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Pastoral Counselor as Social Catalyst: Inculturating Pastoral Counseling in India

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PASTORAL COUNSELOR AS SOCIAL CATALYST:
INCULTURATING PASTORAL COUNSELING IN INDIA

by

Jose Parappully

A Thesis Submitted to the Faculty of the Graduate School
of Loyola University of Chicago in Partial Fulfillment
of the Requirements for the Degree of
Master of Arts

January

1992

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From the Unreal lead me to the Real.
From Darkness lead me to the Light.
From Death lead me to Immortality.

Brihadaranyaka Upanishad

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To these and all the others who have accompanied, challenged and supported me in the course of this study I offer my grateful appreciation.

VITA

The author, Jose Parappully, is the son of Thressia Parappully and the late Ouseph Parappully. He was born on December 18, 1949, at Kaduppisserry, a village in Kerala, India.

In May 1969, he joined the religious community of the Salesians of Don Bosco and was ordained a priest in December 1978.

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In August 1989, Fr Parappully began the pastoral counseling program at the Institute of Pastoral Studies of Loyola University of Chicago and completed the Master of Arts degree in January 1992.

Dedicated
to the memory of
my father
Sri Parappully Kunjeeyoo Ouseph

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CHAPTER I

PASTORAL COUNSELING AND A PERSONAL ODYSSEY

Personal Quest for Integration

I realized, some years ago, that as a Christian I was an alien in my own country. I was not alone in this realization. Some of my closest friends also realized this. The Christian Church in India as a whole shares this realization that it is looked upon by the rest of India as a foreign entity (Abhishktananda, 1968; Amalorpavadass, 1979; FABC, 1975; Lipner, 1980; Rayan, 1976; Varaprasadam, 1986; Wilfred, 1987). This stigma of being foreign was branded on the Church in India because the Gospel of Christ promoted in India was distinctively European in appearance and in features. Christian liturgies, theologies, Church-structures and dogmas prevalent in India were all "ready-made and canned" from Europe (Rayan, 1976, p. 262).

Christianity had come to India in the first century of the Christian era and had merged with the culture of India, adopting native customs and cultural symbols in its liturgy and mode of living. But early Christianity in India lacked an evangelical zeal and remained confined to a small area in the South. But the arrival of Portuguese and Spanish

missionaries in the 16th century changed that situation. With their eagerness to spread what they believed was the only true faith and means to salvation, in combination with the expansionist policies of the colonial powers that supported them, European missionaries brought a distinctively Western form of Christianity to India. Later, when the British gained political ascendancy in India, Christianity came to be seen in India not merely as a foreign religion but also a subtle tool in imposing Western hegemony over the country. Christians came to be seen as standing outside the mainstream of Indian life. The Church in India could very well be considered part of what Rajni Kothari, one of the most perceptive commentators on contemporary India, describes as "the alien enterprise, undertaken by local aliens, inspired by alien influences." (1988, p. 65)

My joining a religious order further aggravated my alienation from Indian culture. Most of the Catholic religious orders in India had originated in Europe and the culture prevalent in these orders were European. Until very recently these orders had done very little to adapt to Indian ways of life. Religious communities in India were "little Europes" where everything from eating habits to prayer was Western.

Seminary training added to the alienation. The philosophy and the theology I was taught were fashioned by

Western categories of thought and the spirituality that was inculcated in me was quite foreign to native Indian spirituality. There was even a subtle disdain among some Seminary faculty for Indian philosophy and spirituality, considering them as inferior or not worth consideration.

One consequence of the realization that I was an alien in my own country was a determination on my part to rid myself of the unnecessary vestiges of a Western training and devote my attention and energy towards finding a Christian spirituality relevant to the Indian ethos through the integration of Christian faith and the ancient religious heritage of India and towards integrating Western behavioral skills and Eastern religiosity in my ministry as priest. On the part of the Christian Church in India the realization of its "foreignness" led to a determined effort to divest the Church of Western cultural forms and to let the Gospel of Christ find expression in forms keeping with Indian cultural specificity and in the context of the concrete needs and challenges India faces, a process that today is known as inculturation or Indianization.

Gaining greater competence in counseling skills was part of my personal quest for integration of Western skills and Indian heritage and it brought me to Loyola University Chicago and its pastoral counseling program. The discipline of pastoral counseling that is being taught at Loyola University is shaped by Western paradigms of the human

person, mental health and pathology, and its methods are governed by the rational and the analytic. I realized that adaptation of pastoral counseling as taught at Loyola University into a form that is culturally relevant to India would be a personal challenge and a significant step on the personal journey towards integration of Western behavioral skills and Indian cultural and religious traditions that I had begun. This study is an effort in that direction.

Purpose of the Study

The purpose of this study is to explore how social transformation can be an objective of pastoral counseling. Western literature traditionally assigns a more limited objective to pastoral counseling. It focuses on personal healing and personal transformation as the objective of pastoral counseling and considers the social environment merely or mostly as a context for the personal. Moreover, pastoral counseling has been studied so far mostly from perspectives of predominantly Christian and economically developed societies.

My thesis is that in pastoral counseling the social is not merely a context for the personal, but that social transformation itself is a valid and necessary objective. The situation of a predominantly non-Christian and developing country like India is used as the context to

argue for and illustrate the thesis. In so doing, this study is also intended as contribution towards inculturating pastoral counseling in the Indian situation, and expanding the understanding and practice of pastoral counseling in the traditionally Christian countries of the West.

There are a number of works that have a bearing on different aspects of this study. For several decades now there has been great interest among Western thinkers and psychotherapists in the integration of Indian thought and Western psychotherapy (Jung, 1958; Jacobs, 1961; Watts, 1961; Boss, 1965; Coster, 1968; Tart, 1975; Rama, Ballentine and Ajaya, 1976; Rawlinson, 1981; Welwood, 1983; Wilber, 1977, 1986). Transpersonal psychologists, especially, have incorporated, explicitly or self consciously, many of the insights of ancient Indian thought into their theories and practice (Assagioli, 1969, 1976; Sutich, 1973; Tart, 1975; Vaughan, 1977, 1982, 1986; Grof, 1983; Wilber, 1980; Russell, 1986). Wilber in his *Atman Project* (1980) has attempted an ambitious and intricate approach to developmental theory integrating Western and Indian perspectives on altered states of consciousness. Several Indian psychotherapists have tried successfully to utilize indigenous methods of mental care, especially Yogic practices, into psychotherapy (Pande, 1968; Neki, 1972; De Sousa and De Sousa, 1984; Balodhi, 1986; Balodhi and Keshavan, 1986). Kakar (1982) has explored specifically the

interface between psychotherapy and the healing traditions of India. The relationship between Christianity and Indian religious thought (Bolle, 1965; Zaehner, 1971; Watts, 1972; Griffiths, 1989; Werner, 1989) and between psychology and Christian healing (Sanford, 1977; May 1982; Kelsey, 1982, 1988; Browning, 1987) have evoked considerable interest. A more recent development is the exploration of psychotherapy and counseling from a cross cultural perspective (Sue, 1981; Desai, 1982; Ibrahim, 1985; Katz, 1985; Pedersen, 1985; Roland, 1988; Varma, 1988; Pedersen et al 1989). Augsburger (1986) is one of the few writers who have explored pastoral counseling across cultures. Christianity and culture has been the topic of very interesting debates for a long time (Niebuhr, 1951; Scrivner 1988). Since Vatican II, theological inculturation has become more and more a very important topic of discussion among theologians, especially from the developing nations (Amalorpavadass, 1979, 1982; Pathrapankal, 1973; Rayan, 1976; Roest Crollius 1978, 1980, 1986; Divarkar, 1978; Rahner, 1979; Amaldoss, 1981; Panikkar, 1981, 1991; Azevedo, 1982; Metz and Schillebeeckx, 1989). Growing awareness of injustice and oppression in societies and of the need of the Church to fight them has provided the impetus for the integration of theological praxis and social and political action. Social transformation today is seen more and more as a Gospel imperative (Metz, 1968; Freire, 1970; Rahner, 1972;

Guttierrez, 1973; Geffre and Guttierrez, 1974; Segundo, 1976; Haughey, 1977; Kappen, 1977, 1984; Holland and Henriot, 1983; Boff and Boff, 1986, 1987; Wilfred, 1987; Moltmann, 1989). Halleck (1971) demonstrates a keen perception of the need for psychiatry to bring about changes in the oppressive environment rather than help people to adjust to society as it is. However, what he advocates is that psychiatrists should contribute to social transformation through political activism rather than through the process of psychotherapy. Blocher (1981) effectively argues for greater attention on the part of the counseling psychology movement to human ecology, or the person-environment interaction. These and similar other writings serve as resources for this study, but they do not address the problem of inculturating pastoral counseling and the exploration of its social transformational dimension in the manner I intend to do in this study.

Outline of the Study

This study explores the social transformative dimension of pastoral counseling with special reference to the Indian situation. I approach this theme from a variety of perspectives emphasizing the classically Christian (Pauline) and the classically Indian (Yoga Psychology) traditions. I use the methods drawn from comparative theology to create

new insights into this social transformative dimension. My greatest focus is on the Integral Yoga of Sri Aurobindo as a tool in social transformation.

Chapter 2 lays the foundations for the study on three dimensions. St Paul's concept of Christian life as a community of faith provides its theological base. A description of the beginnings of modern pastoral counseling and the emerging awareness of its social implications follows next. Thirdly, the contemporary situation of India provides the context for the inculturation of pastoral counseling.

Chapter 3 describes the values and methods of comparative theology and the theory and praxis of inculturation from an Indian perspective.

Chapter 4 describes the concept of the human person in Indian psychological systems, especially in the psychology of Yoga.

Chapter 5 explores the integral evolutionary theory of Sri Aurobindo and the social transformative power of meditation in Integral Yoga and in transpersonal psychotherapies.

Chapter 6 pulls together the various strains of thought explored in the previous chapters and draws appropriate conclusions. In the light of Pauline theology, Christian ministry, of which pastoral counseling is one form, needs to bring about social transformation. In the

socioeconomic and cultural context of modern day India, the Integral Yoga of Sri Aurobindo can provide a tool for inculturating pastoral counseling. The insights of transpersonal psychologies which have expanded the scope of psychology by including realms of the spirit, altered states of consciousness and meditation practices, can enrich the practice of pastoral counseling in the Western world.

I hope that this study, while facilitating my own personal journey towards integration of Western and Indian perspectives, will help expand our understanding of the nature and scope of pastoral counseling as understood and practised in the West and also provide insights for a relevant and fruitful inculturation of pastoral counseling in the Indian context.

CHAPTER II

THEOLOGICAL AND CONTEXTUAL FOUNDATIONS OF THE SOCIAL DIMENSIONS OF PASTORAL COUNSELING

Theological Foundations : Paul's Concept Of New Life In Christ

Community of Faith and Love

At the heart of Paul's teaching on Christian life is the concept of a new life in Christ. As Moloney (1984) points out, Paul describes almost every aspect of the life of the Christian as a life "in Christ" (Rom. 6, 11; 8, 2; 9, 1; 12, 5; 15, 17) Life "in Christ" for Paul means "putting on the new nature" (Col. 3, 10) and "putting on Christ" (Gal. 3, 27). Moloney points out that though many interpreters have trivialized these phrases into synonyms for self-improvement, for Paul they have quite different meaning. That meaning becomes clearer when we look at the full texts.

you have put on the new nature.... Here there cannot be Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave, freeman, but Christ is all, and in all. (Col. 3, 10)

For as many of you as were baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor free, there is

neither male nor female; for you are all one in Christ Jesus. (Gal. 3, 27-28)

Moloney points out that these two texts come from two different periods in Paul's life, were written to two different communities with very different problems, but are very similar in theme. They reflect a central idea in Pauline thought (found also in Rom. 10, 12-13; I cor. 12, 12-13) namely, that the traditionally accepted divisions between these hostile groups mentioned in the two texts above have no place in the new sphere of existence into which Christians enter. This new sphere of existence Paul refers to is "a radically new situation of life and love" (Moloney, 1984, p. 37) in which all the normally accepted barriers between people are brushed aside. Faith in the risen Christ transports the believer to a new level of existence in which others become an integral part. Fruit of the resurrection is the creation of a community in which all barriers are broken down. Baptism is the incorporation into a faith community by which an individual, isolated existence is lost to a Christian. A Christian who is self-centred, indifferent to others, or an "autonomous" Christian is an anomaly for Paul (Rom. 14, 7). There is no Christian life apart from community. To be in solidarity with others is the only mode of being for the Christian. Every form of separation, discrimination or divisiveness, everything that militates against a communion of life and human solidarity is antithetical to the Christian way of life.

Paul uses a variety of metaphors to describe this communitarian dimension of the new life in Christ (Banks, 1980). Robinson (1952) uses the body as the central metaphor to describe this reality. He points out that Paul's emphasis on the community had its genesis in this own conversion experience wherein the Christian community was identified with the body of Christ. The unity of the community is so intense that the Christian community becomes one flesh with Christ, creating an indivisible social bondedness. This corporate dimension of Christian life is so important that for Paul the body that will be resurrected is not the individual body, but the collective body of Christ, the community that is transformed in Christ.

This Pauline ideal of Christian life finds its practical expression in the first Christian communities of Jerusalem as described in Luke's two summary statements in Acts 2, 44-45 and 4, 32-37. Luke presupposes a unity of love which has been created by the faith in Christ: "and all who believed were together" (2, 44); "Now the company of those who believed were of one heart and soul" (4, 32). Moloney points out that it is this faith that has produced a oneness that makes sense of the rest of these passages. Sharing of goods was the prophetic expression of the sharing of all of life, of the oneness that the new life "in Christ", as described by Paul, had brought about.

But we know that everything was not all right in the first Christian community as far as oneness of heart was concerned. Reading only up to Chapter 4 of the Acts, Moloney reminds us, gives a false picture. Luke's picture of the first Christian community as found in Acts 2 and 4 are highly idealized. That's what Christian life is meant to be. There was disunity, greed, selfishness, deceit and enmity in the early Church. The tragic story of Ananias and Saphira (Acts, 5, 1-11) is the first of several stories in the Acts which tell us that all was not right with the Christian community. The practical consequences of the life "in Christ" that Paul talks about still remains an ideal that we need to struggle to realize, and pastoral counseling can make a contribution towards that effort.

Loss and Recovery of the Social Dimension of the Gospel

This understanding of Christian life as a community of faith and love within which an autonomous, individualistic Christian life was an anomaly did not receive the emphasis it deserves as theology and Christian praxis evolved through the centuries. The social dimension of the Christian Gospel and the communitarian implications of the faith in Christ took a back seat as salvation was deprived of its concomitant historical and social dimensions and came to be seen more and more as an individual affair, the saving of

one's soul (Gonzales-Ruiz, 1968; Metz, 1968). By the time of the Enlightenment the link between religion and society had almost disappeared, and later on religion came to be seen, especially by the philosophical school stemming from Karl Marx, as an alienating ideological superstructure. Theology took on transcendental, existential and personalistic orientations and, in the process, relegated the social dimension of the Christian message as something secondary or even irrelevant. Practice of faith was reduced to a matter of individual decisions, quite unrelated to the world around. The Gospel message came to be seen more and more as personal self-communication to the individual. The social transformative power of the Gospel came to be excluded by the overemphasis on individual salvation.

In the 1970s and 1980s liberation theology, emerging from the people's struggles in the poverty stricken and oppressed nations of South America, brought in new perspectives to the understanding of theology and its praxis (Boff and Boff, 1986, 1987; Gutierrez, 1973; Segundo, 1976). Language of oppression and liberation began to inform theological discussion and Christian ministry. The communitarian and egalitarian dimensions of Christian living began to be emphasized once again. The increased awareness of the prophetic dimensions of Biblical traditions (Brueggemann, 1978, 1986, 1987) gave sound scriptural basis to this form of theologizing.

This new thinking in theology was preceded by the emergence of social action in Christian ministry in the 1960s. Harvey Cox (1965, 1967, 1984) and George Younger (1963, 1965, 1987) pioneered this movement in the Protestant Churches while Cardijn and the Catholic Action movement (Cardijn, 1964; Langdale, 1955) and the social encyclicals of the Popes played a major role in the Catholic Church's move towards social ministries. Thus, both in praxis and in theory there emerged in Christian ministry a concern for social transformation.

Johannes Metz points out that the rise of liberation theology was a reaction to the privatizing tendency, "a critical corrective to contemporary theology's tendency to concentrate on the private individual." (1968, p. 2) Liberation theology seeks to emphasize that salvation in Christ is concerned with this world in a social and political sense. The eschatological promises of biblical tradition involving freedom, peace, justice and reconciliation, Metz reminds us, cannot be reduced to private matter, but call for social responsibility. Thus understood, theology needs to develop a critical attitude towards the social environment, and Christian praxis of faith needs to develop social transformative action as a Gospel imperative. The love that lies at the heart of the Christian tradition must find expression not only in an I-Thou relationship but must be operative in its social

dimension as "a commitment to justice, freedom and peace for others." (Metz, p. 14) To be faithful to the Gospel demands that the Church confronts and seeks to eradicate what Schillebeeckx calls "the experience of collective evil." (1968, p. 29) and what Gonzalez-Ruiz presents as the effects of "structural sin" (1968, p. 57)--poverty, exploitation, discrimination and other forms of injustices, and usher in the new heaven and the new earth where there will be no evil, no pain, no mourning, no tears (Rev. 21, 4), and where righteousness prevails (2 Pet. 3, 13).

