core of Gandhi's Social and Economic Thought' in: John Hick & Lamont C. Hempel (eds.) Gandhi's Significance for Today. London: The Macmillan Press.

De Gruchy, John. 1979. The Church struggle in South Africa. Michigan: Eerdmans.

Douglas, Mary. 1966. Purity and Danger. London: Ark.

Eagleton, Terry. 1990. The Ideology of the Aesthetic. Cambridge: Basil blackwell.

Eliade, Mircea. 1978. A History of Religious Ideas. Trans. Willard R. Trask. Chicago: University of Chicago Press.

Eliade, Mircea. 1986. 'Divinities: Art and the Divine',in: Diane Apostolos-Cappadona (ed.) Symbolism, The Sacred, and the Arts. New York: Crossroad.

Erikson, Erik H. 1970. Gandhi's Truth. On the Origins of Militant Nonviolence. London: Faber and Faber.

Evans, Donaid. 1989. 'Can Philosophers Limit what Mystics Can Do? A Critique of Steven Katz'. Religious Studies. 25, pp. 53-60.

Ferrucci, Piero. 1990. Inevitable Grace. Trans. David Kennard. Crucible.

Findlay, J.N. 1970. Ascent to the Absolute. London: Allen and Unwin.

Fox, Matthew. 1980. 'Meister Eckhart and Karl Marx: The Mystic as Political Theologian'. in R. Woods (ed.) Understanding Mysticism. London: The Athlone Press.

Fox, Richard G. 1989. Gandhian Utopia. Experiments With Culture. Boston: Beacon Press.

Frankl, Victor E. 1985 [1946] Man's Search for Meaning. New York: Washington Square Press.

Franklin, R.L. 1983. 'A Science of Pure consciousness?' Religious Studies. 19, pp.185-204.

Franks Davis, Caroline. 1989. The Evidential Force of Religious Experience. Oxford: Clarendon Press.

Fromm, Erich. 1978. To Have or To Be. London: Abacus.

Fromm, Erich. 1985. The Art of Loving. London: Unwin Paperbacks.

Gandhi, M.K. 1968. The Selected Works of Mahatma Gandhi. Vol. 5 Selected Letters. (Ed.) Shriman Narayan. Ahmedabad: Navajivan.

Gandhi, M.K. 1927. An Autobiography Or the Story of My Experiments with Truth. Ahmedabad: Navajivan.

Girard, Rene. 1977. Violence and the Sacred. Trans. Patrick Gregory. Baltimore: Johns Hopkins University Press.

Gombrich, E.H. 1969. Arts and Illusion: A Study in the Psychology of Pictorial Representation. Princeton: Princeton University Press.

Green, Martin. 1986. The Origins of Nonviolence: Tolstoy and Gandhi in Their Historical Settings. Pennsylvania State University Press.

Grof, Stanislav & Halifax, Joan. 1978. The Human Encounter with Death. New York: E.P. Dutton.

Gustafson, Richard F. 1986. Leo Tolstoy. Resident and Stranger. New Jersey: Princeton University Press.

Hesse, Hermann. 1974 [1946] 'Speech After Midnight'. in: If the War Goes On. London: Picador.

Hesse, Hermann. 1961. The Prodigy. Trans. W.J. Strachan. Penguin Books.

Hesse, Hermann. 1985. 'A guest at the spa', in: Autobiographical Writings. London: Triad / Panther.

Hofmeyr, J. 1986. 'A Catastrophe Model of Conversion'. Religion in South Africa Vol. 7, pp.47-58.

Hume, David. 1898. A Treatise of Human Nature. Volume 1 London: Longmans, Green and co.

Huxley, Aldous. 1946. The Perennial Philosophy. Hatto & Windus.

Iyer, Raghavan. 1986. (ed.) The Moral and Political Writings of Mahatma Gandhi: Vol. I & II. Oxford: Clarendon Press. 1987 (ed.) The Moral and Political Writings of Mahatma Gandhi. Vol. III. Oxford: Clarendon Press.

