THE DESTINY OF CIVILIZATION
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THE DESTINY
of
CIVILIZATION

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THE MEANING and values of civilization are not easy to define. Difficulties arise due to the elusiveness of the triangular interchange between Man, Values and Nature in terms of which civilization can properly be interpreted. There is something free and unpredictable in these triple components of civilization. Civilization comprises the dynamic interchange or "transaction" between these three open entities—Human Nature, Values and Environment, physical and ideal—and can be understood only as their "emergence" or "transcendence." This defies the physical science methods of analysis and treatment almost invariably adopted in the current analysis of civilization. Civilization is fundamentally open, emergent or transcendent, issuing forth into totalities, continuities and potentialities and cannot be causally explained. Nor can any scientific sociology, politics and economics usher in the unity of mankind and create the world community—the goal and aspiration of modern civilization—without an open, expansive value-orientation that only a philosophy of human nature and values can envision and formulate.

Our scientific and technological age views civilization in East or West largely in the context of man's control and manipulation of Nature. The furniture and appurtenances of civilized living, the scaffolding and the framework rather than the mansion itself loom large in the picture. The mansion of civilization is, however, represented by the insights, appreciations, values and aspirations of mankind. It is these enduring experiences of the race which embody the essence of civilization and should obtain primary consideration in any genuine treatment of the subject.

The empiricism of modern physical sciences makes Nature
qualityless, meaningless and purposeless. It not only injects a corroding sense of doubt and nihilism into human civilization, but also has a desiccating effect on sociological thinking and imagination by emptying them of all considerations of value and purpose in the name of “scientific objectivity.” As the philosophy of science and technology makes a tour round the globe, the meanings, appreciations and values that civilization actually experiences in its orientation to cosmos and to existence as a whole are discounted as metaphysical and religious — irrelevant for modern secular culture. The latter seeks a physicalist interpretation of all arts, functions and experiences of human living. This weakens or destroys historic myths, rituals and symbols by depleting them of their constructive cultural meanings and values, and thins out the aesthetic and spiritual resources of personality and civilization.

An exaggeration of the “techniways” and an economic interpretation of civilization have paved the way towards Marxist historical materialism. This is based on the affirmation of a rigid dialectic of productive forces and relations now deployed to explain everything in civilization from government, law and status system to knowledge, art, religion and morality. Dialectical materialism has today its exponents among Oriental countries and peoples far distant from its place or origin.

If the lopsided Marxist interpretation of civilization disregards the reality of human values and ideal ends of society, the sociological interpretation is no whit better. Contemporary psychology offers in many respects an incomplete and implausible view of human nature and strivings and the values and possibilities of the human individual due to the pressure of physicalist and biological assumptions. Yet it audaciously pushes its claims as a complete science of human behaviour. Contemporary social science in dealing with society and civilization is deflected by the archaic premises and presuppositions of both biology and psychology. It exaggerates man’s drive and tension-reduction and opportunistic adjustment at the bio-social dimension, and neglects value-seeking and value-
experience. It altogether overlooks the emergent multidimensional character of his adjustment and values and his native oneness with life, society and cosmos.

Civilization establishes an enduring harmony and wholeness of meanings, values and aspirations necessary for both the unity of human self and the integration of life-community and cosmos as a whole towards which the evolution of life, mind and society leads. The same evolutionary process which in the inner life of the personality builds up the whole or universal Person, whom we encounter in the privileged eras or peaks of every civilization, establishes also a world community that passes on into an unlimited cosmos. An appreciation of the growth and maturation of the individual from this perspective makes the adventure towards a world civilization and solidarity of mankind man's unique ecological and ethical responsibility. The total movement of man, both as individual and as species, converges towards universality and transcendence. His biological, moral and metaphysical aims coincide.

For this interdependence and convergence in man's ethical evolution and civilization, humanistic metaphysics and religion comprise the major impulsion. In the growing world age we cannot have several religions, but a world humanistic religion or rather a world humanistic philosophy of religion, grounded in the mutual interchange, agreement and revaluation of spiritual symbols, truths and values in man's elevated contemplation irrespective of his religion and culture.

The ethical problems of contemporary civilization have arisen due to the lack of unity and balance between bio-social and religious, between instrumental and intrinsic, between sensate and transcendent values. The unbalance and conflict are underlined by the outlook and evaluation of contemporary science and philosophy and the rise of a world-wide secular culture to the detriment and lapse of the intrinsic and ultimate values. The integration and realization of the intrinsicalities of life can alone confer a new unity of fulfilment on the emerging world personality of the individual in different cultures, build up a universalist ethics, and promote the unity,
of civilization through a single movement and struggle of revaluation which for the first time in human history has become in every sense global. Historically, civilizations, Eastern and Western, have always met. In the present world-age, civilizations, Eastern and Western, are interchanging and inter-penetrating in a global revaluation of value systems. On the moral dimension, civilization is undivided and indivisible.

Only a blend of the philosophical-normative with the scientific-empirical methods and principles can properly interpret the dynamic interchange between Person-Values and Cosmos in their progressive convergence in the coming world civilization. The natural science methods and principles in the study of human civilization have yielded a strangely shallow and sophisticated theory of ethical and cultural relativism now ruling in social science, viz. that it is impossible to conceive of absolute truths and norms independently of the values and the worth of man, unrelated to his social and historical context. There are genuinely universal and inalienable elements of human worth and dignity in all cultures—absolute truth, love and goodness that transcend any particular societies and peoples. Only the philosophical method can combat many harmful and disruptive Western doctrines of relativistic historical ideologies and reveal a common teleological world of values that embodies itself in the community of mankind-and-cosmos and the moral and spiritual unity of civilization. “One World” needs today a new discipline of Meta-civilization. This will be grounded in Evolutionary Transcendence rather than in Evolutionary Naturalism, and will adopt philosophical rather than scientific procedures for the analysis of the unities, interchanges and transcendences of each of the triad, Person-Values-and-Cosmos in the dynamics of civilization.

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INTRODUCTION

A PHILOSOPHICAL VIEW
OF CIVILIZATION

DIMENSIONS AND VALUES OF CIVILIZATION

Civilization is the open, self-perpetuating interchange between man, values and cosmos in their various dimensions and orders. It establishes an enduring harmony and wholeness of meanings, values and strivings necessary for both the unity of the human person and the integralness of the social and cosmic order.

Civilization at the biological dimension is the gradual control and direction of human evolution by conscious and emergent values, purposes and ideals that replace the mechanisms and procedures of natural selection and the struggle and domination of men over men, and of societies over societies. Human evolution and history select and transmit ever deeper and more extensive social feelings and sentiments that build up ever larger and completer communities. Man is the only animal whose environment has reached a world dimension. Biologically, his evolution is moulded and shaped less by his biogenic impulses and dispositions and more by his acquired external heritage of symbols, traditions and values that extends into the inheritance of the entire species. The unity of mankind is biologically based on the trend of his open, ascendant evolution. A false biologism delays the shift of emphasis from competition and conflict, “red in tooth and claw,” to social integration and harmony that ultimately pass into the unlimited communion of the cosmos.

Civilization at the psycho-social dimension is a structured, meaningful orientation of the human person and values to society, mankind and cosmos. An integrated, enlarged and
deeper psycho-social environment facilitates through conditioning and canalization the eradication or assimilation of the person's incompatible, egoistic and fractional systems and impulses, leaving him free for self-extension and self-transcendence. It transforms him into a free and responsible moral agent of unity, wholeness and communication with mankind and cosmos as wholes. These are acknowledged as absolute norms and standards held in their full simplicity and force by entire mankind. A narrow psychologism and lopsided ethical relativism with a strong bias towards biological and social determinism stand in the way of appreciation of the role of intrinsic values and of value-scaling with the intrinsicalities of life at the top of the hierarchy. The various sciences of man, no doubt, recognize values as the basis of the ideal of human growth and development, but neither clarify nor offer them as guides to both the integration of personality and the unity of mankind.

Civilization, finally, at the spiritual dimension is concerned with man's interpenetration and osmosis with his total environment, with his cosmic integrations and affiliations that are not supplied by the visible social community. Civilized man discovers his conscience and faith not through biology and sociology but through metaphysics and ontology. He identifies the knowledge of self with the knowledge of intrinsic and transcendent values, and of man not in his existential nature, but in his true or essential Being or cosmos-total. An appreciation of the ontological locus and foundation of values invests these with a profound certitude of guidance for men, societies and civilizations towards perfection. A misconceived sociological relativism and subjectivity ignore the person-and-cosmos relation which is one of kind and kind, and is the perennial source of the worth and dignity of personality and the sanity, goodness and peace of civilization. Art, myth, religion and morality that embody the meaning and passion of human life and the impulsion and direction of civilization are all rooted in the cosmic as intuition and feeling. Modern social sciences governed by the physicalist assumptions and modes of treatment show no concern with man's interchange with cosmos, with all that leads to mankind's unity, wholeness and transcendence. These can neither interpret the
general essence of art, morality and religion nor enter into the vitality and dynamic of civilization.

THE TRIAD OF CIVILIZATION: PERSON-VALUES-AND-COSMOS

A combination of the scientific-empirical and philosophical-normative methods and principles that rejects the present dichotomy between the sciences and humanities and between "naturalism" and idealism is necessary for a proper understanding of the triad, Person-Values-and-Cosmos, in their progressive interdependence and convergence in civilization. Civilization is value-creation and value-experience. According to Whitehead, "existence, in its own nature, is the upholding of value-intensity." The perennial adventures in civilization, whether in East or West, are threefold: first, to bring forth the integrated and complete kind of man—the Whole or Cosmic Person that has emerged in all privileged epochs of human history; secondly, to discover, clarify and achieve the intrinsic, ultimate and transcendent values of life that represent the perennial, fragrant flowers in the spacious, well-tilled gardens of civilization; and, thirdly, to establish a society or communion that passes towards the unlimited community which is the Cosmos. Whitehead makes this point in a well-known passage in which he asserts that "in each age of the World distinguished by high activity, there will be found at its culmination, and among the agencies leading to that culmination, some profound cosmological outlook, implicitly accepted, impressing its own type on the current springs of action." Behind every civilization there is deep and authentic triple vision of the whole or universal man, of cosmic values and of a larger transhuman order of society of which the human society is a mere fragment. All true civilizations endeavour to create a community in which entire mankind can live in peace and harmony. A striking convergence is found between the peaks of civilization and the peaks of spiritual or metaphysical outlook that builds up an ideal unity of the human race beyond and above civilization itself.

1. Modes of Thought.
THE UNITY OF CIVILIZATION

Civilization in spite of its manifoldness is fundamentally one and in spite of its temporality essentially eternal and transcendent. Each major culture spells out its own notion of complete and cosmic person, its intrinsic and transcendent values of life, and its wholeness and harmony with mankind and cosmos, corresponding to its spirit and genius, the accumulated force of myth, value and environment. It is a false, one-sided Western philosophy of history, stemming from Hegel and Marx, that regards human cultures as more or less discrete and successive stages or phases in a unilinear, historical series. Cultures have a parallel evolution, historically and logically, contributing with their universally and rationally human elements towards, and enriching the common heritage of mankind. Civilization is a gorgeous, multi-coloured tapestry, made up of threads of diverse hues and shades, that the socio-historical development of a particular culture represents in the broad march of mankind. The milestones in the latter reveal, and appeal to, universal human nature, values and experiences. The study of civilization is fundamentally concerned with the integration and wholeness of Persons-Values-and-Cosmos, and this with reference to the common defeats and fulfilments of men and societies and in subordination to the total movement of mankind.

Indian and Chinese civilizations are pre-eminent in the manner in which these have retained their consistency of character, subsisting upon practically the same metaphysical assumptions, myths and cultural values in which these were reared in the 6th-5th century B.C. There are personal and cosmic imperatives in these civilizations derived from certain universal myths and faiths that maintain an easy and smooth subordination of the instrumental to the intrinsic values in man's integral living, and organize and complete the finite realm of human existence. By their very nature they have not been outmoded with time. The greater stability and continuity of Indian and Chinese civilizations than any other civilization of the world are due, no doubt, to the universal and cosmic myths and norms expounding the true nature and destiny of man and society.
OPEN PERSONS, VALUES AND COMMUNITY

The study of civilization derives its philosophical character from its tendency to transcend time, and the mutability of men and the flux of events which amounts to the revelation of changing empirical appearances of men and societies in history into open and durable patterns of Persons-Values-and-Cosmos. Civilization, together with its three integral parts, Man, Values and Community, must be all or nothing.

The key-notions for the analysis and interpretation of civilization, East and West, are the unity, wholeness and transcendence of Man’s being; the supremacy of the intrinsic, ultimate and transcendent over the instrumental, proximate and pragmatic values; and the feeling and experience of oneness and communion with Mankind-and-Cosmos-Total, spelling a sensitive and intimate filiation with the Whole, the Eternal and the Universal. The conception of the Universal Man, Cosmic Values and the Unlimited Community is the transcending principle of the knowledge of civilization grasped only as suprahistorical reality. The supreme paradox of civilization, realized as Transhumanism, is that the Universal Person is One’s Neighbour, every social relationship is the vehicle of Transcendence, and every people, group or institution is an echo of the Cosmic Community. The three entities in constant reciprocal interpenetration — Universal Person, Transcendent Values and Cosmic Community — are facets of the same dynamic of civilization.

THE EMPIRICAL DIALECTIC OF CIVILIZATION

The dynamic is constituted by the central process of empirical dialectic of nature and of rational human reflection and action. Man and civilization think and live dialectically. This is because man’s own nature is ambivalent, and so also are his relationships with fellowmen and cosmos. The major contradictions in societies and cultures echo the polarities or oppositions of forces, principles and values at different dimensions of socio-cultural living and control. It is the tensions and conflicts in the self-maturation of civilization at both the individual and the socio-cultural dimension, arising from a
continuum of polarities and complementarities which comprise the theme of the philosophy of civilization. By the resolution of the polarities and complementarities of individuation and order at the biological dimension; of impulse and reason, and conscious and unconscious at the psychological dimension; of freedom and organization, community and individual, sentient and ideational mode, and intrinsic and instrumental values at the social dimension; and of egoism and altruism, conscience and culture, and self-assertion and self-transcendence at the moral-spiritual dimension; person, society and civilization meet new challenges, broaden their experiences and rise to completer truths and more comprehensive values. The process of dialectic, then, unceasingly moves to and fro, and along with this, every human relationship, group, institution and value between opposite and complementary modes of experience that encompass different dimensions of environment and life-experience.

THE DIALECTICAL PERIL OF CIVILIZATION

The human animal is conscious neither of the alternation of powerful physiological forces in his homeostatic balance and control, nor of the ambivalence of impulses and emotions in his mental integration and adaptation. Similarly, neither man nor civilization consciously or deliberately achieves the dialectical truth of all knowledge, values and social relations and trends through the inescapable antinomies and alternatives. "The Wisdom of the Body," of mind and of society equipsizes and balances the opposite and complementary forces in a descending order of potency.

The bio-psychological, the social or institutional and the metaphysical dialectic must conform to one another in order that civilization which always lives in dialectical tension and peril can smoothly and creatively get over its inevitable antinomies and contradictions, excesses and hazards. The metaphysical dialectic is, of course, final and comprehensive for the reinterpretation and growth of human experience at different dimensions towards rational wholeness. The essence of the metaphysical dialectic, whether in the Orient from Nagarjuna to Sankara or in the Occident from Socrates to
Hegel, is that every man as the metaphysical person must seek and achieve the non-self, the neighbour, the beyond and the negative. He can realize the full development of his own nature and values and of his society and civilization in knowledge, art, religion and morality only through his dialectical inclusiveness. A crisis in each major civilization is simultaneously a dialectical issue of metaphysics. The latter alters its shape and import in civilization from age to age. A philosophy of civilization should ground itself, therefore, in the philosophical theory of dialectic that will be as significant a tool of analysis as the cognate doctrine of "complementarity" or "perspectival truth" in the modern philosophy of science.

THE VIOLENCE OF DEMOCRACY AND COMMUNISM

Today both civilization and the human species in Orient or Occident alike are threatened in their very existence by a sense of dogmatism or absolutism that surrounds one or other of the great polarities and complementarities of human life, society and values—Freedom and Organization, Rights and Order, Individual Liberty and Social Justice, Community and Individual. These opposite and alternative assumptions, truths and values have now been accentuated, and have embodied themselves in the contrasted social and economic systems and cultures of Democracy and Communism, dividing almost entire mankind into two hostile blocs, and threatening world war and destruction. Civilization, Orient and Occident, today should lend its ears to Oliver Cromwell's importunate warning: "My brethren, by the bowels of Christ I beseech you, bethink you that you may be mistaken."

A philosophical view of civilization finds the unity, wholeness and harmony of civilization and humanity in the blending and fusion of the conflicting assumptions, beliefs, traditions and values of Democracy and Communism, complementary each to the other. That is the way to world peace and progress. It is not by bypassing or evading these significant tensions and contradictions, still less by suppressing, neutralizing or reducing one of the opposite and alternative truths and values in terms of the other, but rather by living dialectically in and through them for a profounder awareness
of the ultimate ends that we can establish the balance, harmony and synergy of civilization. The problem of life and death for modern civilization raises, indeed, a most significant metaphysical issue, viz. that man and civilization always find a new accretion of cultural meanings and values not through dogmatism, absolutism and violence but through fresh dialectical reconciliation, harmony and synthesis of antinomic principles, attitudes, traditions and modes of experience. Cannot the present threatening drone and buzz of jets and rockets and the thunder of megaton explosions be silenced by a mature civilization through the free combat of the opposite and complementary myths, dogmas and traditions at the dialectical dimension? The complete truths, values and symbols will be found in the reconciliation, balance or synthesis of opposites on a higher dimension than on the mere dimension of contradictions.

THE NORMS OF CIVILIZATION

But a philosophy of civilization looks beyond any contemporary crisis, even though it may be a developing situation of human extinction in an epoch of rage and fear that can easily misuse the atomic weapons. Its basic concepts of dimensions and dialectics bring a constant, historical, overall view, comprehending the rise, maturity and fall of cultures, and the possible emergence of new patterns as well as the factors and conditions that make for the stability and permanence of civilization. The less we are concerned with principles and hypotheses in specific dimension theory in civilization, and with the concepts and methods of the physical and biological sciences for the purpose of reducing the principles of civilization to naturalistic conceptions, the more surely can we advance towards the basic principles of stability and continuity that crystallize into structured forms in the historical process. Such are the enduring realities of civilization that safeguard the permanence of the human species.

The philosophy of civilization shows that through the vicissitudes of human history, and the rise and fall of noble and mighty kingdoms and empires in the past, civilization has its permanent essences, and cumulatively achieves a broad,
stable synthesis of human meanings, values and symbols that constitute at once the highest and the most enduring phenomenal dimension yet perceived in the realm of nature. There are clearly discernible certain permanent, universal values, ideals and norms, true to the whole nature of man and civilization. Thus we may have "a general normative theory of civilization" or "the human general theory of relativity," comprising a comprehensive system of universal values and norms that belong to the essential nature of existence, Being or Reality or eternal goals of the cosmic process or Becoming, including human history and civilization. No study of civilization, indeed, is adequate that cannot offer and analyze universal myths, aspirations and norms valid for every individual through the relativity of personal and cultural adaptation.

**THE FLOWERINGS OF CIVILIZATION**

The essential modes and instruments of these universal principles, values and norms are represented by knowledge, art, morality and religion. Knowledge gives mankind its unity of understanding of the cosmos and its process and of the human totality. Art gives it its unity of cosmic feeling and form. Religion offers it the unity of transhuman vision, faith and direction. Morality, finally, provides its unity of cosmic reverence and participation. In our World Age these are the potent means of spiritual unification of the race.

All of them are concerned with absolutes and universals that are grounded in the nature of the real Being—Truth, Beauty, Goodness or Transcendence—revealing civilization's highest experience of the universal community, and of its continuity and harmony with the rest of the cosmos. Truth, Goodness, Love, Justice, Freedom or Harmony blossom forth together, and cluster as flowers from the same tree; they are outgrowths of intellectual, moral and spiritual achievements of the human personality, integrated and fused in the unity, wholeness and transcendence of his essential Being. Intuitually, the personality sees Being as the One and Real who indwells in all beings and is his indissoluble bond with the ideal society of mankind-and-cosmos.

Truth, Beauty and Goodness are not only given; these are
also created, transformed and planned by the human personality and civilization. Just as every civilization has its dominant type of personality so does it have its own Truth, Beauty and Goodness, future-oriented and relevant to the fulfilment of enduring, common desires and aspirations of mankind. There are a conjunction and reinforcement of Truth, Beauty and Goodness. In a high civilization there is a progression of all values and improvement of the quality of human relations and social living as a whole. No Goodness can thrive where there is stark poverty, and where the disparities of the standard of living between the classes and masses provoke chronic struggle for wealth and power. Religious values can only expand with economic security and are nourished by, and elicit a sense of social justice and equality. No Beauty can develop in a field of moral chaos and confusion. Wealth, Morality and Beauty can be subserved best by the advancement of Knowledge. In general, social and moral progress moves towards the creation and diffusion of more inclusive and more enduring values that the individual identifies with the maximum fulfilment of his potentialities, with his real Being. Within the unity of Being all polar antinomies of values are resolved. The psychological concept of the conjunction of values is linked with the ontological concept of the unity and transcendence of the Absolute Being. In Being, transcendent and yet immanent, inaccessible and yet ever-present, all values converge and are reinforced, and obtain their absoluteness and universality. The beaconing voice of the absolute is always there wherever civilization falters and treads on an uncertain moral path. It is the vision of an absolute transhuman demand that is the only safeguard against the corruption and degradation of man and civilization as it is the perennial source of intensity of their adventure and aspiration.

DEROGATION OF ABSOLUTES AND UNIVERSALS IN OCCIDENT

Such is, however, the travesty of modern civilization that following the Occidental thought-pattern that has now invaded the various continents, men in their self-deception and pride do not accept any human absolutes and universals, but view
all norms and standards as relative, contingent and dependent on the social and historical context. The notion of ethical relativity, so strongly emphasized in particular by cultural anthropology in the nineteenth century, was no doubt in keeping with the sense of racial superiority, national chauvinism and the colonial exploitation and violence of the epoch. Anthropologists and sociologists of the twentieth century now realize that the divergence of moral standards from culture to culture was grossly exaggerated, and that there are certain universal goals, values or norms of behaviour accepted by all peoples of the world. The greater awareness of, and sensitivity to human wickedness, suffering and degradation in the mid-twentieth century has stimulated a search for sources of universal values and norms in cultures. A world conscience is evident for the first time in human history and expresses itself in certain absolute demands of goodness, justice and equality related to the fundamental liberty and dignity of the human person. The Declaration of Human Rights under the aegis of the UNO is a landmark in the survey of the area of what is always good and just and of what is always wrong and unjust for mankind. An overall view of societies and civilizations of the world reveals that today, as always in the past, man and society cherish and strive after universal values and norms rooted in human nature and evolution themselves.

The crucial issues of truth and error, justice and injustice, love and selfishness, goodness and wickedness, harmony and conflict in contemporary society can be judged only by the absolutely and universally true or false, good or evil, just or unjust that knowledge, religion, art and morality confirm and enshrine in the spirit of man and the durabilities of civilization. These alone can prevent civilization from relapsing into sterile, hedonic enjoyment of the individual, aggrandizement of power of the nation and collective megalomania. The twentieth century is already the sickest, most wicked, and bloodiest in human annals. But it possesses at the same time the highest potentials for a complete transformation and fulfilment of man and civilization. The time is, indeed, ripe for a momentous historic change of mankind, paradoxically enough for the peak of good or of evil. In contemporary life the instruments and techniques of human degradation, mutilation
and savagery thrive side by side with the possibilities of the whole and universal man, cosmic community and transhuman values.

THE RECONCILIATION OF TRANSCENDENCE AND IMMANENCE

The integration of knowledge, art, religion and morality, grounded in cosmic intuition, feeling and passion, can and does enable man to "live not only in place but in space, not only at a time but in History." Only through his creative spiritual dialectic of intuitions and feelings can he, working at a high level, achieve a balanced, living harmony of the antinomic experiences of concreteness and universality, immediacy and eternity, creatureliness and infinitude, immanence and transcendence. Such experiences are those of the true mystic everywhere, who finds the Absolute Being in the finite, as the Friend, Companion or the Beloved in some casual human encounter. He meets Being as he plies his boat in the long river-journey at each ferry and each bend of the river:

O Friend, End of all endless movement,
How many bends of the river are still before me?
And with what wilt thou reveal
Thyself to me?

Each human personality matures and develops into the cosmic personality, creating and revealing Truth, Beauty, Goodness and Love, fused in the wholeness and transcendence of the essential Being or Supreme Reality, indweller in all fellowmen and sentient creatures of the earth. Similarly each civilization matures and develops into the community of mankind-and-cosmos through its unity of understanding of the cosmos and its process, and of the human totality, its sense of reverence for man and for life and its suprarational faith and vision. Such outlook is basic for the appreciation of the divergent values of individual cultures, their mutual relationships and the fundamental historic process of the unification of civilization, accelerated in this epoch by the technological and economic unification of the globe. Knowledge, art, morality and religion coalesce in envisioning for mankind a metaphysical, metacul-
tural cosmic pattern of harmony, beauty and wholeness based
on an ontological order encompassing man, which alone can
build up the unity and integrity of One World, One Civiliza-
tion, One Noetic System. This is the subject-matter of Meta-
civilization that fuses the theory of human evolution and
civilization into the acknowledgement and realization of
absolute, ultimate and transcendent values which every civili-
ization creates and nurtures, and which underlie the intensity
of its zest, commitment and adventure. Only this can offer the
highest fulfilment to human nature, values and potentialities,
and achieve a harmonious concord between man and society,
between society and civilization, and between mankind and
cosmos-total.

TRANSHUMANISM, THE CORE OF CIVILIZED LIVING AND
ASPIRATION

Biologically, civilization implies man’s transcendence of the
mechanisms of natural selection of the human animal, and
transformation of his innate nature and fulfilment of his new
evolutionary possibilities enlarging through his heritage of
symbols and values. Psychologically, civilization implies his
self-surrender and self-transcendence along with self-direction
and self-actualization and achievement of unity, poise and
freedom in his inner life through realization of the intrinsic
and ultimate values, transcending the instrumental and proxim-
ate goals and limited boundaries of the immediate biological
and social situation. Spiritually, civilization is the realization
of man’s essential Being as the One, Real and Whole as he
achieves harmony and filiation with the mankind and cosmos-
total. This provides the ontological basis of ideal values expe-
rienced by man as natural and positive norms, laws and
imperatives in civilization. In this process, civilization becomes
also invested with the unity, universality and immortality of
the Absolute Being.

Each phase or stage in man’s multi-dimensional, civilized
living is linked with the other. This process that balances and
integrates various orders and dimensions into a harmonious
and convergent whole may be called Transhumanism; man,
both as individual and species, surpassing his ecology, psycho-
logy and sociology, and deliberately choosing in the adventure of civilization the dimension not of actualities, but of potentialities of, and for his nature, relationships and values.

Transhumanism, stemming from the unattainable needs, values and visions of the human mind, is the core of the quest of civilization and its aspiration. It reveals simultaneously the finitude and imperfection of man and civilization as well as their aspiration for unrealizable goals and values, the incompleteness of harmony between man and society and cosmos as well as their unflagging striving for fresh communism and solidarity. It is the intuition and feeling of Transhumanism which ever lead man to yet more complete Truth, Beauty and Love, and civilization to newer adventures of Goodness, Peace and Harmony.

Civilizations, as both Burckhardt and Toynbee observe, do not die of mere senility or weakness. It is the lapse of ideal values which represents the failure of a civilization and causes its ultimate destruction. Modern mechanical-industrial civilization exhibits symptoms of decline because of its false value-orientation, the pride of power and possession, and worship of material goods and comforts—the instrumentalities of life. Affluent, mighty nations now seek to build the world community on the basis of socio-economic systems, traditions and values that belong to a particular epoch of a particular civilization—the contingent and finite phases and circumstances in world history. Their strategies and techniques lead to exploitation, oppression and slavery. These are the vices of Imperialism. Or they raise false doctrines of class struggle and economic unification of mankind to the status of absolutes. Their strategies and techniques bring about social antagonism, violence and revolution. These are the vices of Communism. Both the world strategies, competing, overlapping and intersecting, bring about human coercion and suffering on a global scale. Into this dismal picture enter the dire possibilities, no longer hidden, of the mutual extermination of the colossal rival powers, each striving for world hegemony, through the use of atomic science and technology and of the rebarbarization, if not the extinction, of mankind. Science and technology, practical skill and knowledge, without love, compassion and reverence, serve merely to augment the wickedness and suffering of man.
and civilization. Through an upsurge of subhuman impulses and feelings, the noblest in human life is fashioned into an evil that did not exist before.

Wherever civilization thwarts or denies open, ideal values and the freedom and universality of the real self, and seeks to complete human history without regard to the finite character of the empirical individual self and of the specific collective adventure, it becomes distorted and wicked and is ultimately destroyed. Transhumanism is completely opposed to the perverse and disastrous idolatry or moral and intellectual worship of particularity and immediacy instead of universality and eternity. Every civilization, before its historical decay and destruction, reveals implicit, dangerous elements of dogmatism and intolerance in the intellectual dimension, of infatuation with pleasure, possession and power in the moral dimension, and of abuse of knowledge, faith and creativity in the spiritual dimension. To the extent a civilization accepts the possibilities of transhumanism instead of idolatrous worship, it renews individual and collective freedom, creativity and adventure, and extends its life indefinitely. By and large, history is the record of the tragedies of civilization. But these need not necessarily imply a tragedy for mankind as a whole. For some portion of mankind can and does renew itself through the pattern of ideas and values of transhumanism. The spiritual visions and virtues of transhumanism hold the keys of mankind's destiny.

Transhumanism is a forward-oriented human evolutionary necessity, ever spurring creativity and adventure, and envisaging and seeking human perfection, ever excluded from the completeness of physical attainment. It is constantly stimulated by man's ontological insight and imagination, momentous in their creation and coordination of values and ideals for human advance; while its impulsion as a world teleological force, derived from the identification of subject and object, person and Being is akin to that of a world faith. Neither Ethical Humanism from Comte to Bertrand Russell, which, though humane and liberal, is principally confined to the intellectual dimension, and hence cannot bear the burden of the world's anxiety and despair, nor Naturalistic Humanism from Marx to Freud, which has become an anthropocentric,
myopic and sterile creed, but Transhumanism, aiming at self-transcendence through man's creative and harmonious living in the unbounded society of cosmos, can offer an effective guidance to civilization today.

Transhumanism can silence many acute and ancient dualities or oppositions between natural and supernatural, flesh and spirit, self-love and self-transcendence, freedom and cosmic order. These flagrant dissociations are particularly true of the West where these have been reinforced by Cartesian and Kantian rationalism, social Darwinism and Freudian ego-psychology, causing pervasive frustrations and blocking human adventure in every dimension of life. Transhumanism can alone properly direct the education, strivings and aspirations of mankind towards its hidden potentialities, undeterred by the contemporary tragedy in human nature and social experience. It may invest itself with a startling certitude and Messianic fervour, rooted in the rhythms and harmonies of the cosmos that belong to Being or Reality, and that show a strange continuity with man's concrete perceptual and thinking processes that science only recently has begun to recognize.

Civilization at its culmination has a sense of crampedness, discord and alienation within its boundaries and a zest for extension into a boundless community of earth and cosmos. Man reaches his highest when he thinks, feels and lives beyond humanity, when infinitude and eternity exist in his spiritual dialectic at each Here and Now.

A World in a Grain of Sand,
And a Heaven in a Wild Flower.

A folk song from Bengal says: "The One is finite and unbounded at the same time. In all ages you may count the moments, in every moment find the eternity. The drop is in the ocean, the ocean in the drop." "The centre is everywhere. Bent is the path of eternity," observes Nietzsche.
PART ONE

THE ETHOS OF CIVILIZATION
CHAPTER 1

CIVILIZATION AS SYSTEM OF
VALUE-CREATION AND FULFILMENT

THE PRINCIPLE OF EMERGENCE OR TRANSCENDENCE OF
CIVILIZATION

An archaic, mechanistic view of man and of his social relations and evolution, an atomic psychological and metaphysical individualism and an inadequate appreciation of the unity and integralness of the personality, values and culture, dynamically interacting with one another, today stand in the way of an emergent, integral view of man and his civilization. In the human phase of cosmic evolution, Person, Values and Civilization are three novel “co-emergents” of the same creative process of reciprocal interchange and interpenetration. Each is a configuration depending upon its past experience and history; each is a novelty that emerges by virtue of changes in the intrinsic organization of the processes at work. Neither man’s traits and capacities, nor his traditions and values, nor his civilization-as-a whole which are all co-emergents can be interpreted in terms of mechanical principles. For it is not the empirical relations of causes and effects but rather the emergent qualities of depth and intensity in man’s relations, values and experiences that are of moment in his adjustment to fellowman, values and civilization.

The hypothesis of “emergence” of persons, values and civilization can alone do justice to both the stability and continuity of the social and institutional pattern and the emergence of new order of human relations and cultural values and experiences. The integralness and inseparability between the individual, the social and the cosmic in the moti-
vation-value pattern; the progressive integration of human relations and values at the successive dimensions of living, biological, social and cosmic; and the ordering or hierarchy of values that compete and coalesce, fuse and integrate in new, emergent value-creations and fulfilments are all involved in the emergent process that is called civilization.

The principle of emergence at the human level is the same as that of transcendence. Man is distinguished from the animal in his impulse and capacity to transcend the existential human situation, relations and goals. New modes of human experience, new relations, behaviour and values that appear at higher levels of progressive integration should be equally called "emergent" or "transcendent." The process of emergence or transcendence obviously requires the use of new conceptual tools for the successive dimensions of human adjustment. The social process becomes ever more pervasive, complex and subtly differentiated; communication and communion between the component individuals become deeper, more intimate and more creative; and there is also a qualitative transformation of motivations, behaviour and living. There are, in other words, emergent integrations of values and behaviour and, correspondingly, emergent personalities and emergent patterns of social organization and traditions—the extra-biological heritage of civilization. These constitute the key to the unfolding transcendent structure and unity of civilization.

**THE VALUES OF SELF-TRANSCENDENCE**

Human fulfilment, the structure of values and value-orientations and the pattern of civilization, emerging several centuries later through the dynamic reciprocity of the latent potentialities of man's inner life and its external inheritance, cannot be anticipated from what man and civilization are today. The use of human science, tools and technology and of the goods and services these produce; the gradation of human values and satisfactions; the types of personality; and the ways of civilized living; all will, no doubt, be profoundly modified by changes in the next centuries in man's fundamental concepts of his role in the cosmos, of his relations to fellowmen and of his own nature and destiny. Myth, meta-
physics and religion supply the basic assumptions and concepts of a civilization, in terms of which only he reflects, feels, evaluates, creates and strives. The key-role is played by transcendent human values and value-orientations, which give order and meaning to all his tasks, experiences and strivings and guide his adjustment to the cosmos, including himself, his society, and his civilization.

It is essential, therefore, to understand and interpret the ways and directions in which human nature, values and experiences transcend and realize themselves by moving ever-forward towards more complex and higher dimensions of adaptedness to human and cosmic existence as a whole. Man will strive for ever towards a more imaginative, more sensitive and fuller osmosis with mankind and cosmos. He can neither exist nor mature in isolation from the cosmos. He lives and thrives, first, by delving into the needs and values of self-extension and self-transcendence of his emergent totality, i.e. his cosmic or absolute Being; and, secondly, by his cosmic insights, values and dedications—the functions and interrelations of the self with the whole cosmic process, i.e. Becoming. The potentialities of Being and Becoming are resolved in the unity and wholeness of the self at its highest dimension. Self-transcendence values exist as real strivings even though these are not yet attained. It is the ultimate role of civilization to aid man to realize his highest potentialities. Like the cosmos, the adventures of man and civilization have no bounds. Not the physicalist but the philosophical outlook can cope with the problems of human emergence or transcendence.

**A GENERAL THEORY OF CIVILIZATION**

The concept of emergence or transcendence demands that what is unique in human evolution and behaviour, viz. value-seeking, value-creation and value-fulfilment can be interpreted neither in terms of physics and chemistry, nor in those of biology, but has to be understood as a higher dimension adaptation, individual and social. Here there is full and dynamic interplay between the physical environment, man’s conscious, purposeful and cumulative control of the environment, and the social heritage of values enriched, refined and deepened more
and more by the intrinsicalities of life—truth, beauty, goodness and peace—that guide and direct societies and civilizations. Intrinsic values are not mere given, static, transcendent goals; nor is evolution an impersonal, all-engulfing alien force. Evolution at the human dimension is directed by the intrinsic values; and intrinsic values themselves owe their imperativeness, universality and permanence to their connection with cosmic, absolute Reality or essential Being rooted in his self-transcendence. Cosmic evolution at the dimension of man and civilization is neither hedonistic, opportunistic or utilitarian nor governed by natural selection and organized civilized struggle and violence. On the contrary, man and civilization became the far-sighted guardians and trustees of cosmic evolution through the instrumentality of values, norms and ideals. These are constantly replenished and vivified from man’s ontological source and become immanent in the evolutionary process. Being and Becoming are polarities as well as complementaries. Man has his glimpses of the Eternal, his little moments of transcendent Being in and through his contingent existence and experience. It is here and now that he reaches his unforgettable “peak experiences” of unity, wholeness and perfection, what Maslow calls “his transient states of absolute Being” that validate his life and continually press him towards fuller and fuller Being. He feeds himself for ever in this memory and is sustained in times of stress and crisis.\(^1\) Maslow aptly observes: “The process of moment to moment growth is itself intrinsically rewarding and delightful in an absolute sense. Being and Becoming are not contradictory or mutually exclusive. Approaching and arriving are both in themselves rewarding.” Through his sense of immanence of the essential and eternal Being in the cruel, myopic and chequered course of evolution and the vicissitudes of civilization he shares as God’s partner in the cosmos-process itself. Such is the transformation of the goal and direction of evolution through his knowledge of values as identical with the cognition of his essential Being and Becoming. Obviously the Kantian division of human knowledge into the realm of

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pure and of practical reason, with its corollary of separation between the natural sciences, on one side, and philosophy, metaphysics and humanistic disciplines, on the other, is of detriment to the formulation of a general theory of civilization.

Such a theory may be briefly recapitulated as follows. Civilization is the cumulative socio-historical process by which human communities adapt themselves to the environing world of nature through creating, conserving and transmitting schemata of values. This latter organizes a more or less enduring and universal pattern of living that governs man's behaviour as the peculiarly human alternative to a mode of existence at the mere biological dimension. He historically adapts himself to the physical environment via his civilization and value schemata that enable him to transcend the natural, biological situation, functions and goals of living. All over the earth he superimposes upon himself and his environment an extraordinarily complex and distinctive civilized way of adjustment and specialization that limit and control his mode of organic adaptation. Civilization is large-scale, purposive control and direction of human evolution by intrinsic and transcendent values, wholly above and beyond mere biological ones. The historic origin and development of civilization are, to be sure, to create, mature and transmit man's symbolic way of life, embodied in his transcendent values and strivings as the culmination of the cosmic way.

UNITY AND UNIVERSALITY OF VALUES AND CIVILIZATION

Man's appreciation of the validity of intrinsic values is the same thing as his cognition of reality. Values and cosmos-reality comprehended by man are the same. Just as the cosmos-reality changes with increase in human knowledge and appreciation, so do notions of order, beauty and goodness of civilizations. Man's capacity for self-transcendence for ever keeps values on-going, emergent, like life and mind, into new possibilities. Values are created and recreated as human nature and the psycho-social environment, the civilization, become ever richer, more complete and more harmoniously interdependent. The ever-growing, ever-expanding, ever-deepen-
ing life of man and the ever-expanding cosmos dynamically "trans-act," and interpenetrate with each other. Such transactions and interpenetrations are new adjustments, new expressions of order and totality, new values. The cosmos impinges upon human life and mind as a whole, in its unity and concord. This leads to the high experience of the conjunction and unity of values characteristic of a civilization. All true and authentic values blend, integrate and harmonize.

The history of civilization is, however, full of instances of segmental, discordant values becoming curses of humanity through the epochs. Civilization establishes that humanity's better and more complete adaptation comes out of the enrichment and expansion of all values assimilated and fused with one another. These overcome and abolish the fractional, chaotic and disorganized human impulses and trends and the disharmonious and conflictful relations, groups and cultural patterns, and bring human mind and grouping into greater consistency, coherence and communion with cosmos. From this stem the unity and universality of values that give human mind and behaviour enduring, shareable and communicable forms, and fashion the unity of mankind—or the attainment of man's highest potentialities—the ultimate goal and direction of history. These comprise indeed the essential stuff of civilization.

RECIPROCITY OF TYPES OF MAN, VALUES AND CIVILIZATION

The Natural Science method cannot open the locks to those permanent human values and experiences associated with the stability and continuity of a civilization rising above conflicts and contradictions of nature and history. The current notions of relativism and culture-boundedness of values in the social sciences contradict the universality and transcendence of human nature and the universal contents of the value schemata of mankind that crosses the boundaries of space and time. Man as a self-transcending, evaluating and communicating being is inseparable from the march of civilization. Civilization is not only the handiwork and integrated expression of man but also the external and internal medium in which he unfolds himself, achieves his peculiarly self-trans-
cending intrinsic values and thus reaches his humanness. He is, to be sure, the creator, renovator and guardian of civilization; but the latter is also the condition sine qua non of goals and values, cultural and spiritual, the objectified aspects of man’s essence or Being. For this reason civilization is an essential part of human existence and experience, tied in with his creation and fulfilment of values and potentialities. Human fulfilment and perfection record and consolidate themselves during the spacious epochs of civilization in the supreme values, ideals and norms of life that can be isolated neither from the types of men, on the one hand, nor from the pattern of social organization and civilization, on the other. Sorokin in his well-known works shows how in the history of the Greco-Roman and Western cultures, the systems of values have markedly fluctuated in their rise and decline from epoch to epoch. These are distinguished by him as the “sensate,” “ideational” and “idealistic” or “transcendent” systems, dominating the whole mentality and culture of certain societies and epochs. He traces the historical correspondence between the creative experiences of types of thinkers, artists, heroes and prophets and the general mode of experience, attitude and system of values prevailing from age to age. Through the centuries the types of great men, the value-realities they created and transmitted and the dominant pattern of civilization of an epoch are found by him to be in closest accord. Thus the triple emergent social realities, Man, value-system and civilization are inseparable and interdependent. A sound theory of civilization rests on the recognition of the profound and vital unity, reciprocity and continuity between the three.