Understanding of social evil as a result of structural sin, Gonasalez-Ruiz points out, gives a structural dimension to the understanding of salvation. Salvation "is not exhausted in mere personal and individual metanoia (although this is an essential prerequisite to it), but requires a cleansing of the socio-historical structures, contaminated by a sin at their source." (1968, p. 57-58) This awareness of need for social involvement by Christians is confirmed by recent papal encyclicals and the Pastoral Constitution on the Church in the Modern World of Vatican II.

This renewed recognition of the social implications of the Gospel has a significant impact on Church ministries today. There is a more active involvement of the Church in social transformative action. Pastoral counseling is one of the ministries in the Church that is growing in importance

today. As social transformation is a significant dimension of the praxis of faith, pastoral counseling also must contribute to the transformation of society.

Pastoral Counseling And Social Transformation

Contemporary pastoral counseling is a movement that surfaced in the 1940s and 1950s as the American Church's response to the twentieth century cultural situation and had its seeds in the clinical pastoral education movement pioneered by Anton Boisen (Gerkin, 1984). Since then it has been struggling to find an identity of its own in the scientific and Christian community. Much of the discussion on this identity has revolved around theological and psychological concerns. Those writing in this new and emerging field tried to clarify the theological or the psychological base of this discipline. Gerkin points out that the cultural climate of the time was one in which the therapeutic paradigm was the primary mode of understanding human relationships and those who spoke psychological language had considerable social authority. In such a climate pastors found themselves in a situation where they had to be fluent in psychological language if they were to be recognized as experts in human problems. There was a concern that pastoral counseling be seen as based on sound psychology. The psychotherapeutic theories of Freud and his

followers were popular at the time and these were zealously taken over by pastoral counselors. Later on, the humanistic psychological theories and methods, especially those popularized by Maslow, Rogers and Fromm, were adopted. As Pattison (1988) rightly points out, in a highly professionalized society which holds competence and expertise at a premium, the adoption of psychotherapeutic language and techniques not only made pastoral care workers more useful but also helped to enhance their professional role.

At the same time there was concern that primacy of theology and ministerial tradition should not be lost. This tension between theology and psychology, Gerkin points out, was the focus of most of the writers in pastoral counseling, such as Seward Hiltner, Wayne Oates, Paul Johnson, Carroll A. Wise and Howard Clinebell, during this period spanning around four decades. Hiltner (1949, 1958) tried to integrate Freudian psychoanalytic thought and reformed theology, but moved on to concentrate on matters of general ministry and pastoral theology. Wayne Oates (1961, 1962, 1974) showed greater concern for the training of the pastoral minister according to the Hebrew-Christian traditions than for acquiring psychotherapeutic competence. Carroll A. Wise (1951, 1980) and Paul E. Johnson (1953) attempted to integrate theology and psychology in the person of the pastoral counselor and in the interpersonal relationship

with the client. These two men were greatly influenced by the personality theories of Carl Rogers and the interpersonalism of H. S. Sullivan. Howard Clinebell (1986) introduced increased eclecticism into pastoral counseling methods by incorporating popular psychologies. Gerkin himself (1984) sees pastoral counseling as an integration of Christian tradition and psychology in the interpretation and reinterpretation of human experience. While utilizing the rich resources of psychology, he writes, the pastoral counselor's biblical and theological grounding is crucial in this interpretation.

All these leading writers in the pastoral counseling movement, with the exception of Clinebell and Gerkin, as we shall see later, paid little attention to the social dimension of pastoral counseling. Their primary concern was about integrating psychology and theology in harmony with biblical and historical traditions.

Another characteristic of pastoral counseling practice was the focus on the problems of the individual client. This was a direct result of the individualistic climate in which pastoral counseling grew up. Western society attaches enormous importance to the individual as opposed to the wider social groups. Western theology, North American in particular, is influenced by this emphasis. Paul Tillich (1962), for example, whose writings have a significant impact on Protestant Christian theology, proposes a

primarily individualistic and existentialist theology. Consequently, pastoral counseling, originating in such a cultural and theological climate, focused on individual needs.

The emergence of liberation theology in the 1970s and 1980s had little impact on North American Churches. Pastoral counseling continued to focus on the relation between traditional theology and the language of psychology in theoretical discussions and to focus on emotional and interpersonal issues in praxis, and paid little attention to the forces in the environment that shape individual lives. Maslow's (1954) ideas of self-actualization and self-fulfillment continued to hold sway in the pastoral counseling movement. Social transformation as a legitimate goal of pastoral counseling as a form of Christian ministry did not receive the kind of attention it deserves.

However, there were dissenting voices. Karl Menninger (1973) questioned the counselors' excessive need to be compassionate and their failure to promote viable value symbols. Dennis Jaffe (1973) criticized the counselors' inability to deal with the social causes of pain. Thomas Oden (1984), while targeting for attack the fascination of the pastoral counseling profession with the insights of contemporary psychologists and psychotherapists and the neglect of classical spiritual writers in the Church's healing tradition, also attacked the emphasis on autonomous

individualism and the neglect of community that characterized the pastoral counseling movement.

Emerging Social Consciousness in Pastoral Counseling

There is today an incipient awareness among some pastoral counselors that not only should personal relationships be humanized but also systems and institutions. In his Foreword to *The Pastoral Counselor in Social Action*, Howard Clinebell writes that there is a concern to "integrate the healing and care of individuals with healing and care of those societal structures which diminish individual wholeness so profoundly." (Leas and Kittlaus, 1981, p. vi) This is an exigency, Clinebell points out, that arises from the biblical vision of the Church in today's society seething under oppression and exploitation. The prophetic dimension of Christian ministry calls for such healing of structures. The focus of Leas and Kittlaus's book is that holistic pastoral care should include care and healing of institutional structures and the environment. They make concrete proposals for the integration of pastoral counseling and social action. However, their emphasis is on supplementing counseling with social action, and not on the social transformative dimension of the pastoral counseling process itself.

Clinebell himself attests to the influence of liberation theology on his changing concepts with the "holistic liberation-growth model" of pastoral counseling he proposes. The goal of counseling, as part of the Church's ministry, he writes, "is the fullest possible liberation of persons in their total relational and societal contexts." (1986, p. 28) Pastoral counseling needs to deal with the societal roots of pain and brokenness arising from situations of injustice, poverty, violence and oppression.

Selby (1983) also argues that pastoral counseling ought to relate to the wider social and political factors that provide the context for the individual's pains and problems. He writes:

To presume to care for other human beings without taking into account the social and political causes of whatever it is they may be experiencing is to confirm them in their distress while pretending to offer healing. (p. 76)

Pattison (1988), in his critique of pastoral care, points out that welfare of particular persons is in many ways affected by collective social forces and argues that effective pastoral care must widen its concern and vision beyond the suffering individual to include the socio-political dimension.

Gerkin (1984) recognizes the need to involve the communitarian dimension of Christian life in pastoral counseling. According to him both the "particularity of individual subjectivity and the ecological, corporate

relationship of the forces that both shape life and give it meaning" should be involved in the counseling process (p. 74). He points out that "if pastoral counseling is to be an expression of the Gospel in its fullest sense," it needs to go beyond the needs of the self and be concerned about the "larger purposes of Christian life." (p. 183) Gerkin agrees that pastoral counseling should reverse many of the values of contemporary culture with its penchant towards the centering of life in the fulfillment of the self. However, even Gerkin's vision is limited in that he sees these "larger purposes" only as the concern for others, the moving away from preoccupation with self, which the individual ought to manifest in the ending phase of the counseling. Gerkin speaks of pastoral counseling as a ministry of "subversion" (p. 176) in that it seeks to change the narrative of others' lives. But this subversion needs to be extended to include the change of social structures which dehumanize and prevent the coming of the Kingdom of God.

The importance of the social dimension becomes clearer from an examination of what makes counseling pastoral.

Meaning of "Pastoral"

Pastoral counseling is a therapeutic relationship between the counselor and the clients that has to be entered into in the light of the Gospel and Christian tradition. A

faith dimension is an important ingredient of a counseling process that is pastoral. Psychological interpretation and intervention take place within a moral and religious world-view consistent with the Christian faith (Browning, 1985). The uniqueness of pastoral counseling, as Clinebell so aptly points out, lies in the "theological and pastoral heritage, orientation, resources and awareness" that the counselor brings to the process (1966, p. 65). A pastoral Counselor brings to the counseling process the conviction that change involves the work of the Spirit, of the God who is at work in the heart of creation, in society and the individual. As Gerkin writes, pastoral counseling relationship is

a human relationship between or among persons seeking new understanding and direction for life. It is a relationship undertaken in hope and with the expectation that in the search for new directions the seekers will be accompanied by the Spirit exercising God's mediating power. (1984, p. 71)

Awareness of this transpersonal presence, which Oates describes as "the God-in-Relations-to Persons Consciousness" (1974, p. 11), is central in counseling that is pastoral. It is true that pastoral counselors use the same tools and data of knowledge that other counselors use, but their use of them is informed by their own Christian faith.

It is from the biblical and theological tradition that we draw a broad range of images, symbols, and narrative themes that provide for us a language with which to reflect and, on occasion, to speak at this level of meaningful understanding. We are not here left entirely on our own, but rather we draw from the depths of our religious community

and its tradition. The integrity of that tradition gives integrity to our perspective, granting it a shape and controlling horizon. It is in the continued process of reflection on the multiform materials of the tradition in conjunction with reflection on the questions and issues encountered in the pastoral counseling situation that the pastoral counselor's practice of his or her art becomes informed and influenced by the ultimate perspective of Christian faith. (Gerkin, 1984, p. 62)

One particular dimension of this Christian tradition that we need to take into account today is the healing ministry of the Church. Both Christ and after him the Church gave and continues to give importance to healing not merely of the individual but of the ills of society (Lambourne, 1963). The healing ministry of the Church is to be seen in the context of the Kingdom of God, the new people of God that is healed of every division and fragmentation. Healing is one means of bringing about the transformation that will usher in this Kingdom of God. Pastoral Counseling as part of this healing ministry ought to be concerned not only with individual transformation but also the transformation of the community, of society. In the Christian vision of life, individuals cannot be seen in isolation, apart from the community of which they are a part. Individual identity is tied up with an interacting set of corporal relationships. As Moltmann (1977) points out, the Christian's identity is a relational identity, a reflection of the Trinitarian life of God. As such the psychotherapeutic changes that pastoral counseling aims to bring about should not be limited to

personal transformation based on the dominant paradigms of Western psychological theory, namely, individual autonomy and self-fulfillment, but a transformation of the "ecology of relationships" (Gerkin, 1984, p. 155) based on the Christian vision of a transformed community.

The particular social situation in need of healing and transformation that is focussed in this study is that of contemporary India.

The Indian Situation

India is both an ancient civilization and a modern nation. It has a glorious past, an ancient civilization that reached extraordinary heights of splendor and achievement (Basham, 1963). India emerged as a nation only after World War II, following a long drawn struggle to break out of the trammels of colonial domination. Today, India is engaged in another struggle, the struggle for development and equality and respect among the nations of the world. India has an impressive record of accomplishments to its credit in the four decades of its nationhood, but today its social fabric is being torn asunder by a multitude of conflicts. The Gandhian visions of a humane, benevolent and peace loving nation-state, and the Nehruvian strategy for planned economic growth, equality and national integration (Singh, 1990) have all foundered on the destructive rocks of

confused priorities, bureaucratic inefficiency, political anarchy, religious fundamentalism, ethnic sessionism, caste conflicts, escalating violence, subversion of institutional justice, and the blatant exploitation and unmitigated oppression of the poor and the weak by socially powerful individuals and special interest groups.

Cultural Diversity and Structural Poverty

India is a developing country that is complex and dynamic and ridden by structural poverty. It is the 7th largest country in the world and is the second most populous nation with 16% of the world's population. India is a land of villages though it has a substantial urban population. The amazing cultural diversity that characterizes India may be gauged from the babel of languages found in India. The 1971 census lists 1652 languages as mother tongues (Social and Economic Atlas of India, 1987).

Indian religions too have added to this diversity of cultures. India is the birth place of four major world religions--Hinduism, Buddhism, Jainism and Sikhism. Islam, Christianity, Judaism and Zoroastrianism have substantial following in India. Besides these major religions, there are hundreds of tribal religions. Despite the religious tolerance that characterized India for several centuries, today religious fundamentalism is becoming increasingly

militant, resulting in frequent violent clashes and creation of civil unrest.

On the socioeconomic and political front a host of problems afflicts India. Politically, India is going through its most turbulent period since becoming a nation. Politics has become increasingly communalized. Politicians blatantly exploit religious and caste differences for electoral gains and in the process trigger tension and violence. The recent violent assassination of the former Prime Minister, Mr. Rajiv Gandhi, is an instance of the increasing political violence in the country.

Despite the impressive economic growth and development which is the envy of many developing countries (Sen, 1988; Singh, 1990), poverty, malnutrition, illiteracy and disease are widespread in India. This is because the benefits of economic development is reaped by the economically and socially dominant privileged few. The poverty of India is a structural poverty, arising from and perpetrated by the injustices of a system ensured to enrich the privileged few at the cost of the majority poor. Blatant acts of oppression and exploitation of the poor and the underprivileged go unpunished because of official inaction or indifference or even collusion with the rich and the powerful (Rubin, 1987). As Kothari (1988) so rightly points out, there is "a state of despair and anomie among the deprived and the oppressed" (p. 60) and "considerable weakening of institutional

safeguards against misuse of power and authority and continuing infliction of injustice on large masses of people." (p. 64)

One expression of this structural injustice is the scourge of exclusion on various significant dimensions of life. The poor and the weak are systematically shut out of the enjoyment of the benefits of economic progress. A growing awareness of this exclusion is energizing the oppressed to claim their rights. This struggle for human and economic rights on the part of the deprived is a collective phenomenon in India today. These "struggles of those who are excluded and the concern of those who recognize their condition" constitute what Kothari terms "the Indian enterprise." It is the "enterprise of pluralistic recovery of the rights of so many that are oppressed and marginalized." (p. 65)

The emergence in the 1960s of what has come to be known as "Action Groups" is part of this Indian enterprise. Action Groups consist of educated men and women, who, aware of the oppression and injustice under which thousands of underprivileged in India live, have left the comfort of towns and cities and their own homes and gone to live with the poor in the villages, or with marginalized groups, and to work for their liberation through a wide variety of activities.

Felix Wilfred describes the objectives of Action Groups as follows:

The main objective of action groups is to free the marginalized, the underprivileged and the oppressed from the various kinds of injustice and exploitation by bringing about a transformation in the existing social, political and economic order. They believe that unless the present power relationships, both at macro and micro level, undergo a real mutation, the oppression of the poor and the weak will continue unabated. (1987, p. 292)

Wilfred also mentions a number of people's movements or "grass-roots" movements, such as women's movements, the peasants' movements, movements for civil liberties and democratic movements that are working together to bring about social transformation in India (See also Rubin, 1987). Many of these Action Groups and grass-roots movements have come into existence through the initiative of Christian students and youth, committed to justice as an expression of their faith.

There is a powerful and growing awareness among the Christian Churches in India today that they need to be involved in the struggle for equality and justice. They recognize that ushering in the Kingdom of God in the context of India today involves a process of liberation from all the fetters of oppression, sin, divisiveness, injustice and exclusion which prevent the communion and unity of peoples, which faith in Christ should bring about (Kappen, 1977, 1983).

Church ministry in India today is caught up in this ferment of transformative action. Inculturation of pastoral counseling in India in this context demands that it too becomes a tool for transformation, not merely of individuals but of society too.

Interiority and a Sense of the Sacred

Despite the dehumanizing poverty, the oppression, injustice and the consequent social ferment that characterize Indian society today, there is also another all pervading reality of the Indian situation, and that is the sense of interiority and of religiosity. Interiority, or turning within oneself, characterizes three of the religions that have their origin in India--Hinduism, Buddhism and Jainism. There is a keen sense among Indians of the immanence of God in themselves, in all things and in the cosmic order. Turning within oneself is a way of encountering this God and finding answers to the riddles of life. A contemplative attitude towards life which recognizes the value of silence, prayer and meditation is part of the Indian heritage (Amalorpavadass, 1982; Kakar, 1982; Varaprasadam, 1986).

These two dimensions of Indian life--the ferment of social transformation and deep interiority--must find expression in any genuine attempt at inculturation of the

Christian faith and in the exercise of Christian ministry in India.

The next chapter will explore the method of comparative theology and the process of inculturation in the context of India and, in the process, highlight some objectives that should inform the practice of pastoral counseling in India.

CHAPTER III

PASTORAL COUNSELING AS SOCIAL TRANSFORMATION IN A COMPARATIVE LIGHT

Values And Methods Of Comparative Theology

We have seen in the previous chapter that pastoral counseling as a discipline emerged in the West. Its theoretical foundations are based on theology and psychology as understood within Western paradigms. The praxis of pastoral counseling in cultures other than Western and predominantly Christian needs to be inculturated, that is find expression in form and content relevant to different cultural specificities. This requires not only knowledge of the theological, psychological and social systems of these cultures but also a methodology that will serve as the vehicle for this inculturation. Comparative theology provides such a methodology.