James, William. 1985 [1901] The Varieties of Religious Experience. Fount.

Jantzen, Grace M. 1990. 'Could There be a Mystical core of Religion. Religious Studies, 26, pp.59-71.

Kapleau, Philip. 1965. The Three Pillars of Zen, Boston: Beacon Press.

Katz, Steven T. 1992. 'Ethics and Mysticism in Eastern Mystical Traditions' Religious Studies, 28, pp253-267.

Katz, Steven T. 1978. 'Language, Epistemology, and Mysticism', in: Steven T. Katz (ed.) Mysticism and Philosophical Analysis, pp.22-74. London: Sheldon Press

Kaufmann, Walter. 1975. 'I and You, A Prologue', in: Martin Buber. I and Thou. Edinburgh: T & T Clark.

Kearney, Michael. 1984. World View. Novato: Chadler and Sharp.

Keats, John. 1986. Keats. Poetical Works. Oxford: Oxford University Press.

Keynes, Sir Geoffrey. 1979 (ed.) Blake. Complete Writings with Variant Readings. Oxford University Press.

King, Sallie B. 1978. 'Concepts, Anti-Concepts and Religious Experience'. Religious Studies 14, pp.445-458.

King, Sallie B. 1988. 'Two Epistemological Models for the Interpretation of Mysticism', Journal of the American Academy of Religion. LV 1, no.2, pp.257-279.

Kluckman, Paul & Samuel, Richard (eds.) 1960. Novalis Schriften. Vol II. Stuttgart: Kohlhammer.

Koestler, Arthur. 1954. The Invisible Writing. New York: The Macmillan company.

Kubler-Ross, Elizabeth. 1975 (ed.) Death: The Final Stage of Growth. Englewood Cliffs: Prentice-Hall.

Laing, R.D. 1960. The Divided Self. An Existential Study in Sanity and Madness. Pelican.

Levine, Stephen. 1979. A Gradual Awakening. New York: Doubleday.

Levine, Stephen. 1982. Who Dies? An Investigation of Conscious Living and Conscious Dying. New York: Doubleday.

Maslow, Abraham H. 1970. Religion, Values, and Peak-Experiences. Penguin.

Maude, Aylmer.1926. The Life of Tolstoy. Vol. I & II. Oxford: Oxford University Press.

May, Rollo. 1958. 'Contributions of existential Psychotherapy', in: Rollo May, E. Angel & H. Ellenberger (eds.) Existence. New York: Simon & Schuster.

May, Rollo. 1969. Love and Will. New York: W.W. Norton and co.

Muller, F. Max. 1872. Lectures on the Science of Religion. New York: Charles Scibner and co.

Naimy, Mikhail. 1988. [1934]. Kahil Gibran: A Biography. London: Quartet Books.

Nasr, Sayed Hosseim. 1981. Knowledge and The Sacred. New York: Crossroad.

Ortega Y Gasset, J. 1957. On Love. Trans. T. Talbot. Cleveland: World Meridian.

Paden, William E. 1988. Religious Worlds, Boston: Beacon Press.

Paloutzian, Raymond F. 1983. Invitation to the Psychology of Religion. Illinois: Scott, Foresman & Company.

Penner, Hans H. 1983. 'The Mystical Illusion', in: Steven T. Katz (ed.) Mysticism and Religious Traditions, pp.89-116. New York: Oxford University Press.

Perovich, Anthony N. 1985. 'Mysticism and the Philosophy of Science', The Journal of Religion, 65, pp.63-83.

Plato. 1954. The Last Days of Socrates. Trans. Hugh Tredennick. Penguin Books.

Pyarelal. 1965. Mahatma Gandhi, Vol. I. The Early Phase. Ahmedabad: Navajivan.

Redfield, Robert. 1963. 'The Primitive World View', in: Redfield, Human Nature and the Study of Society: The Papers of Robert Redfield, Vol I. Chicago.

Rogers,C.R. 1961. On Becoming a Person, Boston: Houghton and Mifflin.