INADEQUACY OF THE NATURAL SCIENCE METHOD

The scientific picture of man today is lopsided, false and incompatible with his growth, maturation and fulfilment in society and civilization. He is reduced, as in the modern biological disciplines, to a conglomeration of genes and atoms and subjected to the laws of bio-physics and chemistry, or, as in Dialectical Materialism, to a mere cog in the wheel of

2. Social and Cultural Dynamics and Crisis of Our Age.
industrial technology under the iron grips of economic forces, or again, as in the empirical social sciences, to a purely individualistic, self-assertive and competitive being with neither conscience and faith nor transcendence and nexus with the ontological locus of his being. Such a man cannot be the true heir, agent and innovator of values and civilization. Through his self-transcendence and rapport with Being, man creates and recreates both values and civilization, understands and renews them in his consciousness and experience, and bears witness to the Eternal and the Universal in both himself and civilization in every dimension of his adaptation and development.

Man only as the creative, evaluative, striving and transcendent being can successfully respond to, commune with, and participate in society, civilization and cosmos. Thus alone can he reach his own unity, sufficiency and wholeness, and surpass the biological dimension of evolution, thereby overcoming its hazards and sufferings. Communion or participation is the crux of the whole emergent process of the constitution of humanity, values and civilization.

The triangular pattern of Man-Values-and-Civilization in the theory of civilization is emergent, integral and holistic rather than static, mechanical and fractional. Man participating in the creation of values and their external objectification in the framework of civilization reaches new continuities, coordinations and coherences of self-actualization and transcendence, new orders of insight, exaltation and adventure of human communion. These can be properly studied not in terms of cause-and-effect relationship of natural science oriented social science, but in those of principles and norms of identification, interpenetration and transcendence familiar in philosophical disciplines.

THE DIALECTIC OF BEING AND BECOMING IN CIVILIZATION

Man has the impulse and capacity for both self-awareness and self-transcendence, self-love and self-extension. He is human in so far as he is not only conscious of a certain situation but also, at the same time, transcends it. The Transcendent or Absolute is immanent in every human situation. It is man's:
nature to take the leap from each existential situation, the
direction and sweep of the leap depending upon both his
values, strivings and capacities and the nature of impact of
civilization. The impulse and capacity of self-transcendence
open up for him, therefore, two dimensions, viz. the dimension
of actuality and of potentialities. His basic freedom and
conscious moral choice of potential alternatives, based on
values, constitute the processes of self-realization and self-
transcendence and of the creation of civilization, i.e. the inten-
tional external objectification of his strivings, values and
potentialities, the two being facets of the same process.

There is a dialectic underlying the whole process, the reso-
lution of the polarity of subject and object, of the self and
the non-self or cosmos, of Being and Becoming in the ontologi-
cal unity and harmony of absolute Being. On the dimension
of actuality, heredity and environmental conditions, society
and culture determine the needs, goals and efforts of the
personality. But the ultimate ground of personality is the
dimension represented by the infinite and unconditional essence
of the absolute Being. Ontologically speaking, it is in the
absolute Being that the unity of all polarities and contradic-
tions is finally reached. Intuitive experience affirms this unity
and harmony.

Man-in-civilization seeks and achieves the ultimate ground
of Being beyond all such antinomies and opposites as self-
preservation and destruction, tension and valuation, impulse
and reason, intelligence and intuition, egoism and communion,
self-assertion and self-transcendence, and freedom and order.
To these Whitehead adds the opposites presented by the
phrases, "Depth of feeling and Triviality of feeling," "Con-
ceptual Realization and Physical Realization," "Appearance and
Reality." 3 In wholesome personality integration, these are
not ambivalent and conflictful, but interwoven, fused and
harmonized with one another in a dynamic total pattern.

BEING AND CIVILIZATION AS WHOLE

Modern psychological advances make it possible to define and

3. Adventures of Ideas, p. 256.
describe empirically both these polar antinomies and conflicts and their resolution at a higher level of mental integration within Being. Psychologically, Being is a well-integrated, holistic Gestalt or Essence in which all polar antinomies are negated and harmonized in a higher dimension of unity and communion with the world. The psychological humanists can establish this unity or wholeness by their empirical methods, and should evaluate this as the pattern of self-transcendence rather than of self-actualization.

All organisms are autonomous, self-centred and self-sufficient wholes. Only man, however, is conscious of his autonomy, self-centredness and self-sufficiency and deliberately strives for them. His psychological health and self-actualization are tied with these. Psychologically speaking, he is a harmonious, balanced whole or unity of opposites and antinomies with a profound awareness of, and unique capacity to transcend these. Though his multi-layered self, focussing his antinomic needs and impulses, meanings and values, is different from situation to situation, yet growth, harmony and actualization of values and potentialities-in-civilization invest the self with unity, freedom and transcendence. A continuous "trans-action" between the whole human person and the civilization as a whole establishes a stable, organized meaning and value schemata. Through its resolution of the very antinomy which is an essential part of the human person, civilization affirms a unity which is potentially pre-existent. The interpretation of the concept of self-actualization in a naturalistic procedure that implies balance out of a variety of impulses and interests cannot do justice to the nature of human striving. Allport, speaking of the "proper" and central or dominant striving of man as making for his inward unity, rightly points out that its goals are strictly speaking unattainable. "Proper striving," he observes, "confers unity upon personality but it is never the unity of fulfilment of repose or of reduced tension." The self in the process of its growth and maturation commits itself to distant and often inaccessible goals and purposes, to long-range, comprehensive and transcendent human values and potentialities, leaping far beyond the bounds of the immediate situation. Such leap is, of course, aided by reflection and comprehension of the situation
as a whole, and the maturity of the individual, creating more
and committing himself more to forward-oriented, and often
unattainable Faustian objectives. In Jung’s well-known theory
of personality, personality is conceived not as a static structure
but in terms of the future-oriented, ideal state of integration
towards which the normal individual tends as he matures.
The concept of self-transcendence is, therefore, more suitable
than that of self-actualization or self-realization, pointing to the
union and harmonization of the tension in the interest
of ever-receding and transcendent values and the approxima-
tion to a transcendent self-consistent value-system and polar
antinomies at different dimensions, existential and transcen-
dent. Philosophically, values are transcendent ends never
fully realized in a stubborn world and need the enforcement
of reason by faith and love. Man cannot live without them.
For they can alone relate him to the totality of Being and
Cosmos. “It is impossible for man,” observes Jaspers, “to lose
transcendence, without ceasing to be man.”

VALUE-ORIENTATION AND QUALITY OF CIVILIZATION

Man-in-civilization seeks and achieves the essential qualities of
wholeness and transcendence of human experience and thus
affirms personality or being—a union of opposites on a higher
plane than in the mere level of antinomies. Unity, creativity
and transcendence are the triple attributes of each of the
three coordinates—Personality, Values and Nature or Cosmos
—in the unfolding movement of human civilization in space
and time. The orientation of values springs from three funda-
mental principles with their consequences on the quality and
tempo of society and civilization.

(1) There is a “natural” hierarchy of values found in
human civilization in spite of the fact that values intermingle
and intermesh. This is the hegemony of the intrinsic, ulti-
mate and transcendent values over the instrumental, prox-
imate and incidental values. Values interweave and are
juxtaposed, but neither the superiority nor the autonomy of
the intrinsic, ultimate and transcendent values can be
challenged by any society, civilization and individual. The latter cannot be completely realized but exercise a dynamic effect upon value-gradation, value-judgment, generic conscience and moral aspiration of men, societies and civilizations.

(2) The intrinsic, ultimate and transcendent values subserve best the ends of human self-actualization and self-transcendence, orient the status-power system, and order the hierarchy of the instrumental goals and values of groups and institutions and the schemata of human rights and duties and of human virtues. The unity of structure of a civilization is established by the unity of values.

(3) The unity of values is established in the ultimate ground of Self or Being. Like the human personality, human values root themselves in an ontological source. Human values and Being are not only interrelated but identical. A civilization that grounds and nurtures itself in the principles of metaphysics and ontology becomes saturated with a profound feeling of harmony and serenity that silences the turmoil of history, constantly renews the springs of adventure and steadfastly marches towards perfection and completion.

CIVILIZATION GROUNDED IN ONTOLOGY

In Indian thought the intrinsic values are Being, Knowledge and Infinity, attributes of Brahman or the Absolute, as described in the Taittiriya Upanishad, and Truth, Beauty, Serenity, Goodness, Wholeness and Bliss, as described in the Brihadaranyaka and Chhandogya Upanishads. Value and existence, transcendence and immanence here merge in one. Instrumental values are both real and unreal; real in relation to the contingent physical and social world, and hence proper goals of human endeavour, and unreal for the perspective of self-realization or wisdom. All goods of this world are instrumental values contributing towards self-realization and transcendence. From one perspective, plurality is an illusion and non-duality the only truth. The non-dual reality cannot be defined nor described, nor designated. From the other complementary perspective, the perspective of empirical consciousness, the non-dual reality remains the ground of pluralistic empirical world, and gives status to it and to human life and values.
Both the Kathopanishad and the Bhagavad Gita, while speaking of the empirical world as having its invisible roots above (in the Supreme Spirit) and its branches and its leaves down below (in the pluralistic universe or samsara), prize and cultivate the values of this world considered as instrumental to the life of the Spirit. Another age-old metaphor in Indian philosophy is that of co-existence of the pure unconditioned Brahman or the Absolute and its manifested form as a pair of nesting birds. "Two birds, companions (who are) always united, cling to the self-same tree. Of these one eats the sweet fruits and other looks on without eating." (Sveta-svatara Upanishad—iv-6). Radhakrishnan aptly comments as follows: "Our being in time is an encounter of empirical existence and transcendent reality. The eternal in itself and the eternal in the empirical flux are companions. The world is the meeting-point of that which is eternal and that which is manifested in time. Man as an object of necessity, a content of scientific knowledge, is different from man as freedom."

Chinese thought similarly symbolizes the unity of the empirical and ultimate values by the sign of the Tao. The two interwoven halves are presented in black and white, and are both comprehended in the union of the circle. Man only by developing his own inner nature and that of fellow men and things can form a triad with Heaven and Earth. His ideal life consists in making himself an integral part of Heaven and Earth through the freedom from human desires and the realization of goodness that belong to Heaven and Earth and the entire cosmos. In Platonic thought, values are grounded in the essential structure of Being but appear in defaced, distorted or mutilated forms within existence. Platonic ideas are transcendent norms or absolute standards which are inescapable because they constitute the judgment of the soul of man, of his essence.

There is, therefore, a remarkable convergence in human thought, Orient and Occident, providing common ontological basis of the unity of values and the absolute supremacy of the intrinsic and ultimate over the instrumental and operational

5. See my Philosophy of Social Science, p. 96.
6. Ts’ui-yen, 2/16.
values. From this springs an ideal morality which transcends man, society and civilization and which is the ideal in terms of which the latter are genuinely and ultimately evaluated. Socrates, Plato, St. Augustine, Luther and Kant agree with this. It is the goal of absolute morality which is founded on the metaphysical truth about Reality and the nature of the cosmos, and which unequivocally and ultimately lays down the hierarchy of values in different dimensions or phases of our living, that enables us to pass the unerring, final judgment on the limited goals and moralities of civilizations. On the other hand, the divergent scales of values and codes of morality of various societies and civilizations throw off independently and sometimes antagonistically, an absolute hierarchy of values, an ideal morality that are affected neither by cultural decrees and historic circumstances, nor by individual outlooks and judgments. The history of civilization bears abiding testimony to the hegemony of absolute values and absolute morality beyond history and beyond civilization. Civilization is the meeting-ground of that which is eternal and universal and that which is manifest in time and space. Man as a creature of civilization is different from man as transcendence. He creates and sustains an ideal morality, founded on the metaphysical truth about transcendent reality, by which he judges, warns, exhorts and directs civilization.
CHAPTER 2

THE UNITY OF CIVILIZATION

CLASSIFICATION OF CIVILIZATIONS

The comparative study of values provides the major key to the understanding of both the unity and divergence of civilization, the values representing significant regularities of human relations, behaviour and experience amidst disparate and complex accumulated forces of environment, race and history. On page 34 is set forth a typology of values and value-orientations that constitute a spectrum or continuum and will be helpful for defining and classifying civilizations according to the qualities and dimensions of human experience.

Selfhood, the quality of group and behaviour, the range of environment and the pattern of relationships between man and neighbour and cosmos, all show a dynamic and convergent movement in civilization with corresponding transformation of the value-pattern that should be of primary significance to the culturologist. The development of cultural values follows the Hegelian law of dialectic, i.e. the sequence of thesis, antithesis and synthesis, any human value or experience being followed by opposed value or experience and by integration. No civilization is static. Each is “open,” progressive, moving forward from the particular to the universal, from the immediate to the eternal, from the actual historical situation to the future potentiality (order of A, B and C). The interrelationships of particular culture-traits and complexes are governed by the dominant values and strivings that show a dynamic movement from specificity to universality, from history to eternity. Similarly, all civilizations show a total articulation towards harmony, universality and transhumanism. There is involved in the broad movement of civilization the participa-
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<td>7. Man and Cosmos Relationship</td>
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<td>8. Group</td>
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<td>9. Time</td>
<td>Binding the Present, Past and Future</td>
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<td>10. Morality</td>
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<td>11. Man and Cosmos Relationship</td>
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tion of the human personality in the essential qualities of synthesis, universality and transcendence beyond limits.

THE SPECTRUM OF DOMINANT VALUES

An objective analysis of civilizations on the basis of dominant values as sketched on page 34 reveals a general trend in spite of diversity. The conception of a spectrum of dominant values or preferences exhibiting a development trend for all civilizations in human history is more realistic and fruitful than Florence Kluckhohn's notion of differentiating five cultures according to certain fixed, alternative values or preferences. The table above shows the general evolutionary movement of civilization according to seven categories of experience, each entailing three developmental dimensions, stages or orders.

With the dialectical sociologists, the third and the highest dimension of functioning of civilization occurs only when the thesis and the anti-thesis are harmonized and integrated into the synthesis. Herbert Spencer postulates the process of differentiation from homogeneity setting the stage for a later and higher process, that of integration. This method of analysis is adopted by the psychologists Werner and Gardiner Murphy in their treatment of the behavioural growth and development of the individual. Synthesis or integration, whatever we may call it according to Hegel or Spencer, is the higher and the later process associated with universalism and transcendence. In the dynamics of human behaviour, social organization, morality and civilization, the trend of movement is from the particular to the universal, from the concrete to the transcendent. There is discernible a "diachronic" correspondence in the processes of mind, society and civilization. It is the dominant key-values that articulate, integrate and regulate the relationships of particular culture-trait, motivations or virtues in their various dimensions in different civilizations. There may not be congruence of all cultural traits and values, and the balance and harmony of civilization may be inchoate and incomplete. At the same time each true civilization moves

towards harmony, wholeness and universality, approximating towards the unity and solidarity of mankind and cosmos as a whole.

THE COMMON TREND OF CIVILIZATION

Civilizations can be historically surveyed in their phases of growth and maturation by a scrutiny of the dominant key-concepts and values of self in relation to cosmos, the modality of dominant groups, the dimensions of morality and the quality of human behaviour. No civilization can, however, live and thrive with mere biological and "sensate" or mere idealistic and transcendent self-images and values, with only interest-groups or with only abstract brotherhoods of mankind, and at the mere prudential and opportunistic or the mere reverential and ideal level of morality. Civilized living alternates between mere tension reduction and full experience of wholeness and transcendence. It is concerned as much with immediacy as with long sequences of time, and fosters rules of conduct and systems of habit harmonious with its dominant categories of values. Man's steadfastness and perseverance, his long-range and abstract goals, many of which are unattainable, his ideal self-image and style of living and his conscience and faith are all moulded by his commitment to major dominant values, interests and aims that civilization fosters and achieves in various degrees.

The schemata of dominant values is different in different civilizations and epochs, and this entirely changes the character, the ethos and the imperative of a civilization. Each civilization, no doubt, derives its complexion from the supremacy of one or other contrasted value-schematas, orientations and experiences. But the maturation of civilization is represented by the common trend of each category of experience from the order of A to the order of C in the Table.

THE INCOMPLETENESS OF CIVILIZATION

Goals and norms of sensate or transcendent dimensions are not given like the empirical social realities but grow within man and civilization in time. Civilization reveals and matures
the universal and transcendent selfhood, bound up with biological and social selfhood as well as its image of the unity of self with cosmos and mankind as wholes. Its transcendent attitudes and values imply moral decisions that transform the whole structure and trend of selfhood. Man moves from desires and passions to values and ideals, from immediacy to eternity, from a contingent to unconditioned existence, leaping into the transcendent dimension. As he lives by the transcendent myths, truths and values he achieves freedom and whole
ness. Metaphysically, he achieves transcendence or the ultimate reality. Ethically, he rehabilitates himself through basing his moral decisions on the foundation of love and reverence rather than those of prudence. Socially, there is conversion from the interest-group to the symbolic, transhuman community of the earth and cosmos. Love and reverence are inseparably tied up with transcendence, and as these mature they silently establish the eternal society of mankind and cosmos.

The miracle of civilization is its unequivocal, unfathom-
able and inexhaustible guidance of man to the whole of cosmic or transcendent reality. In each civilization and each epoch human history is, however, incomplete. There is an alternation between good and evil, between the life of desires and impulses and the life of wholeness and transcendence, between particularism and universalism, and between immediacy and eternity.

Toynbee, Spengler and Ortega Y. Gasset, all regard the formation of a Universal State or a World Community as the final phase of development of the major civilizations of the world. But none of these famous thinkers take into adequate account the corresponding culmination of the growth and maturation of selfhood, morality and values as imperatives of civilization. The emergent value experience of man and civilization as the perennial source and impulsion of their commitment and energy of aspiration are on the whole under-
estimated or disregarded. The trend of all advanced civilizations is the articulation of the world-personality type and cosmic values, building upon an ideological unity of mankind and a transhuman, universal and eternal Community of the Cosmos.
COSMIC MEANING OF CIVILIZATION

The metaphysical conceptions of the continuity between man and cosmos, and the unity of the human order and the cosmic order, resolve the opposition between the subjectivity and objectivity, and between the absolutism and relativism of values, and make value-seeking and experience of individuals, communities and civilizations bridges between the demands and possibilities of the cosmos and the preferences of responsible moral agents. While civilizations differ in respect of stress of the cosmic or transcendent and the social and biological value demands and orientations, there is an evolving firm structure in the process of civilization discernible above the vicissitudes of time and circumstance. It is at this point that we can understand the true cosmic meaning of civilization and discover the strategy by which organized societies can shape or possibly overcome their destinies. In Toynbee's Philosophy of History we have the profound conviction that it is not man's reason and intellect but his intuitive vision, altruism and self-transcendence which can contribute towards the elimination of the original sin of the species—the goal of human history. For the modern age, benumbed by the mechanical routine of mass culture, engrossed by the unprecedented toil and moil of the industrial system, and excited by constant appeals to the lower impulses and desires, Toynbee's fervent appeal to the transcendent sense and values may seem audacious but is timely and appropriate. But Toynbee's "Transrationalism" and other-worldliness are based neither on any analysis of the nature of the essential Being or the ontological source of values, nor on any pattern of the development of civilization derived from metaphysics; but has an a priori absolute aspect. This should not have been so. Universal history and metahistory merge into each other. Man's universal development through the ages makes the intrinsic, absolute and transcendent values of life imperatives of his history and rulers of his destiny in the cosmos.

Man can be fully comprehended only in his wholeness, freedom and self-transcendence. Neither an archaic biologism and psychologism that confines man to his animal dimension, nor a misdirected sociologism and historicism which identify his
perfection only in relation to fellow men in his finite social environment and reduce his being to a cultural phenomenon can give the sure and complete guidance that the self-affirmation, self-extension and self-transcendence of the whole metaphysical man offer.

THE METAPHYSICAL PRINCIPLES OF CIVILIZATION

Humanistic transcendence is the sole and ultimate reality. It embodies itself in civilization in triple metaphysical principles. First, the supremacy of the intrinsic, absolute and transcendent values as categorical imperatives. The status system, the code of morality and the hierarchy of roles, groups and institutions in any civilization are guided by this principle.

Secondly, the transfiguration of social relations and behaviour as symbols of universality and transcendence of his Being. This metaphysical principle governs the quality and tempo of all authentic and fateful creative endeavours of the human personality that lead to the growth and transformation of societies and civilizations. It determines the meaning and goal of civilized life and destiny.

Thirdly, the building up of the finite and evanescent human community into the unlimited and eternal Community of the Cosmos, in which man can live out of the primordial source and essence of his Being. This establishes a partnership between the human and Divine in the contingent social realm and gives every society or civilization its faith, zest and adventurousness.

Thus does man in civilization accept the social situation as a vocation and obligation for his wholeness, freedom and transcendence. In such a task he grows and matures achieving his full potentialities. These latter can neither be limited by regional and historic circumstance and time, nor adequately defined in terms of specific moral codes and cultural values. The adventure of civilization is for ever free, emergent and open. It reaches no final state but always pushes forward. It exists in the tension of setbacks, lapses and failures and cannot deflect man from his task of testing, expanding and uplifting himself through history into universality and eternity. There is an irrepressible creative elan in civilization which lays its anchor in the truths and values of transcendence that indeed
grow deeper amidst the confusions and tragedies of life.

It is clear that every civilization is a chequered quest for, and an aspiration after, certain universal, eternal and transcendent values that give meaning to self, cosmos and experience, and their interrelations including society, mankind-as-a whole and history. The constant tripartite "transactions" between Person, Values and the humanly created, expansive multi-dimensional environment create and transmit civilization as an undying, ever-creative, ever-pushing human enterprise that selectively and purposefully develops the values and potentialities of both human nature and human environment. As civilization increasingly releases human life from its bondage to environment and to the accidents of history, it shares in the vitality, universality and immortality of cosmos and Being.

First, the Natural Science method cannot at all cope with the tripartite or circular interpersonal interactions and "transactions" of Person-Values-and-Cosmos which are involved in the process of civilization and are sharply contrasted with the dual stimuli-responses and actions-reactions of the empirical social sciences.

Secondly, the "transaction" implies that neither human values nor human civilization can have final forms as long as man-and-cosmos transactions continue. Intellectually, morally and sociologically, change either orderly or revolutionary is natural or normal.

Thirdly, there are freedom, creativity and adventure behind the historic march of civilization towards unity and solidarity and the evolution of world-individuals and transcendent values. Modern solutions of the crises of mankind such as Democratic Liberalism, Communism and Economic Internationalism fall far short of the moral and spiritual requirements of mankind. Amidst the ceaseless tension and turmoil of world affairs, the elements of world-order and stability are constituted neither by the rationality and objectivity of global science and technology, nor by the emergence of the world-proletariat class due to the world-wide transformation of productive forces and relations, nor, again, by the unification of the continents by world-wide economic and political stabilities as stressed by the nineteenth century and later philosophies of history, but by cosmic, transhuman values and ideals of mankind. Civilization
can be reshaped in the coming decades not by "scientific" sociology, economics and politics, but by metaphysical principles of order, moral ideals and spiritual norms— intrinsic, universal and absolute values of mankind-and-cosmos as wholes and a universal definition of civilization and of its multi-linear evolution through time (universal history) in different regions of the earth. "Definition," says Richard Robbinson, "is a human activity before it is anything else." There is a universal aspect of man's experience of personal and cultural values that transcends all personal and cultural subjectivity and relativism and welds mankind-and-cosmos as wholes.

THE CHAOS AND PERVERSION OF VALUES IN CONTEMPORARY CIVILIZATION

The ethical problems of contemporary civilization have arisen due to the lack of balance, integration and unity of the schemata of sensate and transcendent, instrumental and intrinsic values. Since the growth of Protestantism, the rise and spread of modern science, machine-technology and capitalist industrialism, the preoccupation of a whole epoch and civilization with the production and accumulation of material goods and gadgets and the acquisition of vast colonies and empires both for the aggrandizement of power and prestige and exploitation of industrial raw materials and overseas markets, intellectual, aesthetic, moral and religious values have been subordinated to economic values. The thought-pattern of the age, dominated by the Laplacean conception of universal mechanics, has also established materialism as the norm and standard in human affairs and measured intellectual progress in terms of material welfare, improvement of the standard of living and accumulation of power and wealth of the people. The entire conceptions of man, society and civilization have been accordingly radically altered with the subordination even of intellectual and scientific values to the objectives of material welfare and power. Science which has become the supreme mentor and interpreter of man's destiny has, however, lost the passion and aspiration of its own autonomy, and become a handmaid to economics. The mechanistic view of the universe and of man and civilization has linked together the establishment of the
scientific method for guiding human life and destiny and the norms of material well-being and power for mankind as the supreme good to the detriment of the higher values of life.

An all-pervasive "economism," as Rudolf Eucken phrased it a generation ago, has stood in the way of harmonizing knowledge with moral aspiration, industry with art, leisure with creativeness, and health and fitness with technological efficiency. The results have been a chaos and perversion of values, disintegration of vital primary groups and institutions that provided anchorages for man's self-consistent value-system, faith and conscience, and general loss of human worth and dignity. The experience of human civilization is that a lopsided pursuit of values, stultifies all values. If the economic pursuit drains most of human energies and resources, neither knowledge nor goodness can thrive. In a situation of moral confusion, neither a sense of beauty nor a sense of transcendence can exist. An integrated, balanced civilization rests on the harmony and fulfilment of all values of life. The crises of modern civilization can only be resolved by the re-orientation of long-term and comprehensive, intrinsic and transcendent goals and values, conferring a new unity of fulfilment on human personality and promoting a new unity of mankind.

Man's instrumental as well as intrinsic values, his pragmatic imperatives and transcendent norms congeal and crystallize themselves in the groups and institutions and the sense of beauty, goodness and transcendence of civilization. The intrinsic, ultimate and transcendent values that best embody his sense of his own infinite worth, dignity and potentialities rule over small sectors of civilization, but ultimately tend to prevail over the alien, impervious and recalcitrant sectors. It is the essence of values, norms and ideals to judge, criticize and renovate patterns of personality, social relations and organization, rising above the here and now, and gradually extend their sway over the whole realm of civilization, discovering and achieving a future-oriented wholeness and universality of personality and its moral aesthetic and spiritual norms and standards.

Over large and extending spheres of human life and relationships in modern civilization we witness man's egoistic, conflictful and aggressive behaviour, springing from the class-
stratification of modern industrial civilization with its ineradicable prejudices, suspicions and hates that hinder the development of positive social feelings and affections. Social conditioning and regimentation as well as the structure of mass communication, propaganda and advertisement inhibit human creativeness and adventure, markedly reduce the areas of personal freedom, initiative and responsibility, and arrest the extension of long-range intellectual, moral and aesthetic interests and values. The regime of competition, rivalry and authoritarianism invading the family establishes infantile fixations and complexes that block the maturation of a productive conscience with its code of generic loyalty and respect for all fellowmen. Industrial and technological civilization obliterates certain types of personality and patterns of human relationships that fulfilled certain elevated goals, values and strivings of human nature in the past centuries. These used to create and nurture insights, sympathies and joys, in sensitive and comprehensive integrations of man and man and man-cosmos relations, now becoming so rare. Can we not devise a new system of social and industrial organization and a new type of value-system which may control and ultimately eliminate frustration, conflict and destructiveness, nurture man’s self-extension and self-transcendence, together with a generic, creative conscience and a reverence for reverence, and give full opportunity for his realization of the intrinsic and ultimate values in all sectors of life?

CIVILIZATION’S JEALOUSY FOR THE ABSOLUTE AND TRANSCENDENT

There is no doubt that contemporary civilization not only leaves many aspects and dimensions of human nature and values untillled, but also creates for itself large extending areas where the kinds of humanness that had been assiduously cultivated and developed through long centuries are now blotted out of existence. An excessive rigidity and standardization of the motivation-pattern, a superficial, opportunistic type of human personality and value-schemata, moulded and channelled by the massive forces of industrial and technological culture, promotes an identification of the instrumentalities of life with
the Good and a new idolatry of the man-made, accessible goals and victories of standard of living, status, wealth and power that have led modern civilization down the dangerous slope towards a false absolutism. True civilization brooks no idolatry. Its jealousy is identified with an undeviating, scrupulous devotion to the purity of the absolute and transcendent values, immanent in every authentic human relation, in every genuine human fulfilment. Thus does it prevent a massive vitiation of the consciences of people and infringement of their primary loyalties to the absolute good, true and beautiful. Civilization's jealousy for the absolute and transcendent is the sole security against the perversion of values, the malformation of personality and the authoritarianism of the modern Leviathan.

A civilization which does not cherish unachievable, intrinsic, absolute and transcendent values creates an internal dilemma preferring self-defeating, perverted goals and values, and cultivating those human traits and habits that produce more tension than balance, more aggressiveness than harmony, more frustration and distress than fulfilment and joy. Civilization must, no doubt, steadfastly work for achievable goals and values, but at the same time never lose sight of the absolute and transcendent values and norms, the unachievable possibilities of human nature.

**TRANSHUMANISM, THE MEASURE OF CIVILIZATION**

This is transhumanism which holds the key to both man's and civilization's normalcy, zest and wholesomeness of movement towards the full flowering of their values and potentialities that metaphysically bind them both to the Absolute. Here and not in time and space they can experience their wholeness, goodness and harmony and transcend the limitations, cruelties and frustrations of the existential world. Just as the physicist, the chemist and the biologist continually discover and exploit latent potentials of nature and ever look forward for the discovery and exploitation of more, so should civilization explore new potentials of human nature, relationships and values. In the case of civilization there is great peril if it does not cherish absolute or transhuman moral and
spiritual norms and standards that are once envisioned and recognized as such. For from these it can define latent human possibilities and move towards richer and higher fulfilment. Morally and spiritually speaking, the intrinsic and ultimate values must be as continually and assiduously sought, and untold sacrifice and suffering encountered for their sake as these can never be fully attained. What is beyond humanity is paradoxically its true measure. The Hindu admonition, "It is not this, it is the Beyond," symbolizes transhumanism as the very focus of the philosophy of Indian civilization. Corruption and degradation of man and civilization inevitably follow the substitution of the fair for the absolute and transhuman demand or requirement. At the same time it is habitual for societies of civilizations to create and struggle for faked, specious, conditional standards of truth, love, beauty, goodness, justice and freedom. The absolute norms and standards of truth, love or goodness are of course derived from the Absolute Being in whose nature man shares. In so far, therefore, as he discounts the unachievable and transhuman as morally and spiritually requisite, he loses his very essence or Being.

THE ABSOLUTE MORALITY OF ORIENTAL CIVILIZATION

Oriental civilization lays its emphasis on the good of absolute morality grounded in Being, and as it resolves God as Being into God as Becoming it cherishes an absolute standard springing from the very heart of the universe. Ancient Rigvedic speculation lays down the conditions for an absolute morality, Rita or the supreme Truth of Truths, which is defined as the moral law of the cosmos and social order and the conscience of the individual. The impersonal and absolute Truth and Goodness that govern the order and regularity of the cosmos and the law and morality of human society are also posited as qualities of the Real Being, the One in the Many who enters into all Beings but is nevertheless indivisible.

Man by ontologically linking his quest for the True and the Good with the One-and-Real Being, from which these are inseparable, identifies himself with all beings, absolutely the infinite number of simply beings in the cosmos, and affirms
that there can be no personal liberation unless there is universal liberation. This he reaches by a three-fold dialectic expounded in three famous slokas of the Bhagavad Gita. First, the unified man finds his Self established in all beings and all beings in the Self. Second, he finds God indwelling in all beings and all beings indwelling in God. God as the universal presence, then, ever looks on him and he ever finds Him. Third, the unified man loves and serves God in all beings in deep reverence whatever may be his role and vocation in life. His will becomes God’s will, his task the Divine dispensation. His transhuman spirit, established in the Divine oneness, identifies his freedom with freedom for all, and his ardent, ceaseless worship with absolute, immeasurable love, goodness and compassion to all in the world. The above phased maturation of the spiritual life epitomizes the entire Hindu teaching about the nature and destiny of man, fusing the Ways of Enlightenment and Prayer with the Way of Compassion.

Similarly Buddhism, often described as atheistic, has, like Hinduism, its metaphysical foundation in the unbending, impersonal Dhamma (which literally means “that which binds the cosmos”) or the absolute moral order of cosmos, life and man. But Dhamma here becomes the universal law of amity, altruism and compassion—the Truth immanent in cosmos and eternity. In the later Mahayana phase the psychology of the nothingness of the self becomes the foundation of unremitting sacrifice for non-self through mingling and interpenetration into it. It establishes a complete equality between self and non-self (paratma-samata) ripening into the metamorphosis of non-self into self (paratma-parivartana). The paradox is reached, in the words of Santideva: “If I really love myself, I must not love myself. If I wish to preserve myself, I must not preserve myself.” Mahayana Buddhism, which spread from India to the whole of East and South-East Asia during a period of five centuries, underlies the spirit of broad humanism and socialism of the East Asian peoples. It identifies the absolute moral law of the universe that the metaphysical Buddha stands for, with the infinite pity, goodwill and compassion of the multi-born Bodhisattva or Buddha as Becoming. Nirvana in the sense of individual liberation, irrespective of the liberation of all, is abandoned. The meditative ideal is replaced by a discipline
of charity, nonviolence and succour to all sentient creatures. The ideal man approximates to the status of the Bodhisattva—the Compassionate One—and learns through incredible, superhuman sacrifice and suffering for fellow-creatures across incalculable ages the hard lesson of identifying himself absolutely, eternally and universally with fellow-creatures, of regarding all creatures as if they are Buddhas. God-man’s inexhaustible devotion, pity and care for sentient creatures cross the boundaries of space and time, and travel to unknown worlds and measureless eons keeping him immortal, ever-solicitous and heroic for the removal of cosmos-misery. Each human individual on the earth is a future Buddha and awaits the redemptive love, succour and sacrifice of God-man. “Buddhas, ye shall all become”—this is the faith and promise of Mahayana Buddhism, founded on universal compassion and universal liberation. The Buddhas yet-to-be born will far outnumber the grains of sand on the banks of the Ganges, says the Mahayana Sutralankara. “When we all enter into Buddhahood we shall have but one Being, one Infinite Intelligence and one United Consecration, and we shall continue to render love, compassion and service to multitudes of creatures eternally.” That civilization which sets before itself the vision of an absolute transhuman demand for the heart, the imagination and the will is in its nature the only path of human fulfilment. Nanyah pantha ayanaya—there is no other Path.
CHAPTER 3

THE PERENNIAL DIALECTIC
OF CIVILIZATION

THE SIGNIFICANCE OF THE DISTINCTION BETWEEN
INSTRUMENTAL AND INTRINSIC VALUES

The moot questions before every civilization are: (a) how to establish the unity of the value system, to achieve the harmony and integration of values at different dimensions or orders of experience; (b) how to reconcile the supremacy of the intrinsic, ultimate and transcendent values with the pursuit of the instrumental, pragmatic and existential values; (c) how, in particular, to balance the realization of the polar or complementary instrumental values of individuality and social harmony, egoism and altruism, freedom and organization and conscience and culture, in the alternative terms of which human history and civilization are interpreted; and (d) how to empirically test, judge and verify values in specific social situations and policies.

Intrinsic or ultimate values are values prized for their own sake. Though universal, remote and abstract, these are directive and prophetic. Instrumental or pragmatic values are means and conditions for the production of the former. Aristotle in his Nicomachean Ethics distinguishes between "things good in themselves" (intrinsic values) and "things useful" (instrumental values). The character of instrumental values is governed not by man's likes and dislikes but solely by their causal efficacy in the achievement of intrinsic values. Instrumental values embody themselves in concrete social relationships and behaviour in groups and institutions of a civilization. Man's appreciation of intrinsic or ultimate values, his understanding and
choice of the means and instruments, material goals and mental processes, i.e. the instrumental or pragmatic values, and his striving for and fulfilment of all kinds of values are linked with one another. Yet his conative and cognitive process is more concerned with the instrumental than with the intrinsic values. Though intrinsic values are brought to bear on all instrumental values in a given situation, he actually selects one among the instrumental values as the means. Due to his physical and mental heredity, family training and institutional conditioning or to both, he can and does choose maladaptive and distorted, wrong and mischievous institutional goals and values. That is the way of neurotic and psychotic men, societies and civilization.

A false, misguided selection of institutional values that are only instruments to serve and foster intrinsic values jeopardizes the quest and fulfilment of the latter. Yet man often fixates himself on these blindly and automatically, inducing frustration, neurosis and psychosis for himself and misery and suffering for fellowman. A mistaken and deceptive habitual choice of instrumental values works against the constitution of a broad, rich and satisfactory value-schemata and leads to a vast waste of human energies and mental resources.

THE POLARITY AND COMPLEMENTARITY OF VALUES

Max Weber observed long ago that the intrinsic or ultimate values are beyond the scope of human knowledge, and that the social sciences should be restricted to ascertainment of the means by which the ultimate values can be reached. Instrumental values constitute, according to him, the field of study of the social sciences that are essentially value-relevant. Civilization permits or ought to permit a wide range of choices of instrumental values—"pragmatic" imperatives contrasted with moral imperatives, as Kant distinguished them. It is through the process of dialectic that the polarities or oppositions of institutional values can be resolved. That resolution can alone unlock the gates of intrinsic values. Every civilization finds a complete and even violent disagreement among men in

1. Kaufmann, Methodology of the Social Sciences.
respect of instrumental values and establishes a working balance between polar instrumental truths, attitudes and values. These are complementary or antinomic ways of achieving the intrinsic values in respect of which there is, however, a complete human unanimity, rooted as these are in the ultimate ground of Being. Through the process of dialectic man seeks to reconcile the dichotomy of polar or complementary truths, attitudes and modes of experience that splits up his consciousness and reaches comprehensive and ultimate truths and values.

THE FUNDAMENTAL CHARACTER OF DIALECTICAL THINKING

According to Socrates we can understand the nature of man not by empirical observation nor by logical analysis but only by way of dialogical or dialectic approach to his consciousness. The truth about the character and morality of man is the outcome of dialectical thinking. Every man who is a responsible person and is in immediate intercourse with other persons seeks and achieves the truths and values of life through the rational process of dialectic thought. Both truths and values are therefore the offspring of a social act, the dialogical or dialectic experience. This is the Socratic method which still persists in the Western thought-pattern.

The British philosopher Hobbes conceives thought as a dialectical process. He observes: “When in the mind of man, Appetites and Aversions, Hopes and Fears, concerning one and the same thing, arise alternately; and diverse good and evil consequences of the doing, or omitting the thing propounded, come successively into our thoughts; so that sometimes we have an Appetite to it; sometimes an Aversion from it; sometimes Hope to be able to do it; sometimes Despaire, or Fear to attempt it; the whole summe of Desires, Aversions, Hopes and Fears, continued till the thing be either done, or thought impossible, is that we call Deliberation. As the whole chain of Appetites alternate, in the question of Good or Bad, is called Deliberation; so the whole chain of Opinions alternate, in the question of True or False, is called Doubt. No Discourse whatsoever can End in absolute knowledge of Fact, past or
to come." 2 Hegel who used the dialectic as the keystone of his vast intellectual edifice utilized this logical procedure most comprehensively. In the Hegelian dialectical account of change and process, a synthesis arises out of the deadlock of theses and antitheses. "The lots and deeds of the particular state, and of the particular mind," observed Hegel, "are the phenomenal dialectic of the finitude of these minds out of which arises the universal mind, the unlimited mind of the world. This mind wields its right—and its right is the highest—in them; in universal history, the judgment of the world." Whitehead philosophically explains the basis of the dialectic or the union of polarities thus: "The Universe is many because it is wholly and completely to be analyzed into many final actualities. The Universe is one, because of the universal immanence. There is thus a dualism in this contrast between the unity and multiplicity. Throughout the Universe there reigns the union of opposites which is the ground of dualism." 3

THE DIALECTICAL ASCENT OF INSTRUMENTAL AND INTRINSIC VALUE

Man who is an utterly finite, transient and time-and-space-bound, and at the same time a symbolic, contemplative and self-transcending being looks beyond the contingent realm of his existence to the Other, the Negative, the Infinite, the Whole and the Transcendent. He always thinks and lives on antithetic and complementary premises and concepts. He contemplates himself, his society and his cosmos as equally particular and universal, ephemeral and eternal. Starting from his finitude and creatureliness he observes the principle of growth and development in himself, in society and cosmos through art, morality, philosophy and metaphysics in an ever-extending dialectical inclusiveness. Man the metaphysician must complement the "I am" with "Thou art," and think and live through antinomies or contradictions, resolving these in the synthesis of identity between I and Thou. 4 The recurrent ebb and flow of his inner life and external environment underline the

2. The Leviathan, pp. 28, 30.
3. The Adventures of Ideas, p. 245.
4. Brightman, Person and Reality, p. 32.
polarities of his life, mind and experience. He consciously or unconsciously reckons with truths and values in his experience; and if these fail him in his adjustments to self, society and cosmos he revises them on the basis of opposite premises and concepts. A new advance or dimension of truth or a new valuation bears the seeds of its own opposition or contradiction. "Any experience of commitment to a thought," observes Hocking, "must be a thought-filled experience. It is through carrying the logic of solipsism to the end that its cure is found." Dialectical reasoning demands a complete flexibility of the antinomic truths and values adjusted to the empirical social conditions and forces that are sought to be intellectually comprehended and interpreted by the opposite categories. As Karl Pribram observes: "According to the principles of dialectics, comprehension of the ever-changing nature of the phenomena and the flux of events cannot be achieved with the aid of rigid concepts, alleged to be implanted in the human mind. The course of events is believed to be determined by the operation of antagonistic forces and must be understood with the aid of concepts adjusted to the contradictions logically represented by these forces."5 It is through what Hocking calls the "empirical dialectic" that a broadened experience can beget an altered premise and a new work of thought and makes incomplete truths true and instrumental values intrinsic value.6

THE ROOTS OF THE DIALECTIC IN COSMIC AND PSYCHIC TENSIONS

The universal logical procedure of the dialectical movement of values is psycho-biologically rooted in the ambivalent nature of man and his impulses, emotions and values and of his outer relations and behaviour to fellowman and the environment. The environing world of nature as well as the internal environment of man consists of phases of stress and homeostasis, resistance and effort, lack and fulfilment through, and because of which he achieves both his external and internal adjustment.

5. See his Conflicting Patterns of Thought.
Man's living experience, his physiological and psychological adaptation, are dominated by the alternations of discord and balance, tension and integration, struggle and consummation. Dewey, among the philosophers, particularly emphasizes that the aesthetic quality of normal human experience emerges out of the psycho-biological rhythmic beats of want and fulfilment, activity and withdrawal, movement and culmination, breaks and reunions. He observes: "Contrast of lack and fullness, of struggle and achievement, of adjustment after consummated irregularity, form the drama in which action, feeling and meaning are one. The outcome is balance and counter-balance. These are not static nor mechanical. They express power that is intense because measured through overcoming resistance. Environing objects avail and counter-avail."  