New Respect for Uniqueness of Religions and Cultures

Paradigm shifts, in Kuhn's (1970) sense, are occurring today in many fields of knowledge and human endeavor. New ways of looking at and understanding reality are more

acceptable today. There is also a paradigm shift in the Church's attitude towards the religions of the world. This new attitude is especially discernible in Vatican II's documents, especially in the *Pastoral Constitution on the Church in the Modern World*, the *Decree on the Church's Missionary Activity*, and the *Declaration on the Relationship of the Church to Non-Christian Religions* (Abbot, 1966). There is a recognition on the part of the Church of the action of God in other religions, and the Church is more open and receptive to the contributions that other religions can make both to the Church's self understanding and to human kind's pursuit of God. This attitude of openness is seen not only as an option but a necessity. Lipner (1980), for example, writes:

serious involvement in inter-religious understanding--or at least a sympathetic attentiveness to the voice of the non-Christian--can no longer be an expendable option for the thinking Christian. The very structure of the Christian kerygma imposes an obligation on the Christian to listen attentively, and with respect and openness, to the voice of God straining to be recognized in other religions. (1980, p. 151)

Meaning of Comparative Theology

This openness to other religions and cultures has influenced theologizing in the Church, particularly the practice of comparative theology. As Clooney *et al* observe, "There is an increased recognition of the fact that the

religions of the world form an integral part of the context in which theology is to be done." There is an increasing awareness that the fundamental doctrines of the Christian faith can be "challenged and enriched through comparison and contrast with what has happened, been said, and thought outside Christianity." (1987, p. 677)

Comparative theology has been influenced not only by this openness to other religions, but also by the developments in comparative studies. The trend in anthropology, whose distinctive method of operation is comparison, is no longer to compare two cultures to create synthetic generalizations but to explore the specificity of a particular culture. Holy (1987) points out that anthropology is moving away from "generalization about human culture and society" to "description of particular cultures." There is a new awareness that description of particular societies is not "merely the means to generalization" but that "the description itself is the key task". According to Holy the "objectives and techniques of comparison have diversified to such an extent" that anthropology no longer has a 'comparative method'. Instead there are "varying styles of comparison." (Holy, 1987, pp. 1-2)

Holy (1987) goes on to assert that the current emphasis in comparative research is "on producing accounts of specific cultures that do not alter the cultural reality

studied through the imposition of criteria external to it." This requires that one approaches the study of a culture without a priori definitions and hypothesis. Anthropology is thus becoming more interested in "cultural specificity and cultural diversity", in "culturally specific processes of meaning construction" than in generalizing through comparison (p. 8). The purpose of comparison now is to "facilitate the definition of the culturally specific so that it may be fully understood." (p. 10) There is a concern in comparative studies to avoid the violation or alteration of "culturally specific meanings of phenomena" by the application of one's own "culturally specific models to other peoples." (p.13) These developments in anthropology arise from a growing respect for the uniqueness of cultures.

Developments in the anthropological sciences are having considerable impact on theology. Because of the influence that anthropological sciences have on the understanding of human nature and behavior today, more and more theologians are making theological anthropology the focus of their interest than any other division of theology. Hallisey points out that Karl Rahner's comment, "dogmatic theology today must be theological anthropology," (Hallisey, 1987, p. 696) epitomizes this paradigm shift in modern theology .

The growing influence of anthropology has led to a transformation of theological anthropology. Earlier, theological anthropology had defined the human person more

in terms of God, that is through the primary theological categories of God. To answer the question who the human person is, it asked the question who God is. Today the primary category in theological anthropology is not God but the human person. Hallisey rightly points out that anthropology has helped theologians both to take "advantage of modern vocabulary and conceptions of human nature," and to acknowledge "that humans are historically situated in the world, their knowledge conditioned by a variety of social and cultural contexts" (p. 696), that is, anthropology has helped theologians to situate theology in the realm of human affairs, and make it more relevant to contemporary human concerns. Hallisey sites this example of theology's growing incorporation of anthropological concepts to illustrate that theological praxis keeps changing as surrounding cultures change.

One such change is the growing interest in, and respect for the diversity of cultures taken in their own right. The need to see other traditions in their own cultural specificity, which is the characteristic of the new anthropology, has influenced the new understanding of comparative theology. The eagerness to grasp other peoples' point of view evidenced by comparative theologians, Hallisey remarks, will help to deepen and widen the understanding of one's own tradition. In his opinion, "the study of other religions can prove helpful to theology, because its

resulting comparisons provide a way of putting one's own conceptions and values in perspective." (p. 698)

It is in this sense that Francis Clooney (1985) defines comparative theology as

that discipline within theology which seeks to reflect upon data from two (diverse) religious traditions taken together, for the sake of the new light thereby shed upon the two sets of data and on related issues, particularly in one's own "home" tradition. (1985, p.361)

In comparative theology, the objective is not merely to understand the other tradition so as to translate Christian theology into that tradition but to understand better both one's own and the other tradition and to allow the other tradition to influence one's own praxis of theology. One consequence of studying theological praxis in the two traditions in their own right while juxtaposing them, is that one is helped to better understand "what theology itself means in today's richly religious world." (Clooney, 1987, p. 687). What Lipner writes about religious dialogue is applicable to the process of comparative theology. It takes place between traditions "committed to different outlooks", and is "based on mutual attentiveness and respect." Comparative theology, like dialogue, puts "oneself at risk" because one has to be "ready to change one's view" and "to accommodate insights offered" by the other tradition, creatively integrating them into one's own perspective. (1980, p. 162)

Such an approach to the study of religions requires, as Griffiths (1987) observes, that Christian theologians do not approach study of other religions with "conceptual tools drawn from the Hellenistic philosophical tradition", that is, the tools they are familiar with and, as often happens, place all their trust in. They require other categories and other methods. Griffiths points out that "there are complex and sophisticated intellectual traditions devoted to theologizing" in cultures quite uninfluenced by Christian traditions. Thus, in India, for example, there are "enormously complex and subtle systematic theologizing" by the adherents of the various schools of theology. Accordingly, he adds, "study of theology as done in non-Christian cultures" can be greatly beneficial to the Christian theologian (pp. 687-688). The different approaches, methodologies and conceptual systems as found in other religious traditions can enrich the praxis Christian theology. Griffiths points out that these traditions can

provide fascinating control cases for the Christian theologian; they might provide him or her with a concrete example of an enterprise similar to his or her own--delineating, describing, and arguing for the existence of a maximally great being--carried on through categories quite different from the familiar ones. And this in turn offers data useful both for a fresh consideration of ancient and somewhat hoary theological questions from within Christian tradition, and for some new thoughts about the necessity of holding on to apparently secure and unquestionable elements of Christian metaphysics." (1987, p. 688)

This understanding of the comparative process enables one to distinguish comparative theology from the theology of religions and the history of religions. Theology of religions "looks to the Bible and the Christian tradition to discover the inherent possibilities and rules which, in faith, must govern any actual or potential encounter with another religion." (Clooney, 1985, p. 362) The specifics of the other religion are not held important here. What is important in such an approach is to have a correct understanding of the Christian data involved. A superficial understanding of the other tradition is sufficient. Comparative theology, on the other hand, seeks to understand the complexities of the other religion in its own right while reflecting on the specific data of the two traditions taken together. According to Clooney the comparison has to strive to be faithful to "texts, facts, languages and contexts" of both traditions (p. 362). Comparative theologians make theological judgements and conclusions only after reflection on specifics of the other tradition. They do not make "idle speculations" about the other tradition. Neither do they bring into the comparative method apriori conclusions, definitions or hypothesis derived from one's own tradition. Rather they have to seek out objectively the values and complexities intrinsic to the other tradition quite independently of their own. Clooney points out that this necessitates that the one who makes the comparison

must have some sense of the other tradition. An understanding of the way generations of thinkers in the other tradition have articulated ideas is a prerequisite against gross distortions of that tradition, especially when theories and practices from the other tradition conflict with those in one's own tradition.

Comparative theology also differs from history of religions, the discipline "which uses materials from various faith traditions to understand better the nature of religion or the 'religious phenomena' in general." (Clooney, 1985, p. 362) The objective here is not to understand a particular religious tradition, but to understand the nature of religion itself. The particular expressions of religion as found in the different traditions are used to shed light on religion itself. Comparative theologians, on the other hand, seek not so much to understand religion itself, but to rethink and re-understand their own faith tradition. The comparative method can lead to a recontextualization of the compared elements, that is, a change in the understanding of and attitude towards the compared traditions because the juxtaposition enables the theologian to see the compared elements differently, or in a new light.

This understanding of the methodology of comparative theology has great relevance for our exploration of pastoral counseling from Western and Indian perspectives. It can point to possibilities of new interpretations of the praxis

of pastoral counseling in the West and provide greater clarity for the process of inculturating pastoral counseling. Inculturation, particularly from an Indian perspective, is the subject of exploration in the next section of this study.

Inculturation And Pastoral Counseling

There is in the world today a growing awareness of the interdependence of peoples and an increased appreciation and affirmation of the world's cultures. One consequence of this new global consciousness is an awareness among the Christian Churches that the Gospel of Christ has to find a vehicle for its transmission that is relevant to and respectful of the different cultures. Although, historically "western civilization became the almost exclusive carrier of the Church's process of evangelization," the Christian faith is not bound to any particular culture (Azevedo, 1982, p. 1). This realization has led to a new way of inserting the Gospel in local cultures which has come to be known as inculturation.

Meaning of Inculturation

Inculturation is a term that has come to be in common use only recently and its meaning is being still clarified. Roest Crollius (1978) situates it on the "borderlands

between anthropological sciences and theology." According to him, the term is "heavy with interpretations from both these areas of knowledge (p. 721). Azevedo (1982) points out that inculturation is a theological concept and its understanding demands a going beyond the "horizon of cultural anthropology." Theology attaches to the word a precise meaning which is not found in cultural anthropology. Azevedo defines inculturation as

the dynamic relation between the Christian message and culture or cultures; an insertion of the Christian life into a culture; an ongoing process of reciprocal and critical interaction and assimilation between them. (p. 11)

Arbuckle (1990), commenting on this definition, observes that the theological perspective in this definition makes inculturation synonymous with evangelization. Inculturation is not mere external adaptation, but an insertion of the Gospel into the heart of the culture using the symbols, stories, myths and traditions of that culture. There is an integration and transformation which enriches both the culture and the Gospel. Inculturation is a process of exchange, a giving and a receiving in return. As the evangelizer listens to and is questioned by the culture, the Gospel is enriched and transformed (Arbuckle, 1990). This interaction is critical in that the attitudes and structures of the culture will be measured against the values of Christ. Some values will be rejected as incompatible and others assimilated. Just as comparative theology brings

about an enriched understanding of elements from the two different faith perspectives that are compared, so too, the encounter between the Gospel and the culture enriches both.

The mutual integration, transformation and enrichment of culture and of the Gospel that characterize inculturation are highlighted in the definition of Roest Crolius, for whom

the Inculturation of the Church is the integration of the Christian experience of a local Church into the culture of its people, in such a way that this experience not only expresses itself in elements of this culture, but becomes a force that animates, orients and innovates this culture so as to create a new unity and communion, not only within the culture in question but also an enrichment of the Church universal. (1978, p. 721)

Inculturation as a concomitant aspect of evangelization was a clearly recognizable factor in the life of the early Church. When the Christian faith left the confines of its Jewish-Palestine origins, it sank its roots deeply into the Greco-Roman and Franco-German and Slavic cultures it encountered (Kung, 1982, Puthanangady, 1982). The whole gamut of Graeco-Roman and Franco-German worlds influenced the Church. The Church interpreted the Gospel through the philosophy of the Greeks. She took the art and architecture of the Romans and the cultic practices of both the Greek and the Roman worlds to give expression to her faith in Christ. Roman law formed the basis of the Church's jurisprudence. When in the Middle Ages the Church came in contact with the Franco-German world, the feudal structures

of the Germans influenced the structures of the Church and the Franco-German mentality colored the worship of the Church. In the Middle ages there was a remarkable interpenetration of faith and culture. Amalorpavadass (1979) points to this interpenetration of Gospel and culture as the best example of in-depth and all-round inculturation.

Colonialism and Transculturation

With the dawn of the modern period this dynamic interpenetration of faith and culture received a set back. The Council of Trent with its defensive stance against the modernization trends in the world and reformation within the Church adopted uniformity as necessary means to unity and integrity. Western cultural forms which had hitherto been relevant vehicles for Gospel expression became fossilized as the only acceptable ones (Divarkar, 1978).

This fossilization of faith in Western cultural forms coincided with the discoveries of new continents and new peoples. Azevedo describes the consequence as follows:

the Church of the time shared with the colonizers an esteem of western superiority which ignored the social structures and human values of the conquered peoples. Every where it imposed the same patterns of western religious ritual expressions, thereby rejecting or destroying indigenous cultural richness. (1982, pp. 17-18)

Inculturation gave way to "transculturation" which Azevedo describes as

the transference of cultural traits, symbols, meanings, patterns, values or institutions of a specific culture to almost all other cultures. This would occur both because of the potentially universal nature of those traits as well as of pressures by the originant culture which however does not expose itself to reciprocal influences from the other cultures. Transculturation therefore would connote a powerful, ethnocentric posture which prevents the originating culture from accepting and respecting or even recognizing the identity and values of other cultures. (1982, p. 8)

Rahner describes this process as

the activity of an export firm which exported a European religion as a commodity it did not really want to change but sent throughout the world together with the rest of the culture and civilization it considered superior. (1979, p. 717)

Both Church and colonial powers embraced transculturation as the mode of operation in reference to indigenous cultures. An alliance of convenience between the Church and the Western colonial powers was effectively used by both for mutual benefit. While colonial armies provided the vehicle for carrying the Gospel to the colonized nations, "the Church was used by the colonial powers as a ally of western control over the cultural space of other peoples." (Azevedo, 1982, p. 19) This alliance, while it greatly facilitated the extension of Western hegemony over indigenous peoples, distorted the understanding of the Christian faith and impoverished it by preventing its

enrichment by indigenous cultural expressions. As a consequence, both the faith and the indigenous cultures were impoverished. As Amalorpavadass writes, "Christianization meant westernization in terms of sociocultural life. It contributed to the disparaging of local cultures of the people evangelized" and helped to brand Christianity as a foreign import and consequently as alien to the culture of the people (1979, p. 61).

Vatican II and Return to Inculturation

Transculturation remained in vogue until Vatican II opened the windows on a new vision of faith and of evangelization. Rahner (1979) describes the paradigm shift that happened in the identity and mission of the Church at Vatican II precisely as the move from a European Church to a World-Church. Inculturation, Rahner writes, is the necessary means to the Church's self-actualization as a World-Church.

This openness of the Church to the cultures of the world reflects the transformation in the understanding of concepts of culture. There is a shift from the classical to the anthropological concepts of culture (Drego, 1982). In the classical sense, culture implied "the highest civilized forms of intellectual and artistic achievement" as was embodied in the classical and Christian heritage of Europe. Towards the end of the nineteenth century there emerged the

anthropological concept of culture, when culture was separated from a culture, when culture came to be understood in terms of what "different peoples of the earth do, and think and make, how they organize their life and interactions." One result of this shift, Drego points out, was that a "European based Christianity was suddenly faced with a world of national and local cultures that had a value and integrity in themselves." (1982, p. 521) As a wave of national pride and independence began to hit the colonies in the 1940s and 1950s, the Church began to recognize how imposition of a Christianity wrapped in Western cultural forms had alienated the local Christian communities from their cultural surroundings. As different cultures began to be more and more respected as entities in their own rights, the Church began to manifest a greater sensitivity to and appreciation for cultural specificities. Vatican II further enhanced this process by accepting inculturation as an essential aspect of evangelization.

The Church's new vision of evangelization has been further highlighted by papal encyclicals such as Paul VI's *Populorum Progressio* (1967), *Octogesima Adveniens* (1971), and *Evangelii Nuntiandi* (1975) and John Paul II's *Redemptor Hominis* (1979). These have abandoned the notion of transculturation and given further impetus to inculturation. The much needed realization that the Gospel has to "die constantly to its limited historical expression, in order to

remain true to itself and to become meaningful to actual life through interpretation," (Hardawiryana, 1986, p. 9) is being more and more affirmed today.

This dying and rising, or the paschal concept of inculturation, is a refinement and development of the incarnational notion of inculturation (Panikkar, 1981) that was in vogue earlier. The incarnational notion meant that just as Christ took on a human nature and the Jewish culture of his race and time, so too the Gospel needs to adopt the cultures of the regions where it is preached. The paschal analogy goes beyond this. Divarkar (1978) points out that not only must the message of the Gospel be incarnated in the lives of the people to whom it is brought, but the message itself must die and rise in these people. Rayan (1976) shares the same view and uses the metaphor of the seed to illustrate it.