Russell, Bertrand. 1971. Autobiography. London: Unwin.

Scholem, Gershom. 1941. Major Trends in Jewish Mysticism. 3rd edition. New York: Schoken Books.

Schumacher, E.F. 1977. A Guide for the Perplexed. New York: Harper and Row.

Schuon, Frithjof. 1975. The Transcendent Unity of Religions. Harper and Row.

Scott Peck, M. 1983. The Road Less Travelled. London: Arrow Books.

Shah, Kantilal. 1973. Vinoba on Gandhi. Varanasi: Sarva Seva Sang Prakashan.

Sharma, Arvind. 1989. 'Gandhi and Celibacy', in: John Hick and Lament C. Hempel (eds.) Gandhi's Significance for Today. London: The Macmillan Press.

Shirer, William. 1979. Gandhi: A Memoir. New York: Simon and Schuster.

Smart, Ninian. 1987. Religion and the Western Mind. Albany: State University of New York Press.

Smith, Huston. 1976. Forgotten Truth: The Primordial Tradition. New York: Harper and Row.

Smith, Huston. 1987. 'Is There a Perennial Philosophy?' Journal of the American Academy of Religion. LV/3.

Smith, Huston. 1991. The World's Religions. Harper San Francisco.

Smith, Jonathan Z. 1982. Imagining Religion. From Babylon to Jonestown. Chicago: University of Chicago Press.

Smith, Wilfred Cantwell. 1978. The Meaning and End of Religion. London: SPCK.

Staal, Fritz. 1975. Exploring Mysticism. Berkeley: California University Press.

Stace, Walter T. 1960. The Teachings of the Mystics, New York: Mentor.

Stace, Walter T. 1961. Mysticism and Philosophy, London: McMillan and Co.

Swan, Maureen. 1985. Gandhi. The South African Experience. Johannesburg: Ravan Press.

Tillich, Paul.1952. The Courage To Be. London: Collins.

Tolstoy, Leo. 1903 (a.) 'Why Do Men Stupify Themselves' in: Leo Tolstoy. Essays and Letters. Trans. Aylmer Maude. London: Grant Richards.

Tolstoy, Leo. 1903 (b.) 'Thoughts from Private Letters', in: Leo Tolstoy. Essays and Letters. Trans. Aylmer Maude. London: Grant Richards.

Tolstoy, Leo. 1950. 'Lucerne', in: Nine Stories. Trans. Aylmer Maude. Oxford University Press.

Tolstoy, Leo. 1957. War and Peace. Trans. Rosemary Edmonds. Penguin Classics.

Tolstoy, Leo. 1928-1958. The Complete Works of Tolstoy. Moscow.

Tolstoy, Leo. 1984. The Kingdom of God is Within You. Lincoln: University of Nebraska Press.

Tolstoy, Leo. 1988. Father Sergius and Other Stories. Moscow: Raduga Publishers.

Troyat, Henri. 1968. Tolstoy. Penguin Books.

Turbayne, Colin. 1970. The Myth of Metaphor. Columbia: University of South Carolina Press.

Underhill, Evelyn. 1930. Mysticism. London: Methuen & Co.

Underhill, Evelyn. 1980. 'The Mystic as Creative Artist', in: Richard Woods (ed.) Understanding Mysticism. London: The Athlone Press.

UNESCO. 1958. 'All Men are Brothers'. New York: Columbia University Press.

Wason, Katherine, 1966. The Living Master. New Delhi: Pauls Press.

Watts, Alan W. 1990. The Way of Zen. London: Arkana.

Werner, Karel. 1989 (ed.) The Yogi and the Mystic. Studies in Indian and Comparative Mysticism. Curzon Press.

Wilson, A.N. 1988. Tolstoy. London: Hamish Hamilton.

Wilson, Colin. 1990. The Outsider. London: Victor Gollancz Ltd.

Woodcock, G. 1972. Gandhi. London: Fontana.

Woods, Richard. 1980 (ed.) Understanding Mysticism. London: The Athlone Press.