It is the rhythms, orders and unities experienced in the human organisms and in recurrent phases of the environment which integrate, clarify and intensify, according to Dewey, the "liveness of the live creature," involving the full play of his senses, his imagination and his energies brought into dynamic unity. According to Jung also, all forms of life represent a struggle of contending forces, a moving, dynamic tension, a continual "running counter to." It is the tensions created by the pressures of conflicting opposites which elicit the psychic energies of man. "Everything human is relative," Jung observes, "because everything depends on a condition of inner antithesis; for everything subsists as a phenomenon of energy. Energy depends necessarily on a pre-existing antithesis, without which there could be no energy. There must always be present height and depth, heat or cold, etc. in order that the process of equalization — which is energy — can take place. All life is energy, and therefore depends on forces held in opposition."

Not merely does the intensity of psychic energy depend upon the acuteness of the tensions between the pairs of opposites, but the stability or permanence of attitudes also emerges in direct relation to the intensity of the conflict of opposites.

7. Art as Experience, p. 16.  
out of which it is formed. "After violent oscillations at the beginning," Jung observes, "the contradictions balance each other and gradually a new attitude develops, the final stability of which is the greater in proportion to the magnitude of the initial differences."\(^{10}\) Jung adopts "the principle of opposites" not as a logical procedure in the Hegelian manner but as a kind of dialectical orientation in his methodology for the study of psychic processes. He considers that the pattern of contrasts and opposites is basically a psychological rather than a cosmological principle.\(^ {11}\) It is the psyche with its conflicts, tensions and irregular oscillations from one extreme to another which interprets the cosmos in terms of processes active within itself.

**THE MULTI-DIMENSIONAL POLAR NORMS IN SOCIETY AND CIVILIZATION**

Man lives in a multi-dimensional environment, and his tensions and conflicts as well as the ebbs and flows of his energy are also multi-dimensional. His patterns of feelings, values and behaviour belong to several dimensions of his living. The multi-dimensional character of his adjustments and experiences in fact sharpens the tensions created by the pressures of contrasted and contradictory opposites. This is reflected in the polar and complementary norms and imperatives in successive dimensions of his life and relations to the world; of individuation and order, self-preservation and destruction, poise and movement, irregularity and harmony, activity and withdrawal at the biological dimension; of conscious and unconscious, impulse and reason, inhibition and expression, want and fulfilment, egoism and communication, progression and regression at the psychological dimension; of freedom and constraint, individual and community, custom and contract, competition and collectivism, status and mobility, rights and order at the social dimension; and of singleness and wholeness, egoism and altruism, self-expression and orderliness, self-valuation and transcendence at the moral-spiritual dimension. Multi-dimen-

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sionality is a crucial factor in determining the polarities of man's mind, action and values — his tensions and movements to and fro from the sentient, impulsive, bio-social to the reflective, responsible, moral-spiritual dimension of life and experience. It is the emergent dimensions of being that offer conditions for the maturation and effort of the human person from the new-born child to the adult, from the sentient, perceptive and impulsive individual to the reflective, striving, moral person. Multi-dimensionality, the process of emergence and the law of dialectic are linked with one another. The history of civilization is concerned with the polarities and complementarities that arise in connection with the above three factors and processes of nature, life and mind.

CIVILIZATION, A DIALECTICAL SYNTHESIS OF ANTINOMIC TRUTHS, VALUES AND NORMS

The polarity and complementarity of man's impulse and reason, freedom and determinism, egoism and communion, self-assertion and self-transcendence are focussed in the contemplative, evaluative and symbolizing self, which transforming itself into an idealized self-image adjusts itself to life and experience as a whole through the viable patterns of antithetic and complementary instrumental principles and values. Self-criticism, self-valuation and self-transcendence are man's resources for finding out the wholeness of truths, and values that all seem to be at complementarity and contradiction with, and move beyond themselves. Philosophers consider that all values and truths, whatever the dimension, are likely to be well-founded when these correspond with a tension and opposition within themselves. This has obtained general recognition in human thought in the logic of dialectic and the philosophy of immanence. Dialectical thought and experience achieve the identity of the entities that enter into the dialectical relation. Accordingly the intrinsic end of a dialectical movement is the continuous increase of harmony or identification which is axiologically defined as the Whole, the Perfect and the Absolute. Dialectical system finally leads up to the antinomy of Being and not-Being which is the primordial polarity from the ontological viewpoint. Beyond and
above Being and not-Being is the unity which transcends them both but which is simply ineffable, unnamable and transcendent, and yet self-validating and self-authenticating. To know that he cannot know is man's highest knowledge—the acme of dialectic. It is clear enough that it is the instrumental values which open up the great potential contradictions, polarities or complementaries of life. As man grasps these polarities or complementaries and exercises his choice he finds as he advances towards fulfilment that these are not at all absolute and complete. Man and civilization, foci of several dimensions and polarities are, therefore, full of tensions and contradictions, excesses and hazards. Each polarity contains its opposition and the seed of its limitation and changes over to the opposite truth, value or norm. Both personality integration and the art of civilization involve a creative, dialectical synthesis or fusion of the opposed truths, values and norms. Through an unceasing dialectic in which every human relationship or instrumental value contains its opposition and the germ of its malady and disruption, civilization achieves its balance and peace, and personality its unity and solidarity on Being. It is the one life of civilization which seeks certain relationships and instrumental values and at the same time denies them. To elevate one of these polarities or antinomies as absolute and complete, and neglect, bypass and reduce the other merely to derivative and adventitious, is to take the downhill slippery path of self-deception, frustration and destruction. To discover the fusion or harmony of the antinomic relationships and instrumental values is to deepen and enlarge experience so as to achieve more universal and comprehensive truths, values or norms.

MULTI-DIMENSIONALITY AND POLARITY OF VALUES IN CIVILIZATION

The potential dialectical polarities and complementarities in behaviour and instrumental values that are the ultimate sources of both human frustration and fulfilment are classed on page 57, according to the dimensions of human adjustment.

The break-up of intrinsic into institutional values and of institutional values into pairs of antinomic pragmatic impera-
<table>
<thead>
<tr>
<th>Dimensions of Human Values and Behaviour</th>
<th>Dialectical Polarity and Complementarity of Instrumental Values</th>
<th>Intrinsic Values of Civilization</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bio-ecological</td>
<td>Exploitation v. Conservation of the Environment</td>
<td>Fitness and Continuity</td>
</tr>
<tr>
<td>Mental</td>
<td>Inhibition v. Actualization of Potentialities</td>
<td>Wholeness and Integration</td>
</tr>
<tr>
<td>Social</td>
<td>Gesselschaft v. Gemeinschaft</td>
<td>Solidarity</td>
</tr>
<tr>
<td>Economic</td>
<td>Private Enterprise v. State Planning</td>
<td>Welfare</td>
</tr>
<tr>
<td>Political</td>
<td>Freedom v. Regulation</td>
<td>Equality</td>
</tr>
<tr>
<td>Legal</td>
<td>Rights v. Order</td>
<td>Security</td>
</tr>
</tbody>
</table>

tives has this logical advantage for the study of civilization. First, the intrinsic-consensual values of civilization are more abstract and cannot be seized by human knowledge. These cannot be empirically studied nor verified. But the institutional-alternative values are real and immediate to men, groups and institutions, and sufficiently concrete and objective to form a useful standard of comparison for civilizations and epochs. Social sciences have sufficiently advanced so as to express the institutional-alternative values quantitatively, or locate them along a graduated scale through the use of indices of cultural norms or optima in various fields and dimensions. Thus it becomes vitally significant for the study of civilization that we can reduce the intrinsic values to simple and concrete sub-values or instrumental values and empirically verify the enhancement, reduction or lapse that occur by reference to accepted cultural standards or optima. The differences in the indices of civilization will measure the degrees of achievement of instrumental values that carry and guarantee the intrinsic values. The spirit and temper of natural science methods and experiments are thus introduced into the comparison and verification of values in the light of their social consequences. Social results following from the pursuit of certain alternative and concrete values may be empirically compared, and the values may also be defined and specified according to predictable social results. In other words, controlled changes may be introduced for the measurement and comparison of sets of values preferred by a civilization or epoch. We may now
classify the institutional values at various dimensions along with measurable cultural norms, optima or indices according to which the former can be quantitatively compared and verified.

<table>
<thead>
<tr>
<th>Intrinsic Values as Moral Imperatives (not empirically verifiable)</th>
<th>Institutional Values as Alternative Pragmatic Imperatives (empirically verifiable)</th>
<th>Norms, Optima or Indices of civilization</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fitness and Continuity Wholeness or Integration Welfare Solidarity Equality Security</td>
<td>Exploitation or Conservation of Resources Gratification or Frustration Competition or Collectivism Gemeinschaft or Gesellschaft Freedom or Regulation Rights or Order</td>
<td>Average Expectation of Life Effective Intelligence or Sense of Well-being Equality of Income Social Proximity Unison of Polling Inventory of Rights Achieving Justice</td>
</tr>
</tbody>
</table>

HARMONY OF ANTITHETIC VALUES IN PERSONALITY AND CIVILIZATION

The antitheses and complementarities of values at several dimensions of human experience are, as we have already indicated, psycho-biologically determined. It is one of the basic well-known findings of modern psychopathology that the normal person achieves a stable working balance between gratification and frustration of desires and impulses, between self-love and self-extension, between actualization and inhibition of potentialities and between Life and Death impulses. Only the neurotic and psychotic show a lack of balance between these. The inescapable clash of impulses, feelings and attitudes comprising the contradictory but complementary instrumental values maintains and perpetuates tensions. As a value-seeking, value-achieving and responsible person, man must face and resolve the tensions and cope successfully with the problem of keeping his ambivalent and conflicting attitudes, values and modes of experience coordinated. Otherwise he will suffer from guilt, doubt and anxiety and the danger of
neurosis. Self-knowledge, self-valuation and self-transcendence are neglected by modern psychology as methods of fighting the widespread anxiety and its opposite, anhedonia, characteristic of contemporary civilization. Societies and civilizations at certain stages are too full of discordant conditions and tensions of life to permit the development of an open, hopeful, striving type of personality that can encounter and resolve prevailing tensions, control conflicts, and order life with sense of reality, hope and courage rather than with illusion, anxiety and pangs of conscience. On the one hand, a wholesome, vigorous and well-integrated civilization represents a unity and a synthesis where the tensions and contradictions of the instrumental values are effectively reconciled. On the other hand, such a civilization clearly presupposes an effective, efficient and happy personality which achieves a satisfactory integration and synthesis without being exposed to too much threat to its basic structure. An organized personality would not show anxiety and neurosis arriving out of infantilism, immaturity and incapacity of dealing with the tensions. Yet it is these tensions and contradictions of life that comprise the essence of new adventure and experience for both personality and civilization and themselves part of the meaning of harmony and fulfilment that later develop out of the reconciliation and fusion of antithetic values and modes of experience. Whitehead points out that harmony has two forms: a mere qualitative harmony within an experience comparatively barren of object of high significance is a debased type of harmony—tame, vague, deficient in outline and intention. This form of harmony is contrasted with the harmony where there is “intense experience, with its freshness still upon it.” There are also massiveness and depth of feeling associated with intensity. 12 Man’s life in the total environment and his life-patterns and values are derived from the whole of his knowledge and experience. As a rule he accordingly walks like a crab on the road into richer, broader and more intense experience sharply oscillating between opposite and complementary truths and values. The essence of values is their blending, fusion and harmony. Out of the oppositions and reconciliations of

values, the wholeness of values and the completeness of truths emerge. Whitehead wisely observes: "Values require each other. The essential character of the World of Values is coordination. Its activity consists in the approach to the multiplicity of the adjustment of its many potentialities into finite unities, each with a group of dominant ideas of value, mutually interwoven and reducing the infinity of values into a graduated perspective, fading into complete exclusion."\(^{13}\)

**THE PERSONAL DIALECTIC**

The phenomena and happenings of the world appear before life and mind as the many. It is the World of Value which emphasizes the essential unity of the many. This it does through the resolution of various tensions in inner life as well as in outward social adjustments and modes of experience. The primary basis of the unity of the World of Value is a coordination of all possibilities or alternatives such as Self-choice and Inhibition, Gemeinschaft or Gesselschaft, Competition and Collectivism, Freedom or Organization, Rights or Order, for entering into the active World of Fact. Such coordination in the ultimate resort, to quote Whitehead again, involves Harmony and Frustration, Beauty and Ugliness, Attraction and Aversion. Also there is a measure of fusion in respect of each pair of antitheses—for example, some definite possibility for realization will involve some degree of Harmony and some degree of Frustration, and so on for every other pair of antitheses.\(^{14}\)

Self-transcendence is the core of man's momentous quest of truths and values. The development of his personality rests on the dialectical march of his mind through many polarities and complementarities: the life of impulse and the life of reason, biological value and moral norm, egoism and communion, knowledge and emotion, intellect and intuition, intrinsic and instrumental values, freedom and destiny, immanence and transcendence. The perennial potential polarities in which man is caught in the career of integration and

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The Perennial Dialectic of Civilization
devolution of his self-actualizing, self-transcending personality are given below.

<table>
<thead>
<tr>
<th>Dimensions of Personality</th>
<th>Polarities and Complementarities</th>
<th>Values of Civilization</th>
</tr>
</thead>
<tbody>
<tr>
<td>Moral</td>
<td>Self-realization v. Selflessness; Self-involvement v. Self-detachment</td>
<td>Goodness</td>
</tr>
<tr>
<td>Aesthetic</td>
<td>Self-expression v. Orderliness</td>
<td>Beauty</td>
</tr>
<tr>
<td>Religious</td>
<td>Self-involvement v. Self-transcendence; Immanence v. Transcendence</td>
<td>Sanctity</td>
</tr>
</tbody>
</table>

The unity and wholeness of human personality in the concreteness and immediacy of human relations and behaviour are embodied in his resolution of the various polarities of perfection and imperfection, completeness and incompleteness, immanence and transcendence indicated above. All the above polarities of values are necessary for the whole human experience.

THE SOCIAL DIALECTIC AND PROGRESS OF CIVILIZATION

The above "personal dialectic" provides the essential empirical ground to the perpetual "social dialectic" or the dialectic of civilization. In a brilliant, incisive book Man's Western Quest, Denis De Rougemont speaks of the permanent dialectic of European civilization, its paradoxes and tensions which he illustrates in Europe's chequered march of Progress. "These flagrant antinomies," "these perpetual ambivalences," according to the French philosopher and historian, grow in number with all the paradoxes of science and techniques. These are attributed by him to the paradoxical notion of the human personality in Christianity emanating from its early Apostolic doctrine of the Man-god, the Incarnation, which became the theme of discussion at the Council of Nicea in 325 A.D. The author refers to the metaphysical polarity in the conception of the Person of Christ, both true God and true man that the early Trinitarian controversies of Christianity especially
focussed. All antinomies and tensions in the various dimensions of European development cannot, however, be reduced in terms only of those current in the field of Christian theological doctrine.

Not merely European civilization but all civilizations in all epochs and regions show an uneven and incoherent march, due to the perennial dialectic of human existence and advance. Civilizations throughout the world exhibit in fact a tension and polarity between the dynamic values and aspirations for status and mobility, for Gemeinschaft or Gesselschaft, for individual liberty and organization, for equality and order, for community and individual, for freedom and necessity, and for transcendence and immanence. These, indeed, constitute the generic opposite categories and forces of cultural selection and survival of mankind. They can be epitomized and condensed into the antithetical key-principles and values of the richness and uniqueness of human individuality and the harmony and integration of the social order. Mankind in spite of marked divergence of social and institutional types, as determined by regional and historical factors and circumstances, shows in the broad a see-saw struggle, due to the emphasis of one or the other polar key-principle in the unceasing social dialectic. Civilization hardly shows a pattern of harmonious progress without basic contradictions and tensions. This normally follows a zig-zag, contradictory and uncertain course, punctuated by reactions, often necessary and wholesome, but sometimes wasteful and extravagant. Such hazards must occur; for the polarity or contradiction of beliefs, values and modes of living in human civilization is never completed. The dialectic is recurrent, ever creative of new forms of balance, coherence and coordination, more vital, more comprehensive and more harmonious.

CONTEMPORARY GLOBAL CONTRADICTIONS BETWEEN DEMOCRACY AND COMMUNISM

Twentieth century civilization is encountering an acute dialectical conflict between the antithetic and complementary

15. Man’s Western Quest, pp. 36-37, 165-175.
myths, assumptions, values and institutions of Democracy and Communism that now separate vast blocs of nations into two relatively compact hostile camps. These are so emotionally integrated that they refuse to respond to each other intellectually and rationally. The inevitable consequence is both an ideological and institutional cleavage of mankind into two gigantic social systems now eyeing each other like two colossi from above, for mutual extermination.

Human advance is possible only when the hazards inherent in the contemporary social dialectic are squarely faced and resolved, and not suppressed nor evaded. Stability may be secured, for instance, by suppression at different dimensions of living, economic, social and cultural. It may be the result of total regimentation, full-blooded collectivism and abrogation of private rights and liberties in politics; of overwhelming improvement of material wealth, standard of living and leisure in economics; and of extreme egalitarianism that abolishes differential awards and amenities of life, due to differences in creative aptitudes, talents and capacities, in the status system. Or, the stability may be sought from the completely unrestricted play of competitive individualism and private gain in industry and from the unimpeded expression of self-values and idiosyncrasies in art, education and culture. In each case one of the two antinomic categories, principles or values is sacrificed. This is civilization’s way to anarchy and chaos or to tyranny and frustration. Or, again, it may prefer the method of blunting the edges of the antinomies or neutralizing them. This will lead to social “anomic” and individual “anhedonia,” corresponding to entropy and thermic extinction of human civilization.

The global ideological tensions between Democracy and Communism are basically rooted in a self-contradiction and dilemma in contemporary civilization: how to achieve an egalitarian community, and thereby fulfil the moral demands of the age through the instrumentality of the modern secular state, the Leviathan at the peak of its power, that can, however, neither moralize the individual and his class, nor create and train their dispositions and will for love, sharing and sacrifice. Democracy finds the antimony unbridgeable and staggers, and, therefore, avoids coercion and regimentation in
ushering in the egalitarian social order. It rather awaits the
development of a sensitive social conscience as the public force,
and the moral resources of a network of voluntary groups and
organizations acting in harmony and collaboration with the
Social Welfare State. Communism abolishes the contradiction
through its conviction of the historical inevitability of the
classless society as the consequence of the dialectical march of
economic forces. Its acceptance of a mechanical world-view
aids the adoption of a natural science procedure for framing
and hastening the prophetic social consummation through the
coercive system of action, dogmatically expounded from the
very start—the proletarian revolution and dictatorship.

THEIR IDEOLOGICAL AND PRACTICAL RECONCILIATION
IN WORLD CIVILIZATION

The resolution of the contradiction lies, first, in strengthening
the moral aspirations of mankind, and making its egalitarian
demands a social reality through comprehensive practical
programmes of social justice, equality and security. World
civilization can absorb from Communism its profound practi-
cal sense of human equality, justice and solidarity. This will be
an acceptance of one of the great polar truths and values now
struggling for world recognition. That a purely individualistic
ideal of personal and spiritual culture is unwholesome and
self-defeating, if not disruptive, must be accepted by world
civilization in order that it can reveal at once the full stature
and dignity of the common man and the moral adventure
and zest of the collective. But Democracy everywhere has to
be protected from the mechanization, standardization and regi-
mentation of the individual that obliterate many hard-won
rights and liberties and extinguish many personal values that
give meaning and worth to his existence. Dangerous to
civilization, accordingly, are any lapse of his intellectual free-
dom and initiative and moral and spiritual corrosion that
must not be permitted in the name of the collective. Secondly,
the positive spiritual aim of building up an open, ethical, egali-
tarian community of free, happy and complete men, with their
personal values safeguarded against any encroachment by the
State or the collective, should replace the Marxist mass moti-
vations and strategies of class conflict, hatred and revolution, born of impatience, frustration and aggressiveness.

World civilization should discard the Marxist doctrine of the universality and inevitability of the pattern and mechanism of human progress through class struggle in Dialectical Materialism as mechanistic and Laplacean. It should also reject the Marxist philosophy that destroys human freedom by affirming economic determinism as the law of the social universe, mutilates social relationships by viewing them as class relationships, uproots the foundations of religion, morality, law and culture by identifying them with class prejudices and interests, and, finally, makes of all intrinsic and ultimate values of man merchandise to be exchanged for the instrumental and proximate economic values of wealth, economic security and power. All this is opportunistic and unethical. The neurotic dread of "scientific" socialism for any metaphysics lest it may lead to "idealism" must have to be overcome.

**ECONOMIC VALUES VERSUS WHOLENESS OF THE REAL BEING**

It was the genius of Karl Marx to discover in the nineteenth century the prospects of the wholesale mutilation of man and complete loss of his freedom and humanity as the industrial worker in the system of capitalistic production that was then spreading from Europe to the entire world. But with all his profound intuition he failed to discern that if the economic security of the worker is to fully recover and his dehumanization to be truly prevented, it should be for the sake of human dignity, worth and potentialities. It is possible that in a socialistic pattern of society the proletariat can destroy the freedom, dignity and moral values of the proletariat and bring a new pattern of their servitude in the name of economic well-being and security. Man must strive for and realize certain intrinsic and ultimate values that cannot be suppressed without suppressing his humanness. Economic values spring from and are subordinate to these. He has certain essential and inalienable, transcendent rights that can neither be attenuated nor abrogated by the State in the name of false collective demands and exigencies. Economic freedom, security and
solidarity must be cherished and fostered but only as subserviing the intellectual, moral and spiritual worth of mankind. Only in so far as Marxism, that was indeed formulated as an international social philosophy in the last century, can provide a universal norm of human behaviour, grounded in the wholeness and completeness of the Real Being and the unity and transcendence of human values, can it bring about a unity of mankind in the future. Today its denial of its common and basic, intrinsic, ultimate and transcendent values, and of transcendent human rights and liberties has greatly reduced its significance as an international political force and is linked with the decline of international Communism in the USSR itself. The socialist solidarity of the human race is a mere chimera so long as it repudiates the intrinsic, ultimate and transcendent values and the ontological process.

Man, in so far as he refuses to be a crowd or mass-man, lives in the State and at the same time lives beyond it. He has his private affinity and rapport with mankind and cosmos, with the Absolute. From these stem his true dignity, freedom and worth that cannot be assailed by the State, as well as his goodwill and sharing, his rightness and goodness in social relations that can never be created by it. Conscience, love and compassion rather than rights and liberties, and commonness as a value in itself rather than accommodation of separate interests and values are the cement of the egalitarian society of the future.

The rediscovery of order, goodness and compassion as eternal, ontological principles transcending human relations and institutions that both the naturalistic conception of Democracy and the Dialectical Materialism of Communism repudiate can alone give modern man political and cosmic patience, and enable him to find in the struggle and chaos of history a telos which he can share and in doing so find the true worth and potentialities of himself and his fellowman. Such, briefly, is the way in which Democracy and Communism may be reconciled to each other ideologically and practically, reducing the present contradictions and their excesses. This will introduce a new era of mankind’s progress, grounded in a creative integration and synthesis of antagonistic ideologies and social policies that have destroyed the stability and peace of the world.
THE SPIRITUAL DIALECTIC

Civilization has constantly to live in dialectical tension and peril in order that progress can go on. The individual rises to greater spiritual heights of creativity and freedom through the resolution of antinomies and contradictions of truths and values that perpetually call for ever fresh living synthesis. Similarly civilization can progress not by bypassing tensions and contradictions, still less by reducing one of the categories of the opposition in the term of the other, but by fresh integration with new accretion of meanings and values. As civilization approaches the heights, the vistas of thought, value and action widen. The illusions and hazards now become more difficult to anticipate and reckon with; while human decisions and policies become subtler, more thorough-going and more pervasive in their aim and scope. The intensification, enlargement and elusiveness of human deceptions, anxieties and malformations, as civilization progresses, call for a deeper social awareness and wiser and more far-sighted design and technique in social planning and engineering. An inadequate comprehension or an unwise practical programme may possibly become fatal to civilization. Personality and civilization need both profounder insights into the dialectical synthesis of values and subtler and more comprehensive skills in the achievement of final ends. The dialectical march of civilization is akin to the dialectical march of the human personality. Truly speaking, the two are facets of the same movement.

Life, mind and civilization through the process of emergence at different dimensions of existence and a dialectical career constantly improve their cognitive and conative grips over the environment. As the different dimensions of existence emerge, there is the process of maturation and integration of man's consciousness, values and purposive and ordered control of the environment. At the emergent dimension of what Chardin characterizes as "noo-sphere," comprising global values, norms and ideals bequeathed for the first time to man by his enlarged heritage of world civilization, he affirms and realizes more than ever his intrinsic, ultimate, transcendent values. Human evolution here finally surpasses limits of
biology and becomes a true reflection of man's true nature and evolutionary destiny. These intrinsic, ultimate and transcendent values which belong to mankind-as-a whole as the True, the Good and the Beautiful, measure the commitment and freedom of the individual everywhere as a member of the universal community of the earth and cosmos. They are actual transformations of instrumental values through the process of empirical dialectic and its broadened cosmic insight and experience. The mature human person who reflects, evaluates and transcends, lives and thrives in a cosmic realm, a realm of opportunities and strivings directed towards values and possibilities that are universal, timeless and unpredictable, and yet continuous with the instinctual and conscious strivings of higher animals in the biological realm.

Civilization's enlarged understanding of space and of historical time, its increased knowledge of matter, organism and cosmos in both their microcosmic and macrocosmic dimensions can only bear fruit on the improvement of human worth and potentialities. This is achieved through dialectical deployment of instrumental and pragmatic values for the creation and fulfilment of the intrinsic and ultimate values of life in his cosmic dimension. This rests as much on his discursive intellect as on his cosmic intuition, as much on his self-valuation as on his self-transcendence. This is the spiritual dialectic indispensable for his personal synthesis and advance. In the history of mankind, it is the individual rather than civilization, who constantly and prophetically retains the meaning of intimate harmony and synthesis without lapse or failure and makes its recurrent unequivocal demands on civilization. Civilization like self is immeasurable in its depths and reaches, and its potentialities like self's are unforeseeable, infinite and transcendent.
CHAPTER 4

THE LAWS OF CIVILIZATION: UNITY, CONTINUITY AND TRANSCENDENCE

THE PSYCHO-BIOLOGICAL BASIS OF THE UNITY OF CIVILIZATION

Unity, continuity and transcendence constitute the generic laws of growth and development of human civilization. These emerge out of the ceaseless dynamic interchange and interpenetration of Person, Values and Cosmos in history. Man's biological evolution has yielded a flexible genotype that can adapt itself to any part of the globe at will, and has given him such control of the internal environment that he can accelerate his evolutionary transformation without the hindrance of external stresses and strains. Animals, including even the social insects, whose collective life has pre-dated man's by millions of years, have been unable to evolve a global tradition. The global heritage of psycho-social environment, traditions and values comprise the milieu for the future selection, survival and advance of the human species for human meta-evolution. Mankind's global values and traditions represent meta-evolution or civilization—the non-biological heritage of the acquired environment belonging to the human species as a whole. This is called by the French scientist Chardin "noot-sphere," superimposed upon the "bio-sphere," denoting the aggregate of the organic inhabitants of the earth. The "noot-sphere" has become the realm of the struggle and survival of man as natural selection increasingly gives place to conscious cultural selection and direction.

The development of global myths and traditions of mankind is called history. History, truly speaking, is "universal" as
conceived by Helmholtz and Ratzel in the nineteenth century, and by H. G. Wells, Spengler, Arnold Toynbee and Kahler in this century. This is something very different from the development of particular nations, peoples and cultures, and of particular fields of human enterprise that one usually encounters in history-writing, clinging to the accidental and contingent in an incoherent sequence of the rise and decline of heroes and kings, dynasties and peoples through the ages. Kahler observes: "The breakdown of the unity of history is so complete that modern historians do not dare to assume that there is such a thing as history or a consistent human evolution. They manifest the deepest distrust toward any claim of meaning in history and regard any interpretation of history as unfounded speculation."¹

Yet universal history or meta-history as development of the essential and imperishable qualities of man, society and civilization has a coherence, continuity and direction of its own. The psychological theory of the essential unity of human nature; the biological theory of the evolution of global social heritage of the human species; and the historical theory of the unity, continuity and trend of civilization are indissolubly linked with one another, and comprise in their totality the foundation of the laws of civilization.

**MYTHS AS REVELATIONS OF THE UNITY AND CONTINUITY OF CIVILIZATION**

The unity, continuity and direction of civilization are defined and moulded for each civilization by myths that pregnant and dramatically express man’s nature and destiny, his relations to life, society and cosmos and elicit his proper total responses to the ultimate reality. It is by induction from factual data accumulated by history that the heritage of myths has to be abstracted and then checked, clarified and stabilized by philosophical analysis based on human nature and values. Induction and philosophical verification should go together in order to define and appreciate dominant myths concerning an epoch of history for a civilization. The study of civilization

¹. *Man the Measure*, p. 6.
rests on the ordering and analysis of the on-going reciprocal historical "transaction":

| Man the Creature and Creator of History | Heritage of Myths and Traditions | Time: Epoch of Civilization |

Civilization poetically reveals and dramatizes all its dominant truths, beliefs and values in myths that are called by Rickert "value-structures," exhibiting a stability and consistency through the centuries. Myths are systems of coherent passion and action, tension and achievement in mankind's social life and history. These represent, indeed, the broad and enduring constants of history. These are final but still unfinished expressions of the entire eidos and ethos of the historical life of a civilization. These cannot be interpreted literally nor euhemeristically, but embody the unity and continuity of a civilization. As human occurrences recede into the dark past, a certain logic emerges. The trivial events are forgotten, and the significant events defined and organized into limited but permanent social truths—myths and traditions in which the value-constellations of a civilization externalize and objectify themselves.

THE COLLECTIVE TRANSCENDENT MYTHS AND SYMBOLS OF MANKIND

With myths that symbolize man's timeless ideals, events or adventures in time, transcendent history begins. Myths carry the individual, the society and the civilization to the transcendent and eternal. Universal history is transcendent history—the march towards the eternal, transcendent myths of mankind, albeit manifest in the diversity of cultural patterns in different regions and epochs. The continuity and consistency of history and the unity and coherence of civilization are both articulated and shaped by mankind's transcendent, collective myths and symbols. Jung's historical conception of the "collective unconscious" is highly relevant here. The continuity of a civilization can be best discerned from the Jungian viewpoint from the intimate symbols and myths of the "collec-
tive unconscious” that exert a force beyond and above the individual consciousness. Toynbee who accepts Jung’s hypothesis also explains that the collective unconscious reveals the secret of history as this “underlies a consciousness that rides on it like a cockle shell floating precariously on a bottomless and shoreless ocean.” Jung stresses that across the centuries each civilization expresses its deeper psychic processes in a certain characteristic set of pregnant symbols that are embedded in the strata of the unconscious. Each civilization accumulates its peculiar set of myths, symbols and archetypes that express man’s primordial meanings and values of life in relation to the cosmos and reality. While the external structure of a civilization may disintegrate, it is essentially the collective myths, symbols and archetypes, psychologically dynamic in the unconscious depths of the people, that keep the civilization alive and on-going. These may change their forms and outer garbs according to the factors of time and culture but hold together large groups of people in successive generations and give meaning, impulsion and direction to their inner history.

**INTERRELATION BETWEEN MYTH AND LIFE-STAGE OR EPOCH OF CIVILIZATION**

It is clear enough that each civilization as an integral whole shows a distinct pattern of interconnectedness among past events and between goals, values and people within any historical process. These are revealed by myths and symbols that are value-continuities and constitute the essential stuff of the consistency of history. First, the student of civilization has to select social facts and trends or a set of social facts and trends from the panorama of time, and the criterion of such selection is the established myth of the epoch. This will clarify the scale of values, technical, political, moral and spiritual, and the uniqueness of the personality type in relation to the life-stage or epoch of the civilization. On the one hand, there is an obvious continuity in the psychic development of a historical civilization embodied in its myths, sagas, symbols and rituals from epoch to epoch. On the other hand, the historical

2. Civilization on Trial.
feebleness, decline or "death" of a civilization is less connected with the decay of its outer structure and more with the lapse of meanings of its authentic, psychologically potent myths and symbols that used to direct the individual and the community towards socially productive goals and enterprises. Secondly, the student of civilization has to find out the common and specific human qualities and trends that underlie the unity and consistency of history and give meaning and value to the broad march of mankind as a whole. Otherwise, history will be an incoherent chronicle of events and occurrences with their minutiae of details, devoid of any significance or message for the spiritual unity of mankind—the final direction of history conceived integrally.

**HISTORIOSOPHY GROUNDED IN UNIVERSAL HISTORY**

The integrated and consistent development of the qualities or values of civilization as a whole amidst the multiplicity of historical cultures and sub-cultures and their peaceful or violent, continuous or spasmodic interchanges for conquest, absorption and assimilation must be taken as the paradigm of Universal History. Universal History can be defined, characterized or interpreted in terms of certain meanings, values, intelligible directions and laws based on the unity of human nature, and values, the development of a global civilization for mankind and its unity and consistency and destiny. These illumine historical events but do not cause or necessitate them. The history of mankind is the real, mature or complete history—that very history whose truth depends on the validity of myths and values of the intellectual discipline of the historian and of his philosophy of values. Just as the natural sciences yield the philosophy of science, so special histories leading up to Universal History yield Historiosophy or history philosophically oriented which is concerned with the general truths, meanings and values emerging from the great ebbs and flows of history.

Historiosophy is different from the Philosophy of History, such as that of Hegel, Spengler and Toynbee, which rests on certain metaphysical principles and categories about human life and destiny rather than on tools of scientific histori-
cal interpretation or that of Marx and Comte which postulates "necessitating" laws of history, dialectical or empirical, that exclude human goals and values preserved and transmitted by the great myths of history and determining and directing human development. Historiosophy makes history transcendent, postulating the movement of history beyond time. Hegelian, Marxian or Comtian philosophies of history, all assume on the contrary a definitive and final stage of the historical processes.

RELATIONS BETWEEN HISTORY AND METAPHYSICS

The following diagram shows a full picture of the interrelations between history, social sciences and metaphysics.

3. See my Philosophy of Social Science, pp. 139-142; and Maritain, On the Philosophy of History, pp. 25-26, 130-132.
Metaphysics or Philosophy of Values is at the top representing the most abstract and universal dimension. The empirical General History of Mankind or Comparative Study of Civilization is at the intermediate dimension where philosophy and history meet on the basis of the theories of (a) the unity of human nature and values, (b) the common heritage of mankind, and (c) the unity, continuity and direction of civilization.

The above concepts are inductively reached and fortified by the social sciences, both empirical and normative. In order to have Universal History or Comparative Study of Civilization properly called, these theories which pertain to the realms of both social science and social philosophy should be explicitly brought out against the background of historical facts.

In other words, we have to look for a philosophical interpretation of human nature, values and progress, and of the unity, continuity and direction of mankind as a whole. This analysis has to be extended to all peoples and cultures, primitive, less advanced and civilized. History is to concentrate its attention on the broad march of human progress and the scale of values involved, and on the permanent milestones in the march which reveal, and appeal to, universal human nature and experience. The special histories of people that constitute the most concrete and particular dimension lead up to Universal History or Comparative Study of Civilization that again moves up through the dimension of the philosophy of myths towards metaphysics or philosophy of values. Finally, Historiosophy is both a philosophical as well as a practical discipline. It is practical in the sense that its truths and values can be applied for deepening and accelerating the broad movement of mankind.

Universal History or Comparative Study of Civilization is of the utmost significance for special histories since it articulates the collective interdependence of the sequence of events among different peoples and cultures in particular epochs of history. Every history builds up event by event, epoch by epoch, the unity of civilization as a whole, the final entity in human history. All history must accept universal humanity as its theme, while Historiosophy judges a people or an epoch according to its contributions to the common pool of cultural values and traditions of humanity.
THE DIFFUSION AND CONTINUITY OF CIVILIZATIONS

The development neither of the Orient nor of the Occident can be properly treated in isolation. East and West have always met in brisk and fateful interchanges for mankind as a whole. At the periphery of the great land-mass of Eurasia are the four major regions of civilizations, viz. India, China, the Near East and Europe. From India across two millennia spread civilization to the entire Asian continent from Bactriana to Cambodia and from Japan to Java, bearing the imprint of successive waves of Indian thought and art. Indianism gave a unity to the civilization of Asia even as Christianity did to Europe. From China spread the vast influences that tamed the nomads and herdsmen of the steppes and deserts of Central Asia, Turkestan and Mongolia, and also penetrated into the peripheral monsoon lands of Indo-China, Siam and Burma. India and China met in brisk, peaceful cultural interchange both in the oasis cities of the Takalamahan deserts across the Asian caravan routes and in the ports of Cambodia and Tonkin across the sea-routes in the Indian and the Pacific Oceans. The civilization of the Near East in ancient times extended from the Nile valley to the valleys of the Euphrates, the Indus and the Narmada, covering also the routes of traffic and culture across the Euxine, Caspian and Arabian seas and the Indian ocean. Later on it spread to Hellas and thence to the Western Mediterranean, giving birth to European civilization. The global approach to history can alone rescue it from the incubus of accidental collocation of events and circumstances or of deliberate plans and policies of kings and heroes, tyrants and conquerors. The unity of history has a meaning only with reference to a richer and more extended quality, myth and image of civilization, a higher dimension of experience of man and civilization.

THE PERMANENCE OF CIVILIZATION

The ebb and flow of civilization transmit something to another culture and to a succeeding epoch, something which is imperishable and universal—a new dimension of understanding and appreciation, a new level of art and technics, and a new
consecration of purpose. These are the enduring qualities and values in cumulative myths and traditions that alter the future on-going processes and prevent history from being a repetition or a "law" of rhythm or oscillation of ups and downs, peaks and troughs, as many thinkers from Polybius and Vico to Sorokin and Spengler make out. History has, no doubt, its recurrences of rise and fall, ebb and flow that have lent support to the familiar theory about the decline and fall, the decrepitude and mortality of civilization. But civilizations hardly die. If they do disintegrate and perish, they do so piecemeal, not completely. Many arts and sciences and much knowledge had been lost, no doubt, in the welter and confusion of migrations and invasions, wars and conquests of peoples. But the arts of agriculture, the domestication of animals, the crafts of weaving, smithy, pottery and woodwork, the practice of irrigation and the use of lifts and rollers, wheels and carts were bequeathed by unknown peoples and regions in primitive history. These then became an integral part of new cultures that adopted, operated and altered them successfully in new environments and under changed technic and economic set-ups, and finally passed them on to the broad stream of human development as imperishables "going forth into all the world." Similarly, the massive epic poetry of the great classic cultures, the eternal verities, values and myths taught by the major historical religions and the visions of beauty, grace and grandeur that actuated certain favoured epochs of humanity such as the Age of Pericles, the Hellenistic Culture, the Gupta Age, the T'ang Age, the Age of Augustus, the European Renaissance, the Elizabethan England and the Victorian epoch are the permanences of civilization. The successive generations lost the memories of countries and peoples who had discovered the mariners' sail, anchor and compass, the art of printing, the welding of iron into steel, the multiplication table, the arithmetical zero and the theodolite, but these have become essential parts of the civilized tradition.

If we truly appraise the role of the enduring and universal in human history and of the cumulativeness of an ever-expanding tradition, irrespective of its origins, we would be impressed less by the rule of rhythm of rise and fall of civilizations and
more by the unities and durabilities that cut through the rhythmic movement. Communication, diffusion, continuity and unity are indeed the basic laws of history unlimited in their scope and operation until these encompass mankind as a whole. There is one continuous process of mankind's development over and above the local, ephemeral and recurrent; and the rich, cumulatively growing myths and traditions of civilization that comprise value-structures in movement in history have to be identified precisely, as the channels, routes and media of human communication and intercourse traced accurately through the centuries. Time-honoured myths, traditions and institutions of one civilization acquire a new purpose and significance in another without any considerable gap in the unity of history. All great historians from Polybius to Toynbee always dwell with the living present bridging the gulf between ancient, medieval and modern, past and present.

INTERACTION BETWEEN INDIAN AND CHINESE CIVILIZATIONS

The laws of continuity of human history are disregarded in Spengler's monumental general philosophy of history. For Spengler there is no broad stream of human civilization but only the cycle of rise and fall of a number of distinctive and separate cultures. What the sociologists and anthropologists describe as the cross-fertilization of cultures that deepens, refines and enriches the broad march of humanity does not find any place in Spengler's morphology of history. "Each culture," Spengler says, "springs with primitive strength from the soil of a mother-region to which it remains firmly bound throughout its whole life-cycle; each stamping its material, its mankind in its own image." The conception that there is no reciprocal impact of cultures, and that each plays its own unique drama on a narrow stage alone and in complete aloofness, where its feelings and passions cannot be communicated to others is an unwarrantable narrowing of historic vision. One of the crucial cases of the interaction of two mighty civilizations in history is represented by the spread and diffusion of Buddhism from India to China for over two thousand years. About this Spengler curiously observes that there was
no movement of "Buddhism" from India to China, but an acceptance of part of the Indian Buddhists' store of images by Chinese of a certain spiritual tendency, who fashioned out a new mode of religious expression having meaning for Chinese and only Chinese Buddhists. This is grossly untrue and misleading. From the beginning of the fifth to the thirteenth century A.D. a whole galaxy of Indian monk-scholars regularly travelled to China to translate Buddhist texts and spread Buddhist learning with the result that hundreds of monasteries and chapels sprang up in that country. As many as ten Chinese schools of Buddhism sprang up, based upon one or other of the Indian Buddhist texts. Indian Buddhism, with its emphasis on the great void, the empty and unsubstantial character of the external world, reshaped the practical mind of the Chinese and led ultimately to the Chinese synthesis in which stillness was held to be in constant activity and activity in constant stillness: an idea that corresponds to the Indian Mahayana conception of the identity of samsara and nirvana. This transformation of the racial mind left an enduring mark upon Chinese art and literature. Chinese Buddhist sculpture gradually developed a superb blending of Indian profundity and impersonality with Chinese realism, and reached Yan Kang, Lungmen, Maichaisan and other cave monasteries—some of the highest expressions of combination of spiritual impersonality with human charm and elegance. Chinese landscape painting, which is one of the unique contributions of China to world art, was also profoundly influenced by the Indian notions of wholeness and cosmism. For many centuries there were broad currents of civilization traversing the entire Asian continent resulting in selective borrowing and interpenetrations of culture. Chinese civilization is hardly the watertight, hermetically sealed structure as so often portrayed by Western historians and writers.