The faith falls like a seed into the folds and furrows of every new historical situation--a new culture, a new age, a new society, and new religious conceptions and sensitivities. There it dies and rises to new existence; and the sapling draws sustenance from the *milieu*, builds itself up with the human and the religious that is there, and waxes strong in God's light and air without let or hindrance. The faith will bear its own flower and fruit, but in terms of the light, soil and air with which it builds itself, in terms of the situation and the needs, possibilities and experiences of the people whose faith it is. (p. 262)

Inculturation and Social Transformation

We have seen earlier in this study that for several centuries neither an incarnational nor a paschal understanding of the Gospel characterized the Church's approach to evangelization. What was in vogue was transculturation or the imposition of a Westernized Christianity. However, even while transculturation was at its height in the Church's approach to the non Christian nations, efforts were made in India to have a Christianity that correlated with its culture. Pioneering efforts were made by Roberto de Nobili, the Roman Jesuit who was a missionary in Madurai, South India, from 1606 to 1656. He "attempted to present the Gospel in a form less foreign to the Hindus among whom he worked" and today he is looked upon as "one of the best early examples of cultural adaptation in evangelization," (Clooney, Unpublished Paper) even though he was condemned by the Roman Inquisition for his effort (Kung, 1986). In the present century Bede Griffiths (1967, 1982) Swami Abhishiktananda (1968), D. S. Amalorpavadass (1979, 1982), M. Amaldoss (1981), Raimondo Panikkar (1981),, and a host of others have made serious contributions to inculturation of the Christian faith in India.

However, much of their efforts have been in areas of theology and liturgy, trying to present Christian faith in

and organize the Church's worship around Indian cultural symbols and concepts. But one important aspect of inculturation of faith is that it should interact with and transform the culture, permeating it with Gospel values. This dimension of inculturation is one that has gained attention only recently. This is not surprising because the Church's understanding of evangelization was oriented towards transculturation. The Church carried out its evangelizing activity, as Azevedo observes, "without consistent criticism of the structural disorders" of society and "without trying to sever any link or commitment to such a structure." An ill-conceived "preaching of patience and resignation in a world of screaming injustice" and the failure to raise its voice against violation of "fundamental human rights and the equality of human beings" led to the Church being perceived as "a powerful ally of economic western power" and at the same time quite irrelevant to impoverished and oppressed humanity (1982, p. 21).

But today, as Greinacher and Muller (1979) point out, both in theory and in practice "the association between evangelization and the social and political liberation of the oppressed" is increasingly seen as urgent. The synodal document *Justice in the World* issued in 1971 affirmed that working for justice in all its forms, is a "constitutive dimension for the redemption of the human race and its liberation from oppressive situation" (Synod of Bishops,

1971, no. 6). Surlis points out that use of the word "constitutive" in the document makes "action on behalf of social transformation" a necessary dimension of the Church's mission (1986, p. 28).

Theological thinking has been affected by this awareness of the close link between faith and justice as can be observed in the rise of the "theology of liberation" (Boff, 1986, Gutierrez, 1973) in Latin America and "prophetic theology" (The Kairos Document, 1986) in South Africa. These new theologies which link salvation to human liberation grew out of an experience of poverty and suffering generated and maintained by oppression and exploitation sanctioned and legitimized by economic, political and cultural structures (Holland and Henriot, 1983). These theologies have emerged from a new awareness of what it means to be Christian, from a "new awareness of a world of brotherhood and justice". These are theologies born in the "slums, in the miserable neighborhoods of the destitute, in the factories, on the plantations--where an oppressed people live, suffer, struggle and die" and are committed "to the profound societal changes that are so necessary, and to the liberation of the oppressed" (Boff and Boff, 1986, pp. 10, 90). Social analysis, priority of praxis and resistance to tyranny and oppression become important elements in these theologies.

Much of the poverty and suffering in the world today arise from structural injustice, a phenomenon in which individuals, groups and entire populations are exploited and deprived of the benefits of an equitable distribution of resources. It's a situation that leads to division, alienation, oppression and domination. Much of modern economic transformation is based on social dislocation and massive deprivation and has frequently generated mechanisms of political repression (Azevedo, 1982). Genuine inculturation needs to address these problems of structural injustice and oppression.

Inculturation and the Indian Situation

There is a growing awareness in the Church today that removal of structural injustice is a Gospel imperative. This is true in the Indian Church too. The Catholic bishops of India have expressed this concern:

the Church is called to preach Christian justice by underlining the need for a radical change in economic and social planning, also at the international levels, that the fruits of development be equally distributed and a rural infra-structure created to give the poor a chance to help themselves by increasing their ability to produce and enabling them to have more of the goods of the world. ((FABC, 1975, p. 22)

According to the bishops there is urgent need for "humanizing social conditions, overcoming tensions and conflicts, fighting corruption," and for "transforming

cultural, social and political institutions," for a liberation "from all forms of oppression and injustice, even those caused by policies and structures that indirectly perpetuate the gap between the haves and have-nots." (FABC, 1975, pp. 27, 33) There is a growing awareness in the Indian Church today that the proclamation of the Gospel cannot be separated from action for justice, for liberation from all forms of oppression (Rodericks, 1976). The declaration of the International Theological Conference on Evangelization and Dialogue in India recognized that the "social conditions and problems of our people make it imperative" that the Church in India participates courageously in the struggle for development by building a more humane environment through "the radical transformation of social attitudes and socioeconomic structures." The declaration went on to state that "the Church must thirst for social justice and throw all her forces in the struggle for liberation." (Dhavamony, 1972, p. 9)

The socioeconomic situation in India, as described earlier in this study, calls for transformative action. Inculturation has to incorporate this transformative dimension. As Varaprasadam (1986) writes, "A creative transformation of society should be the enduring objective of inculturation." (p. 55) In the Indian context, genuine inculturation needs to foster a "link between faith and struggle for justice." (p. 57)

In this understanding of inculturation, pastoral counseling in India, needs to be sensitive to the importance of transformative action called for by the particular socio-historical context. It has to take into account the situation of oppression that is part of the Indian social reality and make a contribution to its eradication. Pastoral counseling needs to have the same goals that evangelization has in a similar situation. It should continue the process of transformation that Christ's death and resurrection has already initiated and strive for "the transformation of human relationships from one of self-seeking to that of self-giving to others in love and service, and the change of situations and structures in society from being exploiting and oppressive to promoting brotherhood and justice for all." (FABC, 1976. p. 192)

The Integral Yoga of Sri Aurobindo can be a tool for the inculturating of pastoral counseling in India from a social transformative perspective. The following two chapters explore this potential, beginning with a presentation of the main features of Indian psychology, especially Yoga psychology.

CHAPTER IV

INDIAN PSYCHOLOGY AND YOGA

Main Features Of Indian Psychology

Counseling practice is very much influenced by theories of personality which in their turn are derived from the understanding of the nature of the self. Indian and Western theories of personality are based on different understanding and interpretation of the self.

Inculturation of pastoral counseling in India will require familiarity with Indian concepts of the self. This in turn requires knowledge of the general features of Indian psychology. The Integral Yoga of Sri Aurobindo which is explored in this study as a possible tool for inculturation of pastoral counseling in India can also be better understood if we are acquainted with the general features of Indian psychology, particularly the psychology of Yoga.

With this in view, this chapter first traces the main features of Indian psychology and then presents the Indian concept of the self and the salient features of the psychology of Yoga.

Close Association with Philosophy and Religion

Long before Western psychological disciplines were born, India had been grappling with the problem of the self. In fact, "Atmanamvidhi" or knowing the self, was central to the Indian quest for liberation. As Sen (1951a) observes, "the problem of the self and the human personality was for the Indian cultural endeavor the main problem of life." (p. 89) This quest for the self was holistic, a feature that is dominant in Indian thought and approach to life and its problems in general. As Sinari (1985) rightly points out, while most Western thinkers have been "committed to the positivistic-analytic-mechanistic standpoint for which any given whole is regarded as fully translatable into parts," the ancient Indian thinkers "upheld a metaphysical-synthetic-holistic procedure for comprehending the real." (P. 196) The quest for the self was not merely a psychological endeavor, but one that was shared by philosophy and religion as well. In India, unlike in the West, religion, philosophy and psychology, though separate disciplines, were and continue to be intimately connected.

While in the West, psychology grew out of the scientific and medical traditions, in India psychology developed in close association with philosophy and religion (Safaya, 1976). There are six major and several minor systems of Indian philosophy, of which the Sankhya System is

the one that is most closely associated with Indian psychology. Sankhya's evolution has been very much influenced by the *Yoga Sutras* of Patanjali, which in its turn was a refined development of the ideas on Yoga contained in the Upanishads, the ancient Indian philosophical texts collectively known as Vedanta. Patanjali's *Yoga Sutras* is considered the most important source of psychological concepts in India (Paranjpe, 1984).

Implicit Assumption of the Existence of the Soul

This close association between philosophy and psychology gave Indian psychology features quite distinct from Western psychology. Sinha (1965) points out that Indian philosophy used the word 'psychology' in its original sense, as the science or doctrine of the soul ('psyche') and that its teaching was based on the supposition that the soul exists. Psychology developed in the context of "adhyatma" a Sanskrit word which can be interpreted to mean "pertaining to the atman" or self or soul (Paranjpe, 1984, p. 5) or spirituality. Theories of perception, memory, thinking, action, and personality were formulated based on this implicit supposition of the existence of the soul. In the West, on the other hand, psychology developed at a time when there was a growing conflict between science and religion. Western psychologists considered religious phenomena

unimportant and, following the natural scientists, maintained the dichotomy between the material and the spiritual, the empirical and the speculative.

In the Service of Liberation

Another feature of Indian approach to psychology, according to Sinha was that "knowledge was not sought for its own sake, but for moksha (liberation)," (1965, p. 7) a concept that implied for the Hindus a necessary corollary of the existence of the soul. Truth was not sought as an abstraction, but as embodied in experience. It is not wonder and curiosity or quest for mere knowledge that gave birth to philosophy and psychology but the exigencies of moral and physical existence. These exigencies were identified with the concept of "samsara" which upholds the doctrine of rebirth and attests that the eternal cycle of birth and death is full of misery. The Sankhya system, with which Patanjali's Yoga is associated, explicitly holds that human experience is essentially sorrowful and that life is a struggle to find release from this suffering. Sankhya deals with ways to experience this liberation, and Patanjali, whose writings supply the basics of Indian psychology, prescribes various techniques to experience this liberation from misery. Thus, while in the West psychology grew and developed as a theory, concerned with the explanation and

prediction of human behavior, in India psychology was intensely practical and was seen as part of a religious quest. It was the desire for release from "duhkha" or all pervasive suffering that mainly guided Indian psychology (Paranjpe, 1984).

Validity of Subjective Experience

A fourth difference between psychology in the West and in India was in methodology (Sinha, 1965). Western methods in psychology were modeled on physics, physiology and clinical medicine. The assumptions that governed these physical disciplines also served as the parameters for psychology. Western scientific approach had the tendency to convert everything into an object that was measurable and useful. Scientific observation had to be objective. Subjective experience was considered unworthy of science. Indian psychology, on the other hand, has not shied away from highly complex and subtle subjective experiences. Indian psychologists have drawn objective conclusions from spiritual experiences which the West would dismiss as "uncontrolled and unsystematic data unworthy of science." (Sinha, 1965, p. 9) But, Indian psychology has "controls" unfamiliar to the West. Sinha describes the control and objectivity of subjective experience as follows:

Before any reliance was placed on his experience, the seer was expected to undergo a long process of

self-discipline. This was a very rigorous 'control', but of a different order than what we are usually familiar with in scientific experimentation. After his discipline was attained, the spiritual experiences, intuitions and observations of the seer provided the material on which psychological theory was built. It can, therefore, be said that the method was subjective and intuitive, rather than experimental and object based. But these so-called subjective experiences are no less empirical, based on dispassionate observations of seers who experienced them in their own life. The propounder of theories was called a *drasta* or 'seer', i.e., a person who in his own spiritual experience had actually seen the reality. (1965, p. 9)

The introspection that provided this form of control and objectivity required of the seeker "an accompanying growth in himself, a progressive perfecting of the human instrument of knowledge." (Sen, 1951a, p. 90) For introspection to become a reliable instrument of self-observation, individuals had to stand back as it were from themselves and observe themselves with complete detachment. This demanded hard discipline which involved, as Sen remarks,

a progressive self-detachment and self-discovery to such an extent that the individual attains to an identification with inmost subject of experience within himself and the best possible detachment from what he calls his body, and property, ideas, and opinions, emotions and sentiments. (1952, p. 83)

In Indian psychology, the quality of the seeker was as important as the method or the technique. It was essential that the seeker perfected his/her instrument, that is his/her inner vision through rigorous discipline.

Indian psychology found sense-given experience and the intellectual elaboration of it inadequate in understanding the person, and consequently, it looked beyond them. That effort opened new forms of experience and different methods of exploration quite unfamiliar to the West. Western psychology's contemptuous rejection of the validity of these experiences and method is another instance of the egocentric superiority and cultural myopia of Western civilization that we discussed earlier in the context of inculturation and of the practice of transculturation exemplified in Western Christianity's approach to evangelization.

This discussion of the salient features of the ancient Indian psychology demonstrates that Indian and Western psychologies developed with different emphasis and different objectives. Their understanding of the self also is different. The next session explores the Indian understanding of the self.

Concept Of Self In Indian Psychology

Indian concepts of the self are enormously complex and varied. An exploration of that complexity is beyond the scope of this paper. I will limit my exploration to two of these concepts, the Vedantic and the social, which have relevance to this study as they contrast sharply with the Western notions of the self. Even the Vedantic view of the

self is highly complex and multitudinous. I will restrict my self to a description of the more pervasive and common one, that of the self as "atman."

Self as Atman

Among all the various notions of self present in Indian thought, the concept of self as "atman" is central. We have already seen that Indian psychology developed as part of the search for liberation of the self. In that quest for liberation one preoccupation was knowing the essential nature of the self, and each school of thought had its own concept. The one concept that came to have an enormous influence is that of the Upanishads, commonly known as Vedanta.

Towards the end of the Vedic period (around 500 B.C.) there grew up in India a number of philosophical works that had as their central theme the investigation of human experience in order to understand the nature of the self. These collectively came to be known as the Upanishads or Vedanta, literally the end of the Vedas (the sacred scriptures of the Hindus). Vedantic inquiry introduced the term "atman" for self. Atman referred to the basic reality, the essential identity of the human being.

The identity question was very important to the Vedantic searchers. But this identity question that they

sought to explore was not the development of personality through the life cycle as Erikson sought, or the understanding of the ego structure as Freud sought. Their quest was how to account for the unity and and the sameness of the self despite the changes it seemed to undergo (Parnajpe, 1988). They found the answer in the self's relation to Brahman, the formless and ultimate essential principle of the universe. All things come from Brahman and are supported by Brahman. It is this Brahman that is present in the human being that is known as atman (Hopkins, 1971). Atman is Brahman. The self is Self. The individual self is the Cosmic Self (Bharati, 1985).

In psychological terms, atman can be further distinguished as "the unchanging self-as-witness that underlies the self-as-knower" (Paranjpe, 1988, p. 200). But such deeper exploration of the Vedantic self is beyond the scope of this study. The aspect of the self that I want to highlight is the identification of the self with the Self as Atman. This Vedantic view will be taken up later when we explore the psychology of Yoga.

Self as Inter-Personally Derived

Apart from the Vedantic concept of self as atman, there is also the popular understanding of the self as "dividual" or inter-personally derived. This concept also differs

sharply from the Western understanding of the self, especially from the concept of the self as autonomous.

Roland (1982) questions the feasibility of applying Western notions of self, especially of the self of psychoanalytic theory, in the Indian context. The various inner psychological structures involved in the psychoanalytic categories are quite differently constituted in the Indian self. To apply the categories of psychoanalytic theory as "overarching universalistic principles" without consideration for the specific social and cultural contexts, Roland remarks is to impose "subtly, or openly imperialistically" Western paradigms of the self and to implicitly regard as deviations in individuals of other cultures as pathological or inferior (1982, p. 235). The psychosexual or psychosocial developmental model that Erikson (1980) advocates, for example, postulates a universal development of the human psyche and personality based on developmental issues central to the development of Western individualistic personality. These models, Roland points out, are not applicable in reference to the Indian situation. He writes:

the Indian child is brought up in more symbiotic modes of relating, where ego boundaries are more permeable, and the sense of self is much more that of "we" and "us" or an "I" intrinsically connected to a "you" in a variety of contexts, rather than the highly individualistic "I" and "me" and the dualistic sense of "I" and "you" of Western personality, particularly American. Inner images of self and other are thus more intricately

interconnected in the intrapsychic world of Indians than in most Westerners', and the other usually has more profound emotional meaning to one's own self-regard. (1982, p. 242)

What Roland observes here is shared by Vaidyanathan (1989) who remarks that the Indian is not so much an "individual" in the accepted Western sense of the term with its attendant corollaries of "identity" and "selfhood", but extraordinarily "dividual." He elucidates:

A person's "dividuality" is in turn subject to the limitations imposed by relationship. An Indian thinks of himself as being a father, a son, a nephew, a pupil, and these are the only "identities" he ever has. An identity outside these relationships is almost inconceivable to him. (p. 151)

Indian identity, thus, is derived endogamously from others. It is an other-directed identity. This identity is not something arrived at by passing through different developmental stages, but something bestowed on the person from the outside. "The self as homogeneous, independent entity capable of moral choice, discrimination, and reflexiveness", Vaidyanathan asserts, "is a Judeo-Christian conception wholly inapplicable to Indian psycho-social reality." The Indian self is inter-personally derived. It is in Vaidyanathan's description, "an ensemble of representations and a vector of social relationships." (p. 153) Bharati (1985) and Kakar (1982) also highlight the "dividual" nature of the Indian self.

Marriott (1976), the Chicago based anthropologist who has developed a complex model for Indian behaviour, presents

the Indian self as "dividual" than individual. Nicholas and Inden (1977), also of Chicago, pursue a similar concept of the Indian self in their study of notions of kinship in Bengali culture.

The inter-personal (dividual) and the transpersonal (atman) concepts of the self demonstrate a different understanding of the human person than that of Western psychology. Both these concepts have great relevance for the theme of this study. However, the concept of self as dividual is comparatively new and less well known, while the concept of self as atman remains, in Bharati's words, "radically pervasive, the cynosure of Indian cognition and conation" (1985, P. 226). It is the self as atman that I shall focus upon in this study, also because it is the concept of the self that underlies Yoga psychology which this study explores.

The Psychology Of Yoga

Yoga is one Indian discipline that has caught the fancy of the Western world. However, too often Yoga is looked upon as just another form of physical exercise. Yoga is much more than that. It is an integration of philosophy, psychology, spirituality and a variety of means to physical and mental well being. There is an atmosphere of mystery and obscurity which surrounds Yoga and this is not surprising

because Yoga, as Taimini (1979) points out, deals with some of the greatest mysteries of life and of the Universe.

Sharma (1964) interprets Yoga as "the widening, heightening, transcendalizing and transforming of the human consciousness." (p. 164) He makes a distinction between Yoga as a stage (ontological) and Yoga as a psychological technique (methodological). He writes: "Ontologically Yoga is the supreme state of union with the Divine or a permanent establishment in the Divine Consciousness. Methodologically however, Yoga is a scientific process to achieve this end." (p. 168) Rawlinson (1981) shares the same view. According to him Yoga psychology is primarily "a discipline for transforming consciousness." (p. 247) Like all other disciplines, he writes, Yoga has two parts, a teaching and a skill. The teaching of Yoga concerns the nature of the human condition as entanglement in samsara and the skill consists in directing attention to escape this entanglement. Focussed attention brings about an altered state of consciousness in which what was previously overlooked becomes accessible and what was distorted becomes clear. Such transformation of experience also brings about a change in the way people view themselves and the world.

Vedantic View of Yoga

In the Upanishads, which are collectively known as Vedanta, Yoga is presented as techniques of mental discipline for the liberation of the self (Hopkins, 1971). Therein the human body is compared to a chariot driven by a charioteer (the intellect) who uses the mind as reins to control the senses. The self rides in the chariot as a passenger under the charioteer's control. Yoga is the discipline that brings the whole body--the senses, the mind and the intellect--to a state of quiescence, so that the self can be free. Hopkins describes this process as follows:

The basic element in this procedure was controlled breathing leading to control of the *pranas*, the breaths or powers that activate the body. By perfecting breath control one could control the senses; by bringing the senses to rest one could gradually control the activity of the mind; and by controlling mental processes one could pass through a succession of stages in which the activities of the mind are more and more restricted--first to a limited area of concentration, then to uninterrupted contemplation of a single object of thought, and finally to a state in which the distinction between the mind and its object is eliminated and there is only pure undistracted consciousness devoid of all mental activity.

In the final stage of Yoga everything that is nonself is brought to rest. The self is finally freed from the "subtle body" consisting of psychomental processes with which the self is normally, but erroneously, identified. The self is left in a state which the *Maitri Upanishad* variously describes as "release" (*moksha*) or "isolation" (*kevalatva*). In this totally unqualified state, the true blissful nature of the

self becomes clear; there is no distinction between the self and Brahman, for the self no less than Brahman is pure, limitless, and unchanging.

The primary purpose of Yoga is to attain this state of superconsciousness. (pp. 65-66)

A clearer grasp of the objectives and process of Yoga demands an understanding of the relations between the self and the world of nature. The most complete explanation of this relation is found in the *Svetasvatara Upanishad*, which attempts to relate the One (Brahman) to the multiplicity of the world. According to this view,

Brahman is manifested in three modes: the Lord, the self, and Nature. Nature, Prakriti, the field of enjoyment or involvement of the self, is female; consisting of the three elements of fire, water, and earth, she continuously produces manifold offspring. The stimulus of this creation is the female power (*sakti*) of the Lord, the active self-power of the divine. This power is hidden in the world in the midst of the three qualities (*gunas*) of the Lord" purity or goodness (*sattva*), passion (*rajas*), and darkness or inertia (*tamas*). The interaction of these qualities under the stimulus of *sakti* brings about a combination of the elements of Prakriti, producing the manifold world.

The self in ignorance becomes attached to the world of Prakriti as an "enjoyer," desiring the fruits of Prakriti. As an enjoyer, the self takes on the characteristics of the three qualities (*gunas*) of *sattva*, *rajas*, and *tamas*, and by doing so becomes immersed in Nature and caught up in its processes. Fundamental to those process is the perpetuation of karmic effects, a process in which the self becomes entangled through its attachment to the field of enjoyment. (Hokins, p. 66)

The objective of Yoga is to extricate the self from Nature (Prakriti) and be one with Brahman, the ultimate Self. Indeed, the word "Yoga" come from "yug" which means to join, (as in the English "Yoke"), that is join the

individual self to the eternal Self (Shypertt, 1986). Yoga achieves this by a controlled disengagement of the self from Prakriti, by getting rid of the subtle influences and activities of the gunas and in that process becoming aware of its true self as Self.

The Yoga Sutras of Patanjali

The Yoga of the Upanishads was refined and given classical form as an independent system in the *Yoga Sutras* of Patanjali, dating probably from the first centuries of the Christian era. In Yogic literature, The *Yoga Sutras* of Patanjali is considered the most authoritative. Its 196 sutras or aphorisms contain the essential philosophy and techniques of Yoga (Taimini, 1979). These aphorisms deal with the mind and its fluctuations and the way to control them and describe how the mastery over the mind can lead to liberation from misery and attainment of peace and salvation.

In Patanjali's system, which is closely associated with the dualistic metaphysics of the Sankhya system, Yoga is defined as "citta,vritti-nirodha," or the suppression (nirodha) of the modifications (vritti) of the mind (citta). Sankhya philosophy suggests that there are two ontological categories or basic principles of reality: Purusha or Self, whose essential characteristic is an

absolute pure sentience, and Prakriti, the uncaused, eternal and pervading principle of the universe. Purusha manifests itself in innumerable selves through its entanglement with prakriti. According to Patanjali this entanglement is caused by primeval ignorance (avidya). The first product of this entanglement is citta which gives rise to the individual phenomenal selves who begin a perpetual journey from one life cycle to another (Paranjpe, 1984). Citta, generally interpreted as the mind, and its vrittis or activities are the key concepts of Patanjali's Yoga psychology. Citta involves the three gunas of sattva, rajas and tamas through whose constant interplay citta becomes involved in incessant modifications. The goal of Patanjali's Yoga is to attain a state of pure consciousness or "samadhi," in which these modifications cease. This purified consciousness of Purusha, freed from the influence of the gunas of Prakriti, can be arrived at only when the modifications of Prakriti that constitute mental activity are controlled and suppressed altogether. When the activities of the citta are restricted, the self is restored to its original state of pure consciousness, devoid of the misery that accompanies these activities (Paranjpe, 1984).

The "eightfold Yoga" (astanga Yoga) described by Patanjali is the means to the attainment of this state of pure consciousness (Hopkins, p. 68). These include restraint (yama), observance (niyama), postures (asanas), breath

control (pranayama) withdrawal of the senses (pratyhara) concentration (dharana), contemplation (dhyana), and pure consciousness (samadhi). In these eight stages there is a progressive movement from merely external practices to the more inward looking process leading to direct experience of the Self. The ultimate quiescence and perfect self-consciousness or samadhi that the eightfold Yoga leads to enables the self to attain extraordinary powers of perception and action (Shyprertt, 1986).

Therapeutic Effects of Yoga

The cessation of the modifications of the mind experienced in samadhi produces therapeutic effects. Among the many gains that accrue from the state of samadhi Paranjpe (1984) mentions a superior form of direct perception and a truth-bearing insight, experience of bliss and a gradual transformation of the entire pattern of life.

Patanjali also compares the being caught up in the trammels of Prakriti to a disease and suggests that the self can be restored to health by acquiring knowledge of its real nature (Paranjpe, 1984).

According to Patanjali the mind has two tendencies. One is to consider many things and the other "to become one-pointed." It is the quality of sustained one pointedness that leads to samadhi (Aranya, 1983, Bk. III, Sutra, 11). In

this one pointed stillness, the self is liberated from confused thought and feelings and is able to know itself as apart from the manifestations to which it is accustomed. The heightened awareness attained at this stage enables the person to plug into intuitive and volitional levels of consciousness which are not ordinarily accessible and in that process more easily to touch the regions of insight and creative thought.

Another underlying idea in the *Yoga Sutras*, one which Coster (1968) points out, is that in altering oneself one cannot fail to alter one's environment. The Sankhyan philosophy with which Yoga is associated, teaches that all life has one source and that the consciousness of the yogins is fundamentally one with their environment. It follows therefore, Coster argues, that by altering himself/herself the yogin "alters what might be called an ingredient in the universe, and this modification of the universe within himself (herself) necessarily reacts upon that with which it is closely associated, namely his (her) immediate surroundings" (p. 184). This capacity of Yogic meditation to bring about social and even cosmic transformation is an aspect that we shall explore more fully when we discuss the Integral Yoga of Sri Aurobindo and its possible contribution to the practice of pastoral counseling.

CHAPTER V

THE INTEGRAL YOGA OF SRI AUROBINDO AS A TOOL IN PASTORAL COUNSELING FROM SOCIAL TRANSFORMATIVE PERSPECTIVE

Sri Aurobindo: A Brief Biographical Sketch

Sri Aurobindo, poet, philosopher, political activist, sage and mystic, is today more and more recognized as a genius who was able to integrate Western and Indian thought in pursuit of personal and social transformation. Philips describes Sri Aurobindo as a mystic and "the formulator of a worldview of great originality and breath, which has now received scholarly attention both in India and the West." (1985, p. 271) McDermott (1973) points out that more than any figure in modern India, Sri Aurobindo exemplifies the ideal of blending socio-political activism, philosophical exploration and spiritual discipline. According to him, "Sri Aurobindo stands out as the most accomplished yogi of modern India." (p. 3) Among renowned Indians of modern times, Sri Aurobindo stands on par with Tagore in aesthetic and poetic creativity, with Radhakrishnan in philosophical accomplishments and with Gandhi in social and moral achievement and rivals Ramakrishna and Ramana Maharshi as a spiritual personality (McDermott, 1973).

Sri Aurobindo was born Sri Aurobindo Ghosh in Calcutta on August 15, 1872. His father Dr. Krishnadhan Ghosh had studied medicine in England and had come back to India perfectly anglicized. He did not want his three sons, of whom Sri Aurobindo was the youngest, to be contaminated by Indian culture and traditions. Sri Aurobindo was sent to the Irish nuns in Darjeeling to be educated in English. Two years later, at the age of seven, he was sent to England. He studied at St. Paul's school and King's College at Cambridge. Even while he spent all his energies studying English, French, Greek, Latin and Italian, his patriotic spirit manifested itself in organizing the Indian Majlis, a student society dedicated to Indian independence. He wrote revolutionary poems and delivered revolutionary speeches and became a marked man.

On his return to India in 1893 he entered service under the Maharaja of Baroda as Professor of English and French at Baroda College. While there he gained proficiency in Sanskrit, Marathi, Gujarati and his own native Bengali. He published several poems and developed a deep love for Indian culture. He involved himself in radical political action and called on his compatriots to shake off the British yoke. When a wandering monk cured his brother from a death dealing fever through Yoga, Sri Aurobindo believed Yoga might have the power to liberate India and resolved to practise it.

In 1906 he resigned from his job at Baroda and went to Calcutta in answer to the call of "Mother India" and became more actively involved in the struggle for Indian independence. Suspected of being a party to a political bombing plot, Sri Aurobindo was arrested in 1908 and sent to Alipore jail in Calcutta. During the year that he spent in prison, most of which was spent in solitary confinement, he had a profound spiritual experience through Yoga and meditation on the Gita and resolved to work for the spiritual upliftment of the nation. On his release from prison, he withdrew from active politics and in 1910 retired to Pondicherry, then a French colony in south India, to practice Yoga and to elevate consciousness through spiritual and psychic forces. Of that effort was born Integral Yoga, his program for historical transformation.

While pursuing consciousness raising at Pondicherry, through intense Yogic meditation, he met a mystically inclined French lady, Mira Richard, the wife of a French diplomat. She would become Sri Aurobindo's closest collaborator and later the Mother of Pondicherry Ashram and the one he would consider the embodiment of shakti, the divine power present in Prakriti.

In November 1926 Sri Aurobindo had his "Day of Siddhi", the day of spiritual victory or the attainment of that for which sadhana strives. Sri Aurobindo described this Siddhi as the descend of the Overmind, and declared that the

descent of the Supermind was now assured. (Overmind and supermind are concepts we shall discuss later). He retired completely into concentrated sadhana in seclusion. Mira Richard, now called the Mother, took charge of his disciples and the administration of the Ashram at Pondicherry which Sri Aurobindo had founded a few years earlier. Sri Aurobindo spent the remainder of his life till his death in 1950 in intense spiritual practices and writing and reading. The spiritual practices consisted in his efforts to transform the lower levels of being by the descent of higher planes of consciousness, an activity which Sri Aurobindo believed was most practical and relevant for solution of the problems of the world . The year after his death the Sri Aurobindo International University Center was started at Pondicherry to keep alive and propagate his ideas. In 1968 the international city of Auroville was founded at Pondicherry where the daily life of the citizens would be lived according to the teachings of Sri Aurobindo, in a collective effort to bring about the historical and evolutionary transformation which is the aim of Integral Yoga.

The Integral Yoga Of Sri Aurobindo

Philosophy and Psychology of Integral Yoga

Sri Aurobindo did not formulate a psychological system as such, but his magnum opus, *The Life Divine* (1955), and

and earlier work, *Synthesis of Yoga* (1948), contain a systematized exploration of the nature of the human person from the perspective of cosmic evolution.

Though the past is taken into account, the emphasis in Yoga psychology is on the future possibilities which have a significant impact on present growth. Sen (1951a) points out that besides the normal psycho-physical organization of human personality, Yoga psychology explores the sub-normal and the super-normal experiences. The super-normal experiences are of special importance because of the teleological direction of human experience viewed from the evolutionary perspective. Conforming to the paradigms of the natural sciences, Western psychology gave primacy to the antecedent. Yoga psychology, on the other hand, following the teleological direction discovered a form of consciousness which supersedes the framework of normal mental consciousness. Yoga psychology admits a realm of the superconscious along with the subconscious and the conscious. The superconscious is a future possibility and the subconscious an antecedent.

Teleological determination is an important feature of Yogic exploration of personality and a necessary condition for the understanding of present behavior. It is within this evolutionary perspective in the understanding of the human person that Integral Yoga is to be situated.

Sri Aurobindo's Integral Yoga is a scientific approach to the study of the human person. Sri Aurobindo himself called it "nothing but practical psychology." (1948, p. 49) Sharma describes it as a "mystic method without mystification. It is a scientific method without the characteristic limitations of science." (1964, p. 165) It integrates the wisdom of the ancient sages with the latest developments in knowledge. It was developed after three decades of persistent search and arduous spiritual practices illumined by mystical experiences. Sharma uses Sri Aurobindo's own words to show the scientific rigor that went into the development of Integral Yoga. "I think I can say that I have been testing day and night for years upon years more scrupulously than any scientist his theory or his method on the physical plane." (in Sharma, 1965, p. 165)

Sri Aurobindo himself describes his Integral Yoga as a methodized effort towards self-perfection by the expression of the potentialities latent in the being, and a union of the individual with the universal and transcendental existence, we see partially expressed in man and in the cosmos. (1948, p. 4)

Integral Yoga is different from other Yoga systems. Sri Aurobindo explains this difference:

The way of Yoga followed here has a different purpose from others. Its aim is not only to rise out of the ordinary ignorant world-consciousness into the divine consciousness but to bring the supramental power of that divine consciousness, down into the ignorance of the mind, life and body to transform them, to manifest the Divine here and create a divine life in matter. (1955, p. 1)

Sharma points out that it is "this emphasis on the transformation of terrestrial existence that makes Integral Yoga different from all others." (1964, p. 173)

Cosmology and Theology of Integral Yoga

Integral Yoga is based on a complex theory of the relation of Brahman, the "Absolute" to the natural universe. Sri Aurobindo sees an incompatibility between the world as it is now and Brahman (whom he has experienced in mystical vision) and concludes that the world must be evolving to the state that he calls life divine (Philips, 1985a).

A correct grasp of Integral Yoga requires understanding of Sri Aurobindo's cosmology and theology. There are a number of concepts that are unique to this theology and cosmology. Evil, which pervades Indian religious and philosophical writings as the starting point in the quest for moksha, and Brahman, the Eternal Self, are two fundamental concepts in this cosmology and theology.