WHOLENESS VERSUS PERIODICITY OF HISTORY

Similarly the laws of unity or universality of civilization are, ironically enough, neglected in Arnold Toynbee's erudite,

4. The Decline of the West, II, p. 57.
monumental work, *A Study of History*. Due to the acceptance of the theory of periodicity of a particular culture or civilization, adopted as the intelligible unit of historical analysis, Toynbee underrates the connected wholeness of the historical process that is rather dissected into separate and mutually exclusive parts or movements. All activities and movements in history overlap, intermingle and interpenetrate, making a unified, consistent development of the world-organism, called civilization. Without an integral, synoptic view of the historical process, civilization has no meaning, nor any definite direction. In justice to Toynbee it must be pointed out that he actually set before himself a methodology that was intended to break the way out of "the prison-walls of the local and short-lived histories of particular countries and particular cultures," and to take a "synoptic" view of history as a whole. But his actual work was much at variance with his methodology. R. G. Colinghood in his criticism of Toynbee rightly observes: "Toynbee's distinction between societies or civilizations is really a distinction between focal points in the historical process; he has misunderstood it as a distinction between chunks or lumps of fact into which the process is divided." These "chunks or lumps of fact" we have called mankind's cumulative myths and traditions, the total structure of which has a hard, imperishable core represented by the values and achievements of different regions and cultures at two dimensions—the dimension of human understanding, appreciation and consecration and the dimension of practical arts and techniques of living—the "clean universals" and imperishables that constitute the essential ingredients of the civilization of mankind.

**THE OPEN V. CLOSED CIVILIZATIONS: ROME AND CHINA**

Bergson made the well-known distinction between the "open" and the "closed" society. This can be usefully extended to the study of civilizations. A closed civilization is one in which the boundaries of life of a nation or people remain rigid, together with its code of morality, custom, arts and *Volksgeist*, that even impede the development of trade and commerce. The open culture or civilization is one which transcends the
boundaries of its environment and epoch and ideally embraces all mankind.

Its overall goal, sometimes hidden, sometimes articulated as conscious purpose and consecration is expressed as the manifestation of the Universal and Cosmic Man and the creation of the social conditions favourable for giving full scope to his potentialities. The classic examples in the past of the closed civilization is that of China after the establishment of the Central Empire; that of the open civilization is the Roman Empire. The Chinese Empire welded together heterogeneous stocks and cultures by means of one social organization, one religion, one code of ethics and social etiquette and one State, mentally assimilating into it the barbarians beyond its boundaries as its potential citizens. It endured far longer than Roman civilization which could neither conquer nor assimilate the Teutons and the Parthians beyond its boundaries. Roman civilization, though relatively unstable, had a dominating influence over Europe for a whole millennium, springing from its stress of the regulative, antithetic, empirical principles of Organization and Liberty, Law and Freedom, Order and Rights. Its ideological principle of cosmic-religious unity, provided by Pagan cults and myths, conspicuously failed as a political and social binder, contrary to what took place in China. This facilitated the growth and spread of Christianity which breaking through the shell of Pagan rites and superstitions, tremendously accelerated the process of civilization through giving unprecedented impetus to the accrual of human equality, freedom and rights. Christianity as a world religion humanized European civilization. The Confucian code of ethics in the United Empire of China humanized the Chinese man centuries back, but it was a too rigid humanization. There was only one world of man, one empire, and one civilization, viz. China for the Chinese man, smothering all individual and social growth and potentialities. Yet Chinese civilization through its conception of Jen gave a cosmic status to man and human affections and relationships. It built up the solidarity of earth and mankind on the basis of Confucian love towards all people and all things. Roman civilization similarly evolved a cosmopolitanism of the human individual on the basis of reason, law and brotherly love as
exalted Greco-Roman Stoicism. For the first time in the history of civilization it articulated a system of rights and liberties of man as citizen of the world. The genius of Rome for law and organization contributed materially through its built-up individualistic framework towards reconciling the military principles of authority or autocracy with those of liberty in the subsequent centuries.

DERIVATION OF HISTORY FROM TENSION OF AMBIVALENT VALUES AND MOVEMENTS

Civilization remains a movement under the guidance of the contradictory principles and values of order and liberty, organization and equality, and particularism and world system. Each growing and maturing civilization passes through an unceasing historical dialectic of Status and Equality, Freedom and Organization, Rights and Order, Individual and Community, Localism and Universalism, and Immediacy and Eternity. The great events of human history are at the same time dialectical issues of metaphysics and culture. Through the ever-recurring opposition of the above antithetic but complementary instrumental values and truths of mankind, that keeps alive the tensions of the historical process, open cultures or civilizations advance into the wholeness of universal values and the completeness of imperishable truths.

Accordingly we have the laws of both "ambivalence" or "opposition" and of "synthesis" or "transcendence" comprising a dual movement in human history. Hellenic civilization in the age of Pericles showed the opposition between the beauty and symmetry of the physical and social order and spiritual values. The Roman and British Empires at their glory illustrated the ambivalence between the values of order and organization and of human liberty. Europe in the middle ages was subject to the conflicting ideologies and movements of the order of nature and human social organization represented by the Church and by the State. The French Revolution thrived on the conflict between the ideology of the Ancient Regime based on status and inequality and the democratic principles of Liberty, Equality and Fraternity. Europe in the nineteenth century in her various phases of industrial and
technological revolution showed the antinomy between individual liberty and social justice. Twentieth century world is beset with the antagonism between the moral and cultural values of Democracy and Communism and of nationalism and the world order. All history-making events derive their strength and impulsion from either the tensions of ambivalent or opposed values and movements or their significant fusions and integrations. Both ambivalence and synthesis, antinomy and transcendence comprise, indeed, the living stuff of the growth and movement of history. History constantly goes on, spurred as much by the dialectic or opposition as by the synthesis or transcendence of contrasting values and movements.

**EPOCHS OF SYNTHESIS, RENAISSANCES FOR MANKIND**

The great periods of Renaissance in civilization are the epochs of enduring, reputedly eternal and universal myths, values and truths that dramatically resolve tensions and contradictions in human affairs. These inject new enthusiasm and consecration into the soul of a civilization that, with their revelations, work forward towards freedom, universality and transcendence. Such are the spacious and privileged epochs of Renaissance for mankind when different countries and civilizations moved with certitude and zeal towards a unified world order. Brahminical Vedantism, Confucianism, Mahayana Buddhism, Stoicism, Christianity, Enlightenment, Scientific Humanitarianism and Socialism have contributed in great measure in different cultures and different epochs of world history to reinforce the spirit of universality and transcendence and the imperishables of human worth and dignity. Human cultures at these glorious ages join hands across the centuries above human cities; they unite into a divine city which they bid us enter. Adapting Bergson’s words to the present discussion, “we may not hear the voices of these cultures and ages distinctly, the call has none the less gone forth and something answers from the depth of our soul; from the real society in which we betake ourselves to this ideal society; to this ideal society we bow down when we reverence the dignity of man within us, when we declare that we act from self-respect.”

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tion in history, corresponding to the development from the seed to the flower, about the maturation from the specific culture to world civilization, and from the particular society to the infinite society of the cosmos as the destiny of the human species.

TRANSHUMANISM V. RELIGION AS MEANS OF UNIFICATION OF MANKIND

Toynbee in the later volumes of his *Study of History* and in his *Historian’s Approach to Religion* gives up his original theory of the philosophical equivalence of the civilizations and introduces a qualitative principle embodied in the “Higher Religions,” viz. Mahayana Buddhism, Christianity, Islam and Hinduism. According to the historian these are social chrysalises representing a higher species of society, which stand in the same relation to the civilizations as the latter to the primitive societies. In the fifteenth century when Western Christiandom set out on its world-wide career of expansion, aided by the modern sailing ship, all these “Higher Religions” were still living within their traditional social framework, and some like Hinduism, Buddhism and Islam were even expanding their ambitions. The fifteenth and sixteenth centuries were the eras of world-wide conflicts of rival religions as well as of civilizations. The seventeenth century saw in the West the replacement of religion by technology as the dominant value and pursuit of Western civilization. The entire world is now caught within the grips of Western secularization. The middle of the twentieth century necessitates the moral and spiritual rather than mere economic and technological unification of mankind as the next imperative step for human survival; the crisis of mankind has become, indeed, essentially a spiritual one. Only the orchestration of the four “Higher Religions” in “a four-part spiritual symphony” can achieve mankind’s unity. This has been prophetically discerned by Toynbee. But his discernment is not deep and philosophical. For he subordinates the truths and

values of religion to those of mankind, and restricts the goal and mission of religion to the needs of civilization. Unless religion looks beyond civilization it cannot salvage it. The decline of civilization in the West is, no doubt, largely caused by the lapse of religion, and does not merely reflect the latter. Toynbee’s faith that through the fall of Western civilization Christianity may yet reach a higher form or level, and that the post-Christian West must wait for Christianity’s climax of transfiguration in the future is just a kind of false futurism, contradicting the author’s own dynamic system of challenge and response. This is especially disappointing because the West does not show in this epoch any general upward development of purely Christian faith, nor the rise of a new universal, synthesizing transhumanism. Only when the latter becomes man and civilization’s new and genuine experience, and not mere passive supplication in mingled feelings of “hope, fear and grace” that it can universalize itself as a regenerating world passion and faith. In spite of what Toynbee says about the newness and youth of Christianity, it will contradict the entire historical experience of mankind, if one specific faith like Christianity is singled out (as is done by Toynbee) as the only possible source for the reintegration of a declining civilization. Not a particular existing religion like Christianity, but rather a dynamic, mystical synthesis of all religions, unrestricted by doctrinal boundaries, can provide the broad and living spiritual foundations of transhumanism. The latter proceeds not from an eclectical combination of creeds, but from an integral humanistic vision and insight that leads to both the reinterpretation of existing faiths, and spelling out of their universal conscience and responsibility. Both the unity and direction of contemporary civilization can be truly and effectively achieved only by such universal passion and commitment of transhumanism. Without transhumanism there can be no rooting of philosophy, art, morality and religion in the universal and eternal as passion. Not a necessity of nature or history, but only a miracle of passion and faith can achieve spiritual unity on the earth in the twentieth century. For, at no epoch of human history has mankind been so mightily challenged as in this epoch by what Paul Tillich calls the Demonic in history due to the scepticisms, lusts and fears of irrational humanity.
THE PASSAGE OF CIVILIZATION FROM PLURALITY TO UNITY, FROM EXISTENCE TO TRANSCENDENCE

Mankind’s complex of myth, metaphysics, art and religion is, no doubt, the vivid appropriate instrument of civilization, for its completion in global community and cosmos. In terms of civilized ethos the global community is civilization. Whitehead remarks: “It belongs to the civilization of consciousness to magnify the large sweep of harmony.”8 Beyond peoples, nations and blocs of nations there is the global community that reveals the essential elan of each people and nation to move beyond itself for the promotion of a higher-dimension pattern of organization. The morality of civilization is embodied in the trend of growth and maturation of the individual to universal personality and the conformation of the moral code to global goodwill and solidarity. The unbounded human society or cosmos-community is the goal and direction of civilization, underlying its universal, transhuman value experience. Not the prevalent empirical philosophy of civilization, but transhumanism provides the key to the elan, direction and destiny of civilization.

Civilization in its macrocosmic and eternal aspects records the progress and transmission of generic human values, myths, experiences and adventures in the conscience and faith of the Universal Man and the unity of Mankind-and-Cosmos as wholes. It is an endless, ongoing process of tension and integration of polarities of order and uniqueness of human personality, organization and freedom, self-assertion and self-transcendence and freedom and order of the cosmos which represent the epitomized key-values of mankind belonging to the civilized consciousness of the ages. The emerging cosmic civilization can only be built up on the basis of the tension and harmony of these key-values.

Civilization is the ever-enlarging time-and-space-binding society of man’s self-transcendence. Transcendence extends the boundaries of civilization from families, hordes, tribes, folks, nations and blocs of nations to the society of mankind, and, finally, to the society of cosmos, each “society” claiming love,

loyalty and sacrifice for human fulfilment.

The different societies coexist in any civilization, enabling groups of men and limited communities to pass their lives, and find their fulfilment within their confines, traditions and laws according to the degree of civilization they can assimilate and internalize as their conscience and morality. Each society stands over against another society that is larger, more open, more universal. It embodies in fragmentary and distorted form the goals of civilization—the common pool of values of Mankind-as-a-whole which a society has yet to achieve. There is no rest for any society, culture or civilization until an unlimited trans-human community is established. Such is the perennial adventure of civilization. Civilization has purpose and passion, and is in perennial quest of beauty, harmony and peace. It lifts man, values and society together from immediacy to eternity, from particularity to universality, from plurality to unity, in brief, from existence to transcendence.

VIOLENCES AND INTOLERANCES OF CIVILIZATIONS

Man makes revolutions and fights wars when his numbers outrun resources in favourable and limited territories or in the corridors of his migration and expansion, when economic tensions and rivalries for markets, foodgrains and raw materials among adventurous nations cannot be resolved except by resort to arms, when expanding kingdoms and empires that face each other wait for the signal from an ambitious monarch, general and adventurer or from a militant populace to come into deadly conflict, or, again, when religious traditions and dogmas obtain an exaggerated emphasis and brook no deviation nor heresy. The bigotry and iconoclasm of Islam in its devastating sweep across the continents from Mecca, the fanatical zeal for the rescue of the Holy Sepulchre, the Catholic and Protestant dogmas, the doctrine of the Divine Rights of kings, the French Revolutionary creed of egalitarianism, Nationalism, Fascism and Nazism—all represent lopsided emphasises that recurrently brought about armed conflicts or needed bloody revolutions for their liquidation. The fixed and intolerant ideologies of Capitalism, Communism and thinly veiled Racialism today divide whole peoples and continents leading them to violence and
possible mutual extermination. The notion of a global community is more legitimate than the goals and values of either Capitalism or Communism and Democracy or Totalitarianism, and depends for its fulfilment on the patient, discriminative assimilation of the opposite beliefs and values underlying the two belligerent social and economic systems rooted in the spiritual conviction of the fragmentariness of all human experience, individual and collective. Tolerance, synthesis and humanism are the indispensable intellectual principles, underlying any human advance. Francisco Romero observed: "Occidentals are uncompromising and intolerant because they do not for a moment doubt that there exists one true doctrine and many wrong ones. The Oriental, save for transitory exceptions, has been tolerant. The faithful of Oriental creed, for example, are partial to religious congresses, an idea impossible to occur to Europeans." Mankind is yet barbaric in its resolution of ideological conflicts by violence, and in this age of improved cultural intercourse and technological and economic unification of the globe deflected from the main direction of history by preoccupation with, and intolerance of, specialized traditions and dogmas. It is not through wasteful outbursts of coercion and conflict but through the amplification of the ancient Socratic method, the dialectical reconciliation of thesis and anti-thesis, of opposite and contradictory myths, traditions and modes of thought in a higher synthesis in both the intellectual field and the field of constructive social experiments that history can regain both its momentum and path of advance, releasing hundreds of millions of men from allegiance to opposing dogmas, moralities and social systems now driving them into armed camps in the different continents.

DUAL LAWS OF PEACE, SOCRATIC AND GANDHIAN

Civilization has two laws of peace and transcendence, amidst the injustices, struggles and revolutions of history. These are concerned with the use of means, one intellectual and the other moral. Both intellectual and moral procedures are used for the realization of truth, justice, peace and transcendence in regimes of untruth, inequity, violence and suppression. Not merely a few courageous, sacrificing and angelic leaders but the mass of
the people can be unknown heroes in the struggle.

If the Socratic method be the contribution of European civilization to fight dogmatism, evil and violence in the temporal field through the intellectual procedure, Indian civilization has evolved techniques of fight against evil and violence by methods of nonviolence, and silent endurance of suffering with unflinching courage and faith in unobtrusive and spontaneous moral power as against political, social and economic power. In the modern age India's ancient modes of application of truth, "soul-force" and nonviolence have been revived by Mahatma Gandhi as formative and directive factors in mass movements in politics. Never, therefore, in the annals of human history has freedom been won by a nation with so little bloodshed as it has been by India under the leadership of Gandhi who forged a new weapon in world politics that he derived from the ancient, spiritual arsenal of the country.

The Gandhian procedure of "soul-force" and nonviolence has far deeper and more extensive applications in social and political transformations than are imagined in the present generation. As years pass and the world gets more conflictful and dangerous, the weapon of nonviolence and collective civil disobedience for the sake of "truth" will have a greater significance as the only hope of the weak, the underprivileged and the disorganized against the all-powerful State, the solace of the vanquished against military victors, the promise of the exploited against the exploiters, and the pride of the outcast against the elite in every society and civilization.9 According to Gandhi, "soul-force," truth and nonviolence are identical—these are never-failing remedies, direct, ceaseless and inexhaustible. "The hardest heart and the grossest ignorance," he observes, "must disappear before the rising sun of suffering without anger and without malice." Jacques Maritain has mentioned a few sporadic attempts to put Gandhian methods into application in the West: Louis Massignon's movement for obtaining justice from governmental policies and integrating together Muslim, Jewish and Christian groups in France; the collective nonviolent struggle led by Danib Dorci in Sicily and Martin Luther King's passive resistance movement and Free-

dom Riders' journey against Negro discrimination in the Southern States of America. Nonviolent resistance and social transformation, as preached and practised by Gandhi and his great disciple Vinoba Bhave, constitute the impregnable steel armour of groups, classes and peoples in the irrevocable fight for the worth and dignity of man and for higher social values when these are denied, usurped or twisted by the powers that be. Such revolution, as Charles Pe'guy said, would be moral or it would not be at all. "Satyagraha" or the collective strategy of civil disobedience for the sake of truth demands strenuous and systematic moral training and discipline of the personnel of the "soul-force," and also appropriate organizations which can answer provocation and humiliation with goodwill and fortitude, and the armed might of machine guns with the superiority of unarmed hands and mangled corpses.

The Father of the Indian Nation is the founder of a new and prophetic social philosophy and faith, the originator of collective deployment of spiritual techniques in mass movements for social and political revolution under modern civilized conditions. For India the assassination by a religious fanatic of this unguarded, sweet man of silence, goodwill and love in the capital city of Delhi as he was riding over whirlwinds of religious passions and hatreds, will for ever represent the silent challenge of moral power against injustice, inequality and hatred. For the world it will embody the highest fighting potential of the spiritual values of Indian civilization in any unjust, insufferable social and political situation in any part of the world.

NOURISHMENT OF CIVILIZATIONS BY METAPHYSICAL TRUTHS AND NORMS

There are only three civilizations out of many that have so far survived the shock and collision of historic forces, first, Indian civilization that has continued and thriven for fifty centuries; second, Chinese civilization that has shown a span of thirty centuries; and, third, European civilization that is still vigorous after twenty-five centuries. The vitality and con-

tinuity of these ancient but living civilizations rest on certain metaphysical truths, values and myths on which these were reared, all discovered and expounded between the seventh and fifth centuries B.C. The golden age of metaphysics was ushered in simultaneously in India, Iran, China, Palestine and Hellas in the seventh, sixth and fifth centuries B.C. that may be called in Jaspers’ phrase, the “pivotal age” — a kind of axis in world history. This was the period of the first intellectual awakening of mankind which since lived either by recovery or further elaboration of its feats and adventures of speculation witnessed during that seminal period. The great Hebrew prophets (Amos, Hosea, Isaiah, Micah, Jeremia, Ezekiel) flourished between 750 and 500 B.C. in Palestine. Zoraster was born in Media about 650 B.C. The Upanishads were composed in India about 660-550 B.C., the earliest ones being the Aitareya, the Brihadaranyaka and the Chhandogya. Buddha (563-487 B.C.), Mahavira (599-527 B.C.) and Maskari Gosala, the less known leader of the Ajivika system, were contemporaries. Confucius taught in China in 551-479 B.C., and Laotzu sometime in the fifth century. In Greece Socrates dominated philosophy in 469-399 B.C. A great contemporary of his was Plato (427-347 B.C.) who developed the celebrated Seven Notions in European thought. According to Whitehead, “all philosophy is in fact an endeavour to obtain a coherent system out of some modification of these Seven Notions.” Aristotle, who became the pupil of Plato in the Academy of Athens, lived between 384 and 322 B.C. His philosophy continued to be studied uninterruptedly until 539 A.D. and again after the twelfth century in Europe. The philosophy of the Upanishads and the Vedanta including the Vedantic thought of the Buddha and the doctrines of Confucius and Laotzu shaped the civilization of India and China respectively for two millennia and a half. The philosophy of Socrates, Plato and Aristotle similarly moulded European civilization for about the same period. Such metaphysical truths, values and myths of India, China and Europe shaped the goals and attitudes, scheme of life and social arrangement, different in each civilization, answering to the basic needs of the integration and maturation of personality and the harmony of the social order. Civilizations that have become extinct could not evolve nor mature such supreme doctrines, precepts and norms.
which fundamentally explain the quick recovery of the Indian, the Chinese and the Western civilizations from decay and disorganization in dark periods of their history through the rising level of their imperishable values, reinterpreted through history.

We have seen that civilization comprises one of the enduring realities in the “transaction”:

Subject ←→ Process ←→ Object
or
Person ←→ Values ←→ Cosmos
or

The ideological differences of civilization, pursued to their origin—whether spiritual, moral, or economic—are rooted in the divergent historical patterns of the on-going transactions between Person, Values and Cosmos that determine the continuity of each civilization, and also establish certain truths, values and myths as overall laws of integration of human personality and unity and harmony of the social organization. Each of the three major civilizations nourished itself and achieved remarkable progress on the basis of certain world viewpoints and cultural and cosmic imperatives derived from their appropriate metaphysical truths and norms that by their very nature have not been outmoded with time.

CONTRASTED KEY-VALUES OF CIVILIZATIONS:
WEST, INDIA AND CHINA

The key to Western Civilization is offered by its perennial quest of the dignity and majesty of the human individual regarded as the ultimate goal and supreme reality. In Indian civilization the key is the quest of the order, beauty, transcendence and mystery of the cosmos-process as the central Reality—the focus of absolute or transcendent values. Chinese civilization regards the unity and solidarity of the race, the human-cum-divine community of Heaven (the common father) and Earth (the common mother) in its generations as the Real. Three contrasted civilizations have given emphasis to only one facet, aspect or dimension of the Real in the metaphysical triad; subject, process and object, self, self-transcendence and cosmos. Metaphysically, Western civilization has rooted itself
in the Greek discovery of man as the measure of things—the absolute value of the individual self or ego. From this stem the notions of the universality of the individual, which is common to all individuals, and of the inalienable subjective rights of the free citizen in democracy, who contains society or civilization in himself. Both his sense of cosmic wholeness and transcendence, and of the unity, continuity and solidarity of men-with-cosmos is conspicuously weak. The Indian man loves to merge his individual existence, divested of all ego-attributes and values, in the transcendent cosmic process, and there is profound aesthetic and mystical apprehension of the cosmos-total as cherished immediate experience. There is no civilization like India’s where the individual seeks a personal, immediate cognition of the One-and-Real and cosmos, beyond all dogmas, doctrines and symbols, and undertakes long and strenuous discipline and contemplation for this realization with courage and renunciation. The highest spiritual goal sought empirically is the complete identification of self with the transcendent, incomprehensible, cosmic Being in non-theistic mysticism. Such identification is far different from the Christian discovery and affirmation of the self in God as the Person of Persons who does not shed his all-too-human attributes. But the Indian needs a vivid and fruitful sense of the worth and majesty of the individual and of the reality of the ideal community of persons as full and complete persons in practical social life and relations. The Chinese man lives in the vast man-with-kindred community, biological and spiritual, in the sequence of successive generations together with their works and achievements to which he is bound by an intricate all-pervasive web of forces of Heaven and Earth. These surround him, sweep through him and extend beyond him to timelessness. The Chinese practice of ancestor-worship emotionally integrates the loves, affections and reverences of the present with those of the past and the future without any dogma or supernatural doctrine, and gives, in the words of Fung Yulan, “salvation without God or divine Saviour.” The continuity and solidarity of the Chinese family, clan and kindred across the generations, indissolubly linked with the masculine and feminine forces of Heaven and Earth, explain the greater stability of Chinese civilization as compared with most civilizations of the world.
There is found a remarkable similarity between the Indian concept of Dharma, the Chinese concept of Jen and the Socratic concept of Justice, the super-virtue of virtues that provides the key to the study of values in the ancient contrasted civilizations of India, China and the West. Yet there is a profound difference. Both Dharma in India, and Jen and its moral expression Yi (righteousness) in China stress duties rather than rights, and mutuality in human and beyond-human relations. In Western ethics the Socratic justice accepted as norm emphasizes rights rather than obligations, and does violence to both society and the prevalent code of morals by not recognizing an absolute morality which transcends both, and in terms of which men and societies should be judged. This obviously springs from the dominant note of Hellenic civilization that influenced the entire West, viz. the metaphysical supremacy of individual self or ego. In Eastern civilization the metaphysical supremacy belongs to the real Person or absolute Being which subsumes and transcends the individual self or ego. The individual in so far as he can rise to his true selfhood or Being becomes a participant in the universality of the cosmos and of its essence and norms. That participation in the Absolute Being measures his freedom.

**THE DIALECTICAL MOVEMENT IN EACH CIVILIZATION**

Each of these contemporary civilizations must pass through its own proper dialectic of the mind, spirit and culture in order to understand the central Reality in all its aspects and dimensions. No aspect and dimension of experience of the metaphysical Real can be eschewed, yet no civilization fully accepts all aspects and dimensions. All civilizations thus suffer in quality, impulsion and adventure. Indian civilization has to balance its grand metaphysic of identification of self and cosmos as affirmed by the Vedanta with the ethics and politics of love, justice and compassion so that these may embody a collective movement towards the One-and-Real and social affirmation of the potential universality or divinity of every man, however fallen he may be from his estate. This will give a new spiritual meaning and orientation to modern India’s quest for justice, equality and sharing. Her religion has
courageously to weed out many dogmas, beliefs and superstitions that militate against social equality and justice, and also to recognize that the supposedly material nature of modern science is also real. Chinese civilization has to combine its deep certitude of reality of the vast timeless community of Heaven, Earth and the myriad things with the absolute value of the human person and with the mystery of the cosmic infinity to the stuff of which man and civilization both belong. It should abandon the punctilious conformity to etiquette, formalism and ritual through which the sap of meaning and purpose has ceased to flow. Western civilization has similarly to absorb the mystery and transcendence of the cosmic total, and reject the scientific materialism associated with the view that nothing is real but the primeval material stuff of nature. It has also to reconcile the vision of the individual as absolute entity with that of the infinite community of the universe within which alone the individual can possess his freedom, value and sanctity. It is possible that the sense of cosmic mystery and transcendence will come to the West through the findings of modern physics. The unity and inexhaustibility of the physical world from the infinitely small atomic particles issuing from the plural spaces inside the nucleus of the atom to the infinitely large galactic systems expanding into incomprehensible outer spaces as well as the inseparability of matter from some sort of non-previsional activity which is an attribute of life defy the scientists' mind and imagination. These cannot at all now cope with the dimensions, complexities and continuities of the cosmos.

The enrichment, deepening and renovation of the three major civilizations of mankind depend upon a new valid metaphysics. The social crisis that each suffers from in the present age is simultaneously a dialectical problem of metaphysics. The metaphysical problem alters its shape and import in each major civilization from age to age. With the solution of the metaphysical issue which has been already on the way in the hands of Whitehead, Ortega Y. Gasset and Hocking for the West, and in those of Rabindranath Tagore, Sri Aurobindo and Radhakrishnan for India, and with the corresponding change in the dialectic of values, society and civilization, the ideological ground will be prepared for a deeper unity of the Orient and Occident, and of the cultures of mankind.
PART TWO

THE MODES OF CIVILIZATION
CHAPTER 5

KNOWLEDGE: UNITY OF MAN
AND COSMOS

THE DILEMMA OF MODERN CIVILIZATION:
INDIVIDUALISM VERSUS UNITY

According to Whitehead, critical discontent is "the gad-fly of civilization." Modern world is restive and runs hither and thither, bitten by the gad-fly of an acute intellectual and spiritual unrest. European civilization is now caught in a dilemma between the firmly entrenched traditions of strong subjectivity and individualism in its thought-pattern and the equally strong economic and social demands of overall collective regulation and authoritarianism. The former is derived from the trends of Cartesianism and British empiricism in philosophy and of evolutionary naturalism in the sciences, and now finds poignant expression in the anguish and anxiety of the solitary self in modern Existentialism. The latter is the outgrowth of the rationalization or technicalization of mass civilization and the emergence of the Welfare State, and of the economically and technologically unified world system.

Over the intellectual and social paradox is superimposed the grave moral and biological issue of the Atomic Age presented before the individual-within-the nation in every continent, viz. the fateful choice between One World, One Civilization, and complete destruction of all nations and civilizations. Mankind is now entering the age of unification for its survival; and modern society or civilization is to be judged according to its inner drive and capacity for toleration, assimilation and universalization.
UNITY OF KNOWLEDGE AND UNITY OF CIVILIZATION

Now the unity and solidarity of civilization can be grounded securely only on a unity of the cosmos for man's knowledge, action and policy. On the one hand, human understanding will first operate to unify the cosmos in man's knowledge and science as well as in his myth and symbol before he can unify societies and cultures into a single civilization. On the other hand, the appreciation of the unity of civilization will be helpful to both unification of human knowledge and uplift of underdeveloped peoples and cultures assimilated into a unified world system.

Modern scientific and humanistic disciplines with their divergent perspectives and frames of reference give us, however, a pluralistic instead of a unified universe. Each science from cosmology to atomic physics and from physiology to embryology, each art from theology to history detaches its subject-matter from the remainder of human knowledge, and operates in isolation in its own symbols, techniques and formulae of processes. We have, therefore, discrete and separate human thoughts and knowledges rather than any significant unity of knowledge.

Mankind in this age of sub-division and specialization carried to the extreme does not seek a whole view of the cosmos or of himself and his values. Never in the entire intellectual history of mankind, human thought has been so vast and at the same time so trivial, so full of particular details and at the same time so unsystematic, so adventurous and at the same time so confused. A philosophy of science has not succeeded in integrating the discrete parts and aspects selected and pursued by the different positive sciences, and in providing a coherent cosmos picture as a whole. A philosophy of social and humanistic science has not even emerged. Man's cosmos picture is today inchoate, distorted and fractionalized by the relativities and perspectives of his various sciences and disciplines of knowledge. If the cosmos-with-man cannot be perceived by him as a whole, how can it have any meanings, values and possibilities for him? A pluralistic cosmos underlies the immaturity, inchoateness and split character of modern man's personality and values.
THE HUMAN MIND'S CONTRACTION, ANXIETY AND ANGUISH

It is hardly realized in academic circles to what extent the current preoccupation with separate and virtually autonomous sciences and arts is responsible for modern tensions, nihilism and sense of despair. Modern knowledge is characterized by the pernicious dualisms of soul and matter, body and mind, spirit and flesh, natural and supernatural, and factual and ideal. From this is derived the stultifying notion that truth cannot be found in the realm of the empirical sciences at all. As Hyman Lavy observes: "Truth is a dangerous word to incorporate within the vocabulary of science. It drags with it in its train ideas of permanence and immutability that are foreign to the spirit of a study that is essentially a historically changing movement."

These concepts are the outcome of the contraction of the human mind, its withdrawal from the full understanding, vision and interpretation of the cosmos and all that it can be for man. The Eastern thought-pattern stresses that true knowledge is of an unified integral nature, grounded as it is on Reality. The Western dualisms that feed and are fed in turn by partial or fragmentary knowledge seriously limit and blot out the total meanings, values and experiences he can extract from the cosmos. This obviously makes it impossible for him to carry on that full, intimate and sensitive interchange and interpenetration or osmosis of man and cosmos in which lie the coordination, enhancement and fulfilment of the values and possibilities of both.

It is the lapse of the sense of the essential values of mankind and cosmos that is the most powerful hindrance to both an intellectual clarification and reorganization and integration and synthesis of knowledge. Especially does it foster a segmental view of life, mind and civilization torn from the whole and the complete—the community of mankind-and-cosmos to which they truly belong. Human life's present situations and actualities rather than emergences, transcendences and potentialities are stressed. The severance of relations of man-and-cosmos that are real kindred, and the derogation of the ultimate and transcendent values account for his isolation and anxiety and his dread of alien forces, so poignantly revealed in the modern philosophy of Existentialism. The latter is opposed to all no-
tions of unity, universality and coherence, and stresses the unique existence and pluralism of many independent centres. It finds its support from history that, according to it, belies all reason and order. Man is a being engulfed in cosmic irrationality and absurdity. His spontaneity and freedom, instead of being perennial sources of joy, wholeness and transcendence, are a burden and source of anxiety and anguish. Such is the confusion of values raised to the height of metaphysical speculation in Existentialism. Existentialism began as a repudiation of modern science, which, in its eyes, “poisons Being before it is apprehended,” but establishes the being in its utter forlorness and dead. According to Henri Peyre, it “envisages evil as a cosmic phenomenon though one which lies within the power of man to redress in part.”

On the one hand, the compartmentalization or atomization of the sciences, arts and humanities, pursued in a diffused and incoherent manner, is an outcome of the present chaos of values and disoriented living. In intellectual history only a new system of values can initiate and direct a lively intellectual ferment and a vigorous reorientation of human thoughts and knowledge. On the other hand, the fragmentation, arrest and incompleteness of the sciences, arts and humanities block man’s aesthetic and spiritual imagination and intuition, and bring about acute tensions and conflicts between his affective and intellectual life. These subvert the “natural” hierarchy of values, thwarting the cultivation and diffusion of intrinsic and cosmic values at the higher dimension of human living, and prove as great stumbling blocks for man standing on the threshold of a new life-and-cosmos experience.

**COMPLEMENTARITY AS THE PRINCIPLE OF COMPREHENSIVE UNDERSTANDING**

The physical sciences can give a unified picture of the external world through a mode of apprehension not fundamentally different from myth, symbol and meaning that have brought about the integration of the world of man and culture. The modern insight is that science is not as literal as it was previ-

1. Quoted by Margenau, Open Vistas, pp. 55-56.
ously considered; it is human and symbolic; and, like myth and metaphor, its aim is to unify the world in human understanding and vision. Theoretical physics is today elaborating most subtle and comprehensive symbols—equations, theorems and formulae—to weave a texture of unity out of the infinitude, inexhaustibility and incomprehensibility of the universe. The philosophical significance of the quantum theory, as recently pointed out by Niels Bohr, Max Born and others, is that there may be several complementary perspectives or aspects in the description of the same phenomena as soon as different standpoints or perspectives of meaning are taken. There cannot be any unique image of man’s whole world experience. The complementary principle, as generalized from modern physical theory, stresses that what we observe in the empirical sciences depends upon the interaction between their measuring tools and the physical systems under investigation, and that in the ordering of experience we have to pay proper attention to the conditions of observation. This has an important bearing on the problem of the unification of human knowledge. Niels Bohr observes: “The epistemological lesson contained in the development of atomic physics reminds us of similar situations in description and comprehension of experience far beyond the borders of physical science, and allows us to trace common features promoting the search for the unity of knowledge.” For instance, the myths, truths and values of different historical cultures, shaped by the cumulative influences of environment, race and tradition, reveal, within their limitations, aspects of the richness and manifoldness of human development. Man’s knowledge of civilization remains to this extent largely incomplete and arbitrary. Says Niels Bohr: “When we compare different cultures resting on traditions fostered by historical events, we have obviously to do with mutually exclusive relationships impeding unprejudiced appreciation of the values in cultural traditions of one nation against the background of traditions of another. In this respect the relation between national cultures has sometimes been described as complementary, although this word cannot here be taken in the strict sense in which it is used in atomic physics or in psychological analysis where we are dealing with the invariable characteristics of our situation. The problem of the unity of knowledge can hardly be separated
from the striving for universal understanding as a means of elevating human culture.”²

A FALSE PSYCHOLOGISM AND SOCIOLOGICAL RELATIVISM

Broadly speaking, the unification of knowledge rests on an effort at harmonious comprehension of ever more aspects of the situation. This should be based on the recognition, first, that every situation should be defined within a logical frame; and, second, any apparent disharmony can only be removed by an appropriate enlargement of the conceptual framework. The conceptual framework of the study of civilization is circumscribed and vitiated today by an inadequate and lopsided basal science of human behaviour. This operates in terms of an insulated, drive and tension-reducing, closed individual self, and misses the fulfilment of self in both the wholeness of its multidimensional living and native oneness with other self-and-world. Man’s comprehension of fellowmen, society and culture includes a valuation, an appreciation and an identification by which he can share with them the same firmament of meanings, values and strivings that constitute the ever-enlarging, over-arching sky of human civilization.

Just as a narrow psychologism distorts human nature and its freedom and rationality, and twists the goals, values and possibilities of the human person-in-culture, so does an empty and false sociological relativism grounded in the former, disregard the role as well as the universality of human values and strivings, and underscore the common expectancies, imperatives and universals for mankind. Subjectivism, relativism and “value-purging” in the social and cultural sciences, paradoxically enough, have contributed to create and nurture an increasing number of specialisms, each carrying on social researches within its own boundaries with inadequate communication and coordination with the viewpoints and researches of others. Language, myth, religion, art, education, industry, political and economic organization or history have all been subjects of highly specialized and sub-specialized disciplines of learning.

An inadequate appreciation of the unity of value-seeking and value-fulfilment is linked with the compartmentalization of different aspects of human behaviour to the detriment of knowledge of the whole man, the completeness of human experience and the integralness of the social order. Such fractionalization of man and his interests and activities has led to fresh misinterpretations and distortions through sharpening the cleavages between different phases and dimensions of human nature, values and social experience that are treated autonomously without regard to the whole, whether the whole may be conceived as the complete human person, the integrated community, mankind-as-a whole or the metaphysical order of the cosmos.

THE INTEGRATION OF KNOWLEDGE AND BEING

The twentieth century scholasticism and sophistry in social science that have vigorously grown, focussing round the Cartesian assumptions, have resulted in a complete misunderstanding of human mind, values and civilization that must be treated not only in their dynamic interdependence but also in their emergent relations to the ontological process. All these stand in the way of an adequate metaphysics of civilization, grounded in a whole view of human mind, society and culture in all their dimensions and orders, and of a coherent view of man, values and cosmos, based on the ontological connection of his Being. Only such a metaphysics, establishing unity in both Knowing and Being, can correct the wrong hypotheses and frames of reference and reintegrate the special knowledges.

Man ceaselessly explores and finds new meanings, values and potentialities for himself. He is also untiring in his discovery and realization of unknown values and potentialities of being, of his civilization and of his cosmos. Obviously it is metaphysics which can properly interpret man, civilization and cosmos in the totality of their values and possibilities and finds ever new meanings, values and symbols for a deeper, more refined and more comprehensive process of synthesis of the understanding of Self or Being and cosmos.
THE SYMBOLIC UNIFICATION OF MAN, LIFE AND COSMOS

Man has proposed and operated diverse modes and systems of unification of the cosmos. These comprise the symbolic patterns of civilization: language, signs and symbols; beliefs, rituals and observances; arts, sciences and technology; and morality, law, religion and metaphysics. These are all communicated, shared, learned and transmitted from one generation to another through a highly complex and elaborate system of signs and symbols. These constitute the structure or scaffolding of human civilization, a vital network of linkages between man and man and between man and world that promote in their togetherness the unity and solidarity of life, civilization and cosmos. "Man," rightly says Cassirer, "no longer lives in a merely physical universe; he lives in a symbolic universe." Civilization is man's new, intimate and enlarging symbolic environment that serves as the milieu of his adjustment at successively higher dimensions of living and experience, and operates as a sieve of his selection, survival and progress in the totality of his life extending far beyond what is given and limited.

The symbol patterns in any civilization may be classified into three categories. First, the motivation-value-norm complex develops in the course of cultural evolution into the symbol systems of morality, law, manners and mores. Secondly, the reasoning-judgment symbol complex elaborates itself into the symbol systems of logic, grammar, metaphysics and ontology. Thirdly, the appreciation-evocation-expression symbol complex develops into the fine arts, education, myth and religion. Man's criteria of Goodness, Truth and Beauty are diffused patterns of symbol orientation showing wide divergences in his pluralistic symbol milieu. Yet they lead to the highest experience of his continuity, coherence and identity with the rest of the cosmos. Cassirer points out: "Art gives us a unity of intuition; science gives us a unity of thought; religion and myth give us a unity of feeling. Art opens to us the universe of 'living forms'; science shows us a universe of laws and principles; religion and myth begin with the awareness of the universality and fundamental identity of all life." Metaphysics concerned with man's intuition-understanding-symbol complex, achieves the fullness of the experience of Self or Being as unity that can be defined
only by the unity of its own luminous centre. It dawns with man’s cultivation of a sense of communion, togetherness or unity with all things of life and cosmos, and is characterized by his profound disinterestedness and transcendence or participation in, and obligation to Being. Communion or participation signifies that as the subject he takes in something of the object—not, to be sure, its material reality but its essence. Jaspers uses the words “communication” or “participation” instead of “communion,” and states its nature thus: “Whereas in the outer world things and organisms affect, touch, destroy, devour each other, knowledge represents the entirely different relation of a boundless expansion of the thinking subject without being co ipso an extension of its power over things. Participation is the simile for compresence, assimilation—this puzzling phenomenon of being together with all things of this world and, at the same time, transcend them as thinking being.” Elucidating the above, Fritz Kaufmann observes: “Knowledge grows from communication with Being and beings; it is a superior form of it, able both to utilize and to deepen this relationship.”³ Man’s deep, intimate and sensitive experience of communion, participation or communication between the ground within him and the ground of the cosmos entirely depends upon the symbol complex of a mature civilization: sign, language, equation, theorem and canon of logic of science and knowledge; metaphor, myth and imagery of literature and the fine arts; and magic, morality, religion and metaphysics of values, ideals and norms.

The above have deep and constant impact on both the understanding and zest of man’s living in society and on his exploration and appreciation of self and other, transformed into the universal Other or Being of true knowledge and transcendence.