Although the concept of Brahman is in some ways similar to the Western monotheistic understanding of God, unlike in the West, God as Brahman, is also everything. Brahman has an essential nature, his "swarupa" (self form) and that essential nature is "Sacchchidananda" a word that combines three realities of sat (existence), chit (consciousness) and ananda (bliss). Because Brahman is sat, everything is

Brahman. Brahman transforms himself to become the universe. Because Brahman is cit, he is capable of self-manifestation. And since the universe is his self manifestation everything in the universe must be conscious, though apparently everything is in a state of inconscience. Brahman as ananda calls into question the presence of pain, suffering and evil. Sri Aurobindo gives them an instrumental value. They are not part of the divine life, but are a means for Brahman as ananda to attain greater bliss. The central argument of *The Life Divine*, Philips (1985a) points out, is that the two facts, (1) Brahman being Sacchchidananda, particularly ananda, and (2) the presence of evil, together indicate the inevitable emergence of divine life through the instrumentality of evil. Sri Aurobindo believes each individual will share increasingly in the sat-chit-ananda of Brahman's essence, as he/she grows to be a "Gnostic being" while participating in ever greater forms of earthly society.

Brahman in his swarupa is distinct from Brahman in his self-manifestation as our universe. The manifest universe is a result of a process that Sri Aurobindo calls "involution". The particular essential attributes of the Divine become progressively "infolded" as creation proceeds down an involitional scale culminating in the emergence of matter. Matter marks as complete an involution of the essential characteristics of the Divine. With matter, only the

characteristic of existence (sat) is manifest, with consciousness (chit) and bliss (ananda) entirely involved. From matter there is an upward movement back to Brahman.

The stages in this involutinal-evolutional process is as follows. Sacchchidananda involutes in "Supermind," Supermind in "Overmind," Overmind in Mind, Mind in Life and Life in Matter. Material evolution retraces these steps. Matter evolves into living physical beings, into living physical beings with mentality, and (still to evolve) living physical beings with mentality who are not just mystics but whose very bodies and physical mode of being would be transformed by an emergent Overmind and Supermind.

The Divine descends from pure existence through the play of Consciousness-force and Bliss and the creative medium of supermind into cosmic being; we ascend from matter through a developing life, soul and mind and the illuminating medium of supermind towards the divine being. The knot of the two, the higher and the lower hemisphere, is where mind and supermind meet with a veil between them. The rending of the veil is the condition of the divine life in humanity, for by that rending, by the illuminating descent of the higher into the nature of the lower being and the forceful ascent of the lower being into the nature of the higher, mind can recover its divine light in the all comprehending supermind, the soul realize its divine self in the all possessing, all blissful ananda, life repossess its divine power in the play of omnipotent Consciousness-Force and Matter open to its divine liberty as a form of the divine Existence. (Sri Aurobindo, 1955, p. 316)

Supermind, Overmind, Mind, Life, Matter

"Supermind" is a specific term that Sri Aurobindo devised to denote the highest spiritual consciousness.

Supermind is the creative faculty of Brahman, maintaining Brahman's unity while it looses forth finite actualities. It is the bridge between Brahman and the world phenomena (Philips, 1985b). It is a vast self-extension of Brahman. It is a fourth dimension of Brahman, along with sat, chit and ananda that has remained unexplored. It is the aspect of the divine that descends into physical consciousness. It is something that stands between Sacchchidananda and cosmic existence. It is the summit of spiritual consciousness. Bringing down this supermind and settling it on earth is the most revolutionary aim of Sri Aurobindo's Integral Yoga (Chincholkar, 1966).

"Overmind" is a specific term used to denote the intermediary consciousness between mental and the supramental consciousness. It is a kind of inferior supermind which veils the supermind, and stands between the mind and the supermind.

Mind is physical consciousness, an instrument of analysis and synthesis. It is a limiting and partial consciousness.

Life is the energy of the Divine continually generating itself in forms. It is the operation by which the force of Consciousness-Being acts through the creative will of the universal supermind and maintains and energizes individual forms and acts in them as the basis of all activities. (Sri Aurobindo, 1955, p. 226.)

Matter is the " form of substance of being which the existence of Sacchchidananda assumes when it subjects itself to this phenomenal action of its own consciousness and force." (Sri Aurobindo, 1955, p. 282). Matter is the final form of the descent of the Sacchchidananda. Brahman's consciousness is thus present in matter which now begins to unfold this consciousness through successive stages of evolution culminating in supermind consciousness.

For Sri Aurobindo, human beings are transitional in this evolutionary process. They are destined to evolve into a higher level and form of being. Sri Aurobindo writes:

There are superior states, there are higher worlds, and if the law of these can by any progress of man and any liberation of our substance from its present imperfections be imposed upon this sensible form and instrument of our being, then there may be even here a physical working of divine mind and sense, a physical working of divine life in human frame and even the evolution upon earth of something that we may call a divine human body. The body of man also may some day come by its transfiguration. (1955, p. 254)

He continues:

The principle which underlies this continually ascending experience and vision uplifted beyond the material formulation of things is that all cosmic existence is a complex harmony and does not finish with the limited range of consciousness in which the ordinary human mind and life is content to be imprisoned. Being, consciousness, force, substance discard and ascend a many-runged ladder on each step of which being has a vaster self-extension, consciousness a wider sense of its own range and largeness and joy, force a greater intensity and a more rapid and blissful capacity, substance gives a more subtle, plastic, buoyant and flexible rendering of its primal reality. (1955, p. 257)

For Sri Aurobindo, the purpose of human existence is becoming Sacchchidananda, becoming infinite existence, consciousness and bliss in mind and life and body. Sacchchidanda is what the human consciousness is eternally seeking. But the "passionate aspiration of the person upward to the Divine," Sri Aurobindo observes, "has not been related to the descending movement of the Divine leaning downward to embrace eternally its manifestation." (1955. p. 24) This descent is progressively self-concealing, followed by a progressive self-revelation. The downward movement ends in the manifestation of the supreme reality as the manifest universe and in the upward movement of self-revelation the universe attains conscious individuality. Sri Aurobindo writes:

material being does not begin and end with gases and chemical compounds and physical forces and movements, with nebulae and suns and earths, but evolves life, evolves mind, must evolve eventually Supermind and the higher degrees of the spiritual existence. (1955, p. 258)

A complete involution of all that the Spirit is and its evolutionary self-unfolding are the double terms of our material existence. (1955, p. 681)

Sri Aurobindo argues that the sharp division between spirit and matter does not have any fundamental reality. Matter is one end of substance and spirit the other.

Instruments of Integral Yoga

While *The Life Divine* (1955) contains the philosophy of Integral Yoga, it is the *Synthesis of Yoga* (1948) that has the methodology. There are four great instruments in this Yoga. They are "Shastra," the knowledge of truths and processes; "utasha," action on the lines laid down by knowledge; "guru," the teacher who enables one to uplift knowledge and effort into the domain of spiritual experience; and "Kala," the instrumentality of time.

The supreme Shastra is the eternal Veda or knowledge hidden in the heart of every person. This knowledge is a bud closed and folded within us and which opens petal by petal when the mind turns towards it. This is done through meditation.

Utasha is the intensity of the turning inward. "The power of the aspiration of the heart, the force of the will, the concentration of the mind, the perseverance and determination of the applied energy are the measure of that intensity." (1948, p. 7) There are three steps in this effort. First, there must be the effort towards an initial self-transcendence and contact with the Divine. Second, a receptiveness to the transcendent into ourselves for the transformation of our conscious being. Third, our transformed humanity must be used as a divine center in the world. Until contact with the transcendent is established,

our personal effort will dominate. But once the contact is established, a force other than our own will be at work in us, with which we will become one, and we will become a divine center in the world contributing to the earth's transformation.

Just as the supreme Shastra is the eternal Veda in the heart of the person, so too, the teacher of Integral Yoga is "jagad-guru," or world-teacher within us. He destroys the darkness within us by the resplendent light of his light. By inpouring his influence and presence into us, he enables us to identify with the universal and the transcendent. Recognition of this Inner Guide is essential for Yogic transformation. We recognize this Inner Guide "in the moulding of thoughts by a transcending Seer, of our will and actions by an all-embracing Power, of our emotional life by an all-attracting and all-assimilating Bliss and Love." (1948, p. 13). Sometimes this jagad-guru manifests himself in a human being, a teacher, a guru, who embodies for us the divine wisdom. This teacher does this by teaching, example and influence. But he will seek to awaken much more than to instruct. His role is to awaken the divine light and the divine force of which he is only a means or a channel. The example that will stimulate aspiration comes through the divine realization within him which governs his life and activities. Influence comes not from any outward authority, but from the "power of his contact, of his presence, of the

nearness of his soul to the soul of another, infusing into it, even though in silence, that which he himself is and possesses." (1948, p. 19)

Kala (Time), for Sri Aurobindo, is a "field of circumstances and forces meeting and working out a resultant progression whose course it measures." (1948. p. 20) Time can appear as a resistance, presenting to us all the obstruction of forces in conflict with our efforts. But it can also appear as a medium or condition for the divine working in us.

These four instruments--shastra, utasha, guru and kala-combined work to bring about Yoga-siddhi, the perfection that comes from the practice of Yoga. This perfection consists in the

transformation of our superficial, narrow and fragmentary human way of thinking, seeing, feeling and being into a deep and wide spiritual consciousness and an integrated inner and outer existence and of our ordinary human living into the divine way of life. (1948, P. 46)

Integral Yoga as Synthesis of Jnana, Bhakti and Karma Yoga.

Integral Yoga of Sri Aurobindo is a synthesis of three forms of Yoga found in the *Bhagavadgita*, which is considered to contain the essence of Vedantic teaching. These are Jnana (Yoga of Knowledge), Bhakti (Yoga of Devotion) and Karma (Yoga of Action).

Jnana Yoga

Jnana Yoga seeks to know the one true Self, through a constant inward seeking until the awareness of the seeker is permeated by the knowledge that "In all is the one Self, the one Divine is all; all are in the Divine, all are the Divine and there is nothing else in the universe." (1948, p. 75) It arrives at the truth that "life is the manifestation of an uncreated Self and Spirit, and the key to life's hidden secret is the true relation of this Spirit with its own created existences." (1948, p. 78) According to Sri Aurobindo, Yoga of Knowledge is a "concentration which culminates in a living realization and the constant sense of the presence of the One in ourselves and in all of which we are aware." (1948, p. 37) Jnana Yoga leads to a knowledge of the identification of the self with the Self and to a knowledge of the true nature of our terrestrial existence. This knowledge leads to a liberation from avidya or ignorance that holds us prisoners.

Bhakti Yoga

Bhakti Yoga is the turning of the whole of our life into a sacrifice of devotion to the Self, a surrender and submission to the Infinite in us. It is the offering of every moment and every movement of our being as a "continuous and devoted self-giving to the Eternal." (1948, p. 73) According to Sri Aurobindo, Bhakti Yoga not only leads to a union of the self with the Infinite Self, but is

also a potential tool for creating equality and harmony in the world.

Such a devotion brings a growing sense of the Divine in all things and a deepening of our communion with the Divine. As this absorbing love for the Divine grows on us we experience a universal love for, a vibration of oneness with, all creatures. This surrender to the divine within us is the intensest way of purification of the human heart, more powerful than any power and superficial pressure. A psychic fire within must be lit into which all is thrown with the divine Name upon it. In that fire all the emotions are compelled to cast off their grosser elements and those that are undivine perversions are burned away and the others discard their insufficiencies, till a spirit of largest love and a stainless divine delight arises out of the flame and smoke and frankincense. It is the divine love which so emerges that, extended in inward feeling to the Divine in man and all creatures in an active universal equality, will be more potent for the perfectibility of life and a more real instrument than the ineffective mental ideal of brotherhood can ever be. It is this poured out into acts that could alone create a harmony in the world and a true unity between all its creatures. (1948, p. 142-43)

Karma Yoga

Knowledge and devotion lead to action, to Karma Yoga, the Yoga of works by which we seek a union with the Divine in our will and acts. In Karma Yoga we consecrate our actions and outer movements as well as our mind and our heart to the Divine. Knowledge of the Transcendent and surrender of devotion to the Infinite in us leads to a transformation of our egoistic works into the outpouring of the Divine through us. But this is action founded on a still

passivity, an expression of devotion arising from a supreme inward silence. Karma Yoga calls for an offering not only of our outward acts, "but of all that is active and dynamic in us; our internal movements no less than our external doings are to be consecrated." (1948, p. 103)

Integral Yoga does not advocate a world-shunning asceticism or a purely inward looking ecstatic mysticism. Realization of the Divine in the world, the fulfillment of universal evolution demand action. Action springs from a spiritual consciousness, and is undertaken for a divine purpose, and has for its ideal the well-being of humanity and of all creatures. Karma Yoga enables the seeker to "shuffle off the coil of egoism and grow into a soul of self-abnegation that lives only or mainly for others or for humanity as a whole." (1948, p. 125) This devotion of Karma Yoga is expressed through acts of love, of benevolence, of service to humanity.

Transformative Power of Integral Yoga

Integral Yoga leads us from the ordinary, material life into a higher spiritual consciousness and a greater and more divine being through a complete and effective self-consecration. We break out of the old externalized order of things into a deeper faith and vision. We experience an ascend into a higher and wider plane of being and a

liberated spirit. We experience a harmony between our inner and outer life made one in fullness through the overcoming of the duality between Purusha and Prakriti. Our fragmented being experiences a oneness within, and also a unity and oneness with all creatures, which in essence is a self-finding, a fusion with that from which we have separated. Sri Aurobindo describes the liberation the Yogin experiences as follows. Yoga

releases his knowledge from the narrowness of personal mind, his will from the clutch of personal desire, his heart from the bondage of petty mutable emotions, his life from its petty personal groove, his soul from ego, and it allows them to embrace calm, equality, wideness, universality, infinity. (1948, pp. 93-94)

It opens (us) to a universal Divine Love, a vast compassion, an intense and immense will for the good of all." (1948, p. 132)

This universal compassion, arising from the experience of oneness with all reality leads the person to strive enthusiastically for social transformation. This concern for the welfare of others that is born from Yoga is exemplified in the legend of the Buddha who on the threshold of Nirvana took the vow never to cross it while a single being remained in sorrow or ignorance. Transformative action in the world, arising spontaneously from the individual's union with the Divine is the natural consequence of Integral Yoga. The "liberated soul extends its perception of its unity horizontally as well as vertically. Its unity with the Transcendent One is incomplete without its unity with the

cosmic many." (Sri Aurobindo, 1955, p. 49) Only when the divine life is established on earth will there be lasting peace and harmony in the world. This is the aim of the spiritual evolution which is at the heart of Sri Aurobindo's philosophy and psychology. Chincholkar writes: "the Yoga of Sri Aurobindo drives at changing the conflicting world-life into a harmonious and blissful existence which the descend of the Supermind alone could bring us." (1966, p. 86) Odin also alludes to the social transformational dimension of Integral Yoga. According to him, through Integral Yoga all the values of terrestrial existence will be transfigured, "not only the spiritual, aesthetic, and psychological values associated with traditional Yogas but the material, economic, technological, political, and social values as well." (1981, p. 180)

This social transformation will be brought about by the Gnostic being that will emerge through spiritual evolution. "The Gnostic individual would be the consummation of the spiritual man; his whole way of being, thinking, living, acting would be governed by the power of a vast universal spirituality." (Sri Aurobindo, 1955, p. 1156) As the number of Gnostic beings increase they form a Gnostic Community, a society in which Gnostic beings live the divine life in the world, acting on the divine impulse, guiding the less evolved souls. The establishment of this Gnostic Community, characterized by unity, harmony and benevolence and not

merely the formation of the Gnostic individual is the aim of spiritual evolution. The fruit of Integral Yoga is not only the emergence of perfected individuals but also the "creation of an ideal society from which all strife and struggle, all discord and disparity, will have been entirely eliminated." (Chaudhuri, 1973, p. 149) This results from the awareness that all are embraced in the comprehensive unity of the Divine and that all are expressions of the Divine. Integral Yoga seeks not personal mukti, but the liberation of humanity (Chincholkar, 1966; Chaudhuri, 1973). In Sri Aurobindo's own words the ultimate aim of Integral Yoga is

a fulfillment exceeding the individual transformation, a new earth and heaven, a city of God, a divine descent upon earth, a reign of the spiritually perfect, a kingdom of God not only within us but outside, in a collective human life. (1955, p. 1009)

The means to spiritual evolution that culminates in the creation of the Gnostic Community is Yogic meditation. It is in meditation that one experiences the cosmic unity and the universal compassion that lead to transformative action. Hence it is important that we consider in detail meditation in relation to Integral Yoga.

Meditation As A Tool In Integral Yoga And Psychotherapy

Meditation and its Dynamics

Sri Aurobindo conceptualizes Integral Yoga, as we have seen above, as a means of transformation of collective humanity. Haridas Chaudhuri (1960), an eminent authority on Integral Yoga, points out that one of the essential features in this Yoga which bring about this transformation is a balance of meditation and action. Meditation enables us to be in touch with our true selves, and in action which is a fruit of this meditation we learn to relate to our fellow human beings and all creatures in love and harmony.

The word meditation has been used to refer to a variety of practices and as such it is not easy to define what it is. However, all forms of meditation have one objective. They all are "attempts to restrict awareness to a single, unchanging source of stimulation for a definite period of time.", or attaining one-pointedness of mind (Ornstein, 1971. p. 145).

Naranjo (1971) describes meditation as a state of awareness-centredness. It is an exercise in centering in the sense of concentration of our energies and in the sense of finding the center of our being. Meditation is a unitive process in the sense of transcending the dualities of subject and object. It is a transformative process in that

it creates new levels of being and awareness. The state of being that is experienced in meditation is not something that is created, but is the awakening of the deepest reality that is present within the person. Meditation is the development of a presence, a modality of being, which transforms whatever it touches. Vaughan-Clark presents meditation as essentially a "state of passive volition, characterized by a willingness to to let things happen." (1977, p. 75)

Meditation has been used by diverse societies to bring about an altered state of consciousness which Carrington describes as the "meditative mood." (1982, p. 60) In this mood we experience unusual openness to experiences of which we are ordinarily unaware and we are brought into harmony with our inner rhythms and the rhythms of the universe.

In meditation there is a disappearance of the distinction between subject and object. Complete attention to something leads to a mode of perception that does away with conceptual distinctions. Meditation helps to alter the selective and limited nature of our awareness and the habitual way we respond to the external world. Meditation develops, writes Naranjo "an awareness that allows every stimulus to enter into consciousness devoid of our normal selection process, devoid of normal tuning and normal input selection, model-building, and the normal category systems." (1971, P. 194) As a result there is a removal of blindness

or illusion and the awakening of a fresh perception, of enlightenment or illumination. Meditation, as Chaudhuri (1960) points out, helps to tear the veil of ignorance and remove the obstacles in the unconscious, so that we can have a right perspective, a vision of things as they really are.

Meditation and Psychotherapy

A number of writers have explored the therapeutic properties of meditation and its usefulness in psychotherapy (Carrington, 1978, 1982; Deatherage, 1975; Goleman, 1971, 1974, 1988; Lesh, 1970; LeShan, 1974; Naranjo, 1990; Naranjo and Ornstein, 1971; Rama, 1976; Russell, 1986; Watts, 1961; Welwood, 1980, 1983). There is agreement among these writers and psychotherapists that meditation is an effective tool in psychotherapy and that in some cases meditation has the same effect as psychotherapy. Leshan (1974) asserts that meditation has the capacity to help us transcend the negative aspects of everyday life and to live with serenity and peace. This it does by enabling us transcend our usual everyday way of perceiving, thinking about and relating to the world and ourselves. In meditation there is a deepening of our present level of experience by delving into the deeper layers of consciousness from which these experiences arise. This produces a greater insight which enables us to see these experiences as they really are. Meditation brings

increased competence, increased ability to act wholeheartedly and whole-mindedly, a wider perception of reality and a more coherent personality organization which can bring about changes in our goals and behavior as much as psychotherapy can.

Carrington asserts that "meditation, over time, can become a genuine agent of personality change." (1982, p. 62) Among the many beneficial personality changes that meditation brings about she mentions a marked lessening of tension, a sharpening of alertness, increased efficiency and productivity, a lowering of anxiety and stress related illness, lessening of self blame and increased self-acceptance, decreased self defensiveness and increased tolerance for the frailties and failures of others, increase in available affect, entry into previously repressed material and an increased sense of identity.

After an extensive survey of research material on effects of meditation, Goleman (1971) has shown that meditation accomplishes the same type of behavior changes as does systematic desensitization. However, the changes brought about by meditation are more gradual but also more global. Meditation reduces symptoms arising from anxiety in psychiatric disorders. It brings about improvement in learning tasks, a more accurate perception of others, less discrepancy between real and ideal self, produces energy and efficiency and brings about a variety of personality

changes. Meditation has been found especially useful in the treatment of addictions (Carrington, 1982; Goleman, 1971). However, Goleman conceptualizes meditation as a "meta-therapy" because besides accomplishing the major goals of conventional therapy, it has as its end-state something that is far beyond the scope of conventional therapies, namely, altered states of consciousness. It is this altered state of consciousness that brings about changes in perspectives, orientations and behavior.

Practice of meditation on the part of the therapist seems to facilitate the therapeutic process. Carrington (1982) has observed among therapists who meditate an increased awareness and acceptance of their spontaneous perceptions of the psychodynamics in the clients, increased sensitivity to nonverbal cues, a greater tolerance for the client's non therapeutic reactions and resistances. Lesh (1970) has found that meditation brings an increased empathy in therapists and counselors. According to Welwood (1983) meditation helps therapists to be present to the clients "with more heart," (p. ix) with greater openness and warmth, and with a "fully alive and human presence" which helps create a healing environment (p. xi). Carrington confirms this and adds that therapist and client meditating together for a few minutes during the counseling session leads to still greater empathy and better communication.

Meditation and Social Transformation

Despite the frequent recognition of the therapeutic benefit of meditation for the individual, the social transformational dimension of meditation as a tool in psychotherapy has not received much attention. In fact, when Shapiro and Walsh (1984) gathered together in one source the major seminal articles on meditation theory, research and practice, there was not among them even one single article dealing directly with the social transformational dimension of meditation.

Yet, meditation can bring not only personal transformation but also social transformation. Johnston (1974) describes this social transformational dimension of meditation as the return to the market place or the building of the earth. Undifferentiated consciousness arrived at in meditation provides a loving and compassionate consciousness which makes the practitioner return to the market place to help all sentient beings. "As the human mind penetrates more deeply into reality," Johnston writes, "it becomes increasingly aware of unity." (p. 82) The greater the sense of oneness, the greater the need to reach out in love and service. As an illustration, Johnston points out that in St Theresa's *Interior Castle* (1961) the stress on active service appears in the Seventh Mansion which is the very pinnacle of mystical life. The same idea is expressed by

Hocking (1963) who points out that mysticism inevitably leads to social involvement.

Carrington (1978) is another Western writer on meditation who refers to the social impact of meditation. She points out that meditation brings about an increasing sense of individuality as well as a greater closeness to others. There is a greater openness to others and increased friendliness and a greater tolerance for the weakness of others. Relationships with other people improve as we become increasingly at home with ourselves as a result of meditation.

What Carrington writes is all the more true of Yogic meditation. In the redefinition of self that we arrive at in Yogic meditation there is a break down of ego boundaries and an identification with the larger world. The self that gets in touch with the Self becomes selfless. In the altered states of consciousness arrived at in Yogic meditation we experience a oneness with the rest of created reality which changes our attitudes and dispositions towards all reality. Experience of samadhi in meditation brings about a sense of deepest peace with others and harmony with the world. We become humane and caring.

The awakening to our inner realities experienced in Yogic meditation, leads to what Sri Aurobindo describes as "cosmic self-finding." (1955, p. 532)

A point comes when it (the subliminal self) can break through the separation altogether, unite, identify itself with cosmic being, feel itself universal, one with all existence. In this freedom of entry into cosmic self and cosmic nature there is a great liberation of the individual being; it puts on a cosmic consciousness, becomes the universal individual. Its first result, when it is complete, is the realization of the cosmic spirit, the one self inhabiting the universe, and this union may even bring about a disappearance of the sense of individuality, a merger of the ego into the world-being. ... A certain sense of unity of the individual with the cosmic, a perception of the world held within one's consciousness as well as of one's own intimate inclusion in the world consciousness can become frequent or constant in this opening; a greater feeling of unity with others being is its natural consequence. (1955, p. 541-542)

In this change of consciousness there is not only a healing of the divisiveness within the individual but also the healing of the divisiveness and fragmentation of relationships, inter-personal and cosmic.

Our first division is created by our ego and mainly, most forcefully, most vividly by our life-ego, which divides us from all other beings as not-self and ties us to our egocentricity and the law of an egoistic self-affirmation. It is in the errors of this self-affirmation that wrong and evil first arise: wrong consciousness engenders wrong will in the members, in the thinking mind, in the heart, in the life-mind and the sensational being, in the very body-consciousness; wrong will engenders wrong action of all these instruments, a multiple error and many-branching crookedness of thought and will and sense and feeling. Nor can we deal rightly with others so long as they are to us others, beings who are strangers to ourselves and of whose inner consciousness, soul-need, mind-need, heart-need, life-need, body-need we know little or nothing....

The true solution can intervene only when by our spiritual growth we can become one self with all beings, know them as part of our self, deal with them as if they were our other selves; for

then the division is healed, the way of separate self-affirmation leading by itself to affirmation against or at the expense of others is enlarged and liberated by adding to it the law of our self-affirmation for others and our self-finding in their self-finding and self-realization. (1955, p. 628-629)

Meditation in Integral Yoga thus brings about not only a personal transformation, but in the cosmic harmony and identity it produces, meditation can also be a powerful tool for social transformation.

Meditation, Integral Yoga and Transpersonal psychotherapy

Integral Yoga has close affinity with transpersonal psychology. Evolution of consciousness, the importance of the realm of the spirit and mystical states which are corner stones of the philosophy of Integral Yoga are also important features of transpersonal psychology. While traditional psychologists may have doubts about Sri Aurobindo's ideas, he would be very much at home with the transpersonal psychologists.

Earlier in this thesis, reference was made to the paradigm shifts that Kuhn (1970) wrote about. Such paradigm shifts represent profound changes in scientific thinking (Capra, 1975, 1976, 1982; Ferguson, 1980; Grof, 1983, 1985, 1988; Jantsch, 1975, 1976, 1981; Leonard, 1972; Pribram, 1971; Sheldrake, 1981; Young, 1976). New assumptions about the human person and the universe have revolutionized theories of knowledge. Human beings and their environment

are seen as an interdependent system. Consciousness researcher Kenneth Pelletier writes:

Emphasis in the newly emerging fields of science is upon interdependent systems and holistic orientation which seek to understand the relationship of the part to the whole and the whole to the parts. (1978, p. 3)

He writes that we are at the dawn of a new age,

an age characterized by the humanization of science and technology, increased emphasis upon philosophical and spiritual values, and a major revision of man's view of himself and his universe. (p. 4)

This new orientation in science has led to an increased interest in the study of consciousness. Diverse scientific disciplines are cooperating in this effort. Pelletier points out that in "modern times, components from psychology, physics and mysticism have begun to coalesce and form the fundamental framework for a unified theory of consciousness." (1978, p. 8) LeShan (1969), for example, has shown how both theoretical physicists and mystics use the same language and reach the same conclusions although their objectives and methods differ.

Interest in consciousness is especially evident in psychology and has given rise to new developments, one of which is the emergence of transpersonal psychology, the "Fourth Force" in psychology.

Maslow (1964) traces the emergence of transpersonal orientation. Psychology, he writes, began as a mechanistic science. Behavioristic Psychology (the First Force) was

modelled on the physical sciences. Human beings were studied as if they were things or objects. The same procedures, methods, concepts, definitions and attitudes that characterizes the physical sciences were utilized by behaviorist psychology. The style was essentially "mechanomorphic." (p. 2)

Classical psychoanalysis (the Second Force) was modeled on Darwinian evolution. Human beings were studied as if they were animals only. Characteristics unique to humans were not considered properly scientific. Freudian psychology sought to provide an animal explanation of the higher qualities of human beings.

There was dissatisfaction among many psychologists with the disregard for the higher needs of human beings and there arose the Third Force in psychology under the name of Humanistic Psychology. The Statement of Purpose of the *Journal of Humanistic Psychology* describes humanistic psychologists as those interested in

those human capacities and potentialities that have no systematic place either in positivistic or behaviorist theory or in classical psychoanalytical theory, eg. creativity, love, self, growth, organism, basic need-gratification, self-actualization, higher values, ego-transcendence, objectivity, autonomy, identity, responsibility, psychological health etc. (Sutich, 1969, p. 12)

Humanistic psychology had a rapid growth during the 1960s. With that growth there also emerged among the inner circle of its adherents an awareness that "the humanistic

position emphasizing growth and self-actualization was too narrow and limited." (Grof, 1985, p. 187) These took a growing interest in previously neglected topics in psychology such as mysticism, spirituality, transcendence and cosmic consciousness. The result was a Fourth Force in psychology--Transpersonal psychology, a psychology dealing with transcendental experiences and values.

Grof points out that "What truly defines the transpersonal orientation is a model of the human psyche that recognizes the importance of the spiritual or cosmic dimensions and the potential for consciousness evolution." ((1985, p. 197)

The interest in consciousness evolution brought an altogether new perspective into the practice of psychotherapy. Transpersonal means "literally beyond the personal or beyond the personality." (Vaughan, 1982, p. 39) Accordingly, transpersonal therapy goes beyond the traditional notions of personality and the traditional notions of well being, and seeks to facilitate human development towards wholeness by expanding awareness beyond the limits implied by traditional Western models of health and integrating "physical, emotional, mental, and spiritual aspects of well-being in a holistic approach to health maintenance." (Vaughan and Boorstein, 1982, p. 118) Realms of experience hitherto unacknowledged by Western psychology are recognized as essential aspects of the healing process.

Sutich defines transpersonal therapy as "that therapy which is directly or indirectly concerned with the recognition, acceptance and the realization of ultimate states." It is concerned with such states as illumination, mystical union, transcendence, cosmic unity etc and with "psychological conditions and psychodynamic processes that are directly or indirectly barriers to such transpersonal realizations." (1973, p. 3) According to Weide transpersonal psychologists do two main things. "They help others to have and to comprehend transcendent, mystical, or spiritual experiences; and they help others to live their daily lives in ways which foster spiritual unfoldment." (1973, p. 7)

Vaughan-Clark points out that unlike other forms of therapy, transpersonal therapy gives primacy to the realm of the human spirit. It seeks to enhance the human being's natural impulse towards spiritual growth. Rather than seeking the solution to any particular problem, it focuses on "the inner work which leads to self-realization and transcendence." (1977, p. 71) It encourages the clients to take responsibility for their own healing by trusting the psyche's capacity for self-healing. Therapy is a process of awakening and expansion of consciousness which leads to increased insight, new visions and understanding.

A transpersonal approach also encourages the recognition that the person can shape the environment and,

transcending the limitations of self and of the environment, attain the state that Eastern spiritual traditions term as liberation (Vaughan and Boorstein, 1982).

Selfless service is a concept valued in the transpersonal approach. Self-actualization and self transcendence must lead the individuals to an openness to their higher potential which is service in the world (Vaughan and Boorstein, 1982).

This description of transpersonal psychology and psychotherapy shows how similar its assumptions are to Sri Aurobindo's vision of life. In fact, as Vaughan points out, transpersonal therapy "emerged from an integration of ancient wisdom and modern science." and it "sees Eastern spiritual disciplines and Western scientific approach to psychology as complimentary." (1982, p. 37). The first practitioners of transpersonal therapies were men and women who had found that a deeper exploration of their own spiritual growth, especially through Eastern disciplines, had a profound impact on their professional work. Hence it is only natural that transpersonal therapies would manifest a close affinity to Eastern thought and practice.

Transpersonal therapy, as also Eastern spiritual disciplines, has the potential for social transformation, although that dimension has not received much attention. Altered states of consciousness brought about in transpersonal therapy have the capacity to transform our

world view from ego-centric to global. This was the experience of the astronauts. Apollo XII astronaut Edgar Michell, for example, through alteration of consciousness, experienced a unity with all the inhabitants of the earth. He writes: "You develop an instant global consciousness, a people orientation, an intense dissatisfaction with the state of the world and a compulsion to do something about it." (Pelletier, 1978, p. 12) Here we have an example of the prophetic concern that transpersonal experiences are capable of inspiring.

The self-transcendence that transpersonal psychologists talk about is not mere development of the self beyond the ordinary, but has social and prophetic implications. As Vaughan-clark explains, the underlying motivation in self-transcendence is "service rather than self-gratification." (1977, p. 77) Genuine self-transcendence leads not to the self-absorption, narcissism and the self-fulfillment trap that Yankelovich (1981) accuses the human potential movement of, but to social interest and involvement. Seeing everyone and everything as part of a larger whole can lead to transformation and harmonization of life on social and global levels. Transpersonal therapy can be a factor in building up a community of love that is conceptualized in Paul's theological anthropology and the transformed humanity envisioned by Sri Aurobindo. For these reasons, transpersonal therapy, besides being a relevant means for

enriching the practice of pastoral counsseling in the West from a social transformational perspective, can also be a very useful tool along with Integral Yoga in the inculturation of pastoral counseling in India.

CHAPTER VI

PASTORAL COUNSELOR AS SOCIAL CATALYST

This study grew out of my own personal journey towards integration of Indian and Western perspectives and sought to explore a particular way of inculturating Pastoral counseling in the Indian situation.

The foundations for this inculturation were sought in St Paul's' vision of Christian life as community of life and love where all distinctions were done away with and in the social dimension of Christian ministry of which pastoral counseling forms a part. North American pastoral counseling with its cultural emphasis of autonomy and individuality was shown to lack this social dimension. The contemporary situation in India was presented as one in which structural injustice and oppression stand in the way of formation of a community and one which calls for structural transformation. The Integral Yoga of Sri Aurobindo was described as potential means to inculturation of pastoral counseling in India and the insights and practices of transpersonal psychology were presented as capable of enhancing the social transformational objective of pastoral counseling. The particular method used this study is that of comparative theology which seeks to juxtapose similar elements from two

different traditions as a means to deepen the understanding of one's own tradition as well as a means to enrich the two traditions. It is time now draw appropriate conclusions from the comparison.