**SYMBOL AS EXPRESSING UNITY AND TRANSCENDENCE OF KNOWLEDGE**

All social relations and behaviour in civilization comprise a fluent, viable and symbolic system which is organized and stabilized through institutionalization as well as internalization of

values, meanings and appreciations. The strength and efficacy of any cultural form and institution arise out of man’s symbolic identification with them of his values, attitudes and faiths; while “internalization” is just another name of symbolic identification (Freud) or assimilation of these within the self. The characteristic feature of the symbol system of a civilization is always the building up of maximum unity, balance and coherence of pattern. Logical consistency is established through the various types of symbols from the cognitive, aesthetic and valuational orientations, harmoniously fusing with one another and with the human events and possibilities, and evolving a highly unified and universalistic system. The major imperative of civilization is the creation, articulation and diffusion of symbol patterns. The symbol systems, cognitive, aesthetic and normative, comprise the highest patterns of unity, continuity and transcendence that man dreams, learns and lives by. The symbol, to be sure, emerges out of man’s unity with man and with life and cosmos. The perfection of the symbol lies in his building up the most intense and comprehensive patterns of harmony and transcendence that he can envisage. Homo transcendens is the final goal and destiny of Homo symbolicus in civilization, discovering and experiencing the highest symbol he can reach—the revelation and expression of Communion with mankind and cosmos-total.

In European civilization the Hellenic and Hebrew heritage is responsible for the conviction that the cosmic reality or supreme truth falls within the finite walls of verbal expression. This is challenged today by the work of Wittgenstein, regarded by some as the greatest of modern philosophers, according to whom the most considerable portion of philosophical speculation including ethics is inexpressible. In Indian civilization which values transcendence as the highest, the supreme flight of contemplation, Samadhi, that throws open the gateways to the transcendent reality, is “wordless” and “imageless.” Silence or complete emancipation from descriptive and verbal notions alone can enter into transcendence. It is significant that the Indian religious image, the Indian classical music, like the Western post-Wagnerian pure music, modern abstract and non-objective art as well as pure mathematics and logical symbolism—all abandon the road of language to insight. The
human mind is capable of apprehending categories of metaphysical and sensuous reality through a level of preconceptual experience, prior to or beyond language, and through silence. Homo symbolicus, who asserts that in the beginning was the word or symbol, abandons the word or symbol as inadequate to the manifold values and experiences of the cosmos and reality.

THE SYMBOL PATTERN AS DISRUPTING OR INTEGRATING MANKIND

Civilizations do not always create nor are nurtured on coherent, unifying, metaphysical symbol systems. The history of civilization shows that mankind also evolves and operates in terms of a number of asocial, disruptive and incompatible symbol patterns that not only do not adequately represent the realities of the world and human experience but also sunder communities, peoples and cultures. Biologically, man remains one species without splitting up into “separate sub-groups” in the course of his adaptation and specialization in different regions, but culturally his symbol patterns separate him into closed and exclusive interthinking groups and blocs, and not only block the unification of knowledge of the world and of man, but also promote beliefs, values and attitudes that directly engender tensions and conflicts among peoples and nations. The symbol system of mankind fails in the modern epoch in its functions of unification, synthesis and transcendence, becomes self-limiting and self-defeating, and, indeed, belies its evolutionary purpose. Symbolic malformation and dysfunctioning distort institutional and cultural evolution, and condition peoples to mutual distrust and rivalry, instead of understanding and appreciation, and canalize their resources and energies for struggle and destruction instead of like-mindedness, amity and solidarity. Myths, phantasies, symbols, stereotypes and slogans such as East and West, White and Black, Democracy and Communism. World Revolution, Classless Society or the Unity of the World Proletariat today focus and stimulate the surging emotions of crowds, masses and nations responding to them without conscious thought. Our emergent civilization has to depend on a new, appropriate symbol system as instrument of the evolving, forward-oriented, cooperative life and
striving of nations, furthering and completing macrocosmic evolution. One World, One Civilization, One Symbol System are the goals of mankind in which the unification of human knowledge and the intellectual and spiritual integration of mankind are aspects of the same movement.

Another major drawback of past and current symbol patterns is that they are often grossly unscientific, i.e. they do not solely or principally depend on observation of the facts of nature, life and mind, and on experiments, but are magical, religious, fanciful and mythopoetic formulations. Modern science has a true universality of its own. As science spreads round the world and reduces the areas of control of magic, animism and superstition over human affairs, it retains its identity and fosters cultural unity of mankind. Besides, it bears the fecundating seeds of stimulation and acceleration of far-reaching social and cultural transformation and adaptation. Economic and technical changes, sponsored and directed by science on a global scale, will materially contribute to mitigate the dual standard of living of humanity that today constitutes the major factor of world discord and instability. Less of poverty and ignorance and more of freedom from want and control over the environment, on the basis of the growth and diffusion of a scientifically based symbol system, will enable vast underprivileged human groups to come out of their troughs of misery, dependency and despair, and play their rightful roles in the broad march of mankind. At the same time science, technology and economic organization should not so disturb and disintegrate the essential symbol systems of peoples, now under the hegemony of myths, customs and false speculative systems, as to spread the empty European vision of a valueless, qualityless, purposeless universe, that has become deadening and self-defeating. A world-wide mechanization and standardization of economy and society and secularization of all aspects of human living and culture tend to ripen into a split consciousness and behaviour and confusion and chaos of the value system. These should not be permitted to obscure the Latin American’s, the Asian’s or the African’s new-found dignity, worth and scientific power, nor challenge a hoary civilization’s native rapport with the total-and-real, expressing itself in a hundred symbols, myths, rituals and sacraments. Here is
a crucial, delicate and prodigious task for the elite of mankind—how to promote the cross-fertilization of distinct, incompatible or even irreconcilable symbols and reorient the symbol system that will not accept human actualities but realize new human qualities and possibilities.

NEW SCIENCE OF GEO-CIVILIZATION

The reshaping or rehabilitation of world symbol patterns will have to be guided in the civilization of tomorrow by an integration of the modern knowledge of the cosmos and the knowledge of man and civilization for the progressive unification of mankind. The unity of mankind demands, first, the full utilization of global resources and possibilities in respect of the fulfilment of human needs and requirements, regional and planetary; and, second, the diffusion and utilization of the interplanetary pool of science, technology and wisdom or "the World Brain" for the fulfilment of human capacities and potentialities and evolutionary advance of mankind-as-a-whole. A "Geo-ideology" can alone direct the growth and maturation of the coming world civilization through creating and sustaining planetary goals and values at different dimensions, bio-ecological, social and ideal. There are several current policies and procedures of nations that profoundly disrupt the bio-ecological unity and balance of the earth. Modern earth and life-sciences must find ways and means to counteract these as detrimental to world unification, continent by continent. These may be briefly indicated. The balance of world population and resources is increasingly upset by the continuous, extravagant and relentless depletion of natural resources such as soil, forests and scarce materials like petroleum, coal, oil, phosphates and uranium. "The rape of the earth" and the vast expansion of old and formation of new deserts and eroded or "bad" lands in all continents are due to grossly improvident land use, often connected with the bygone phases of colonialism and plantation economy. A new science of "Geo-ecology" will aim at the wise husbandry, renewal and proper utilization of the earth's "fund" or scarce resources, giving preference to the development of the "flow" resources, especially in pioneer regions. It will direct global enterprises of reclamation and
settlement of the earth's empty spaces and pioneer zones, and further extension of the frontiers of cultivation through international cooperation. The economic unity and balance of the earth are also seriously disturbed by the ruthless exploitation of many underdeveloped regions and underprivileged peoples that has gone on for decades and appeared in various open and disguised forms and techniques. This aggravates the present unprecedented disparity of the levels of living between the "have" and the "have-not" nations of the globe, and blocks global economic planning in a long-range perspective. The new science of "Geo-economics" will guide through adequate aids and loans of capital and technical personnel from the developed to the underdeveloped countries, under controlled equitable conditions, an agreed global policy of acceleration of world industrialization. Only this can establish the economic relations of affluent and underprivileged nations on a more equitable basis than at present. A dog-in-the-manger policy of exclusion of immigration, systematically pursued for over a century by certain powerful nations, inhibits the adequate and speedy development of vast "voids" of the earth. A new science of "Geo-migration" will show the way towards their proper utilization through the controlled immigration of acclimatized stocks and the importation of ecologically suitable live-stock, food-crops and industrial raw materials. "Geo-demography" will investigate the population pressure and world hunger on a global basis, and aim at family planning for the more prolific and famished peoples through the dissemination of medical information and birth-control devices and utilization of modern social science techniques of mass persuasion and propaganda. "Geo-history" or universal history will review the broad march of civilization of mankind-as-a whole, making the entire humanity and not a particular country or nation as the unit of historical study and interpretation.

A new comprehensive discipline of "Geo-civilization" will carve out, for its special area of study and research, the interchange and interdependence of historic civilizations and social and economic systems. Fundamentally concerned with the unity, wholeness and transcendence of Persons-Values-and Mankind, it will reveal the full potentialities of human nature and meaning of human growth and destiny and build up the
ideal unity of mankind. It will reject the one-sided, Western unilinear view of the development of mankind that postulates each civilization as a discrete stage or phase in the historical series. It will adopt instead the multilineal view of cultural evolution in which the major civilizations are envisaged as maturing and developing on parallel lines, historically and logically. Civilizations become divergent, due to the manifold, accumulated forces of region, race and history, but show a common trend. In the broad march of human history each major civilization contributes in its own manner towards universal values and experiences, articulating a world-personality type and pattern of intrinsic and cosmic values. Just as every person matures and develops into the Cosmic Person, creating and revealing Truth, Beauty, Goodness and Love, fused in the wholeness and transcendence of his essential Being or Reality, indweller in all men of the earth, so does every major civilization mature and develop into the community of mankind-and-cosmos through its unity of understanding of the cosmos and its process and of the human totality, its sense of cosmic reverence and participation and its transhuman faith and vision. Such an outlook is basic for the appreciation of the divergent values of individual civilizations, their mutual relationships and the fundamental historic process of the unification of civilization accelerated in this epoch by the technological and economic unification of the globe. The dynamic unity of civilization in man’s universal values and experiences is essential if we have to safeguard the cultural divergence of humanity. Both the unity and diversity of civilization are necessary processes of the social and ideological integration of mankind.

The requirements of mankind converge in the same direction. It is the science of world-man, “Geo-anthropology” beyond all biology, all psychology and all sociology, which will envisage the course of human civilization as a development and divergence of human ideologies, values and social systems that are co-existent, co-thinking, and co-acting units, conscious and unconscious participants in the historic world process. In the coming decades mankind will be increasingly guided and directed by vast constructive global policies and programmes under the aegis of the UNO. The proper study
of man in the modern age is Mankind and the ways and means of its unity.

In the world of science, "Geo-anthropology" and "Geo-civilization" will systematize the study of the various civilizations of the globe in the various stages of their development, and explore especially their mutual impacts and interchanges so as to provide the materials of a unified history of civilization, such as the Scientific and Cultural History of Mankind envisaged by the UNESCO. "Geo-civilization," in so far as it will deal with the symbol systems of metaphysics, myth, art, religion, law and morality and their transformation and transmission within given cultures or beyond them, will be assimilated to "Meta-civilization." As there is need today of a "Geo-civilization" offering a unified and systematic "articulation" of factual knowledge of human civilizations and their development, so there is need of a new discipline of "Meta-civilization." This will seek to achieve an overall integration of the dynamic symbol systems of world civilization, grounded in a metaphysical, metacultural order, whence all mankind derives its ideas, values and symbols of Truth, Beauty and Goodness.

META-CIVILIZATION AS REVELATION OF THE UNITY OF COSMOS

A metaphysical and metacultural order of nature is underlined by the modern theory of the evolutionary cosmos which gives a new significance to cosmos-conscious man. The star systems, masses of gas and star dust and galactic systems of the cosmos act as systems which do not constitute plans and designs but which plan and design, and carry profound meaning and values for man and may be for other sentient beings in the cosmos. For within the dusty galaxies other planets in other solar systems may be there with some kind of sensitivity, life and mind ahead or behind him to some degree. The cosmos evolves as a whole with its unaccountable galaxies, stars and planets in the breath-taking infinitudes of space. Life and mind on earth and on other planets with their responses, values and potentialities evolve in step with all the remainder. Space separates galaxy from galaxy, and solar system from solar
system as it separates man from man. But universal evolution from the hydrogen nuclei and electrons of the star to the proteins of the living organism, and thence to the body and mind of man binds them all together, all equally dependent on the star as parts of a community. The physical unity of the star, earth, life and man is demonstrated by modern astrophysics and chemistry. It is estimated that more than nine-tenths of the atoms of the universe—$10^{75}$ atoms, according to Shapley—are hydrogen. Nearly three-fourths of the remaining atoms are helium and the two together constitute the bulk of the stars.\textsuperscript{4} A whole chain of light and heavy elements is steadily built up through the billions of years by hydrogen and electron into planetary atmospheres and crusts. The atoms and molecules build up other atoms and molecules, the proteins and cells of living organisms. The living organisms lead to more complicated organisms until we reach animal and man. Everything in the universe is interwoven with everything else in space and time. Separateness and isolation are an illusion and error. Unity and continuity are truth and beauty. These are enshrined in those unique intuitive insights of man that not merely transform him but also the cosmos. Neither the immensities of space nor the element-building furnaces of the galactic systems, nor, again the multi-billion numbers, magnitudes and ages of the stars, but the mind and heart of man reveal the true nature of cosmos and its history. As Walt Whitman says: "The whole theory of the universe is directed unerringly at a single individual, namely, you." By his imagination, intuition and affiliation man fashions a metaphysics and meta-civilizaton which can comprehend a collectivity he strives to achieve but cannot yet attain. Evolution itself may endow him in the future with spiritual qualities and capacities that may bring the fullness of cosmos-reality in his grasp.

**NO COSMOLOGY, NO CIVILIZATION**

In the metaphysical understanding and appreciation of man's ownself are embedded the eternal and universal meaning,

\textsuperscript{4} Berrill, \textit{You and the Universe}, p. 204; Foyle, \textit{Astronomy}.
value and potentialities of the cosmos. The transcending values of unity, love, beauty and goodness are the emergent qualities of the cosmic stuff which has created human nature. Here on the odd, tiny speck of an insignificant planet, truth, beauty and goodness have, for the first time, begun to shine with “a light that never was on sea and land,” and radiate meaningfully and prophetically, unlike the sterile blaze of the planetless stars in their unfathomable spaces. Metaphysics and meta-civilization epitomize the nature of the cosmos and embody the essence of its continuity in time through transcendent forms. Man’s metaphysical speculation enters into the nature of cosmic things and happenings, and unfolds the necessities of their interconnection and harmony. Yet incomplete, superficial and even trivial, it directs the endless pursuit of truths, symbols and values, manifesting what has been long immanent in the matter and energy of the stellar systems. It is metaphysical perception and feeling that reveal with ever-increasing clarity the grandeur of the cosmos in its togetherness and continuity and its emergent future. Whitehead wisely remarks: “Metaphysical understanding guides imagination and justifies purpose. Apart from metaphysical presupposition, there can be no civilization.”5 Again, “In each age of the world distinguished by high activity there will be found at its culmination, and among the agencies leading to that culmination, some profound cosmological outlook, implicitly accepted, impressing its own type upon the current springs of action.”6 A metaphysical, metacultural pattern of Unity, Beauty and Goodness, akin to faith, is necessary for the building up of both the concept and realization of One Earth, One Cosmos and the unified pattern of the broad march of mankind from the Palaeolithic to the present age at the historical dimension. This is called “Metahistory” which may be defined as an enquiry into the patterns, meanings and laws of historical evolution of mankind. This requires a vision of the totality of history of the race, imperative in the present epoch of One World, One Humanity. The evolution and destiny of civilization as a world system comprise the theme of Metahistory.

According to Toynbee a classic example of a work of meta-
history is Augustine's *De Civitat Dei*. Christopher Dawson,
after mentioning the strong prejudice against metahistory of
academic historians, observes: "Metahistory is the guide and
friend of true history. The experience of the great historians,
such as Tocqueville and Ranke, leads me to believe that a
universal metahistorical vision of this kind, partaking more
of the nature of religious contemplation than of scientific
generalizations, lies close to the sources of their creative
power."  

THE MODERN FALLACY OF CULTURAL RELATIVITY
ROOTED IN PHILOSOPHICAL ERROR

From the Kantian doctrine that the world exists only with
reference to the cognitive ego and that the forms differ accord-
ing to the mental activity of the ego have flowed many harm-
ful and disruptive modern doctrines of relativistic historical
idealism. In the field of human civilization a shallow and sophis-
ticated theory of cultural relativism has sprung up, viz. that it
is impossible to conceive of absolute truths and norms, indepen-
dently of the values and the worth of man, unrelated to his
social and historical context. This is the philosophical assump-
tion of Max Weber, Sumner, Westermarck, Karl Mannheim
and many others. What are genuinely universal—absolute
truth, love and goodness—are inalienable elements of human
worth and dignity, and these embody themselves in the goals
and values of institutions and culture, absolute within a vehicle
of appearance of relativity, immediacy and concreteness. A
widespread indifference, and passivity of contemporary civili-
ization in respect of crucial issues of truth and error, right
and wrong, harmony and conflict have been the inevitable,
pernicious outcome of the strong sense of cultural relativism in
modern sociological thought that sweeps away every absolute
as mischievous arrogance, including those absolutes on which
its own judgments of relativity must be based. Hocking rightly
observes: "It is part of the strange shallowness of recent West-

7. The Dynamics of World History, p. 293.
ern life that it should be deemed a conceit to recognize an absolute and a humility to consider all standards relative, whereas it is precisely the reverse; it is only the absolute that duly rebukes our pride."9 Basically it stems from the subjective Kantian approach that "the world' exists only with reference to the knowing mind, and the mental activity of the subject determines the form in which the world appears."10

Today in the midst of worldwide ideological disagreement and confusion of values, it is as necessary to reject the fallacy of cultural relativism that identifies the ought or requiredness for a culture with the historical "is" that stemmed from Fichte, Hegel and the Marxists, as to emphasize a common teleological world of values and symbols that is rooted in the Being of things, man's own authentic reality. Even here there is a profound mistake of Western philosophy, as has been so trenchantly pointed out by Heidegger. European philosophy from Plato and Aristotle to the present time seeks to reach Being by refining upon the opposites of Being, viz. becoming, appearance, thought or what ought to be or the ideal. He points out that only in the earliest Greek thinkers, like Anaximander, Heraclitus and Parmenides do we find that intuition of Being unconcealed for which the opposites of Being have to be transcended or abandoned. This is also the kernel of Indian philosophy—rejection and transcendence of the antinomies of Being.11 Indian thought does not linger in becoming, but looks for the Being or in Real Self which appears, or in thinking looks for the Being or Self which expresses itself in thought, world or symbol, nor does it accept a Platonic ideal which is a purely human creation. On man's Being or Self and the extension of his vision to the authentic reality of the cosmos grounded in his own Being are securely based an objective ontological order of nature.

Postulated as existing independently of self this is the pristine, transcendent source of the intrinsic and absolute truths and values. As eternal and universal ontological principles and values, these transcend any particular societies and civili-

zations and embody themselves in the symbolic community of mankind and cosmos, in the moral and spiritual unity of the nations, and in their creative, emergent, harmonious relations of One Civilization, One Noetic System. Without this, just as science reverts to technology, and its interpretation of the universe becomes too subjective, trivial or mechnoformic, so does civilization revert to spurious philistinism or self-defeating pursuit of wealth, power and pleasure. Metaphysics, meta-science and meta-civilization insist upon the participation of the broad masses of humanity, in One World, One Civilization, subject to the universal laws of nature, the normative ideals of human culture and the all-comprehensive rhythms of Being and Becoming as conditions for the realization of absolute Unity, Truth and Goodness.

KNOWLEDGE AS INSTRUMENT OF TRANSHUMAN EVOLUTIONARY PROGRESS

A schizophrenic person with his faulty perception, narcissism and self-fixation lives in his own world of symbols and values and isolates himself from fellowman. A schizophrenic civilization that clings to tribalism and nationalism, and does not perceive the essential cultural unity of man similarly lives in its own limited, ethnocentric, mechnoformic world, and creates and perpetuates myths, symbols and values that separate it from the broad, universal life of man. Man’s symbolic process, whose functions are essentially communication, communion and unification, thus becomes self-absorbing and self-stultifying and contradicts his nature and social destiny. The symbols of contemporary civilization are aberrant, discordant and asymptotic in their frustration and divergence. These threaten the sanity of the individual, and disintegrate civilization.

But the very asymptotic freedom of the symbolic process will give place to a new higher integration, harmony and synthesis. The miracles of the symbol, indeed, its only function, is to salvage a disruptive and pugnacious human civilization, and unite mankind. For this it has to delve far deeper than the merely intellectual dimension of the self, that now provides man with scientific and intellectual symbols, to the profound recesses of the unconscious and superconscious whence spring
forth the highest concords of the human spirit—the patterns and symbols of art, myth, mathematics and metaphysics. These are all operative on a planetary scale, and can bind together nation and nation, and civilization and civilization. The symbolic picture of the moral, aesthetic and spiritual oneness of mankind and cosmos will in the coming decades coalesce with the scientific picture of the unity of the earth, and of man and civilization. The result will be a creativeness and intensity of the system of world understanding, appreciation and cooperation never experienced in the past.

For the progress of the human species there are two forces of the highest potential: the missionary zeal and fervour, blended with tolerance and humility, of the self-transcending, metaphysical world-man, who surpasses the state, nation and civilization and breathes a living faith and a sensitive conscience to the world and world-history; and the vigour and intensity of the system of world symbols, traditions and civilization rooted in a high metaphysic. Without the operation of these dual forces mankind will perish in the Atomic age; with their vigorous operation it will reach heights of values and experiences unknown in its previous history. The acme of man's metaphysical insight into self and cosmos is reached when his universal and transcendent symbols that project his infinite values and possibilities ahead of himself, lead to their realization in the present through conscious ordering and participation of mankind as a whole. True knowledge develops a unified symbolic system which not merely illumines and synthesizes the phenomena of self, civilization and cosmos, but becomes itself a new organ or instrument of the transhuman control and evolution of life and history. What is the final product of human knowledge becomes the mentor and guardian of the macrocosmic process.
CHAPTER 6

ART : COSMIC FEELING AND FORM

ART AND THE EXPERIENCE OF ORDER AND HARMONY

Civilization derives its vitality, stability and immortality from art. Works of art embody man's inner coherence and balance through abstraction and selection from the flux of things and appearances in nature, life and mind. Wherever there is order, there is not only a sense of profound fulfillment and delight, but also significance and permanence. Beauty is an abstract term signifying man's bio-psychological balance, order and harmony with the environment, securing the stability or ordered change necessary for human living and its consummation.

Contemplation, imagination and intuition all play their roles in producing forms and images of beauty that become timeless within the bounds of time. Human passions and desires, ideas and phantasies with all their ebbs and flows suddenly find a vivid, condensed and patternized form of expression that flashes out as something enthralling, significant and permanent amidst the disruptions and conflicts of daily life.

The desires and passions of a million hearts are fitful, incongruous and trivial. These require the arts of music, literature, painting and sculpture to transfigure them into significant and universal sentiments, values and experiences which we associate with civilization. Autumn moons scatter their beams on lakes and meadows, and hurricanes sweep angrily over vast forests and deserts or devastate habitations. These are chaotic, capricious or overwhelming for human understanding and imagination until art reshapes, remoulds and orders them for human experience. Art is a transformation
of nature, life and mind, affording glimpses in man's finite and fragmented consciousness of the ultimately significant and the total-real that can be caught and rendered visible, and, so to speak, accessible, in the impalpable happenings of nature and the fugitive experiences of mind. In so doing, art stimulates and impels finite human feeling and experience towards infinity and eternity, towards civilization. For civilization is nothing more and nothing less than the realization of the cosmic and the eternal amidst the mutable and inconsequential things and events of the world and experiences of life.

THE PRINCIPLES OF ORDER AND FORM, PLATONIC AND SCIENTIFIC

In the ancient world the Platonists conceived of certain principles of order and form which underline the creation and appreciation of all beauty. Such universal principles are postulated to govern all elegance from the ordered structure of the crystal, the leaf of a fern and the wing of a butterfly to the movement of the bird and aeroplane or of the pageant and dance. The Pythagorean conception that number holds the clue to all order, rhythm and beauty in the universe as form was an amplification and development of the generic principles of order and balance discovered by the Platonists. The modern psychoanalytic derivation of the roots of beauty and grace from man's basic sexual cravings is an illustration of his more fundamental craving for order and form.

Recently there have developed certain important lines of scientific investigation which throw a flood of light on man's need for an understanding and appreciation of form, order and beauty of the cosmos of which he is an integral part. Rather, his self-actualization is seen to depend on a vital and dynamic reciprocity between himself and the cosmos, the boundaries between them being today far less sharply drawn than in the past. Studies of the rhythms of music from the physical and physiological side have stressed the correspondence, or to use the technical term "isomorphism," between the vital rhythms within the living system and the patterns of rhythm, pitch, harmony, timbre or volume in the external
world. It is not merely the visceral rhythms, such as those of the heart and respiratory system, that are involved in man’s rhythmic responses to music. For Rudolf Arnheim superbly demonstrates that the balance, symmetry and rhythm of the neuro-muscular activity in which the entire body is involved offers a major key to the quest of goodness and order of all the arts.

Simultaneously investigations of physics, physiology and neurology bring to light considerably more unimagined rhythmic structures which are inherent in the cosmos, and to which human resonances cannot be detected nor explored by modern science. From another angle, cybernetics and electronics strengthen the notion that between man and cosmos there is a profound and ceaseless dynamic reciprocity due to which the old conceptual boundaries between the inner and outer completely fade away. All this undermines the foundations of the current notion of a sharply insulated, definable selfhood on which modern psychology operates. It is now found empirically that the boundaries between the experienced self and not-self are fluid and elusive and do not show that rigidity on which the conceptual scheme of the modern psychological sciences largely rests.

ART AND THE OUTER AND INNER RHYTHMS OF THE COSMOS

The above analysis indicates that the basic function of art is, first, to embody the order, symmetry, form or rhythm of the cosmos, and to satisfy man’s fundamental need of resonance to the nature and structure of the cosmos, of the stuff of which he is an immortal, living particle; secondly, to discover order, balance or form in man’s inner tensions and fulfilments, motivations and experiences, i.e. to discover their rhythm through imagination and experience. Art finds its form or rhythm wherever a stability or equilibrium is reached in the flux of energies of nature, life and mind. Without this stability in relation to the environment life is impossible. Thus the biological and the aesthetic demands fuse, and in man these rise to the reflective level. The rhythm and balance in his conscious life are linked with his harmonious biological
adaptation to the environment. The physical give-and-take of energies and resources between the human organism and the environment has its counterpart in the psychological drama of tension, order and fulfilment that blossoms forth into rhythm. It is the rhythm which constitutes the indelible impress of order or fulfilment on the fluctuating life of human desires, feelings and experiences. Such rhythm profoundly stirs the depths of man's inner being, and spurs his total movement towards new meaning and value fulfilment.

ART AND SECURITY IN EARLY CIVILIZATION

No civilization can maintain the stability and continuity of its heritage without its art coming to terms with the cosmos. For the cycles of ebb and flow, night and darkness, summer and winter, birth and death, creation and withdrawal of the cosmos are full of chaos, peril and destruction for man unless art imposes upon the cyclical fluctuations of the vast, bewildering cosmic forces and energies, human rhythms of want and gratification, struggle and achievement, eliciting the entire drama of inner tension and satisfaction, lack and fullness. Through supervening its own rhythms and forms on both the external and inner world, art invests man with security, poise and joy, born of his capacity to resist both physical and mental stress and deprivation, and obtain balance, harmony and fulfilment. Without this civilization cannot even begin.

The magic of the chase, hunting and fishing and of brand tillage, rain-making and intermittent agriculture gives abundant evidence of the prolific imagination of primitive peoples, which evolves and articulates a friendly and beneficent relation between man and nature, made intense and vivid through the song of anxiety and entreaty, the dance of suspense and excitement, and the mimetic ritual. Similarly the rites of birth, marriage and death, the pantomimes and dances, connected with sowing and harvesting, expedition and war, organize, express and consolidate through deliberate and disciplined gestures and movements permanent moods and sentiments of prayer and supplication, confidence and serenity before a fetish, spirit or god. It is art that harmonizes and synthesizes the utilitarian, the social and the educative functions of the
ritual into an integrated whole through rhythm and form in its song, dance and pantomime. The rhythm and form give man his mode of experiencing, of integrating and identifying himself with the cosmos. By submitting himself to these he attains an experience that is unified, total and complete, that tunes him with the passion, meaning and value of the cosmos. In the dawn of civilization, art, magic, religion and philosophy of life comprise an indivisible system of expression.

THE PSYCHOLOGICAL ALTERNATION OF SEPARATION AND IDENTITY

Modern integrative psychology as well as psycho-pathology have made untenable the assumption of Levy-Bruhl and his school that primitive man has a pre-logical and civilized man a logical mind. Man from his very emergence has shown the capacity for symbolization and art as a result of which there is unity of the concrete-abstract, the fleeting-permanent and the particular-universal levels of his consciousness and experience. According to Goldstein man lives in two spheres of experiences; the sphere in which the subject and object are experienced as separate and only secondarily related, and another one in which he experiences oneness with the world. Art and ritual, magical and religious observance in primitive culture constituting its normal routine of concrete behaviour should not be characterized as irrational or compulsive, but rather as mode of avoidance of anxiety and suffering and of ordering and stabilization of the psychic life. Paul Radin has also maintained that in primitive culture the abstract or symbolic attitude is always effective in the organization of the "world" and of the totality of primitive life and behaviour. Aesthetic, magical and religious concepts and behaviour play accordingly a most crucial role among all peoples—civilized, backward and primitive—enabling them to achieve physical and mental integrity, wholeness and working balance with the totality of life and cosmos. It is art that comprises the principal force of the integration or organization of the cos-

mos-total. Cosmic meanings and values are imported by art into the myth, story and ritual that are transformed into records and celebrations of the life of a civilization, fostering tribal unity and solidarity as well as a strong sense of morale, identity and security. Cults and rituals, ceremonies and myths yet endure in modern societies because they bind man and society, the living and the dead in rich and vivid artistic imagination with the forces of the cosmos.

Contemporary civilization has its sacraments of birth, puberty, marriage and death, eating, drinking, bathing and sexual intercourse with their patterns of symbolic behaviour, ranging from magical conjuration and repetitive performance to elevated contemplation and prayer. Rooted in bygone rites and ceremonies these embody the human oscillations of separation and identity, self-determination and transcendence. Their continuity from savagery to civilization is due to art investing them with enduring and universal meanings and values. Art saturates every field of human relations, every social experience, embellishing, uplifting and intensifying common needs, strivings and achievements. The entire overt and incipient behaviour of man in civilization, accordingly, comes under the spell of his ordered, rhythmical movement towards alienation and oneness, towards tension and fulfilment. The social control exercised by government and law, custom and religion in all modern communities would have been too galling and revolting, but for art clothing them with dignity and grandeur, and making them lively and dramatic through the symbolic cosmic or transcendent meanings and values of the ancient myth, legend and anecdote. The unity and continuity of civilization are promoted by symbolic, cosmic art more than by any other human endeavour; while it comprises also the ultimate standard by which to judge the range and depth of a civilization.

THE AESTHETIC IMAGES OF MAN-AND-COSMOS RELATIONS AND OF MAN

Ancient civilizations—Egypt, Babylon and the Indus Valley, India and China, Greece and Rome—invariably developed certain basic aesthetic experiences and norms that enabled them
to reach equilibrium and peace amidst the chaos and confusion of the external forces and historic events. The stability and continuity of these civilizations largely depended upon their ideological and social integrity and wholeness that could be achieved by the aesthetic quality and norm of each. Civilizations can only persist with the deep aesthetic engagement of the human spirit with the world. As a result they must consolidate and transmit the knowledge and appreciation of two significant aesthetic products, both derived from the chaos and confusion of the actual world, and charged with all the urgencies of actuality, urgencies that are not disavowed but transfigured. These are the aesthetic image of man-and-cosmos relations and the aesthetic image of man himself. The two images represent the flowering of a civilization—its true glory and grandeur. The Indian and Greek epics, the Chinese classics, the architecture and sculpture of Egypt, India, Java and Cambodia, the pagan rites and ceremonies of Europe, the Renaissance painting and sculpture of Italy and the Gothic cathedrals of France, all reveal an inner order or rhythm of human fulfilment and its paradigm in the external world. Man's deep interchange with the cosmos, his myth of order and harmony, and his rhythm of destiny kept alive the spirit of the civilization, and prevented its distortion and disintegration in the midst of the tumult of history. The definition and evocation of the deepest life gave the civilization a new awareness and a will-to-live.

The images of man-and-cosmos relations and of man himself which each civilization creates and transmits, enter into its language, folkway, religion and ritual, and its law, morals and education. These provide the chief means of human communion and control, and the framework of values, appreciations and judgments in the whole system of a civilization. The myths of harmony, order and fulfilment of man's inner life, the profound affirmation of the movement of his being towards transhuman meaning and value cannot be understood by themselves. These must be considered as factors in the general symbolic process of adjustment between man and the external world.
ORIENTAL AND OCCIDENTAL SYMBOLISM AND ART

There is, on the whole, a characteristic, vast difference between much of Oriental and Occidental symbolism and art. Oriental civilization is largely shaped and directed by expressional or abstract symbols; Occidental civilization by representational symbols or signs. The former are based on universal or abstract meanings, value attitudes and experiences, and implicate the whole creative process of imagination and abstraction and organize the total consciousness in respect of the reality. These represent the reality itself, and give access to the contemplative world of unapplied symbols. Representational or realistic symbols, or more properly signs and labels, are cues of perception and denotation by which man intelligently adjusts himself to the world of facts. These govern the arts and techniques of practical living and economic relations and transactions. The two types of symbols in some measure overlap, impress upon and merge in each other. Out of the warp and woof of representational and expressional symbols, every civilization weaves its specific pattern of reality and understanding of experience and nature. The meaning of "reality" is different in different civilizations due to differences in symbolic envisagement. As a result the generative concepts, beliefs and values and the basic frames of reference of each civilization markedly diverge.

The nineteenth century in Europe with its Industrial and Commercial Revolutions and phenomenal development of the positive sciences has, on the whole, led to an exaggeration of representational rather than expressional symbolism. European man's hopes and fears, techniques and skills were focussed towards the practical and the utilitarian. Signs increasingly replaced symbols of human values as he extended his objective knowledge of facts, and applied scientific laws of causation to larger and larger fields of human relations and social processes. His conquest of science meant the development of methods and techniques by which Nature became the handmaid for satisfaction of human needs and purposes. Instead of the broad symbols of Nature such as the Mother Earth, the Parental Earth and Heaven and the Mother Nature, we have the splitting up of the general images by specific symbols
of thought and signs of behaviour in respect of natural data or events that are fitted into man’s actual or potential service, rather than to his expression of sentiment of wonder, awe and beauty that all have ontological aspects in the Orient. Nature as man’s slave and as raw material can hardly arouse a sense of marvel; he slips more and more from a passive and accumulative into an active and exploitative attitude. Or Nature’s fathomless, unthinkable reaches of time and space, as revealed by modern cosmology, makes her meaningless and purposeless, ideally empty of any quality. Western man’s life, in one word, becomes less and less imaginative, meaningful and aesthetic, and more and more factual and utilitarian.

THE DISSOCIATION OF OCCIDENTAL ART FROM COSMIC FEELINGS AND VALUES

European art is today cut off from the motive spring of cosmic feeling and appreciation in which all true art is born. A good deal of European art has become trivial and commonplace, personal and anecdotal. It has no doubt found new techniques and materials, and also new modes of expression. But a “secularized” art is sundered from its perennial and vital fountain-head — the ontological meaning, passion and value. Art in the Orient has always prized truths and values other than those of Humanism and Naturalism — the exaltation of the images of man and nature — so dear to Western civilization and art. Nor has it aimed at the realistic rendering of the human form, what may be called “Narcissism” in art and civilization. European art is naturalistic, representational and human. Oriental art is ontological, cosmic and geometric. A fundamental difference in generic human attitude, in the general pattern of adjustment of man to the cosmos, underlines the characteristic differences between much of Occidental and Indian, Chinese, Byzantine, Egyptian and Negro art. It was because the art of ancient India was cosmic, perennial and universal, like her philosopha perennis, that her art style could easily spread to the whole of civilized Asia from Afghanistan to China, Korea and Japan, and from Ceylon to Indonesia and Farther India during a stretch of about two millennia. The genius of India has evolved art forms and
techniques that have brought them close to Life, Cosmos and Reality, to the life of animals, nagas, men, angels and gods at different levels of being, and to the primordial transcendental sources whence they all spring and derive their unity. Art is made of the stuff of dreams, visions and ecstasies that defeat the usual methods of rational and aesthetic analysis. The ceaseless and systematic creation of abstract or generic symbols and images, superhuman and superanimalic forms, and cosmic motifs and diagrams comprise its devices and procedures for the revelation of the imponderable meanings and values of the Ultimate Reality that her perennial philosophy is primarily concerned with.

Of all the arts, sculpture, due to its characteristic medium, reveals best the permanent and transcendental values and experiences. The richest civilizations of the world best reveal their souls in their temples, monuments and sculptures. No branch of human art has shown such characteristic decadence in Europe as sculpture. Herbert Read points out that European sculpture, grounded in Greek and Renaissance traditions, is characterized on the whole by what he calls "painterly prejudices and techniques"—the subordination of the tactile and "palpable" or "haptic" to the visual sensation, limiting greatly its scope and achievements. Indian sculpture, metaphysical and cosmic in its feeling and passion, is characterized by its monumentality and massiveness rather than naturalistic modelling, by its geometric rhythm rather than minute, picturesque decoration.

The sculpture of India and the high Gothic sculpture of Europe resemble each other in many striking respects. Due to an identical historical circumstance, viz. the penetration of widespread mystical movements with a strong sense of the Divine immanence, both show abstract harmony and geometrical rhythm blended with linear expressiveness, and classical unity, poise and impersonality reconciled with a charming, lyrically tinged naturalism in form and style. Within a century, however, Gothic sculpture yielded to sentimentality and naturalism. It gained in charm and elegance but lost its greatness. Its monumentality and firm control of impersonal volumes were sacrificed to smoothness of texture, flamboyance and angular incisiveness. European sculpture as it preferred
human and naturalistic to cosmic values lost its essential abstract or geometric qualities.

THE DIFFUSION OF THE AESTHETIC UNITY OF MAN AND COSMOS

Art is a diffused, all-pervasive sensitiveness and feeling. Where the cosmic feeling and passion of art persist, and determine man's general orientation to the cosmos, not merely the landscape but also every phase of human life and experience are made alive with aesthetic imagination. Joseph Campbell thus describes the world of a mythologically instructed community filled with symbolizations and aesthetic experiences of the unity of man and the cosmos: "The hills and groves have their supernatural protectors and are associated with popularly known episodes in the local history of the creation of the world. Here and there, furthermore, are special shrines. Wherever a hero has been born, has wrought, or has passed back into the void, the place is marked and sanctified. A temple is erected there to signify and inspire the miracle of perfect centredness, for this is the place of the breaking through in abundance. Someone at this point discovered eternity. The site can serve, therefore, as a support for fruitful meditation. Such temples are designed, as a rule, to stimulate the four directions of the world horizon, the shrine or altar at the centre being symbolical of the Inexhaustible Point. The one who enters the temple compound and proceeds to the sanctuary is imitating the deed of the original hero. His aim is to rehearse the universal pattern as a means of evoking within himself the recollection of the life-centering, life-renewing form."\(^2\)

Buddhist myth, art and imagination established and cherished in the middle ages in India two holy lands—one in the eastern Ganges valley which saw the birth, enlightenment and passing away of the Buddha, and the other in Afghanistan and the Western Punjab where were located many sacred sites in the forests associated with one or other episode of supreme self-sacrifice of the multi-born Bodhisattva during his

numerous sojourns on the earth. Numerous are the paintings and sculptured images of the Buddhhas and Bodhisattvas, which are enshrined in caves, monasteries and stupas scattered throughout these lands. There was yet another holy land transplanted in Indo-China where India meets China in the Pacific. Here, again, the sacred sites of Buddhism were re-planted; the Bodhi tree, the Griddhra Kuta, the Pippala cave, and even the mansion of Upagupta. These three holy lands have been centres of pilgrimage for the Buddhist world across the centuries. Throngs of pilgrims have visited the special caves, hills, forests and rivers, and recapitulated in imagination, aided by Buddhist sculptures, the experiences of universal love and charity of the Bodhisattva as means of identification of world and salvation, life and heaven.

AESTHETIC AND SOCIOLOGICAL IMAGINATION OF HINDUISM

Brahmanical myth, legend and art have similarly filled the entire continent of India, her sacred mountains, lakes, rivers and cities with cosmic sculptures of Being and Becoming in eternal silence and movement, and of cosmic creation, preservation and destruction. Man’s state of meditation, his polarities of sex and ecstasy, penance and enlightenment are all sculptured with a zest and abandon that only India has experienced. Such cosmic figurations of deities, men and angels enable the common men of the land to move skilfully and harmoniously to and fro between spiritual imagination and aesthetic appreciation and ordinary life and experience. There are seven sacred mountains, seven sacred lakes and seven sacred cities in the country, according to the Puranic lore, all associated with ancient myths and legends of Vishnu and Siva and their various incarnations and of the goddess Parvati. There is also the familiar myth of Vishnu’s dismemberment of the sacred corpse of Parvati or Sati as her grief-stricken, disconsolate spouse Siva dances his “tandava” on the self-appointed occasion of her death. Fifty-two temples of India distributed from Baluchistan to Assam and from the Himalayas to Cape Comorin still enshrine different fragments of the body of the Goddess. Her images as well as those of angels, courtesans and danseuses, all her own fragments, are multi-
plied a hundredfold in the niches, walls, corners and brackets of the temple, symbolizing the immanence of Sakti in every form and appearance. Similarly, there are hundred and eight special shrines of Vishnu and of Siva with magnificent images of the gods and representations of their cosmic exploits, scattered all over the country, and there have sprung up local traditions that explain the sanctity of each site, and inspire bands of pilgrims from far and near in their exercises of meditation. The Himalayas are strewn with sacred caves, vales, streams and shrines that are linked with the story of the Five Pandavas as told in the Mahabharata, and with that of the penances and marriage of Siva and Parvati in Mount Kailas. Art elegantly inscribes these on imperishable rocks and stones. Even Sankaracharya's memorable, intellectual combat against Buddhism has passed into myth and legend, and shrines in the Himalayas and in the plains and river-ghats mark and sanctify spots connected with his indefatigable ministry, passionate controversy and silent meditation. From Krishna, the Buddha and Mahavira to Sankara, Ramanuja, Gorakhnath, Nanak and Chaitanya sprang great religious movements that have been focalized in many special holy sites, signifying the miracles of legendary or historic religious illuminations, and inspiring the generations of the faithful. It is worthy of note that there is a very large number of holy fasts, festivities and observances in India, much more numerous than in any other country, and associated with the procession of seasons and planets and phase of the moon, that come to the people as natural responses to the holiness of mythological and historic occasions. Painting and sculpture, myth and ballad, song and story, all combine their modes of expression to immortalize these. Even village dramas and city pageants revive mythical episodes and acquire ritual and aesthetic values; those representing, for instance, the conquest of Lanka and subjugation of Ravana by Ramachandra, the worship of the goddess by Ramachandra in spring prior to his final combat, the return of Ramachandra to Ayodhya and the meeting between Bharata and Ramachandra, the marriage of Siva and Parvati or the various exploits of Krishna among the farmers and shepherds.
COSMIC MOODS AND SENTIMENTS IN RITUAL AND PANTOMIME

In a hundred villages of Northern India, in the fabled region of Krishna and Radha, we can even now witness the strange, pious enactment by the entire population of the human-cum-divine drama of love and desolation, expectancy and ecstasy, in the background of the perennial meadows, hills and forests of the Jamuna. Song, dance, drama, puppet-play, pageant and procession revive in the heart of the common man in the sequence of the seasons the passions of the eternal movement of his soul—the call of the Divine Flute-player, the anguish of his separation and the bliss of his reunion with Him. The mythological drama and pantomime staged vary with the seasonal transformation of the landscape in the river valley. Here in spring the fields, meadows and forests become aglow with the crimson flowers of palasa with which the human-cum-divine lovers decorate themselves; in the rains the drip, drip, drip fill the landscape with an iridescent haze stirring long-lost aspirations of the soul; and in autumn the moonlit nights beacon the householders to forget life’s tasks and obligations and come out of their homes. Each season of the year has its own myth, story and anecdote, which are rehabilitated in festive parties and gatherings in the open for collective spiritual uplift. Every spring witnesses the Festival of Colours in which Krishna and Radha and the shepherd girls are impersonated, and in youthful sport vigorously throw saffron powder and crimson-dyed waters at one another, symbolic of the eternal adventure of youth and love. The rainy season witnesses the Festival of the Swing in which village couples are seen everywhere swinging on the tree branches amidst dances and songs of the whole population, celebrating the reunion with the Divinity after long separation. Autumn harps on the note of desolation and longing with frantic music, song and dance on the meadows and village alleys bathed in shimmering moonshine. The rhythms of nature, the procession of the seasons, with changes in vegetation, in agriculture and in the social routine, comprise the background of evocation and dissemination of cosmic moods, feelings and sentiments in which the entire resources of art and symbolism,
imagination and memory are harnessed by the mythologically educated and inspired people.

MAN-AND-COSMOS INTERPLAY AND DISPLAY

Cosmic myth, art and ritual here have brought within their scope the entire range of fundamental crises and values of human life and destiny, and man is taught to live "not only in place but in Space, not only at a time but in History." Dewey makes the apt observation: "Art is a quality that permeates an experience, it is not, save by a figure of speech, the experience itself. Aesthetic experience is always more than aesthetic. In it a body of matters and meanings, not in themselves aesthetic, become aesthetic as they enter into an ordered rhythmic movement toward consummation." 3

Art is a permeating sensitivity, a comprehensive attitude, that spills on all sides. It brings under its influence the entire range of human values and behaviour. Aesthetic experience, accordingly, is the record of the tempo and temper of a whole civilization. Wherever art is made cheap, the soul of the people is impoverished or mutilated. With art uprooted from cosmic feeling and passion, we witness today the lowering of the quality and tone of entire civilization. On the other hand, art at its height implies the complete interpenetration of man and cosmos. With the modes of perception, feeling and imagination directed to the cosmos-process, man plays both with his desires and with the cosmos. His impulses and imaginings in every field outreach facts and conveniences, and his concrete and immediate strivings come to be identified with participation in the eternity and universality of the cosmos. His toil also then becomes play, and the blind necessities of the world "lose their seriousness" and "become light." Display of the potentialities of man and cosmos rather than want, wealth and power, dominate his routine of life and express the full freedom and harmony of his being, in the words of Schiller. 4

Man's experience in the drama of life

becomes profoundly enriched by the soft and continuous "background music" of man-and-cosmos interplay and display, the same which Santayana calls "hushed reverberation."
CHAPTER 7

MORALITY: COSMIC REVERENCE
AND PARTICIPATION

WESTERN RELATIVISM V. EASTERN ABSOLUTISM OF
MORAL VALUES

For more than three centuries in Europe, ethical thought and
practice have been warped by a profound distrust of any
moral principles and values not derived from the interests,
exigencies and crises of social life, or from the framework of
folkways, customs and institutions that reflect prior social
judgments. These constitute the enduring foundation of
Western man's few basic moral values and virtues. A firmly
established ethical relativism has been reinforced in the West
by the logic of subjectivism in philosophy and of evolutionary
naturalism in the social sciences, and by the Kantian tradition
of cleavage between the realm of reason and the realm of
ends and values.

A false sense of moral relativism in Western intellectual
history is derived from both the above ideological background,
and general lapse and disintegration of the absolutes and univ-
versals in the social system. This is a symptom of complete
confusion and disintegration of the intrinsicalities of life.
Intellectually it conceals arrogance though it assumes an ex-
terior garb of humility. In the name of rationality it also hides
impulse and unreason. To uphold that men and societies can
owe their allegiance to righteousness or wickedness, goodness
or evil, love or hatred according to a particular social condi-
tion, institutional set-up or schemata of values they adopt is
to choose the slippery slope of corruption and ruin in the
moral journey. Leo Strauss observes: "Relativism, if it were
acted upon, would lead to complete chaos. For to say in the same breath that our social protection against war between societies and within society is reason, and that according to reason those individuals and societies who find it congenial to their systems of values to oppress and subjugate others are as right as those who love peace and justice means to appeal to reason in the very act of destroying reason."¹ Unreason consists in recognizing moral values as tentative, conditional or prudential, and not as deep-going commitments that alone can cure arrogance, and prevent moral ease, complacency and disintegration. To discount the absolutism of moral values is to destroy their essence and undermine the authentic impulse and will of man to become complete, whole or perfect. The thought pattern of the West since the European Renaissance, its strange spiritual arrogance and intellectual shallowness, and its denial of human freedom, dignity and worth for the considerable masses of population in spite of the conquests of poverty, ignorance and disease have all contributed towards the diffusion of the notion that absolutes and universals neither exist for man and culture, nor can be striven after by them. The East's unflinching loyalty to the absolutes and the universals stems from its disinterested and detached pursuit of Reality, i.e. of the nature of Self and Cosmos in which it lives and moves. A disinterested ontological approach to Reality which includes values as one of its intrinsic qualities is responsible for the Eastern sense of absoluteness and universality of moral values and obligations.

DISINTERESTEDNESS BOTH AN INTELLECTUAL AND MORAL ATTRIBUTE

The tone and temper of Western civilization has been such that while there is no end to man's intellectual pursuits, to his quest for science and knowledge and their applications for the practical and utilitarian needs and interests of life, the field of his disinterestedness, absolutism and universalism is left inadequately explored and clarified. The achievements of

his positive sciences, both practical and applied, far outshine those of his reflective thinking and analysis concerned with human motivations and values, and especially the possibilities of human nature in which transcendence, goodness and love are both self-revealing and self-actualizing. The commonsense of mankind shows disinterestedness and transcendence as universals in the life of man, adjusting himself to the ultimate realities that surround and encompass him. Disinterestedness, detachment or transcendence provide the keys to the pursuit of truth. No intellectual enterprise can succeed without a genuine objectivity of outlook and judgment, and freedom from bias of the thinker and scientist, or what we may regard as dispassionateness or disinterestedness in the life of reason. Intellectual detachment, Descartes thought, may yield a mathematical moral science. "Mathematical morality, that was the bold programme! Nothing in the development and the system of Descartes can be rightly understood unless this is understood," observes his biographer.

But self-detachment, self-transcendence, or disinterestedness are far more significant for man's social and moral life. Disinterestedness is a quality and sensitivity not merely of human intelligence but also of human sentiments, values and behaviour. The Buddha acknowledged this in the following admonition: "Learn to distinguish between self and truth. Self is the cause of selfishness and the source of sin. Truth cleaves to no self; it is universal and leads to justice and righteousness." The terms which may be more appropriately used in this context are self-extension and self-transcendence. Man's pursuit of disinterestedness is always in the world of non-self, neighbour or other, which is fused by his religion into the Universal Other; his disinterestedness comes from self-oblivion, self-giving or self-transcendence.

The march of human civilization shows not merely an increased objectivity and detachment in the pursuit of knowledge, due to which the range of religion, magic and superstition is steadily curtailed, but there is simultaneously an extension of "disinterested," transcendent and super-empirical principles and norms over an increasing part of human experience, guiding man's interests, values and behaviour. The history of morals bears ample evidence of custom and tradi-
tion, law and morality everywhere obtaining their sanction from supernatural forces and agencies, or from a supra-rational cosmic order that supervene upon human needs and values and restrict human self-assertion, initiative and freedom of wants, activities and satisfactions.

MORALITY ROOTED IN CHOICE BETWEEN SELF-INVOLVEMENT AND SELF-TRANSCENDENCE

Man is beset by the polarities and divisions of impulse and reason, id and conscience, egoism and altruism, self-direction and self-transcendence, freedom and determinism. His life, strivings and values traverse several orders and dimensions of existence. The full range of his energies, values and potentialities is never harnessed unless he seeks and achieves certain goals and values sought and achieved because of their intrinsic worth and goodness, independent of his impulses and desires, even of his life. He is an actor or participant in any given situation, and at the same time he is a disinterested spectator or thinker who transcends the situation, and frees himself within certain limits from its necessities. He is endowed with the "impulse" of self-transcendence, the lack of fulfilment of which causes anxiety and distress. As he adjusts himself to the total human situation confronting and encompassing him, he encounters alternative possibilities. He is well aware of an essential polarity or opposition between instrumental and intrinsic values in each existential situation, and of the necessity of choosing the latter as representing a higher unified dimension of reality. This is his moral choice based on directive values. Disinterestedness or transcendence through deliberate judgment and action is the basis of morality. Man can transcend both himself and the given situation, fusing in his self-conscious, ethical self facts and values, social actualities and moral norms and possibilities.

The ethical life is rooted in his inevitable need of resolving the fundamental antinomies of polarities emerging from his multi-dimensional adjustment. It is the expectancies, imperatives and possibilities of transcending the contingent circumstances of the human situation and the flux of events in nature that guide his ethical endeavour and experience.
Morality begins with his grasping of potential alternatives and the exercise of his choice between the instrumentalities and intrinsicalities of life, and consummates itself in his participation in the world-process, relatively to his circumstances and capacities, historical conditions and culture. This constitutes the core of morality amidst the contingencies and exigencies of life.

THE STAGES AND DIMENSIONS OF MORAL PROGRESS

Morals in primitive culture comprise conformity to a whole range of taboos and regulations, customs and mores belonging to different dimensions of adaptation, the sanction for which come from supernatural sources. Magic and superstition, law and morals guide total human adjustment to the super-empirical and the cosmic. At a later stage in social development it is the divine laws and imperatives that direct human choice between intrinsic and instrumental values. In modern civilization morality is a result of the extension and unification of man's knowledge of himself and of the universe based on a harmonious comprehension and coordination of increasing aspects of the total situation. The striving for understanding and appreciation of cosmos and mankind-as-a whole constitutes the basis of ethical choice and action of contemporary man.

Man's evolution has now reached a stage in which the development of striving, evaluating, moral world-individuals and the growth of mankind feeling and organization should be linked with each other for his biological survival and progress. This awaits the spread and diffusion of human knowledge and intelligence over the entire range of human experience; the resolution of polarities and cleavages between intrinsic and instrumental values in many sectors of life, inherited from an outmoded past; and the deployment of emerging values and ideals within the dimensions of a single world and an undivided civilization.

Man, as at once a biological creature, a psycho-social person and a spiritual being, has a complex multi-dimensional moral life with its many tensions, conflicts and hazards. He establishes a hierarchy of moral principles and norms in the total
social and moral process through which he orients himself within the three dimensions of his adaptation, fills his divergent roles and fulfills his divergent values and obligations of life. Moral principles and norms are imperatives derived from the essential nature and strivings of man-in-the total human situation at different dimensions or levels. These are not the arbitrary fiats and regulations of the law-giver, nor are these determined by social pressures and conveniences, nor, again, by hedonic and utilitarian considerations. These emerge, like all human values, from the constant interchange and interpenetration between the social person and the multi-dimensional environment that surrounds and encompasses him. All moral principles achieve a working balance, harmony and integration of motivations, interests and values often in conflict with one another. Such conflicts and tensions arise due to the multi-dimensionality of human environment and experience, the bio-social inadequacy of the individual and the polarities of human demands and values. Morality stems from the basic reconciliation between impulse and reason, between egoism and altruism, between instrumental and intrinsic values, and between human freedom and the organization of the individual-in-society-and-world. At every step the moral individual harmonizes the split in the existential situation and transcends it. Such transcendence is attained through demands, expectancies and imperatives that form the essential content of morality. Ontologically, it is the all-inclusive ground or dimension of Being in which all polarities or oppositions are resolved and harmonized in unity. This is man’s consummation.

THE SUCCESSIVE MORAL PRINCIPLES: PRUDENCE, LOYALTY AND REVERENCE

First, man at the primitive dimension or stage identifies his moral life with conformity to custom, social tradition, a pressure that stand over and above the contingencies of his impulsive life, and that pledge for something objective and discoverable but remote in space, time and results. It is man’s prudence that aids the discipline of the biological impulses and gratifications and the education of the release these seek.
Morality begins with the principle of Prudence which ensures effective, all-pervasive social control. The reputedly prudent man who strictly and rigidly adheres to a highly elaborate code of compulsions and prohibitions is the image of the moral man at this stage or dimension of the ethical process. The ethical principle of Prudence is now greatly enhanced in its significance due to the influence of Freud who, as Phillip Rieff observes, heralds the advent of "psychological man," the confirmed egoist trained in cautious prudence. The egocentric man prudentially conforming to the existing standards of society is regarded by Rieff as the final product of the quarrel of Western man with his own spirit.²

Second, man in the course of social development becomes a loyal and responsible agent, and dedicates himself to the furtherance of goals and values that transcend his individuality, and that are actualized irrespective of personal results. It is man's sense of Loyalty that enables him to hold fast to goals and social roles despite the consequences to self, that builds up and perfects both the unity of personality, and the harmony of human relations. Yet Loyalty to the "neighbour," the family, the group and the community does not abolish the force of Prudence and the means-end relation. For man by his varied loyalties in society overcomes the immediacy, irrationality and chaos of his nature and creates a harmonious and coherent life for himself.

The third or highest dimension and stage of the ethical process is represented by Reverence. Man is of the same stuff as the cosmos, and senses deep kinship with it, the denial of which leads to a sense of isolation and suffering. This is psycho-biologically rooted in his neuro-muscular resonances to the rhythms and patterns, large or small, which comprise the texture of the cosmos. These give the cue to his cravings for unity, goodness and order, to his deep perception that he belongs to the stuff and processes of the cosmos, whose rhythm, coherence and dynamic pattern are echoed in isomorphic forms within himself. The mystics of all lands can best catch and maintain the cosmic rhythms and patterns. There is a forward thrust in man to orient and fulfil his nature,

². See his Freud, the Mind of the Moralist.
values and potentialities in terms of cosmic order, balance and movement. The morality of Reverence is rooted in human fulfilment being sought beyond humanity in the cosmos-total.

REVERENCE — THE COMMITMENT TO COSMIC PURPOSE AND PARTICIPATION

Psychologically, self-transcendence is a universal impulse, opposed and complementary to self-direction, self-absorption and self-assertion, for the achievement of the wholeness of human nature. Ethically, self-transcendence in purpose and action is Reverence—a universal moral aspiration beyond the lone, insulated and circumscribed selfhood, and its nature-and-society-bound demands and imperatives. This achieves man's participation in the total cosmos-movement. Reverence in man's relationship to fellowmen, who have become his own selves, is the highest moral potential in life. It transforms society into a sort of sanctified communion and divine fellowship.

Man in Reverence conceives his own well-being and potential self-fulfilment as an aspect of the structure and order of the cosmos, merging his demands, purposes and values with those of non-self and cosmos through sharing and sacrifice in complete unconcern with personal gratification, reward or approval. Reverence enlivens and deepens, rather than threatens, the integrity of the self through an unflagging sense of shared cosmic nature and purpose. It bears witness to the self's immediate commitment to unbounded Love or Goodness as the intimate concern of the cosmos, and to Reality, or Truth as underlying the Law or Order of the cosmos. It yields an absolute demand and an aggressive will to recreate and renovate the cosmos with personal suffering and sacrifice, and is something much more than loyalty and devotion to moral values and virtues of the man-within-the social world. Only by surpassing these can man rise effectively to his highest moral responsibilities. Saving and spurting morality is the ever-renewed function of Reverence.

THE EVOLUTION OF VIRTUES IN INDIVIDUAL LIFE-HISTORY

Prudence, Loyalty and Reverence comprise, then, the three
ascending moral standards or norms in the ethical development of mankind. These also represent the successive virtues dominant in the growth and maturation of the individual from childhood through youth to old age in his enlarging social situation. Such virtues arrange themselves in a combination, and cohere in a pattern or set, defining and moulding man’s ego-qualities and ways of ego-fulfilment in the setting of society and cosmos. The process of virtue-formation and orientation from childhood through youth to old age subserves the goal of both the integration and fulfilment of personality and the maintenance and transmission of the cultural heritage implicit in psycho-social evolution. It lends support to both the productive conscience of man and the values, traditions and institutions of society from one generation to the next. The evolutionary scheme of virtues is central to both personality growth and social adjustment in the human life-cycle.

Virtues cannot be defined or tested in the psychological laboratory, nor are these adventitious decorations imposed by the growth of civilization on man. Nor, again, can a complete schedule of virtues be charted in the development of the human person-in-his social environment. Virtues arise out of the dynamic interchanges or “transactions” between Person, Values-and-Cosmos that assume different patterns in the life history of man with his enlarging and deepening ties with his human and cosmic total. Thus, the evolution of moral values and virtues is deeply rooted in Bio-social Control in childhood, Psycho-social Integration in adolescence and youth, and Cosmic Purpose and Participation in adulthood that comprise successive, interlocked phases of ego-development.

The cardinal virtues of man, linked with his progressive multi-dimensional adaptation, biological, social and ideal, appear in a constellation, and in some measure overlap and are juxtaposed. This is because the psycho-social mechanisms of growth of the individual in each life-stage are enmeshed with, and lead up to those of the next stage. The formation of virtues in a succeeding life-stage accordingly depends upon the maturation of virtues in the preceding stage. If any virtues remain retarded and baulked, the moral integrity of man is doomed and psycho-pathological symptoms appear.
Virtues largely depend upon and aid one another, and are harmoniously integrated into the two great facets of the human evolutionary trend—the maturation of the inner life, values and strivings and the extension of moral and social boundaries. But the bio-social or adaptive integrity of the personality is profoundly disturbed if he does not forward-orient his virtues towards what is beyond and ahead of him in his life-history. In the scheme of virtues we encounter a phase of complete symbolic identification of the whole personality with the community and cosmos-total, focussing several dimensions of moral adjustment and polarities of moral attitudes and values in which both conscious and unconscious are involved. The maturation of virtues implies that the battle between ego and super-ego or conscience, and between instrumental and intrinsic values is set at rest, and the creative conscience cultivates with courage, hope and faith the virtues of Reverence, Wisdom and Compassion in its endless quest towards an ever-receding unity with mankind-and-cosmos as a whole.

With Reverence, Wisdom and Compassion man can build up the unlimited community, "the society of societies," more extensive than what the entire constellation of his loyalties or what Aristotle calls "the virtues of social intercourse" can fashion. These are his noblest virtues rooted in the profoundest fusion of the self with the non-self — the Universal Other or the Absolute Being or Cosmos. In the hierarchy of virtues that articulates itself, Reverence, Compassion and Care stand as a sort of crown to Prudence, Loyalty and Justice which constitute the minimum of virtues, and without which, indeed, the highest virtues lose their quality and become unreal and sentimental.

The code of morality and virtues at the childhood level carried over to the community as a whole may be called patriarchal-authoritarian, stressing self-discipline, repression and obedience in every human relation at the expense of expression, maturation and growth of potentialities. It leads to regimentation, suppression and aggression, and hence to the chaos and disruption of all values of life. The code of morality and virtues at the adolescent and youth level, established as a complete and closed ethical system, may be called customary-
THE GROWTH-PATTERN OF VIRTUES IN INDIVIDUAL LIFE-CYCLE

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formal. This fails to direct the individual towards the higher dimensions of values and experience beyond the social and the contingent to the absolute and the transcendent. It offers no guidance to man and civilization in the hazards and crises
that are encountered even in normal life. It is only the open, transcendent system of morality and virtues that can prepare the individual for the highest moral demands of wholeness and fulfilment, and for the most extensive and deepest communion that he can establish extending to all mankind, life and cosmos. All other virtues are subordinate to the virtues of Reverence, Compassion and Care for entire life and cosmos; these are most intensive and pervasive in their influence on the entire moral life of man, society and civilization.

THE EMPIRICAL MORAL DIALECTIC OF CIVILIZATION

The dialectic of moral principles and experiences in man’s multi-dimensional process of ethical development may now be indicated. Prudence, Loyalty and Reverence constitute the successive principles, dimensions or stages by which man intensifies and enriches his moral consciousness, the contents of his moral decisions and virtues in what the human career has determined as his enlarged social community or cosmos. Bio-social Control, Integration of Person, and Cosmic Purpose and Participation represent the successive moral experiences in the development of civilization that harmonize, integrate and direct the entire range of moral choices, virtues and adventures, and are complementary to one another.

STRUCTURE AND DEVELOPMENT OF THE MORAL LIFE

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The dialectical march of moral life shows a resolution of polarities and oppositions from lower to higher stage and dimension; first, the polarity between impulse and reason, second, that between self-involvement or self-direction and self-transcendence or self-surrender. The synthesis of the cleavages at the higher stage is not possible without that being accomplished at the lower stage and dimension. On the other hand, the potential operations of a higher ethical process are actualized by their embodiments in the lower process. Only by a deliberate commitment to higher moral principles and purposes in preference to the lower ones, man can remould his dispositions and will as well as his outer social roles and obligations, and achieve the perfect moral norm in his experience. His sensitivities towards the absolute good and perfect arise and mature only after the actualization of moral principles and values in the lower stage and dimension. The empirical moral dialectic is accordingly a spiritual resource of new modes of moral struggle and experience in civilization. Man cannot live in peace and sanity within a divided house; he must resolve the intuitive and moral polarities from dimension to dimension until his house can become spacious enough to accommodate mankind-as-a whole and its roof can touch the over-arching cosmic values and possibilities.

The highest stage and dimension in moral aspiration is represented by the supreme commitment of the reverential individual to unlimited love, altruism and compassion, and the supreme adventure of the species in encompassing its brotherhood within a single moral order. The principle of Cosmic Responsibility and Participation in human civilization, and the principle of all-inclusive Reverence and Compassion on the spiritual plane of the individual self are bound up with each other. There is an ultimate mystery in the neighbour or the other, which even the most fervent love, affection and devotion cannot penetrate. Only the element of Reverence or Compassion for the "neighbour" or the other can completely fulfil the aims of Love and of any other mutual relation and allegiance. The systems of ethics of Prudence and Loyalty must await for their consummation the final ethics of Reverence, grounded in the supreme mystery and majesty of self-engaged in the perpetual dialogue with the other who
finally merges into the Universal Other. It is then we can realize the ethical continuity of self-direction, self-fulfilment and self-transcendence.

WESTERN PRUDENTIAL v. EASTERN REVERENTIAL MORALITY

European ethics based on an atomistic or individualistic psychology of self fails to appreciate the various dimensions or orders of selfhood. Gardiner Murphy states the issue pointedly: "Psychology cannot very well admit, without in some way adjusting the paradox that human nature is really capable of effective functioning only under conditions of individualistic fulfilment and at the same time claim that it is the nature of man so to lose himself in others as to care little or nothing for the enhancement of the self. Christianity extols both ideals and leaves us in confusion." Only a stress of man's universal impulse and capacity of self-surrender and self-transcendence in psychology, and of his potential Reverence for every man, absolutely every man, rooted in cosmic identity or communion in ethics, can resolve the fundamental contradiction in Western thought to which Gardiner Murphy refers. Not Western prudential but Eastern reverential moral code lays down the famous axiom: "Whoso ever seeketh to gain his life will lose it, but whoso loseth his life will find it." A sense of mystery of the individual self and the Universal Other or a mystical demand can alone make love, compassion and altruism imperatives of self-fulfilment and the failure to love one's enemies a sin. There is a profound transformation of the quality of love with the experiences of self-surrender and self-transcendence. The finite, lonely mortal being through self-transcendence sheds the creatureliness, mortality and determinism of his existence and becomes one with the Creator. Human love with all its accidents and vicissitudes reaches another dimension altogether through its unlimited expansion and intensification into universal altruism and compassion. It is re-born as Reverence, Freedom and Immortality. There is a complete merger of the love of self, the Other and the All; the very boundaries between self and

3. Personality, p. 925.
the Other, set up as the contingent framework for biological and social existence, are removed.

William James eloquently speaks of the abolition of the "accidental fences" that separate the individuality and the growth of cosmic reverence thus: "We with our lives are like islands in the sea, or like trees in the forest. The maple and the pine may whisper to each other with their leaves, and Connecticut and Newport hear each other's fog horns. But the trees also commingle their roots in the dark underground, and the islands also hang together through the ocean's bottom. Just so there is a continuum of cosmic consciousness, against which our individuality builds but accidental fences, and into which our several minds plunge as into a mother-sea or reservoir."^4

Even the naturalist philosopher Dewey refers to a higher dimension of man's fulfilment and harmony as he makes his terms with the environment that reaches to the depths of being—one that is an adjustment of the whole being with the conditions of existence; "through the phases of perturbation and conflict, there abides the deep-seated memory of an underlying harmony, the sense of which haunts life like the sense of being founded on a rock."^5 There is a push forward of all moral values and aspirations by Reverence, bearing witness to ardent, cosmic communion and harmony that are related by the self to the ultimate core of Being and Cosmos.

COMPASSION AND CIVILIZATION

The unlimited extension of the social community; the sensitivity of the reverential self; the imperative of all-encompassing love, compassion and altruism; and the mystical identification with the Universal Other; these are facets of the same ethical process, ingredients of the aspiration of Reverence. Kaufmann observes that in the experience of compassion, "men meet in the valleys of human needs, in those extremities in which we are all naked and poor, in which we render the deeds of mercy

^4 James, Memories and Studies (1911), p. 204.
^5 Art as Experience, p. 17.
for which we pray." Reverence is a prophetic feeling, and is characteristically directed to another better world for mankind— "the Kingdom of the Spirit" (Brahmaloka) as a whole or "the Kingdom of God" whence are derived the conditions of the absolute Good, the All-loving and the All-perfect. It spurs man to partnership with the Absolute, irrespective of pain and suffering even though the practical problem of validity defies clear solution. The participation of the person in the life of Being and Cosmos is a leap into mystical transcendence whence it is that the true meaning and worth of human life and relations and social experiences are obtained.

Krishna says in the Srimad Bhagavata, the scripture of Indian civilization: "Bow with great reverence (Bahu-mana) to every sentient creature, for a fragment of the Divine penetrates into and indwells in him." Again, "Of all methods of the realization of God, the best to my mind is to look upon all creatures—an outcaste, a cow, an ass and a dog as Myself in thought, word and deed; to worship me as Indweller in all with Charity, Active Benevolence and Sense of Identity." The sense of identity of man and fellow-creature, and resultant detachment or disinterestedness, it is explained, lead to the Absolute and the Transcendent. And Christ repeats the same message: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Or, again, "Love is of God. Herein is love, not that we loved God, but that He loved us. If we love one another, God dwelleth in us and His love is perfected in us. God is love, and he that dwelleth in love dwelleth in God, and God in him." There is a profound doctrinal resemblance that is often overlooked between the Buddha's postponement of his own nirvana in order to work for universal nirvana and alleviation of world misery and Christ's acceptance of perennial suffering with fellowmen in preference to apotheosis in heaven. "Finding Himself existing in God's form and on an equality with God, He did not think of this as a prize to be clutched. No, He emptied Himself by taking a menial's form—for this is what He did in assimilating Himself to human beings."

7. John, IV.
Moral striving acquires in Christian civilization the meaning of bringing something into existence by man's finite endeavor that otherwise would not exist in the world. In the Buddhist world it carries out the monk's and the householder's vow of repudiation of personal nirvana as the ultimate good for the sake of universal nirvana—"the salvation of all creatures as numerous as the sands on the banks of the Ganges." Buddhist ethics resolves the Buddha as Being into the Bodhisattva or Becoming, who for eons and eons accepts the limitations of finite man, and traverses the countless worlds with his boundless pity and compassion for the alleviation of cosmo-misery. The moral law of Compassion at the heart of the cosmos, as preached by the Buddha, summons each individual person to find in the apparent chaos and confusion of civilization a telos with which he can cooperate for the discovery of his own worth and dignity and the realization of the universal goal of human history. The deepest and strangest fact of man's life is the linking of his frailty, sin and suffering with his experience of the Divine in his infinite care and solicitude for the least and the lowest of fellowmen. The compassion of man for man in Reverence is at once his prayer to God and God's assurance of fulfilment of the destiny of mankind.

THE FANATICAL ETHICS OF COSMIC REVERENCE

Reverence introduces man to a realm of "supernature," whose laws, values and purposes are far different from "the laws of nature." It is participation in God's nature, not in paradise but in the sinful and wretched world that demands his absolute love, altruism and compassion, not merely because these represent God's will for him but also because these represent his own absolute standard.

Of all moral principles, Reverence closes its door most sternly and unyieldingly against any attenuation of the absolute standard derived as it is from the transcendent realm. In his feeling and action the reverential man is supernatural. Reverence, therefore, is proof against the corrosion of the moral tissues by complacency and compromise. It also allies itself with what Hocking calls "a creative fanaticism" such as that of the Buddha when he prophesied the victorious
power of nonviolence, compassion and altruism that the Sangha shall transmit to the four quarters of the globe. The message of Christ was also saturated with a strong sense of fanaticism that endorsed with lasting significance His "impossible" standards of an active love, charity and ministration to the poor, the weak and the underprivileged. Similarly, Laotze in China uncompromisingly stood for requiting evil with good in all human behaviour insisting upon the fact that thereby good may be created. In the last great synthesis of Indian metaphysics and religion, that embodied in the Srimad Bhagavata, the fountain-head of mystical Bhakti movements for the next five centuries in the country, we also encounter a similar note of creative fanaticism of absolute benevolence and compassion shown to all creatures. This is best embodied in the famous prayer of Ranti Deva: "I do not desire the most supreme state, viz. personal salvation nor the eight kinds of yogic powers, nor the cessation of births and rebirths. Entering into all creatures I solicit their suffering so that all may be happy in the world." The Bhagavata promulgated a religion of Charity and Compassion to all out of the triple strands of Universal Incarnation (sarva-avatara), Universal Compassion (sarva-bhuta-daya) and Universal Salvation (sarva-mukti) that make up the texture of present-day religion and ethics of India.

THE REVERENCE FOR REVERENCE IN CIVILIZATION

Man in reverence not only realizes his own divine nature and helps fellowmen to fulfil theirs, but also takes upon himself "aggressively," the uphill, nay unachievable task of using his own mystical cognition of Being as Goodness and Compassion for becoming Being's partner and participant in the historic task of establishment of the Brahmaloka or the Kingdom of God on earth. The cosmic process always goes on, always strives towards the achievement of the absolute Good. And so, as the Mandukya Upanishad says, the liberated spirits have always their unfinished tasks: "Those who have their intellects firmly rooted in the principles of the Vedanta and purified themselves by methods of renunciation go to the Kingdom of Spirit (Brahmaloka) with whom they attain final dis-
solution at the time of the great end.” The Kingdom of the Spirit or the Kingdom of God is the fulfilment of cosmic destiny. Then man, his kingdom and the cosmos lapse back into the Being of transcendence. The Talmud says: “I shall be who I shall be, that is—it was my compassion in which I created the world, am sustaining and guiding it now, and in which some day I shall renew it again.”

Man is at once an inhabitant of three moral realms or dimensions of Prudence, Loyalty and Reverence, where he is successively a creature, an agent and a creator. At the lowest realm or dimension of morality, under the constant threat and pressure of the external situation and the inadequacies of his own nature, he is the slave of authoritarian and coercive laws, customs and traditions, a victim of social conditioning and canalization that discipline and educate his original nature. At the next higher realm or dimension or Loyalty his impulses and dispositions are moulded and re-fashioned, ordered and harmonized so that these seek goals and values that integrate him as a social person and establish his intimacy with fellowmen with whom he is tied by inescapable loyalties and allegiances. Through Loyalty man transcends the boundaries of his narrow individuality and undertakes his proper social roles and obligations at the cost of much personal suffering and sacrifice. The highest or ideal realm or dimension of morality is represented by Reverence. In the moral demand of Reverence, man commits himself to a participation in the cosmic order, nay encounters and accepts the highest imperative of the transformation of the cosmic order.

Such a reverential, cosmic commitment may come in the way of elevated yoga contemplation of self and non-self, as it comes to the Hindu Vedantists, Jivanmuktas and Shitaprajnas; or of similar yoga contemplation, combined with a strenuous routine of ministration to the poor, sick and afflicted in society, as it comes to the Buddhist monks and householders; or in the awakening of spiritual consciousness to fanatical love, charity and faith, as it comes to the true Christians; or in the ardent mystical contemplation and appreciation of love and beauty as God’s sport in the cosmos, as it comes to the Sri Chaitanya Vaishnavas; or, again, outside the formal rigid boundaries of religion, as it comes to a Gandhi,
a Vinoba Bhave and a Schweitzer.

Morality consists in striving towards the highest ideal of reverential participation in the life of man and the cosmos, and at its lowest prevents the relapse from Loyalty to Prudence on the basis of a prudential consideration that the Good and the Perfect cannot be realized. Civilization is lowered in quality and tone wherever moral complacency and compromise get the better of absolute goodness, justice and love, and the traditional loyalties and prudential conformities to customs, folkways and mores supersede the absolute standards, by something workable, attainable and "near-perfect." Moral ease and corrosion of idealism are the deadly enemies of morality. Reverence is, therefore, poles asunder from Prudence and Loyalty. Its stern and unyielding demands contain the seeds of refinement, deepening and intensification of the principles of both Prudence and Loyalty. The morality of reverence breaks through the limitations of Prudence and Loyalty, and calls the self to realize its highest potential through its unity with mankind-and-cosmos. Reverence looks for the identity and continuity in life, mind and cosmos deep in the very structure of the self. This is the ultimate ground or essence of Being, whence man obtains his true appreciation of himself in terms of the total human situation and his role in the cosmos. Only the reverential self can find its own supreme truth and value. This alone can explain the death-defying courage of a Socrates, the unshakable certitude of a Martin Luther, the deep joy of self-immolation of a Gandhi, the insatiable scientific enterprise of an Einstein, and the infinite solicitude for the afflicted of a Schweitzer.

All the living codes of ethics in the world are being put to a severe practical test by the englobement of modern science, technology and capitalism. The latter indefinitely enlarge the opportunities for human uses of men as means and instruments, rather than as ends and values in themselves, and hence implant the patterns of human coercion and violence, wickedness and servitude and their consequences on moral and rational life on an unprecedented global scale. It is Reverence which by playing its full role in restoring the sense of worth and majesty of man, and his filiation with the cosmos-reality that can check the devastating encroachment on human free-
dom and dignity and corrosion of justice, friendship and goodwill. Perhaps different religions and moralities have to harness their resources in helping mankind's recovery and replenishment of justice, goodness and compassion in Reverence. For, as Symmachus observes: "The heart of so great a mystery cannot ever be reached by following one road only." The crux of a religion is not merely its definition of the nature of cosmos-reality and of the true vocation and destiny of man, but also the impact of these metaphysical truths and values on the transformation of man's inequitous, wicked and chaotic world through his sense of Reverence.

Reverence implants the ultimate and eternal meaning and value of the cosmos into all limited, chaotic human relations, values and potentialities. From being a creature and an agent of the cosmos in the successive domains of Prudence and Loyalty, man now becomes the co-author, co-transformer and co-participant of the cosmos with Being. The reverential man, at once the end-product and crown of evolution and civilization, is symbolized as Being or the incarnation of God in history, His partner in a world of ever-expanding, ever-renovated values, moralities and possibilities. Contemporary civilization can be salvaged only by the moral sentiment of reverence for Reverence. The East which has always perceived moral law at the heart of Being-and-Cosmos and reverence as the principle of Becoming-and-Cosmos Remaking has much to teach the West in this regard.
RELIGION AS SENSE OF RAPPORT WITH COSMOS

Religion is the discovery and affirmation of man's deep-felt rapport between himself and cosmos. From this rapport, springs the faith of finite man, his inescapable concern with the cosmic, transcendent and real, envisaged as heaven, super-nature, God or the super-personal Absolute Reality or Being. Human faith which unites the spirit of man with the infinite and ultimate defies intellectual analysis and definition. Since the dawn of civilization religion and faith have played most significant roles in governing individual and social motivation, values and behaviour. The nineteenth and twentieth centuries have, however, witnessed a lapse and impotence of religion to a degree never encountered in human history. In no age has there been such a contradiction between science and technical culture, and religion and faith with the result that the latter have withered away. The promotion and spread of the scientific temper and the corresponding eclipse of religiousness have led to individual hedonism, dread and anxiety as well as to collective unrest, anomie and aggressiveness. It is not that man's religion fails his science, but rather a false and perverse science fails his religion today.

The spirit of civilized man is confused, bewildered and lost due to the acknowledgement of three major untruths of modern science. First, modern physical science finds the cosmos with its countless stars and galactic systems and its systems of atoms, molecules, protons and electrons, infinitely large and infinitely small, altogether staggering for human comprehension, and concludes due to an exaggerated zeal that
it is made of mere mathematics and comprises only equations and theorems. Recent developments in astro-physics, however, reveal that the cosmos has a destiny of its own. Each dying, twinkling red star, though its processes of growth, maturation and decay are interpreted in mechanistic terms, has its specific trend or direction of development. Its disintegrating matter hides the potentialities of life and consciousness. The conviction has gained ground in recent years that life, mind and values accordingly exist in remote galaxies. Yet Western man, dominated by Stoic philosophy and Christian theology, cannot abandon the idea that he occupies the central place in the cosmos in its hierarchic system. He is by no means the sole bearer of cosmic values and potentialities, and should humbly try to find his role in the cosmos, realizing his responsibility that it is "your honour henceforth not whence ye come, but whither ye go." He needs, above all, love and reverence. Why should he think that the cosmos is silent, alien and implacable? Philosophy becomes anthropic as it rejects man-and-cosmos transactions. Modern Existentialism, which identifies Being with the human person, proceeds only from what is found in his social situation, and disregards his role in cosmos and existence as a whole. The cosmos may be too vast for man's words and images but as long as he lives and loves, it need not be qualityless, meaningless and purposeless.

The experience of nature or cosmos among children and in primitive cultures, and high civilizations of the East is that man seeks and establishes kinship and rapport with nature or cosmos, and invests it with rich and variegated qualitative features and changes. Profound and exalted communion with cosmos is a part of religious feeling and experience of China and Japan. In Zen Buddhism the serene mountain landscapes, lakes and islands are considered especially favourable for the development of an unbroken, passive awareness of harmony that includes love for cosmos in its tranquil as well as boisterous moods. In Indian religious experience as well, the variegated moods of cosmos in the procession of the seasons constitute the background of different spiritual approaches to God and emotional raptures. A deep and subtle comprehension of cosmos with which man attunes himself constitutes a delicate richly hued strand that cannot be separated from the texture
of that deep feeling of unity and harmony, what Northrop calls the "aesthetic continuum." It is also noteworthy that the most sacred temples and sites of pilgrimage in India are located in charming spots in glacier-clad Himalayan heights, on the shores of pellucid lakes and the banks of meandering streams or where the verdant plains meet the impenetrable forests, deserts and cliffs.

THE UNTRUTHFUL WESTERN PICTURE OF COSMOS, MAN AND EVOLUTION

It is only in Western civilization that Nature is treated even in philosophy as "essentially foreign and impenetrable to man which becomes his world only through his work." This is congruent with the Western scientific assumption of mastery and control, and practice of heedless exploitation of Nature by industrial and technological civilization. It runs counter to mankind's general experience through the ages of real communion with Nature, a basic mode of human sensory and visceral cognition and consummation of interpenetration and harmony with cosmos. A false scientific empiricism in the West, with its associated economic philosophy, empties the universe of all meanings and values and engenders what Weizsacker calls an "illusionary nihilism." This infects entire life with meaninglessness and purposelessness, if not despair and anguish, and the thought-pattern with nothingness and absurdity, due to man's failure in obtaining objective support of his meanings and values from the scientific world picture. A fair and cautious scientific judgment does not invade the realm of interpretation of other branches of human knowledge. An Indian proverb, familiar among the philosophers, demands that the big body of the elephant has to be seen from various perspectives for the purpose of a correct picture. That the whole of reality is quantitative and mathematical as taught by modern science is as untrue as the proposition of the blind man who from his contact identifies the trunk or shank with the whole animal.

1. The Philosophy of Karl Jaspers, p. 234.
Contemporary science gives an incomplete, lopsided and incorrect picture not merely of the cosmos but also of man and his role in it. The defection here proceeds from psychology which has developed a segmental view of human consciousness, impulses and behaviour. This is grounded in the general assumptions in Western thought of the dualism of matter and consciousness, body and mind, spirit and flesh. Man's consciousness, interpreted in physicalist and mechanistic terms, is dissociated from the living principle whence it emerges. His environment is limited to his spatial-temporal and behavioural environment, the world of the psychologist; whereas his real environment is boundless, and his real actualities are coincident with his potentialities. Just as the appalling, qualityless and valueless universe is an untenable scientific abstraction, so is the psychologist's picture of man as an insulated, drive- and tension-reducing creature in his immediate spatial-temporal situation. All the social sciences, taking their cue from psychology whose major concern for a few decades has been with tormented and hunger-driven rats and dogs in the laboratories, focus on the image of the instinct-driven, ego-centric and aggressive human animal instead of the forward-oriented, comprehending, evaluating and self-transcending person, adjusting himself to different dimensions and orders of the total and perennial man-and-cosmos situation. Man and his strivings and potentialities have to be considered in the context of the unity and wholeness of his multi-dimensional living and experience, in the frame of reference of his native oneness and continual osmosis or interpenetration with the man-and-cosmos total. This establishes a stable and organized meaning and value system in both the personality structure and the external framework of social traditions and organization, indispensable for his psycho-social adjustment and development. Here at a critical point modern science has shown a false judgment.

Contemporary science also fails civilization by offering an untruthful and perverse picture of human evolution as directed by mere competition and natural selection at the animal dimension. At the human dimension we encounter new goals and mechanisms of evolution, viz. values and ideals. These consciously direct men and their social organi-
zations and institutions towards ever greater integration and unity of the human species, and the development of a global tradition and culture or noetic system. Human traditions, institutions and culture, including religion and art, are not "adaptations to the environment," as biologism insists. These are rather projections and consolidations of human meanings, strivings and values that reshape, enlarge and enrich the environment. Man's environment on which is imposed the unity of his meanings and values is both geographical and noetic, and has become world-wide in its range, with the englobe-ment of science, knowledge and civilized traditions. It is the global physical-cum-social-cum-noetic environment that is the scene of human selection and progress through a process of intercultural assimilation, cooperation and integration guided by human values and ideals. A true emergent or transcendent view of human evolution would stress that the matura-tion and expression of the world man rising to his full heritage of a world civilization, and the integration and organization of mankind-as-a whole, linked with each other, hold the keys to human advance and potentialities. Here, again, the judgment of narrow scientific evolutionism is false, and is especially deadly in the age of space travel and atomic weapons of destruction.

RAPPROCHEMENTS BETWEEN THE SCIENTIFIC AND THE RELIGIOUS COSMOLOGICAL PICTURE

The world-wide onslaughts on religion by the untruths and half-truths of science call for similar rejoinders from the major religions. These should present a cosmological picture criticizing, correcting and clarifying the cosmos-views advanced piecemeal by the various sciences, concerned with cosmos, life and mind. Religion should add to partial and valid scientific truths about the universe, the completer validity of human interpretation, appreciation and valuation that an honest, truth-seeking natural science must not question. It should straightforwardly reject the prospect of human gloom and despair, due to the relentless operation of the Law of Entropy in a universe denuded of human consciousness, meaning and value, as envisaged by modern scientific and metaphysical material-
ism led by Bertrand Russell and Sellars. The error here which has proved especially corrosive of the world's religious hope and faith—and God's voice is finely characterized by Hocking as "the speech the world's hope"—proceeds from an arbitrary scientific abstraction, not a valid metaphysic.

There are several basic considerations due to which the rapprochements between the scientific and the religious cosmological picture is easier today than a few decades before. It is increasingly realized by theoretical physics that the universe it studies is not the "objective," real universe, but a selected, abstracted or symbolized aspect of reality. The latter is conceived differently by different contemporary scientists—as the mind of a mathematician by Jeans, a universal mind-stuff by Eddington, a vast creative elan vital by Bergson, and an organic unity by Whitehead. Science is only one of the approaches to reality, and that by no means an important one. Religion, art and morality are other, and may be, even more important means of understanding and interpretation of the universe and expression of human nature. Einstein, the greatest creator of the modern cosmological picture, grants to religious insight as great a validity as he does to scientific insight. In his opinion religious experience is the source and guide of modern scientific understanding of the cosmos.

Secondly, in his great task of discovery of the most general elementary laws from which a coherent and correct cosmos picture can be logically deduced—the strongest and noblest mainspring of scientific research—the theoretical physicist finds that there is no logical way to it. Einstein observes: "There is only the way of intuition, which is helped by a feeling for the order lying behind the appearance, and his Einfuehlung is developed by experience. In every important advance the physicist finds that the fundamental laws are simplified more and more as experimental research advances. He is astonished to notice how a sublime order emerges from what appeared to be chaos. And this cannot be traced back to the workings of his own mind but is due to a quality that is inherent in the world of perception. Leibniz well expressed this quality by calling it "pre-established harmony."  

2. Einstein's Preface in Planck, Where is Science Going?
noteworthy that the Leibnizian philosophical notion of a "pre-established harmony" is derived from Tao—the all-encompassing harmonious way of nature of the Chinese for whom the European philosopher expressed unstinted admiration in his Novissima Sinica (1697).

Religion can significantly deepen the understanding and appreciation of the same quality through its mystical insight and "in-dwelling." This it can only do by superimposing upon the natural cosmos per se of empirical science a transhuman, suprarational cosmos, saturated with human meaning, value and freedom, and extending to whatever wider vistas these can reach. The transhuman, supernatural, intimate cosmos of the mystic, focussed in his self as God's being, enkindles the essential dream, poetry and faith of all religions. The sublimity and grandeur of the cosmos remain for ever unrevealed except through the mystic's glimpses of oneness and continuity with it. That cosmos is his transcendent Self with which he carries on a dialogue, subtler, deeper and more continual than his dialogue with fellowmen. Thus are its vast uncomprehended reaches telescoped together at the centre of his Being in his self-revelation, self-objectification and self-transcendence. Without this primitive and intimate feeling of a "Thou Art" in the cosmos, religion cannot successfully meet the challenge of the scientific cosmos-view. The religious picture obviously is completer and deeper through a blend of the acute self-awareness of the scientific temper with the self-valuation and self-transcendence of the mystical outlook.

RELIGION AS SAFEGUARDING HUMAN WHOLENESS, TRANSCENDENCE AND LOVE

In respect of the half-truths and untruths of the biological and psychological and social sciences that have challenged religious experiences all over the world, religion must now offer to our emergent world civilization its own perspective, interpretation and judgment. It should put forward on its own right metaphysical assertions in respect of the wholeness and transcendence of cosmos and the wholeness and transcendence of man, countering those made or implied by the
physical and social sciences which have no right to offer these. Especially is the religious and metaphysical viewpoint indispensable for correcting the so-called objectivity, valuelessness and purposelessness of the social sciences. Religion must strengthen the growing movement towards reorientation of the value-scale, and the wholeness, transcendence and love of the human person, the kernel of a philosophy of the social sciences. It should supplement the universal empirical conscience of science by the conscience of values and purposes of man-in-society and cosmos which no social science can appraise or judge.

Twentieth century biology has revised the Darwinian theory of struggle and natural selection, and acknowledged the role of intraspecies and interspecies symbiosis and cooperation for the uplift of the entire ecological system. The web of symbiotic interrelations of men, animals and plants with one another and with the environment gives us a new vision of bio-ecological cooperation and solidarity far different from the lopsided picture of animal or man versus his environment obtained from the older biology. But biology has on the whole left untouched the corpus of social science theory, rooted in human competition, struggle and dominance. Twentieth century psychology also seems on the whole to focus more attention towards the trends of aggression, domination, destruction and hate, all what are the consequences of the denial and inadequacy of normal tenderness and love, than towards love and tenderness themselves. In fact, as Allport aptly puts it, "a tenderness taboo" has descended upon psychology, due to the prejudice against religion as an effective agency for the cure of souls. Allport further remarks: "One reason why religion is an almost universal attachment of mankind is that religion maintains the basic love relationship of the individual with some embracing principle. The major religions represent not only a free, indestructible attachment to one's Creator, but likewise the unattained ideal of brotherhood of man."

THE RELIGIOUS INTERPRETATION OF COSMOS REALITY

Religion gives not only a true insight into Love (God or Self as Love), but its various historic symbols and images create, focus and diffuse love in infinite measure. Nothing is more indispensable for saving modern civilization than the intensification and diffusion of the sentiment of love. Modern psychiatry stresses that the denial of the opportunity of love or self-extension in childhood experience, and insecurity in the love situation in adolescent and adult years impede normal integrative growth. On the other hand, a mark of maturity seems to be the range and depth of one's feeling of love, self-extension and self-transcendence. A truthful empirical science cannot deny the role of instinctual love and its sublimations and extensions in the strengthening and expanding humanitarian and reverential spirit that has entered into the structure of law, institution and governmental policy for dealing with poverty, disease, suffering, social inadequacy and deviance in all modern communities. Metaphysics and religion might also contribute to deepen and enlarge the creative role of love by interpreting cosmos-reality in terms of love, and finding altruism, reverence and compassion as participation in the destiny of the cosmos and the purpose of Being. Where modern science is failing humanity at a critical point, religion can and should, indeed, step in by a genuine and world-transforming fusion of the love of God, the love of self and the love of others in a living and loving cosmos. Different religions may unite and converge together on the ontological aspect of the experience of love, reverence and compassion as movement towards the ultimate Reality and fulfillment of the true nature of man and his spiritual possibilities. Thus they also serve the end of man's biological survival and advance in our growing World Age through building up mankind feeling and will as well as the non-assertive, altruistic, compassionate type of world-individuals.

THE CONVERGENCE AND FUSION OF TRUTHS AND VALUES OF THE MAJOR RELIGIONS

In the global battle between science and religion, it is likely that the various religions will converge their ancient but re-
newed truths and values as rejoinders to the positive long-range challenges of science. The major religions of mankind are already integrated together at the summit where the true mystics of each are recognized and influenced by one another, across the barriers of doctrine, ritual and observance. The mystics of the universal religions of mankind normally show the same distinctive leavening qualities: first, an overwhelming inner certitude in respect of the Divine presence and transcendence; second, a profound joy, composure and fortitude even under persistent privation, ordeal and suffering that express the wholeness and the unpredictable potentialities of human nature; and, third, a persistent and valiant effort to reinterpret and renovate ancient symbols and doctrines so as to find fresh meanings for their essences and universals. The lonely and unique self-transcendence and self-consecration of the mystics to Being, their ultimate intuition that God is, God transcends, and yet lives and moves in all finite processes and appearances in nature, life and mind, and is indivisible with Man in his creatureliness, unite the major faiths. It is not a new syncretic anthroposophy, nor an Esperanto-like, patchwork admixture that shows the Only Way procedure in religion, but the Way already trodden by the mystics and prophets in the various faiths which comprises the essence of the religious world view in the coming age.

But perhaps the mystical rapprochements will be aided, due to the universal acute anxiety, anguish and despair and the need for religious solace and comfort, by a much wider diffusion of the essences and universals of the major religions, rising above their doctrinal differences and regional histories. Augustine conceived his credo ut intelligam. Keyserling made his dramatic attempts in India and other Eastern countries to practise and assimilate divergent religious beliefs and meditative exercises. Ramakrishna had his profound spiritual experiences of the worship and devotion of divergent religions, adding to the experimental procedures his own unique perception of the identity of the Divine within differences. In the One World, One Civilization now arriving, the identical and universal insights and experiences of the mystics will, like the findings of modern science, belong to the heritage of every civilized man, whether in the West or in the East.
It is possible that every genuine seeker after authentic spiritual discovery and fulfilment will in the future experimentally fuse together, and absorb a plurality of final and universal truths and values from different religions. He may achieve a richness, depth and intensity of mystical experience now hardly reached: the common meditative exercises of Hindu yoga for the discipline and transformation of the emotional life and the canalization of thought, imagination and intuition along the channels of self-extension, self-valuation and transcendence; the self-dedication and self-immolation in the cause of alleviation of misery, pain and suffering of fellowmen as the mode of apprehension of the nothingness of self (anatmata) and of the equality of the other and self (samata), and, finally, the metamorphosis of the other into self (parivartana), as adopted by Mahayana Buddhism; the concentration on the cultivation and infinite extension of the sentiments of pity, altruism, compassion and equanimity so that these may inundate the entire universe, according to Hinayana Buddhist Yoga; the perception of the beauty, awe and sublimity of Nature in jagged cliffs and misty, snow-covered mountain ranges, in calm waters of the translucent lakes and the violets and primroses of the fields and meadows, as identical with self-cognition, as in Japanese Zen meditation; the Tantrika affirmation of the ceaselessly changing manifestations of the Supreme Mother or Reality in man’s enticement and sorrow as well as intelligence and release; the Christian discipline of the will to create through suffering at the Cross and establish prophetically the perennial conditions of absolute goodness and love—the Kingdom of God on earth; the Islamic Sufi and Hindu Vaishnava search for the love and beauty of God in the Eternal Feminine; the Vedantic insight of the true Self as the Real and the Transcendent, permeating everything that exists in the ideal and the empirical universe; and, finally, the profound discovery of many religions at the summit that man shares in the Divine nature, is a partner of the Divine will and purpose, and brings into the world something by his finite endeavour which genuinely echoes the Divine creation on a new dimension of being.
THE EMERGING WORLD PHILOSOPHY OF RELIGION

Yet the mystics find that the ground is slipping from under their feet everywhere. Mysticism can thrive neither in a climate of religious orthodoxy and conformity, nor in that of scepticism and indifferentism. Science spreads atheism, disbelief and philistinism in all countries. In order to stabilize the common ground of religiousness — the rock of faith in the world of change — that may sustain mystical life and contemplation, the major religions of mankind must make the common effort of answering empirical science by religious philosophy. Out of the common life-and-death crisis for all religions, a common philosophy of religion is emerging. In the growing World Age and World Civilization, we will not have several religions, but a world religion, or rather a world philosophy of religion, integrating the essences and universals of the different religions and interpreting them through history. As in science, so in religious philosophy Truth will be the only watchword. There will not be a truth that a religion seeks and establishes, but the Truth and the Value, indivisible and universal for mankind that the world philosophy of religion reveals. "The Truth shall confer freedom." "The Truth shall always be victorious, not untruth." The quotations are not from science but from scripture. The Truth and Value about man-and-cosmos-relations, and the Truth and Value about the wholeness, freedom and transcendence of Man are the dual keys of a valid metaphysic that offer access to the genuine universality of the various religions, and are handed over to contemporary civilization by the mutual interchange, agreement and revaluation among the mystics. These also open, to be sure, strategic offensives against the false securities and self-deceptions of empirical science, and effectively prevent further incursions and insidious penetrations into the religiousness of mankind.

THE CREATIVE SPIRITUAL EXPERIMENTATION OF MATURE RELIGION

For the enlargement of the processes of mystic recognition and interpenetration, freed from the apron-strings of priest-
hood and scholasticism, and for the development of a valid universal metaphysic, religions must reach a stage of matura-
tion and evince strength of empirical knowledge, faith and freedom. A mature religion shows neither indifference nor hostility to science. It does not cling to sacraments, observ-
ances and rituals detrimental to human nature and fulfilment according to the findings of science. At the same time it does not accept the half-truths and untruths of science, nor retreats all along the line, giving up its indispensable art and poetry, joy and serenity, faith and spiritual idealism. It does not per-
mit idolatry, but creates and recreates its symbols and images of God of the Truth and of the Value, according to the spiritual yearning and fulfilment of the devotee on the basis of the Vedantic warning, "Not this, Not this" (neti, neti). The life-blood of a living religion can only be replenished and kept flowing vigorously by a continuous process of symbol concep-
tion and formation, re-conception and transformation, which the genuine seeker can undertake with his own spiritual dis-
cipline, resources and prowess. In striking contrast with 
Christianity and Islam, Indian religions, such as Hinduism, Buddhism and their offshoots, encourage a spiritual experi-
mentation, an ontological empiricism of spiritual sentiment, 
due to which the Indian devotee can move forward from sym-
bol to symbol until his God may be the essence of all Being, the 
"I am," "I comprehend," and "I transcend." The attainment of 
stasis (samadhi), whether theistic, conscious and dynamic or 
nontheistic, transconscious and passive, by strenuous spiritual 
effort and prowess (which Buddhism calls "heroism") must 
be the goal of every mature religion. A passive acceptance of 
religious fulfilment as a gift of Divine grace, as in most reli-
gions of the world, including Christianity, impedes spiritual 
creativeness and personal mystical communion with the vast 
immensities of cosmos and of time that alone can not only 
renew vitality and meaning for the historic symbols, pieties 
and rituals, but also set absolute standards for the intellect, 
emotion and will of man. Besides, it is only the mystic feeling 
and experience of the fathomless depths and infinite exten-
sions of Divine goodness, love and compassion that are reli-
gion's most fitting rejoinders to the vast qualityless and value-
less infinitudes of space-time of astro-physics that fill contem-
porary civilization with nihilism and despair. The mystic
vision frees the vastness of the cosmos from the limitations
of the subject-object reference of knowledge in science. Mysticism
tastes a new omniscience and omnipotence or omnilove and
omnisolicitude over vast reaches of unbounded existence.
While science experiences the unity of the idea, mysticism
translates it into the concrete unity and infinite care of Life.
The former sees relations and categories, equations and theo-
rems; the latter sees and lives in identity and communion.
The latter, therefore, reveals the Reality completely, satisfying
fullness of human strivings and aspirations, and expressing
the deep-felt concrete intimate unity of man-and-cosmos.

ELEMENTS OF UNIVERSAL RELIGION: MENTAL AND
SPIRITUAL DISCIPLINE AND EXERCISE

A truly universal religion for mankind will have the follow-
ing essential ingredients, as testified to by the experience of
mystics of different religions:

(i) All religions call for a system of disciplinary spiri-
tual exercises for the control and direction of the emo-
tional, intellectual and imaginative life. The vast tradi-
tional yoga literature of India, of which Patanjali’s
Yogasutra is the classic, is well known. All the sects and
creeds of India accept a systematic and elaborate yoga dis-
cipline in common. This has obtained recognition by the
inclusion of a chapter on yoga in the Bhagavad Gita. The
Tantrika yoga is the latest and most elaborate and synoptic
system of spiritual exercises developed in India, and it spread
for five centuries to Nepal, Tibet, China, Japan and Indonesia.
Less known but equally significant is the course of spiritual
training and discipline among the Buddhists, which especially
emphasizes the deliberate cultivation of the unbounded feelings
of love, pity, sympathy and even-mindedness that are emo-
tional correlates of the notions of beauty, infinite conscious-
ness and nothingness. The Brahma viharas, as these are called,
have obtained their classic treatment in Buddhaghosa’s Path
of Purity. The novice entering into jhana (meditation) must
pass through as many as fourteen stages for gaining ascen-
dency over his feeling and intellect. The Path of Purity is even
now used among the Buddhist monks and nuns and the laity in Ceylon, Burma, Thailand and Laos. Some of the Hindu and Buddhist meditations bear comparison with the Christian Spiritual Exercises of St. Ignatius Loyola in so far as they both seek to elicit an appropriate religious emotion, and control and direct the will and imagination. It appears that the early Christians used to undertake more systematic spiritual discipline and training than are in vogue today. The earlier Christian zeal and methods of discipline were borrowed from the Buddhist monks and missionaries in Syria and Egypt through the Gnostics and the Essenes and, perhaps, also the Neo-Platonists. In fact twenty centuries of Christendom have shown the progressive disuse of spiritual exercises in Western civilization. The Raja Yoga of India comprises a system of mental and spiritual discipline that can be universally understood and followed by men all over the world.4

SELF-TRANSCENDENCE AND COSMIC AT-HOMENESS

(ii) A certain self-detachment, self-extension and self-transcendence are indispensable for the cultivation of the spiritual life. This would require release from excessive economic pressure and stress and strain of social routine together with the alternation of a phase of self-and-world-denial with self-and-world-involvement. Contemporary civilization involves today unprecedented physical and mental exertion and exhaustion, draining away all resources, and engendering fatigue, anomic and neurosis on an extending scale. Modern man's capacity of achieving a meaningful relation to the cosmos is inhibited by his economic insecurity and anxiety, his prodigious and unremitting economic toil and the resultant arrest of his normal self-extension and self-transcendence as well as intellectual curiosity in respect of the cosmos-total. Rumke points out that unbelief and scepticism are often due to a lopsided intellectual development that shuts out other areas of normal curiosity.5 No man, no civilization can live without some ultimate notions and beliefs that help adjustment to cosmos-

5. The Psychology of Unbelief.
realities. But modern man grounds his ideology in a partial and not total orientation to existence and Being, and cannot therefore protect himself against fear, doubt and despair. The vicious circle has to be sundered. Faith, self-extension and self-transcendence, and cosmic contemplation and at-home-ness that alone can meaningfully orient his life and conduct to the totality of Being are the first casualties of the enormous modern economic and social pressure on the life of the individual who clings to infantile forms of religious belief, superstitions and magical practices. The religious recovery of mankind is now possible without a considerable relaxation of the pressures of machine technology and social conditioning and regimentation. The iron and steel of technological civilization are piercing the soul of mankind everywhere.

MOVEMENT OF THE EMPIRICAL SPIRITUAL DIALECTIC: THE EMOTIONAL POLARITIES

(iii) All mature religions in their worship of historic symbols and “archetypes” should carry further the enlargement and intensification of their spiritual contents through the process of dialectic. The spiritual dialectic may be classified into a system of reconciliation and synthesis of instinctual and emotional as well as of intuitional polarities at successive stages and dimensions of the spiritual adventure.

Every religion shows a blend of certain basic ambivalent impulses, emotions and sentiments, governing its characteristic combination of spontaneity, joy and contentment with anxiety, struggle and pain in the spiritual enterprise. Matur-a tion in religion leads to disavowal and rejection of the pathological and spurious forms of religiosity, as represented by infantile regression, guilt-anxiety, self-abasement and self-torture, in favour of the genuine forms associated with mental balance, wholesomeness, joy and altruism. The use of drugs and narcotics, inducing respite from tensions, conflicts and anxieties due to the ambivalence of the emotions as well as religious myth, symbol and metaphor bringing about emotional release, phantasy and outburst or their opposites, stolid indifference and world-flight, are also discarded. Relaxation as an aid to the solution of mental conflicts is also emphasized
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**Table A**

FIRST STAGE AND DIMENSION: THEISTIC INSTINCTUAL AND EMOTIONAL POLARITIES IN RELIGION
in all mature religious psychology in which complete passivity, receptivity and surrender give the infinite and the whole the chance to establish itself, and completely silence the mind's turmoil of opposites.

A dogma like that of Adam's original sin, still current in Christianity and Islam, or a pessimistic view of man's nature that deflates his inherent tendency to develop into goodness, love and wholeness often inhibits religious adjustment and normal and balanced growth of the spiritual self. One wonders whether the lustful personality of St. Augustine is not largely responsible for the doctrine of original sin in Christianity that has contributed to block the maturation of the spiritual consciousness in Western civilization due to an inflated sense of guilt-anxiety, distrust and self-abasement. The latter are symptoms of a lopsided culture of the Freudian Death impulse. A humanistic creative trend in Christianity must eschew the exaggerated self-reproach, remorse and guilt-feeling. On the other hand, an exaggerated self-assertiveness, narcissistic and megalomaniac pride or obsession with the Freudian life impulse are responsible for a certain toughness and ruthlessness associated with the worship of God as Power (Sakti), and of the historic symbols and images of the deity as the death-dealing and the terrible rather than the tender and the beautiful.

The reconciliation of the polar instincts and emotions through a process of empirical spiritual dialectic by the adult mind, provided it is growing and creative, will enable it to build up a comprehensive religious sentiment whose function it is to order the fragments of the self and meaningfully orient the whole self to the whole of Being. The image of the empirical self and the complete, perfect and ideal image of Self, Being or God will then fuse in a synthetic pattern of religious attitudes, values and experiences that can comprehend human existence as a whole and what exists beyond man. It is the forward-oriented course of integration of the personality and its orientation to the totality of Being, facilitated by the symbolism and imagery of the spiritual dialectic, that validates the metaphysical premises about cosmos and Being. This, however, presupposes that the striving, evaluating spiritual person engaged in religious experimentation is not
inhibited by any metaphysical or religious dogmas and supernatural revelations at any stage of his spiritual transformation and adjustment to creation. The final meanings and values of religion as well as the metaphysical truths are the mystic’s own, though these profoundly influence, and are influenced by the philosophy and worship of his country and time.

THE TRANSFORMATION AND FUSION OF RELIGIOUS SYMBOLS AND IMAGES

It is only recently that psychology has been harnessed in the West for the analysis of religious images and symbols, and in psychotherapy for the achievement of man’s sanity and emotional integration through their creative reconception, transformation and fusion. Jung points out that psychoanalysis follows techniques and procedures well known for centuries in the yoga and spiritual training of the East. He observes: “Psychoanalysis itself and the lines of thought to which it gives rise are only a beginner’s attempt compared to what is an immemorial art in the East.” It is clear from Jungian psychoanalysis that the positive aims of all religious symbols, archetypes, images, metaphors and allegories should be a progressive integration of personality.

In mature religious experience the major procedures adopted for progressive spiritual integration, poise and certitude are as follows:

1. The resolution of guilt-anxiety and feeling of self-abasement through the stress of God’s redeeming grace and man’s prayer and surrender.

2. The deliberate cultivation of contentment and spontaneity that effectively bridges the gap between the levels of aspiration and attainment, and leads to mental health and poise.

3. The cultivation of love and affection in the family and society at large that considerably enlarges the capacity of the self to ward off anxiety, and constitutes the basis of divergent approaches to God through the idealization and sanctification of the major relationships, roles and loyalties in domestic and social life. Different religions emphasize different kinds of loyalties; and historical traditions, myths or allegories give
direction and aim to such loyalties. Man can and does enter into his spiritual quest, choosing different emotional approaches to God by regarding himself as God's servant, as His friend and companion, as His son, mother and daughter, and again as His elect bride.

(4) The internalization and fusion of reverse and complementary religious symbols, images and "archetypes," such as those of God as Father and as Son, as Daughter and as Mother, and as the Beloved, masculine and feminine, that minimize emotional tensions and conflicts by dealing with them rationally and consciously and restore emotional balance, poise and wholeness.

(5) The fusion of love of self, love of others and love of God resulting in an infinite extension of love, altruism and compassion. The system of symbols, myths, metaphors, allegories and sacraments of the maturer and higher religions envisages primarily man's relations to fellowman, to the whole of humanity and cosmos rather than relations to deity, image or any sacred object. The elevated religion is the religion of Man rather than the religion of God. Its prayer is compassion, and its ritual the ministering of man to man. Man in his fundamental universal need for love, finds in religious symbol formation, reconstitution and transformation his own freedom, wholeness and transcendence. Few religious in the world outside India, however, give such an opportunity for the creative transformation of religious symbols and images by the spiritual seeker depending upon his own resources and struggle, his own truthful diagnosis and psychotherapy, and his own contemplation, sublimation and idealization.

In Hinduism the Reality is identified with the Self of all selves. The name of God becomes Unity, Consciousness and Beatitude. The Nirvana Upanishad observes that the ultimate freedom proceeds from the all-pervasive unity of the Self indwelling in all and that compassion is the sport of the Real Self (karuna eva ke lih). In Buddhism the Reality is the Buddha-hrdaya or the Ultimate Essence in all selves, Amitabha or self-effulgent, with His golden halo of Infinite Compassion and Perfect Wisdom. In Christianity Christ signifies Truth, Power and Love that can only thrive on the reciprocity between the human and the divine. Further, the
Holy Virgin embodies God's boundless Compassion and Purity. In Islam Allah is the absolute Truth, Goodness and Mercy. The Divine Mercy enters into cosmos and humanity through the intervention of the Messenger of the one God—Mohammed. There are both the descent of the Divine and the ascent of the human in the world. In every case the revelation of the religious doctrine, image or symbol is reconceived and transformed into the vivid, dynamic interchange with humanity and cosmos, and is focussed towards the fusion of the love of God, love of neighbour and love of self, resulting in a sanctified universal brotherhood. The spiritual experiences in the major religions agree in this: the stress of Unity, Wholeness and Transcendence that answers to the pluralism of the cosmos, life and mind; of Infinite Grace and Mercy of the Divine countering the sins and imperfections of the finite creature, man; and, finally, of the indwelling of the One and the Transcendent in every creature responding to universal ignorance, impulsiveness and suffering.

(6) The assimilation of religion into metaphysics, of the aesthetic-intuitional experience of the aspiring mystical soul into ontology. Prayer now is superseded by intuitive and impersonal mystical contemplation, and mystical contemplation leads up to the silence of word or symbol and meaning. The dialogue between the empirical and the Real Self, the discrimination of truth from untruth and of the real from the illusory finally lift religion from the dimension of ontology and duality to transcendence and non-duality.

MOVEMENT OF THE EMPIRICAL SPIRITUAL DIALECTIC:  
THE INTUITONAL POLARITIES

Mysticism has its higher and lower stages and dimensions of experience together with their appropriate religious symbols, images and metaphors, concrete, determinate and rigid, or abstract, metaphysical and imponderable. The appropriateness or adequacy of the religious symbols depends, as Stace aptly observes, on "the greater or less nearness to the full self-realization of God."6 In the Orient the more appropriate

6. Time and Eternity, p. 98.
### Table B
SECOND STAGE OR DIMENSION: NON-THEISTIC INTUITIONAL POLARITIES IN RELIGION

<table>
<thead>
<tr>
<th>Polarity of Intuitions</th>
<th>Spiritual Dialectic</th>
<th>Spiritual Fusion</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Differentiated and individualized conscious mind, set within the bounds of time, finitude and causal law, versus undifferentiated, timeless, transconscious mind</td>
<td>1. God as anthropomorphic versus God as Cosmic Mind and the Universal Self or Ground</td>
<td>1. Being as the transcendent and at the same time the concrete, universal Person</td>
</tr>
<tr>
<td>2. Uniqueness of the striving, realizing organized self versus the sense of wholeness, unity and transcendence of self</td>
<td>2. God’s Perfection and Transcendence versus God’s Immanence and Incarnation</td>
<td>2. Real Self as the Union of Immanence and Transcendence</td>
</tr>
</tbody>
</table>

Types of religious symbols are represented by Life, Consciousness, Self and Cosmos that transcend natural phenomena as well as human values and relationships in the images and metaphors of which God is interpreted and approached at the lower levels of spiritual experience. “Self or mind should be reflected upon as the Brahman,” enjoins the Bhagavad Gita. Life, Mind, Self and Cosmos are ethically neutral, and belong to the order of Being rather than to the order of existence and values. Obviously predicates related to the order of Being are more appropriate symbols for the deity. The ascent of higher mysticism is marked by the abandonment even of these predicates so that God is contemplated as Pure Being, without attributes, “beyond the grasp of word, image and mind.” It is by means of the spiritual dialectic that the mystic rises to an ever higher level of meaning and experience of the deity.
CONTRASTED NOTIONS AND EXPERIENCES OF DEITY:
EAST AND WEST

All mystical utterances are characterized by paradoxes and self-contradictions that are ultimate and irreconcilable. "Thou shalt love God as He is a non-God," observes Eckhart. In the Upanishads, "God is, and is not." "He is nameless, conditionless and the silent." The highest mysticism springs from, and is stimulated and nourished by the dialectical character of the predicates of the deity. A classic illustration of the description of the deity in terms of opposite categories of attributes is that of the Bhagavad Gita. "He is manifest in the qualities of nature as defined by the senses, and yet devoid of senses. He is the One and Indivisible and yet the ground of all beings and things. He is devoid of all attributes, and yet is their enjoyer and sustainer." The Transcendent and the All-encompassing is beyond logical concepts or intellectual categories, and hence can neither be logically harmonious nor inconsistent but is simply incomprehensible. Non-theistic mysticism in the East rests on a considerable degree of freedom, flexibility and initiative on the part of the spiritual seeker in his private symbolization and contemplation unknown in the West. In the East neither the symbol nor image nor the abstract notion or concept of the Divine personality are provided in a set pattern. The wordless and imageless meditation of non-theistic Eastern mysticism at its highest can succeed only with fluent interchange of the antinomic attributes of Being, that brings the vision to the near edge of the all-comprehensive and all-encompassing Ultimate through the reconciliation of all opposite categories. This cannot hold good in the case of the God of Western theism conceived in terms of the human personality. Referring to the Western conception of God, Hocking observes: "Our notions of personality are so restricted that they need always to be corrected by the notions of impersonal law, thinking of God as the moral order of the Universe; and impersonal law, in turn, needs correction by personality. I believe that there is a true notion of personality that will include them both." 7 It is noteworthy that in the

7. The Coming World Civilization, Appendix, p. 197.
West Kierkegaard, Barth, Brunner, Reinhold, Niebuhr and Tillich, all have recently stressed the polar or antinomic attributes of the God-head.

NORTHROP'S CONTRAST BETWEEN THE EASTERN INTUITIVE-AESTHETIC AND WESTERN INTELLECTUAL APPREHENSION OF REALITY

It is clear enough that from the tensions of the three-fold polarities and opposites in Table B the most elevated mystical insights and experiences arise and are sustained. These polarities and antinomies are largely embodied in the contrast between the idea of deity in the Eastern religions of Hinduism, Buddhism, Confucianism and Taoism, on the one hand, and in the Western and Middle Eastern religions of Judaism, Christianity and Islam, on the other. There is a stress in the former religions of the undifferentiated, nonassertive, suprarational Self as deity, of the unity of Self, deity and cosmos, and of silence or indeterminacy, born of what Northrop calls the intuitive, aesthetic, immediate apprehension of man and cosmos. In the latter religions we have a stress of the uniqueness of the personality of deity, of world-affirmation rather than world-negation, and of identification of deity with the determinate, relational and immortal factor in man and the cosmos, born of what he calls the intellectual apprehension of the theoretic component of nature and man.8 There is a marked tendency in the former of dependence on nontheistic, mystical intuition as all-pervasive, noetic and ineffable with far greater freedom and efficiency in symbol-making and remaking. In the latter the dependence is rather on theistic devotion within the boundaries of dogmas and rituals with less freedom in symbolization of the deity regarded as a doctrinally designated, determinate Being. George Santayana, who associates spirituality only with the quest of the impartial truth and the self-annihilating mystic contemplation of all being, also considers that it is only the Indians and their disciples in the East who can claim to have pursued spirituality as the supreme good. He observes: "At the risk

8. The Meeting of East and West.
of parting company with Dean Inge or even with Plato, the spiritual life is not a worship of values, whether found in things or hypostasized into supernatural powers. It is the exact opposite. It is the disintoxication from their influence. The great masters of the spiritual life are evidently not the Greeks, not even the Alexandrian Greeks but the Indians and their disciples elsewhere in the East; and those Moslems, Jews and Christians who have surrendered that early unregenerate claim to be enveloped in a protecting world.”

The contrast, defined and adumbrated by Northrop and Santayana, cannot be taken too sharply in the world history of religion. In the East in certain periods there have been upheavals of theistic movements in the bosom of Brahanism, Buddhism and Taoism, characterized by ardent devotion to a personal God, and by elaboration of folk creeds and anthropomorphistic rituals that run parallel to the traditional non-theistic conception of deity and abjuration of ritual forms. Eastern nontheistic mysticism is not at all incompatible but alternates with ardent worship and personal communion, deemed equal in value to the identity consciousness. The sense of surrender keeps alive the awe, wonder and mystery of the Whole, the Indivisible and the Real Being. The quest of the spirit and the quest of Being, the Way of Knowledge and the Way of Love are combined, and even in the attainment of complete self-transcendence, the profound mystery, majesty and grace of Being are not missed. In the theistic religions of Christianity and Islam we have also mystical schools and movements that have enlarged and deepened the purely anthropomorphistic Western concept of God.

Thus the contrast that Northrop elaborates between the Eastern intuition of the Divine as all-embracing, indeterminate, immediate feeling and the Western theistic conception of the deity as a determinate Being cannot be stretched too far. At the same time the major tensions in both Eastern and Western religions spring from the polarities or antinomies underlying the broad differences in the traditional concepts of the deity, rooted in a different ontological outlook that Northrop rightly stresses.

THE BEING OF TRANSCENDENCE RESOLVING THE POLARITY BETWEEN INTUITIVE AND INTELLECTUAL APPROACHES

The full maturation of the human personality rests on a complete and perfect experience of polarity between the ontological and epistemological opposites, and between the intellectual and the intuitive-aesthetic approaches to Being. The major religions have accordingly used the dialectical method for reaching an experience that is at once ontologically ultimate and emotionally complete and harmonious. In such a dialectic of Self-Being-Cosmos communion various levels of consciousness and self and of polarity between metaphysical opposites are finally reduced to the ultimate, real and irreducible ground of human nature and cosmos.

In elevated philosophical mysticism mind and object are completely transcended. The mystic’s spirit in its absorption into Pure Being or the Absolute rises above form, space and time, above all relativities. At the same time he identifies himself with the Supreme and Universal Person with whom an unceasing dialogue begins from the actual everyday personal relationships and affairs in society. Mysticism, as Otto observes, is by its nature “polar” and is not inconsistent. It indeed resolves all relativities, opposites and contradictions. It includes the dialectical features of all uncertainties, antinomies and contrasts in the concidentia oppositorum. How often is the mystical intuition grafted upon theism and then the wholly other, beyond Being and Not-Being, is called God, and transcendent and personal attitudes slip into one another.

THE DIALECTIC OF TRANSCENDENCE AND IMMANENCE IN THE MYSTICAL LIFE

In the dialectics of mysticism the descent of the Divine into the human, filling the finite creature with God’s love and goodness, permeating and vivifying his existence and enabling him to participate as partner in God’s task in history, is of far greater import than the ascent of active man to the Transcendence which he seeks to grasp. St. Irenaeus observes: “Thanks to His boundless love, God made himself what we are, in order to make us what He is.” In the first place,
Transcendence or Being as such cannot be grasped by him. In the second place, standing on immanence, he has to move beyond it if he has to reach Transcendence that is above and around him. The unity of man with God is multi-dimensional. Man merges in Being, and at the same time strives beyond to the Being of Transcendence behind and above all relativities of knowledge and experience. That striving is itself a Divine gift. The grace of God is all-powerful and all-pervasive, and he can only return to Him whatever gifts He bestows on Him. It is only through his experience of human fellowship and identity that he can rediscover the all-encompassing Being in his boundless solicitude and grace. God indwelling in every fellowman is, indeed, the primordial impulse and goal behind every human adventure of self-transcendence, altruism and sacrifice realized as trivial requital of the infinite Divine solicitude for the finite creature. In many religions this is the experience of the ubiquity of God incarnate in every relation and activity of life. The supreme mystical revelation of the acceptance of human finitude by God is expressed in a verse of Jayadeva's *Gitagovinda* where He cajoles man by the importunate request:

Oh, my beloved, vouchsafe unto me
Thy generous lotus feet.

The antinomies of perfection and imperfection, transcendence and immanence, then, completely disappear, and the finite human creature becomes as much a requirement for God as God is for him. The absolutes of the mystic demand, to be sure, to be set in the total context of life, producing the familiar alternation and rhythm of his creatureliness and transcendence, quietism and an abundant life of love and service. He finds the concrete in the universal and the universal in the concrete, the moment in the eternity and the eternity in the moment. The unique and universal affirmation of the mystic is that it is only man's defining senses and discursive intellect which are responsible for conceiving the universal and the concrete, the part and the whole, the infinite and the infinitesimal as separate. Thus does he bridge for all time the gulf between logic and life, experience and knowledge. At the
end of his long and arduous journey when he actually finds the Absolute and the Real he finds it not as the negative Absolute and Real, not as mere nonfinite and nonempirical. The Absolute and Real become installed within himself, within every fellowman, and within every finite human relationship and communication. An infinite love, charity or compassion becomes the measure of identity consciousness or unity of self with Being; the participation in the being of others becomes nothing less than the secret of self-realization and self-transcendence involved in knowing oneself. The mystic sings:

Love is my golden-touch—
It turns desire into service,
Earth seeks to become Heaven,
Man to become God.

“For the sake of this Love, Heaven longs to become earth and God to become man.”

And, again, “God-man is Thy definition. It is not a delusion but truth. In Thee the infinite seeks the finite, the perfect knowledge seeks Love, and when the form and the formless (the individual and the universal) are united love is fulfilled in devotion.”

In all human intercourse God is there “as the Man whom the soul seeks,” “the Real and the Super-individual Man.” On the highways and by-paths of Life the Real Man is there to join him in some incidental human episode demanding infinite love, solicitude and compassion, something beyond humanity.

Hear Ye, O human brethren!
Above everything else, Man is the real Truth
There is no Reality above Him.
Man, man, everyone speaks of Man.
What is Man?
Man is Health, Man is Life,
Man is the Jewel of the Heart;
Very few on earth know the Truth of Man.
Man knows a love which other creatures know not,
And Man alone knows the depth of such love. Man’s love helps him to know the Real Man; Thus man knows Man; The strength of man-in-Man is understood by man alone.¹⁰

Man, society and civilization live and thrive in faith. Neither man nor civilization can deny faith. For faith governs the wholeness and transcendence, and hence the essence of personality, and expresses his unique concern with the ultimate cosmic and real. Modern civilization’s belief in reason is an unconditional and all-comprehensive faith. The vision of the East that Man is Unity, Consciousness and Transcendence comprises the ultimate and unconditional faith that can salvage modern civilization. Faith is man’s power over finitudes and contingencies. “It makes the dumb man speak and the cripple to traverse mountains.” If it has not got this power it has got to be changed. Such is the role of faith in civilization.

¹⁰ Chandidas.
PART THREE

THE TELOS OF CIVILIZATION
CHAPTER 9

DEFEATS AND VICTORIES OF CIVILIZATION

THE DECLINE OF QUALITIES AND MORALE OF CIVILIZATION

Civilizations in defeat and disintegration reveal several major factors and circumstances leading to a marked deterioration of their qualities. First, there universally operate environmental pressures and constraints checking the wants, activities and progress of civilization. This is comprehensively defined as the tragic Malthusian law of disbalance between population increase and material resources of a civilization. No civilization can maintain its qualities without serious lapse or degeneration if its energies be excessively drained for the provision merely of the material goods of life.

Secondly, as peoples outrun their resources in old areas of settlement, they wander far and wide for "living space." This inevitably leads to conflicts with neighbouring peoples, especially in the corridors of migration and the frontiers or border-lands of fertile and productive regions that may have been already inhabited by other peoples with an older civilization. War is an all-pervasive factor that markedly lowers the qualities of a civilization. Migrations, invasions, wars and conquests spell disintegration and disaster to civilization which depends on a silent, long-continued process of cultural selection and survival of values, beliefs and ideals. The operation in their place of brute force is a catastrophe. The scheme of human values, the norms of human relations and behaviour and the freedom and dignity of man as man—all suffer among warlike peoples, or those compelled to fight constantly for self-defence against savage neighbours or invaders.
Thirdly, domination and power of man over fellowman, of which the modes and techniques ever become more elaborate and complex with improvement in large-scale organization, specialization and technology, lead to an all-round deterioration of civilized life. These range from slavery, characteristic of the Hellenic, Hellenistic and Roman civilizations, where it had been a chronic and festering ulcer, to agrestic serfdom in many civilizations. Coercion of man over man also found expression in various forms of despotic, oligarchic and authoritarian rule, including modern totalitarianism. Slavery and institutional control over fellowmen were combated in many civilizations by the supremacy of familialistic or primary groups and institutions with their strong social attachments and loyalties. These ideals often could humanize slavery and serfdom. Another important instrument of civilization to fight or abolish the coercion of man over man had been religion. Christianity’s noblest task was to inculcate a system of morality that made slavery dishonourable and ultimately led to its collapse. It should be noted, however, that Christianity, after having triumphed, adapted itself to slavery in the 4th century A.D. It took two whole millennia for the final victory of humanitarianism over the brutality of slavery in the Occident. In the Orient Buddhism with its law of love and compassion had a cognate effect on slavery; here the institution had none of the inequities, cruelties and horrors associated with it in the heyday of the Roman Empire from the 2nd century B.C. to the 6th century A.D.

Fourthly, the lapse of qualities, morale and temper of a civilization could always be discerned whenever and wherever it failed to adore and cherish the “natural” order or gradation of the values of life — the supremacy of the intrinsic, ultimate and transcendent values over the instrumental, proximate and existential ones — that is itself an outcome of the long process of cultural selection and survival in the millennia-old chequered history of mankind.

FALSE GODS, THE REAL ENEMIES OF CIVILIZATION

A civilization could be easily taken off its feet and become devoted to false gods, due to aggrandizement of military
power, acquisition of colossal empire and accumulation of prodigious wealth, with associated ease, refinement and luxurious living, if it lost its sense of values. All affluent, sophisticated civilizations ran this peril in history. The Roman Empire in the West, the Ta'ng Empire in China and the Empire of the Baghdad Caliphate in the Middle East are notable instances of the fall of stable and prosperous civilizations because of the absence of any transcendent goals and values of life. A high civilization with its faith in the ultimate and transcendent meanings and values would not suffer loss of morale, defeat and disorganization in spite of ruthless foreign conquests and expropriations. Barbaric Christian Europe could resist the repeated onslaughts of the Saracen invaders, fight the Crusades in Palestine and ultimately achieve the memorable triumph of Charles Martel, due to her revolutionary faith in another world and other-worldly values. Indian civilization could endure recurrent political misfortunes and foreign conquests—Saka, Hun, Muslim and British—without being shattered, and maintained its continuity and vitality because of its undying faith in Dharma or Righteousness. The myth of the endless oscillation of Dharma through the ages from ascent to descent, from perfection to degradation, and back again to ascent and perfection blunted the edges of ambition and aggressiveness of the Indian kings as well as of expropriation and misery of the Indian people.

Whitehead stresses “the inexorable law that apart from some transcendent aim the civilized life either wallows in pleasure or relapses slowly into a barren repetition with waning intensities of feeling.” Ortega Y. Gasset also speaks of civilizations plunging into what he calls “alteracion,” i.e. “action” torn from its normal connection with contemplation, producing a chain of excesses, extravagances and stupidities. As man loses the capacity to take a stand within the self, to withdraw serenely into his uncorruptible depths, he lives between ardours and terrors. He is “beside himself,” falls back to passion and pleasure, stupefaction and animality. “Human life, then, loses value, is no longer regarded and all forms of violence and spoliation are practised—especially of

spoliation." Thus "alteracion," as it has persisted, has caused the death of several civilizations.2 "Alteracion" is the chief, real and formidable enemy of the transhuman goals and values of a civilization which once lost cannot be easily recovered, for it requires many generations to acquire, sustain and concentrate on these.

THE SETBACKS OF MODERN CIVILIZATION

It is not easy to single out any of the above four major factors as more significant for the setback or defeat of a civilization ultimately leading to its complete breakdown or virtual death. All these factors are still with us in contemporary civilization decisively bringing about its setback or defeat through a grave deterioration of its essential qualities and virtues. Only in our growing world-age these have become global in their scope. Poverty for one nation or in one region in the modern indivisible world economy means poverty on the earth. Two-thirds of mankind today are in want or misery, and only one-third above want and in comfort and affluence. This basic fact in modern interdependent world economy is the greatest single threat to civilization today. Slavery has its modern counterpart on a world-wide scale in the domination of the affluent over the underprivileged peoples of the world. Due to the interdependence of the world-system and the sensitiveness of the modern world conscience, the domination of the prosperous group of nations with surplus capital goods, foodgrains and technical personnel over the underdeveloped nations is as demoralizing as the slavery that caused the Civil War in the United States in the middle of the last century. Power over masses of men also is very much alive today in the various forms and guises of Totalitarianism in many countries. In fact the crippling, emasculating and demoralizing effects of domination and power of man over man have been enhanced in Communist lands due to European civilization's acceptance of the ethics and law of equality and freedom. Finally, there are hardly any large-scale societies left today which can pursue any transcendent aims.

Civilization is the march of all values and their fulfilment among the most considerable section of the people. Cold war and preparedness for violence and aggression considerably reduce the areas of fulfilment of human values by gentler modes of human communication in the modern age. With the lapse of international goodwill, amity and persuasion, the area of value-creation, orientation and synthesis is considerably reduced. Various forms of authoritarianism, coercion and constraint also lower the dimension of human needs and gratifications and the qualities of human behaviour and social values. The cruder symptoms of defeat or decadence, represented by delinquency, vice, intemperance, neurosis and psychosis, are today highlighted by the lapse of moral or spiritual outlook, and the wholesale replacement of the moralities of loyalty and reverence by the morality of prudence and hedonism. Contemporary civilization is a world-organization. The deterioration of its qualities and values, world-wide in its range, due to the spectre of poverty and over-population for two-thirds of mankind; the feverish preparation for a world-destroying war among the affluent nations; their exploitation of the underdeveloped peoples and regions; the growth of authoritarianism and regulation at the expense of freedom and initiative of the individual, coming in the wake of the Social Welfare State; and the diminished sense of the worth and dignity of man and global moral and spiritual decay—all these features raise a most crucial issue. The issue is whether the present age which, according to Spengler and Ortega Y. Gasset, is culturally analogous to the period between the breakdown of the Classical Civilization and the birth of Christian culture, will be followed by a constructive period of transition or by wide-spread chaos and disintegration. After Hiroshima can we look forward toward a new goal and victory of civilization, or toward an accelerated defeat, decadence, recrudescence of savagery and extinction of the species on a global scale?

CONTEMPORARY THREAT TO THE QUALITY OF LIFE

The defeat and breakdown of modern civilization have to be considered from the threefold dimensions: biological,
psycho-social and moral-spiritual. Mankind has never faced such deterioration of biological qualities on this planet before. This is due to an unprecedented population explosion during the last century and a half. It actually began with a sudden and overwhelming spurt of increase in the European continent from the beginning of the nineteenth century. Between 1800 and 1950 world population increased from 906 to 2,400 millions—a growth of 150 per cent. But Europe alone contributed a growth from only 187 millions in 1800 to 559 millions in 1950—an increment of about 200 per cent. South and East Asia increased their population in this century and a half from 550 to 1,042 millions—a growth of about 90 per cent. 53 per cent of the human race is now confined to an area in the East which is about only 13.6 per cent of the global surface. Europe's population outburst, imperialism and colonialism were made possible by the revolution in industry, agriculture and overseas colonization and trade.

The number of peoples of European origin now living outside Europe and North America is about 10 per cent of the number in these two continents and about a third of the increase in the population of Europe itself during the past century. During the last three centuries about 70 million Europeans migrated to Americas, the United States alone absorbing half of them. The Europeans not only form the great majority of the peoples of all the pioneer lands of the South temperate regions of the earth, except South Africa, but occupy or control large portions of the tropics which they cannot fully exploit for agricultural purpose due to their climatic handicaps. Vast empty lands in tropical and subtropical regions where people of European origin cannot undertake hard manual labour on the land have excluded migration of the over-crowded Asian peoples, to the detriment of world food supply. Oriental exclusion has considerably diminished the opportunities for the Japanese, Chinese and Indians in the pioneer fringes of world agriculture. Only about 11½ million Chinese live outside Chinese territory, mainly in the monsoon and tropical belts of South and East Asia where there have also migrated about a million Indians. A freer but regulated flow of Asian migrants into certain allo-
cated zones in the open tropical and sub-tropical lands, now
controlled by peoples of European origin, might contribute to
extend the frontiers of cultivation and substantially reduce
the global food shortage.

The unbalance between world population and resources and
its threat to both the quality of life and peace and stability
on the earth have hardly drawn adequate attention even of
the UNO bodies. When the subject is considered in the
international conferences on population and family plan-
ing, it is discussed even now largely from the Western
viewpoint. As a consequence of the world population explo-
sion, an unprecedented disparity of standards of living
between the have and have-not nations has arisen in this
century. While world population has doubled itself during
the last hundred years, manufactures have expanded fifteen
times. At the current spendthrift rate of consumption of the
highly industrialized peoples the world’s supply of oil and
important minerals cannot last beyond twenty-five years. The
highly sophisticated standard of these affluent nations is
based on an improvident dissipation of the scarce resources
of the earth that portends peril for posterity throughout the
globe.

Three-fourths of humanity now live under sub-human
standards of health, nutrition and efficiency. Two-thirds con-
sume less than five per cent of the primary materials. Star-
vation on a wide scale in one part of the world and vast
accumulation of food surpluses in another part coexist. There
is also excessive and wasteful protein consumption in many
Western dietaries in which animal proteins constitute 40 per
cent or more of the total. The excessive intake of animal
proteins accounts for specific diseases and lowers efficiency
in the Western world. By combining the calories available
from the plant foods consumed and “original” calories in the
animal products consumed, Sax puts the dietary level in
North America, Argentina and Oceania at more than 10,000
original calories. This may be compared with the present
calorie intake of only 1600 for India and 2600 for China. The
standard FAO food requirement is put at 3000 calories.

Civilizations in the coming half-century will be imperilled
not only by the deterioration of the quality of life due to the
malnutrition and misery of three-fourths of the global population, but also by the world unrest and instability caused by increase, or more accurately the rate of increase of disparity of the world levels of living. Hungry peoples and regions of Asia and Africa will be increasingly restive and increasingly used as pawns in the power-politics of the strong and affluent nations. There are also dangers of economic offensives as strong nations will seek the warmer waters and regions of Asia, Africa and North America. Meanwhile the global food shortage and “rape of the earth” will in the face of world population explosion increase political tensions and conflicts especially in the underdeveloped world with its ecologic base shrinking more and more, bringing down even the present subsistence standard.

**RACE AND CLASS TENSIONS IN DIFFERENT CONTINENTS**

Racial oppositions and antagonisms comprise another factor at the biological level causing stresses and strains in the fabric of civilization in the various continents. South Africa with her policy of Apartheid denies the essential human rights to the predominant black majority, and goes against the entire world trend of recognition of human rights for all and fair sharing of the heritage of civilization. Central, West and East Africa nourish new-born political aspirations of independence and federation which are incompatible with the racial cleavages between the microscopic minority of European settlers and administrators and the bulk of the population and their old tribal hostilities. India with her five-year plans for the development of a socialistic pattern of society has yet to provide economic and social equality for one-fifth of her population represented by the socially handicapped and backward castes. The USA also has yet to confer equal economic, social and educational opportunities on her Negro population which in the next half a century will predominate over her white population.

Biological deterioration may also be the outcome of the normal dysgenic trend of growth in most countries and civilizations. The more intelligent and more capable groups in most cultures tend to have a lower birth-rate than the average
people. Both the adoption of contraception and the extension of medical facilities are largely responsible for the dysgenic trend of mankind, viz. the faster multiplication of strains that show lower intelligence, capacity and heritable educability. Darlington remarks: "Races, classes and individuals of technically backward types, which would not be capable of surviving unassisted, are now multiplying out of proportion to those races, classes and individuals to whose initiative and intelligence they owe their multiplication." The fast increase of inferior strains and classes sharpens racial and social cleavages, and further endangers the stability of world economy, society and civilization.

THE SOCIAL CONDITIONING TO AGGRESSIVENESS AND LOW INTELLIGENCE

Marked and even unprecedented folly, incoherence and violence in human relations and behaviour are also characteristic of contemporary civilization. There is an excessive hereditary endowment of egoism, aggressiveness, anger and greed in man’s mental make-up that was acquired by him during the millions of years he hunted or bred other animals in order to kill them for food, and that is quite incompatible with the present phase of his social integration and living, and hence with his total evolution. Human nature, ill-equipped as it is for stable, integrated and harmonious social relations and behaviour in enlarging communities necessary for his very survival, is now socially conditioned to conflict and violence by the institutions of class and political organization that are linked with the capitalist industrial structure of society. The external social heritage of man aggravates his hereditary sexuality, rage, pugnacity and greed, innate dispositions that have become bio-psychological misfits. The battle of civilization against the impulses of egoism, aggression and domination, and for the impulses of love, sympathy and altruism becomes a losing one because the social milieu itself stimulates, consolidates and expresses the former.

The hereditary gifts of human intelligence, curiosity and

inventiveness are also in unprecedented and increasing jeopardy due to enlarged conditioning, control and regimentation of society. Psycho-socially speaking, the fine balance between intelligence and impulse, between intellectual and affective life, that we encounter in organic evolution only at the human level, is now profoundly disturbed. Intelligence, which has reached its highest level in man and has become a dominant factor for conscious social manipulation and integration, receives a setback due to the excessive, over-elaborate and highly centralized organization of a technological civilization and the increasing diminution of the areas of individual freedom, initiative and responsibility. Over-population, overspecialization and over-organization tend everywhere to reduce the level of average intelligence at the bottom of society and to produce a new species of robots and morons. For the average man the modern media of mass communication such as the press, radio, cinema and television, deployed for political propaganda, the advertisement publicity for commercial purposes and commercialized recreation appeal to the lower impulses and desires, fears and anxieties and inhibit individual and social intelligence and decision-making. Both the artificial stimulation of the impulsive life side by side with the frustration of several fundamental drives, due to the standardization and technicalization of a mass civilization, make the average civilized man a chronic victim of folly and extravaganza, neurosis and psychosis.

POLARITY V. HARMONY BETWEEN FEELINGS AND SENTIMENTS AT VARIOUS DIMENSIONS

The polarity or ambivalence of man's impulses, emotions and attitudes, viz. love and hate, tenderness and aggressiveness, sadism and masochism, life and death, which normally helps to maintain his adaptive balance through sublimation, displacement and repression of undesirable biological drives, through inversion to their opposites and through their re-projection to the self, is now proving inadequate for the solution of inner tensions and conflicts due to the inordinate multiplication of conflict and frustration situations. The deterioration of the qualities of intelligence and intuition, empathy and
identity and of affective social relations generally is due to the conflicts and frustrations becoming too numerous and repetitive. Civilized man has in fact entered into the Age of Frustration, Conflict and Anxiety.

The polarity or ambivalence of desires, feelings and sentiments is wholesome and productive if it be maintained at a normal degree of repression and expression. Tension and frustration can, then, instead of provoking man's aggressiveness, contribute towards sharpening his awareness, stimulating his thinking and imagination, and creating new outlets of productive expression. But this whole process hinges on an overall control of the value and symbol system, ultimately grounded in the primacy of cosmos and metaphysical Reality or Being. The psychological dialectic of reason and impulse, egoism and communion, love and hate, tenderness and aggressiveness, conscious and unconscious, and the corresponding social dialectic of individuation and order, freedom and organization and intrinsic and instrumental values must in a sane civilization be guided by, and conform to the metaphysical dialectic of silence and action, creation and withdrawal, self-involvement and self-detachment, immanence and transcendence, Being and Becoming. Then only is it possible for man and society to harmonize and resolve the various oppositions between the bio-psychological and the moral-spiritual dimensions, between the existential and cosmic orders—contradictions that all stem from modern civilization's widespread and progressive rebellion against the continual and inevitable mind-and-cosmos interchange. This involves profound intellectual clarity in respect of the simple and direct modes of achieving a working balance and fusion of the various antinomies through conformity to the truths and values of man-and-cosmos harmony. Untruth and sham in any dimension of thought and living can destroy any civilization. These are ultimately due to the mortal error of completely denying real Being and cosmos beyond and above reason. The understanding and appreciation of the intimate interpenetration of cosmos and man promotes a sense of wholeness and completeness, a feeling of order and beauty and an aspiration of justice and goodness in achieving harmony. In mind and mind, and mind and cosmos reciprocities, new
horizons, meanings and values, i.e. new selfhoods are created, calling for dramatic readjustments of human relations and behaviour.

THE METAPHYSICAL TELOS AND DIRECTION

There cannot be any security, continuity and permanence of modern civilization unless the direct, massive and blunt force of metaphysical knowledge, sprung from an understanding of the all-encompassing man-and-cosmos unity, effectively challenges the maladjustments and conflicts of human motivations, values and efforts at different dimensions. The practical solution of these paradoxes and tensions of life comes only from the intrinsic and ultimate values of the spiritual-transcendental dimension, having an ontological unity and sovereignty for civilization.

Civilization can gain its telos, direction and momentum not by circumventing or avoiding, but by reconciling the various contradictions at different dimensions in the sphere of motivations and values as well as in the sphere of constructive social policy. The tensions and antinomies, with their inevitable reactions and oppositions of men and groups and their corresponding social and metaphysical systems, add no doubt to the hazards and perils of a civilization. But these tensions have to be gone through, fused and assimilated so that complete truths and more comprehensive values can enrich it. As a matter of fact without such tensions it cannot show its zest and adventure in the discovery of fresh qualities, meanings and values. Civilization is not limited to one pattern of truths and values, one type of personality and of social attitudes and excellences, but is inexhaustible in its passion for creativeness and wholeness, its elan for fresh interpenetration and osmosis with cosmos and transcendence of values and being.

THE SYMBOLS AND VALUES OF HUMAN OSMOSIS WITH COSMOS

If we presume—and we have throughout adopted the presumption—that in our growing World Age we shall have
either One Noetic System and One Civilization or the extinc-
tion of civilization altogether, the symbol and value system
of mankind must be harmonized and unified before the
massive forces of contemporary science and technology can
destroy what they patiently built up including their own
ideological foundation. A significant part of the symbol sys-
tem is represented by the picture of the cosmos, man and
evolution developed during the last two centuries by physics,
chemistry, biology, psychology, mathematics and logic. This
picture, as we have seen, is lopsided, incomplete and erro-
neous, but spreads and penetrates with such swiftness and
certitude that entire cultures are swept off their feet, and
become disoriented, unstable and incoherent. Oriental civil-
ization, through its intuitions and visions of metaphysics, art
and mysticism, should supplement and correct what are now
selling throughout the world as the "clean" and unassailable
universals of the scientific and mathematical genius of the
West.

No sane or mature civilization can adopt a symbolic
system that is based on what Whitehead characterizes as a
"bifurcation of nature" — one nature of the senses and emo-
tions, appreciations and exaltations, and another nature of
the mathematical axioms, theorems and equations. The pro-
found Oriental feeling of unity, continuity and interpene-
tration with cosmos that finds expression in the Chinese con-
ception of harmony between the orders of Heaven and Earth,
moral conformity and physical nature, and the Indian concep-
tion of the order of Nature as the Truth of self, the Goodness
of conscience and the moral law of Karma as well as the end-
less, loving communion between man and the One-and Real
comprises the essential qualities of a wholesome future civili-
zation. A wedlock with cosmos must be expressed and
celebrated by modern man by a renovated symbolic system.
Nor should his symbolic system rest on the approximation of
the contemplative, striving, value-seeking and symbolizing
man to the lower, tension-driven animal, or on the disregard
of human values and ideals, and hence of the roles of art,
morality, religion and metaphysics in evolution. It is indis-
pendable to the maturity of civilization that the symbol
system should not separate body and spirit, intellect and
intuition, facts and values, existence and transcendence. This dulls and circumscribes man's values and experiences, and seriously narrows the ground-structure on which he rears the superstructure of his marvellous and distinctive intuitions, values and meanings of man and man-and-cosmos harmony and continuity. It is the measurable qualities of man's senses, body and mind that make the universe quality-less, meaningless and purposeless for him. But a unity of the senses and sentiments, of brain and eyes and ears, and of feelings and insights can invest the same universe with profound significances and values derived from communion, appreciation and expression. Then can man participate directly and effectively in the happenings of the cosmos, and its marvel and grandeur can be actualized for him in the meanings and values he experiences.

MAN'S RETURN TO ONTOLOGICAL IDENTITY AFTER SEPARATION

In spite of his continual and intimate interchange with cosmos and Being that instils in him the impulse and capacity of self-transcendence, man is also endowed with the impulse and capacity of self-alienation or self-estrangement. Thus does he alternately discover his separateness along with unity, his uniqueness along with identity. In his isolation and aloneness he develops his sense of finiteness, accidentalness and creatureliness side by side with his worth and majesty, and summoning all his courage and clarity comes to experience the universal tragedy of human life. The awareness of a universal tragedy engenders a deep and poignant sense of universal fellowship in existence. Such a feeling is, for instance, that of Kierkegaard: "I gradually came to know that all those, really loved by God, suffered in this world." Then does he return to his lost ontological identity, bringing a new vitality into his disturbed being. The rediscovery of unity becomes replete with the understanding of Law as movement towards Reality, but through ignorance and revolt of self-deception and self-conceit. It becomes laden with a passion of Love as a movement towards Being, but through the rebellion and anguish of separation.
Then there starts a dual movement, of Being towards every man and of every man towards Being. What was eternally separate is now eternally united. The transcendent heaven is made one and continuous with the gross and unhappy natural world. God becomes Man, and is rediscovered in every human relationship, in every human encounter, with the intimate feeling of the lover for the Beloved. The human world becomes the realm of sweet communion with the Divine. The Divine Love and Goodness now speak through Law as the order and truth of cosmos, and through the ardent, infinite compassion and solicitude of man for fellowman. Each individual person in the apparent chaos and conflict in the world is now summoned to play his due role and discover his true worth and potentialities through his participation as God’s own partner in the establishment of the Kingdom of God on earth. Man and God then become eternally bound to each other in the process of creation that affirms the equal ontological reality of both the Divine and the human, and holds the two together in sweet, eternal communion and consecration. Love neither brooks the transcendent aloofness of God who becomes finite to reciprocate man’s passion, nor the self-transcendence and salvation of man who becomes a participant in God’s eternal creative task beyond humanity, beyond cosmos. A baul mystic of Bengal sings beautifully:

It goes on blossoming for ages, the soul lotus in which I am bound as well as Thou, without escape. There is no end to the opening of its petals and the honey in it has such sweetness that Thou like an enchanted bee, canst never desert it and, therefore, Thou art bound, and I am, and salvation is nowhere.

On this conception and feeling, the symbol and value systems of religion and metaphysics in many civilizations are in agreement. Whitehead has prophesied that that religion will conquer which can render clear to popular understanding some eternal greatness in the passage of temporal fact.4

MAN-AND-COSMOS IDENTITY, THE OVERRIDING PRINCIPLE
OF CIVILIZATION

Symbols and values, therefore, sunder as well as unify. Metaphysical, religious, aesthetic, moral and other value-expressing and value-fulfilling symbols of human life reveal the humanness of man. They move in the direction of ever more sensitive and more comprehensive harmony and integration. Man is constituted of the same matter and energy as the remainder of the cosmos. The cosmos is intrinsically creative at all dimensions of organization. Man and civilization comprise two of these dimensions of organization. If we accept the Aristotelian movement toward Entelechy and the conclusions of Gestalt psychologists, biologists and social scientists, man and civilization find fulfillment in ever fuller concords with cosmos and in ever fuller harmonies and integrations within themselves. In the fluid, sensitive, reciprocal transactions all parties change. But it is the cosmos, of which man and civilization are but minute fragments—yet fragments in which the latter become for the first time self-aware and self-appreciative—which will direct the interchange and the osmosis. Man’s mind and heart must constantly and creatively move towards the cosmos in order to fulfill his own nature and possibilities. Such movement signifies not merely his own becoming, but also the pattern of values, social institutions and civilizations, all converging in the same direction, especially when he is deliberately aware of his change and meets its moral-spiritual demands by purposive planning and guidance.

The acceptance of man-and-cosmos identity as the central, overriding principle of the orientation of human personality can safeguard any civilization from anhedonia, hedonism, demoralization and defeat. In the present Age of Anxiety, it will provide the spiritual background of fulfillment of undefined human values and potentialities and of integration of mankind as a whole. It will remove the current harsh antitheses between person and culture, and between particular cultures and civilization as a whole, on one side, and between intellect and intuition, egoism and altruism, selfhood and nonselfhood, on the other. Such an integrative, transhuman,
metaphysical principle offers the general directive and elan to civilization to perfect its virtues in a harmonious, creative participation with the on-goings of cosmos-and-mankind, that is the true victory of man and civilization.

THE TRANSHUMAN QUALITIES AND ADVENTURES OF CIVILIZATION

Only a metaphysical, transhuman pattern of harmony, beauty and wholeness can build up the enduring unity of One World, One Noetic System, One Civilization.

The harmony and integration of human adjustments and adventures at the various dimensions are necessary to achieve the wholeness and completeness of human nature and values as well as the qualitative unity and completion of civilization.

Such a Harmony is a supreme adventure in self-realization and self-transcendence, achieving a new concord of man and society, and of man and cosmos belonging to human nature at its noblest. This is Transhumanism, according to man’s metaphysical insight.

The reciprocal adaptation of the several dimensions and polarities of life and mind in an occasion of human relationship and experience is Beauty. Beauty will replace instability or disharmonious change by stability or ordered change, necessary to re-establish harmony and balance in modern human living and its consummation in high civilization.

Behind the efficacy of Beauty lie not only discipline, inhibition and self-control with which morality starts, but also self-knowledge, self-expression and self-transcendence that belong to knowledge and morality at their highest and widest. Beauty involves Goodness, Truth and Harmony.

Transhumanism is man’s metaphysical apprehension of the traditional trinity — Beauty, Truth and Goodness. It renovates all human relations, and also the relations of society to mankind and cosmos as a whole so that these reflect the harmonies of the metaphysical trinity. Transhumanism is the highest. From it stem the passion and elan of the spirit of man and civilization for the fulfilment of their destiny; the Harmony of Man and Cosmos, Man’s unquenchable striving and aspiration for unattainable goals and potentialities, the ever-reced-
ing values and experiences of Society and the creativity and permanence of Civilization.

Transhumanism underlies the adventures of true Civilization. Civilization is nothing more and nothing less than the endless, unflagging quest for the perfection of Transhumanism.
DISILLUSIONMENTS OF CIVILIZATION AND DEFENCES

Civilization belongs to two realms. It seeks transhuman values beyond its reach, and at the same time shares the exigencies of the environmental situation and the vicissitudes of human history. Cultures and epochs that have addressed themselves to transhuman faiths, values and ideals fare better than those which aim at well-defined, accessible goals of life. The Renaissance was a period in Europe which pulled down any and every kind of moral or spiritual ladder. Cosimo de Medici, one of the great European moderns, addressing the Christian teachers observed: “You have set your ladders to heaven. We will not strive so high or fall so low.” Seldom, however, in its long career did mankind descend to such depths of deceit and degradation in the name of rationality as during the Renaissance in Europe whose leaders frowned upon the impracticable ethics of Christianity. Yet the fact remains that the stark realities of history too often shatter the cherished goals of cultures, and the high hopes of men for a Paradise on earth grovel in the dust and dirt.

Man and civilization have dimensions that do not fit at all into the pattern of nature-history. Yet the endless dramas of history with their defeats of man and the disillusionments of myth, poetry, religion and metaphysics have to be directly experienced without the individual and collective life losing its meaning and morale.

The question arises: what are the resources of man and civilization in adequately clarifying, and finally overcoming, the perplexities and perils of history? All utopias from Plato’s to H. G. Wells’ reaffirm the meaning of human life
and restore the disappointed hopes and drooping spirits of peoples, refusing to accept the verdict of history. But utopias are mere defence-reactions and wish-fulfilments of a frustrated generation. The issue of a rational comprehension of history without denying or glossing over the incoherences and antinomies of history lies much deeper.

It is remarkable that Platonic, Hindu and Buddhist thought agrees through a common emphasis of mystical contemplation in envisaging what Plato calls the Republic in Heaven and what the Hindu and Buddhist seers call the Brahmaloka or the transcendent Paradise of Truth and Bliss where the Wise men can enjoy their knowledge and love, while remaining on earth in spite of its vicissitudes. Theoretically, such a philosophical doctrine with its numerous variants in different cultures bridges the gap between the fulfilment of selfhood and the bafflement of history. The revelations of the Whole, Perfect and Eternal, stressed by metaphysics and religion, supply the key for intellectual poise, balance and integrity imperilled by the irrational forces and circumstances of history.

THE ABANDONMENT OF CIVILIZATION

More commonly the misfortune, disillusionment and despair of history get the better of the injunction of tranquillity and poise on which philosophy and philosophical religion converge. Thus we have the Buddhist and Christian world-view. The Buddhist scorn of the immediate experience of samsara is in complete agreement with the Christian contemptus mundi, one the product of the blood and iron of the expanding Mauryan Empire in the East and the other of those of the crumbling Roman Empire in the West. Equally do both overweight their message on the side of "world-flight," rejecting the experience of mankind that the world always is not totally lost but can be restored through right conduct, right feeling and right action. Buddhism does combine its world-rejection with the latter programme for its laity. Christianity, on the other hand, insists on an impracticable ideal of morality, consummating itself in a distant millennium in the passage of time. Obviously, world-rejection is the abandonment of civilization as a lost cause. The great mystical religions of the
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world—Hinduism, Buddhism and Christianity—have, even if they rejected the world, never rejected it wholeheartedly, but reconceived and reinterpret their doctrines from epoch to epoch so as to assimilate the tragedies of the whole historical process, and restore meaning and value to human existence.

PROPHETIC MYTHS OF MESSIAH AND INCARNATION OF GOD

For transcending and swallowing up the antinomies of history and fulfilling the hopes and aspirations of selfhood and civilization, they have all gone beyond any system of rational interpretation to the realm of mystery. There are identical Messianic myths of hope and promise of the incarnation of God and his return to earth for the redemption of humanity. Such are the Divine prophetic assurances of the coming again of the suffering Christ in triumph with great power and glory; of the endless Buddhist Maitreyas and Avalokitesvaras with their measureless solicitude for the alleviation of world misery; of Krishna-Vasudeva in full might and majesty for the recovery of righteousness and the quelling of evil through the ages; and of the warlike Kalki incarnation rescuing the world from war and wickedness in the modern age. The human story is completed in each case by the Divine mysteries of the forgiveness of sins of man and the collectivity of the redemptive love of the future Saviour, and of a general resurrection linked with the life everlasting and salvation for all. All this affirmation of the transcendent character of man and civilization against the recurring threats of history is beyond the comprehension of intelligence and reason but not certainly of mythopoetic imagination, faith and hope.

CHRISTIAN FAITH IN THE RESURRECTION OF JESUS AS THE HISTORICAL PARTICULAR

To this prophetic-Messianic interpretation of history, Christian and Hindu myths add the unthinkable notion of the transfigured body of the Divine on the scene of the earth. Saint Paul asserts about Christ’s transfiguration: “It is sown a natural body; it is raised a spiritual body.” Again, “Christ
did rise from the dead, he was the first to be reaped of those who sleep in death. For since death came by man, by man came also resurrection from the dead; as all die in Adam, so shall all be made alive in Christ." The resurrected "living Lord" of Christian myth and revelation supplies the key to the ultimate mystery of Christianity and of history in Christian interpretation.

C. S. Lewis in a magnificent passage thus speaks of the death and resurrection of the Son of God: "There was a man born among Jews who claimed to be the son of, or to be 'one with,' the Something which is at once the awful haunter of nature and the giver of the moral law. The claim is so shocking—a paradox, and even a horror which we may easily be lulled into taking too lightly—that only two views of this man are possible. Either he was a raving lunatic of an unusually abominable type, or else He was, and is, precisely what He said. There is no middle way. If the records make the first hypothesis unacceptable, you must submit to the second. And if you do that, all else that is claimed by Christians becomes credible—that this Man, having been killed, was yet alive, and that His death, in some manner incomprehensible to human thought, has effected a real change in our relations to the 'awful' and 'righteous' Lord, and a change in our favour."  

The fundamental note of Christianity is the Messianic affirmation of the redemptive power of Love by a single individual person who proclaims it with the absolute authority of perfect wisdom, and thereby makes the complete and perfect Word flesh in order that it is made accessible to mankind for its salvation. Jacques Maritain thus elucidates what he calls the integral humanism and evangelical inspiration of the Incarnation: "Man's dignity is that of an image of God, wounded by sin and death from the first sin of his race, whose burden weighs upon all of us; he is caused by Christ to become of the race and lineage of God, living, by divine life, and called upon to enter by suffering and love into Christ's very work of redemption. His blood is at once of infinite value and must be shed all along mankind's roads 'to redeem

1. The Problem of Pain, pp. 11-12.
the blood of man'." In Hocking's view Christianity is committed to the radical step into the historical particular as the completion of its concept of Incarnation as an actualized ideal. Otherwise it is not literally true, he observes, that the ideal is the actual, and is the ultimate power of the history in which the Christian world is immersed.  

Reinhold Niebuhr discards the Greek conception of the immortality of the soul in favour of the Hebraic idea of "the resurrection of the body," and points out that the Christian faith boldly asserts that there is a realm of meaning, transcending nature-history and defined by the purposes of the God who has a freedom beyond the coherences of nature, in which the crucified Saviour is alive and "sitteth at the right hand of God."  

HINDU FAITH IN THE LORD'S INCARNATION AS THE HISTORICAL REALITY

Hindu hope and faith are similarly derived from the mythopoetic revelation in the Mahabharata and the Bhagavad Gita of the Incarnation of God-Krishna as the concrete historical Saviour, restoring the Kingdom of Righteousness and overthrowing the regime of wickedness during the great War of Bharata about 1000 B.C. The epic asserts that it is not arms, nor tactics nor cunning but righteousness (Dharma) that wins the Great War—which really recapitulates the spiritual conflicts between the Devas (gods) and the Asuras (titans) in terms of the Pandavas and the Kauravas. The supreme embodiment of righteousness (Dharma) in the Mahabharata is Lord Krishna. As the charioteer and friend of Arjuna in his Krishna-incarnation, the Lord shows the latter both His cosmos-body and his finite human-cum-divine form, and guides him through all the fluctuations of human fortune to victory. Krishna is the soul of Arjuna, as Arjuna is the soul of Krishna. Again, Arjuna is Krishna's other half. It is no wonder that with the departure of the Divine Krishna, his

2. The Range of Reason.
3. The Coming World Civilization, pp. 93-94.
supreme self, Arjuna is incapacitated and becomes unfit even for wielding his favourite Gandiva bow and protecting his kith and kin at Dvaraka. Krishna and Arjuna constitute the inseparable pair, Nara (Man the mutable) and Narayana (Man the Deity — the goal and refuge of mankind). The Mahabharata repeatedly and unequivocally declares: “Dharma is on the side which claims Krishna and victory is assured for the side which stands for Dharma.” We read in the last and perhaps the most pregnant sloka of the Bhagavad Gita: “Wherever there is the combination of the Divine purpose (Yoga) of Krishna and the indomitable determination and valour of Arjuna, the wielder of the Gandiva bow, there will surely be the blessings of prosperity, welfare, success and eternal justice for the people in the State.” In the Indian myth, due to the sensitive and intimate personal communion with God, the Divine revelation and human reception become identical. Krishna’s participation in flesh in the War of Bharata, the paradigm of all battles in India’s history, is a concrete historical occurrence, fateful for her civilization to which her ancient myth gives incredible power, impulsion and hope beyond rational intelligibility.

THE MYTHOPOEIC OVERCOMING OF HISTORY AND TEMPORALITY

Martin Buber distinguishes between myth, saga and legend. In the myth the Divine and the human coexist and are intertwined. In the saga man first senses with a feeling of dread his isolation from the Divine which is apart from and over against him. In the legend human isolation and separation from the Divine are complete. In true myth which conserves and transmits the experience of historical happenings as the signs of human encounter with the Divine, such an experience is communicated as wonder, becomes itself great history and must be understood out of the element of history. Events, situations, figures, expressions and deeds of history-faith are simply and solely experienced as “wonders” which

5. See my The Culture and Art of India, pp. 68-69.
cannot be grasped except as acts of God. "Every great civilization is founded," observes Buber, "on an original event, a concrete religious and normative relation with the Absolute. Man rebels against this relation: he wills and wills not to translate the heavenly truth into earthly reality." All history, accordingly, is a dialogue between Deity and mankind. Its meaning can be understood only when we are the ones addressed and only to the degree to which we render ourselves receptive.7 The external history of peoples and nations shows only organization, efficiency, prosperity and power. The internal history of civilization leads it towards the establishment of the Kingdom of God on the earth, the ultimate, Messianic or transhuman overcoming of history.

In the later Hindu revelation expounded in the Bhagavata Purana about two millennia later in the South, the human story presupposes and is unthinkable without the hope and expectation of the advent of Krishna in his transfigured body in the eternal and blissful paradise installed on the unhappy earth, Vrindavan, where the vast human collective in the forms of thousands of yearning shepherd girls transform their natural bodies into spiritual bodies forredeeming the Divine promise of union. Here, again, the Lord eternally manifests Himself in flesh in the perennial full moon nights of autumn on the banks, meadows and forests of the Jamuna. He becomes visible and tangible, and limits Himself to a career in space and time through his power of Yoga-maya, i.e. the Divine will creating an illusion in the minds and hearts of men.8 Like the death and resurrection of the crucified Jesus, the incarnation and manifestation of Krishna in his transfigured and concrete mortal body, with the sequel and climax of the life eternal for all, bring to the focus the supremacy of the transcendent nature of man over the strange vicissitudes of history, and invests history with a penumbra of mystery. Thus do human contemplation and transcendence overrule the incoherences of mortal life and the anomalies of the historical flux.

7. Friedman, Martin Buber, pp. 233-238.
8. See my The Lord of the Autumn Moons, Chap. I.
The doctrine of Incarnation as developed by the later phases of Mahayana Buddhism and Vaishnavism makes God the One-and-Real recognizably and personally present in every individual soul. The Messianic hope and promise of the Mahayana, celebrated in the Saddharma Pundarika, is: "Buddhas, ye shall all become." All sentient beings, "as numerous as the sands of the Ganges," shall become Buddhas. This is the grand Mahayana conception of Incarnation in which the innumerable incarnations of the Buddha, past, present and future, move in a mysterious field beyond comprehension, "sometimes as an ignorant being, sometimes as a holy man, sometimes in the midst of Samsara and sometimes in a state of Nirvana, teaching one truth and revealing all the worlds in one spot" (Avatamsaka Sutra). The reconceived theory of Universal Incarnation is inseparable from the doctrine of Universal Enlightenment or Salvation. There is the Buddha nature and the fragment of Krishna-Vasudeva in every man that are to be realized. Such individual self-realization is indissolubly linked with the collective realization. Thus salvation becomes universal and not personal. The Buddhist concept of Universal Nirvana and the Hindu concept of Universal Mukti (Sarva-mukti) are identical. In Buddhism and Hinduism alike, man shares in the cosmic will and purpose of transforming human history into the form and pattern of the Cosmic Community—the positive and universal goal of mankind.

INCARNATION IN HUMAN HISTORY AND IN HUMAN CAREER

There are, accordingly, two ways of defining Incarnation met with in the major religions of mankind. First, Incarnation is affirmed as a creative, mysterious episode in a unique historical situation in Hinduism, Buddhism and Christianity alike. Paul Tillich speaking of the manifestation of Christ in flesh says: "Wherever the Divine is manifest in flesh, it is in a concrete, physical and historical reality."9 Through man’s intimate personal communion with God, the gulf between the Eternal and the temporal, between the Infinite and the finite is

abridged, and he accepts an undiluted and unmodified revelation.

Secondly, Incarnation is philosophically reconceived in elevated Oriental mysticism as the indwelling of God in every man, absolutely every man. It is interpreted not as a unique historical occurrence but as a universal process of transformation of the human soul. We find an echo of this even in Christianity. William Law asserts that man's quest for the Divine "will lead thee to the birth of Jesus in the dark centre of thy own fallen soul." In Hinduism even Krishna goes through the entire process of Yoga-meditation and worship and intuition of Brahman before he attains the status of the Supreme and becomes the seer and guide of Arjuna. The indwelling spirit of the Divine in every individual makes an imperative demand of the unfoldment of his Divine nature and possibilities. In so far as he responds to this eternal and universal call, the individual can partner God in some measure in His infinite creative process in human history.

The tables are now turned. The whole alien and irrational historical process is transformed into the drama of God's purpose or sport of God's creativity, love and joyfulness. God's will or spontaneity to participate in the world, and His acceptance of the finitude and imperfection of Man bespeak the only hope of mankind. The Universal and Infinite is encountered in concrete and finite man, in his unfinished task and unfulfilled aspiration. All that is holy is woven into the efforts and strivings of finite man and his ephemeral civilization, into their imperfections, hazards and defeats.

THE SELF BEYOND HISTORY AND CIVILIZATION

There is yet another way, that of transhuman, nontheistic mysticism, of clarifying the meaning of the historical drama. In the Indian philosophy of history expounded in the Puranas, Being is Mahakala or Great Time, i.e. Eternity, which devours the ceaseless procession of eons of time, macro-cosmic cycles of Yugas, Mahayugas and Kalpas whose breathtaking vistas are unknown in any other civilization. The universe and the process of history are empirical and derived being, limited in time and space that is Maya or ignorance. But what is
transient and contingent is neither non-existent nor illusion, for it is the creative aspect of Being and as such is real and meaningful for man. Yet though the historical drama is not an illusion, it is not ultimately real. It is Being who alone comprehends the endless process of history, the past, the future and the present. But Being no one can comprehend. It is beyond the insoluble contradictions of good and evil of time and eternity.

Being silences for ever man's struggle against history. In Being there are the fulness of man's freedom and creativeness and his final victory over the torment of time. In one of the Puranas, God says: "I am the cosmic Being; I am the king of Gods, wearing the garb of Indra. I am the foremost of the immortals. I am the cycle of the year, which generates everything and dissolves it. I am the divine Yogi; the cosmic Juggler or Magician, who works wonderful tricks of delusion. The magical deception of the cosmic Yogi are the Yugas, the ages of the world. This display of the mirage of the phenomenal process of the universe is the work of My creative aspect; but at the same time I am the whirlpool, the destructive vortex, that sucks back whatever has been displayed and puts an end to the procession of the yugas. I put an end to everything that exists. My name is death of the universe."

The life and death of man and the rise and fall of civilizations are the rhythms of silence and withdrawal, evolution and involution of one's own self or Being in the endless stretches of time. The final adventure of the human self is to swallow up the whole historical process in its own depth. Civilization is at its highest when it stimulates and directs the human self beyond evolution and history, beyond itself.
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