Even though comparative theology normally juxtaposes two traditions, I am making a comparison not of just two traditions, but of three traditions in different combinations. First, I make a comparison between the concept of community of faith and love found in Pauline theology and the transformation of humanity towards the Gnostic Community in the evolutionary theory of Sri Aurobindo. Second, I compare the role of the individual in American pastoral counseling and Sri Aurobindo's Integral Yoga in the light of Pauline theological anthropology. Third, I compare American pastoral counseling and Integral Yoga in regard to prophetic involvement as response to situations of oppression and injustice. Finally, I compare the process of conventional pastoral counseling with the dynamics of integral Yogic meditation on the dimension of their therapeutic value.

Integration of Vision and Process

The juxtaposition of St. Paul and Sri Aurobindo highlights Paul's clear vision of community and also his failure to provide a process towards the attainment of that ideal. On the other hand, in Sri Aurobindo there is an

emphasis on the process towards communion without providing a clear vision of community as an ideal. In Sri Aurobindo the focus is on the transformation of humanity through involutory-evolutionary process. Formation of community is something that is taken for granted when this process is accomplished. The Gnostic being who through the evolutionary process arrives at cosmic consciousness and identification with Sacchchidananda forms a community with other Gnostic beings. In terms of the comparative method, the shortcomings of both the Christian tradition as represented by Paul and the Indian tradition as represented by Sri Aurobindo are exposed and each is enriched by the wealth of the other, Paul's vision by Sri Aurobindo's process and Sri Aurobindo's process by Paul's vision.

The main outlines of a transformed Pauline theological anthropology incorporating the insights of Integral Yoga and of an Integral Yoga enriched by Paul's vision might seem to be a logical conclusion of the dialectic of this proposal, and something that might excite our interest and curiosity. However, such an exercise is beyond the scope of this study.

A Corrective To Individualism

Pastoral counseling being primarily a North American phenomenon, is informed by American cultural values. Because individual autonomy is a dominant North American cultural

value, the practice of pastoral counseling has focussed on the individual as an autonomous self. The Pauline ideal of community has been overwhelmed by the dominant cultural value of individualism. Pastoral counseling's focus on personal healing and transformation has tended to obscure or discount the social or corporate dimensions of pain and distress.

Sri Aurobindo's concepts raise questions about the understanding of the nature and role of the individual in pastoral counseling. Sri Aurobindo's evolutionary theory which presents the individual as Atman, a manifestation of the Eternal Brahman and as linked both to Purusha and Prakriti, as well as the "dividual" nature of the Indian social self, calls for a rethinking of the identity of the individual confronted in the pastoral counseling process. Pastoral counseling needs to take into account more the corporate identity of the individual, and seek to bring healing and transformation to the structures that are the source of much of human suffering today especially in the developing countries.

The theology of pastoral counseling when juxtaposed with the cosmology and theology of Integral Yoga highlights the absence of the corporate and the cosmic dimensions of the individual's terrestrial existence. A corrective to this situation can be the incorporation of the insights and practices of transpersonal psychology which sees the

individual within cosmic perspectives and takes into account transpersonal realms of experiences as valid components of the psychotherapeutic process.

Need for a Prophetic Dimension

One important characteristic of the Christian Gospel is that it is prophetic. Prophets call attention to and seek to undermine the values and practices of society that are counter to God's purposes. Prophets need to criticize the dominant consciousness of society and also energize persons and communities towards an alternate vision of life (Brueggemann, 1978). They become the focal point of the dissatisfaction that affects society as a whole. They articulate and make explicit this discontent. Such consciousness raising leads, as Kappen observes, to "a collective commitment on the part of the prophet and the people to overthrowing the prevailing culture" in doing which "prophecy becomes subversive praxis." (1983. p. 13)

This prophetic stance is highlighted in Paul's vision of the Christian community. Paul's ideals are directly counter to the prevailing beliefs and practices of his day and he asks the Christian community to do away with all the divisions and distinctions in society.

The exploration of the social transformation dimension of pastoral counseling which forms the major focus of this

study has showed that contemporary Indian situation is characterized by structural injustice and oppression which calls for transformative action. Sri Aurobindo does not directly focus on these exigencies of contemporary life. He by-passes these, believing that the coming of the Gnostic Community will take care of them. This failure to address directly pressing problems of the day will not sit well with contemporary Christian thought and praxis as evidenced especially in liberation theology. Prophetic involvement which is considered to be an integral part of the Christian presence in the world does not seem to be a concern of Sri Aurobindo.

Main-stream North American pastoral counseling too lacks this prophetic dimension. American pastoral counseling in general is empathic to the individual's pain but does not seek to condemn or change the structures that are sources of that pain. In this situation, liberation theology with its focus on the struggle for justice and equality as necessary means towards the realization of Paul's vision of community, challenges the understanding and practice of pastoral counseling, by highlighting its lack of the prophetic dimension.

It is true that meditation, which is a method both in Integral Yoga and transpersonal psychology, has the potential to be an instrument in social transformation. An awareness of identity between self and others is a result of

meditation. This identity can lead to a compassionate empathy for the victims of injustice and oppression and a desire to remedy the situation. However, it is questionable whether this empathy and desire can be characterized as prophetic. To be prophetic is to experience not only compassion but also outrage. Prophecy involves both "rage and anger" as well as "grief and lament." (Brueggemann, 1978, p. 111) It demands both condemning what is unjust and oppressive, and taking action to transform the situation.

It is however not wholly accurate to say that the prophetic dimension is absent in Sri Aurobindo. Though today he is mostly known as a mystic, in his younger days he was a revolutionary and political activist as we have seen in his biographical sketch. Upliftment of the downtrodden was for him a very important objective. In fact, he took up Yoga because he saw in it a potential for social transformation. Bruteau points out that it was Sri Aurobindo's desire for moral and mental power to uplift his countrymen and women and set them free and "to fight the appalling poverty and other social evils of his homeland by every means available" that led him to take up Yoga (1971, p. 23). Sri Aurobindo himself (1955) has repeatedly asserted that the aim of Integral Yoga is liberation of all humanity and creation of a harmonious and peaceful community that lives in communion with one another and the entire cosmos.

Integral Yoga has the same objective as liberation theology, namely creation of a humanity that is healed of all division, liberated from all oppression, which is also the purpose of a prophetic stance. In the cosmic healing and transformation it is capable of triggering, Integral Yoga can also affect structures of injustice and oppression, perhaps in ways more powerful and profound than action that is deemed to be prophetic. Moreover, Integral Yoga provides in Yogic meditation a means to the attainment of that objective that can be easily incorporated into the practice of pastoral counseling.

Integral Yoga as a Therapeutic Tool in Pastoral Counseling

The potential of Integral Yoga for transformation also becomes evident when we compare the therapeutic process of conventional pastoral counseling with the dynamics of Integral Yoga, seen as a synthesis of Jnana, Bhakti and Karma Yoga. Healing and transformation often occurs in therapy through insight which often comes after hours and hours of therapeutic interaction. This healing often involves reconciliation and reconstruction of fractured relationships. Successful therapy should lead to behavior modification based on the insights and the healing experienced. These three dimensions of the therapeutic process and outcome are synthesized in Jnana, Bhakti and

Karma Yoga. Jnana Yoga leads to an increase of deep knowledge or insight that comes from the identification of the self with the Self. Bhakti leads to an intense devotion to Brahman in whose love all human relationships are healed and integrated. Through Karma Yoga the whole of life becomes a service to the Lord and humanity which is possible only when ego-centric attitudes and selfish behaviors are transformed. Integral Yoga thus accomplishes what conventional pastoral counseling seeks to accomplish, namely, healing of self and relationships, attitudinal change and behavior modification.

Moreover, there are a number of ways in which integral Yogic meditation can enrich traditional therapy. Yogic meditation helps us to transcend the nature of ego structure which traditional therapy does not accomplish (Kornfield et al, 1983). Meditation helps to reveal a deeper core of well being beyond ego strength understood as a well adjusted and functional personality structure. The transpersonal perspectives in Yogic meditation helps to expand psychotherapy's aim of healing and wholeness beyond personality adjustment. While psychotherapy heals the split within the self, meditation can "heal our split from life as a whole." (Welwood, 1983, p. 47) Well-being, as Fromm understands it, is "to be fully related to man and nature affectively, to overcome separateness and alienation, to arrive at the experience of oneness with all that exists--

and yet to experience myself at the same time as the separate entity I am, as the in-dividual." (1983, p. 63) This kind of well-being is arrived at in Yogic meditation.

The expansion of our understanding of who we are which is one of the basic tasks of psychotherapy is accomplished more efficiently through the self awareness achieved in Yogic meditation. The heightened awareness of who we are and of all of life around us and the increased introspective sensitivity arrived at in meditation help us to explore our experiences, our relationships and values more deeply and to see their interconnectedness more perceptively and accurately.

There are also ways in which traditional therapy can enrich meditation as a therapeutic tool. Meditation can lead to empathic compassion and access deeper levels of consciousness which reveals motivational patterns, and kinds of attachments, relationships and distortions in perception that affect behavior. However, it may not trace out the practical ways to translate that compassion into action or how to benefit from such revelations. As Vaughan and Boorstein (1982) point out, the awakening experienced in meditation can be followed by denial, neglect or repression of the awareness. Here the assistance of a counselor as we have in traditional psychotherapy to serve as interpreter and guide can be an asset. The unfolding of the meaning and practical implementation of the insights gained in

meditation may require the interpretative assistance of a counselor. In this capacity the counselor can serve the same purpose that the "guru" does in Indian meditative tradition. The guru is someone who has undergone intensive training and discipline and who through a very personal relationship with his disciple, helps him or her to attain mastery in the discipline.

The goal-orientation which characterizes traditional therapy can also help to make meditation which is open-ended more practical. While meditation helps us to tap into the larger transpersonal realms, the interaction with a counselor can help us to utilize the insight gained from that penetration for transformation of our earthly existence. The counselor can help to direct awareness into specific areas of need.

Even while meditation makes one insightful, emotionally responsive, empathic and socially concerned, one can still carry burdens of unresolved conflicts in various dimensions of one's daily living. These require handling through traditional therapy.

Meditation can also lead to a breakdown of former values and a consequent loss of meaning, giving rise to depression, apathy and disinterest (Vaughan-Clark, 1977). Assistance of a therapist can help to tide over this period of confusion until a new level of meaning emerges.

Welwood (1983) points out that Eastern teachings in general with their focus on altered and cosmic states of consciousness assume that a person has already a healthy self-structure. This itself can be an unhealthy assumption. In cases where the self-structure is unhealthy, it might be more beneficial to combine therapy and meditation or even to initiate therapy before meditation practice. The self-transcendence which meditation brings about needs to be preceded, or at least accompanied, by self-integration which is one of the aims conventional psycho-therapy.

Both traditional Western therapy and Yogic meditation have their strengths and weakness. An integration of both can enrich the practice of pastoral counseling, especially when considering the social transformational dimension.

Personal Odyssey as a Practical Comparative Endeavor

At the beginning of this study I referred to the alienation I experienced as a Christian in my own country and I traced its cause to the fact that the Christianity that was established in India had the trappings of Western cultural categories. The formation I received in religious life and seminary which was highly influenced by Western cultural values and traditions, was also presented as a contributive factor. A question may be raised why is it that in such a context I chose to come to Loyola University which

is a Western institution and to America for the integration and inculturation I am seeking. Although apparently I might be seen as contradicting my own convictions, the reality is different. Being away from India and surrounded by the categories of Western civilization and also immersed in it to a certain extent, I am more aware of myself as an Indian here and feel a closer attachment to Indian traditions than ever before. I experience a greater desire now to understand and appreciate my own cultural heritage than I ever did while I was in India. My journey to America is truly a practical comparative endeavor. Coming to a foreign country makes me see things at home in a new light. Distance does add enchantment to the view and make the heart grow fonder.

Conclusion

This study has explored the social dimension of pastoral counseling from an Indian perspective. It grew out of a personal experience of alienation and was approached as a possible contribution towards the integration I was seeking of Western behavioral skills and Indian religious traditions, as well as towards deepening the understanding of the nature and objectives of pastoral counseling. Using the method of comparative theology, juxtaposing Paul's theology and Sri Aurobindo's Integral Yoga and integrating the insights of liberation theology and perspectives of

inculturation in the context of modern day India, I have shown that social and structural transformation is a needed and necessary objective in pastoral counseling and that meditative practices as found in Integral Yoga and transpersonal psychology can be a relevant means for introducing the social transformational objective into pastoral counseling and for inculturating the practice of pastoral counseling in India. A description of the practical steps by which Integral Yoga can be incorporated into pastoral counseling, and of the specific techniques and methods of integral Yogic meditation, though relevant to this study, is beyond its scope and is not attempted here.

The social implications of pastoral counseling which is the focus of this study is increasingly becoming a crucial point of debate especially as pastoral counseling becomes more and more cross cultural and its practice spreads to the less developed nations of the world. I conclude with the hope that this study has made a significant contribution to this on going debate and that others will continue to deepen and widen the debate, building on the insights provided by this study.

GLOSSARY

- adhyatma: Literally, "relating to the self or spirit". An English equivalent is spirituality.
- ananda: pure bliss. One of the three qualities of *Brahman* as *Sacchichidananda*.
- asana: literally, posture. A step in Patanjali's Yoga.
- astanga Yoga: literally, the eight-step Yoga. It refers to the steps towards *samadhi* in Patanjali's Yoga.
- atman: term used in the *Upanishads* for the self; the inmost essence of the human being, sometimes translated as "soul".
- atmanamvidhi: a generic term for the search for the knowledge of the self in Indian philosophy.
- avidya: ignorance. Specifically the ignorance of the true nature of the self which leads to its entanglement with *prakriti*.
- Bhagavadgita: literally, "the Song of the Lord". It consists of the dialogue between Krishna and Arjuna in the Indian epic *Mahabharata*. It is considered to contain the major philosophical issues of the *Upanishads*.
- bhakti Yoga: path of liberation of the soul or self-realization through devotion of the soul to God.
- Brahman: the single, indescribable, ultimate source of the universe in the *Upanishads*.
- chit: pure consciousness. One of the three qualities of Brahman as *Sacchichidananda*.
- citta-vritti-nirodha: Patanjali's term for the cessation of the activities of the mind which leads to *samadhi*.
- citta: a Yogic concept referring to mind understood as the seat of all activity.
- dharana: concentration. Holding of attention on a particular object in Patanjali's Yoga.
- dhyana: contemplation. A process that leads to *samadhi* in Patanjali's Yoga.

drasta: seer. One who has knowledge of reality through inner experience.

duhkha: the pain that is pervasive in human existence.

Gita: another name for the *Bhagavadgita*.

guna: a quality of *Prakriti*, the ontological principle of *Sankhya* philosophy. There are three of them (*sattva*, *rajas* and *tamas*).

guru: teacher. The inner teacher who is a guide in Integral Yoga.

jagad-guru: literally teacher of the world. The divine teacher present within the individual. One who leads to inner knowledge in Integral Yoga.

jnana Yoga: the path of knowledge as a means of self-realization or liberation of the soul.

kala: time. The historical time needed to engage in the process of Integral Yoga.

karma Yoga: path to self-realization or liberation of the soul by means of dispassionate pursuit of duty.

karmic: pertaining to *karma* understood as the lawful consequences of one's actions.

kevalata: equanimity, and identity with Self experienced in the altered state of consciousness produced by Yoga.

moksha: liberation. Generally refers to the liberation of the self from entanglement in *samsara*, the perpetual cycle of birth and death.

mukti: liberation, freedom.

nirodha: prevention. It is the term Patanjali uses for stopping mental activity needed for the experience of *samadhi*.

niyama: a set of observances recommended by Patanjali as a step in the practice of Yoga.

prakriti: one of the two ontological categories in *Sankhya* philosophy. This principle refers to the material aspect of reality in contrast to the sentient principle (*Purusha*).

prana: breath; that which keeps the individual alive.

pranayama: breath-control. A step in Patanjali's Yoga.

pratyahara: withdrawal of senses from their objects. An important step leading to restraint of the process of consciousness in the Yoga of Patanjali.

purusha: one of the two fundamental ontological principles of *Sankhya* philosophy. It is Self as the indivisible and indescribable pure sentience that manifests itself in innumerable selves. It stands in contrast to *Prakriti*, which is the material aspect of reality.

rajas: one of the three gunas of *prakriti*, conceptualized in *Sankhya* philosophy. It translates as effort or passion.

Sacchchidananda: Sri Aurobindo's name for *Brahman*. It is a combination of the three Sanskrit words *sat* (existence), *chit* (consciousness), and *ananda* (bliss).

sadhana: any form of spiritual exercise.

sakti: divine, creative energy; especially the creative power of *Brahman* manifested in its female form in *Prakriti*.

samadhi: the ultimate state of meditative absorption in Yoga. The eight and final step in Patanjali's *astanga* Yoga.

samsara: the eternal cycle of birth and death in which individual souls are said to be trapped. Ignorance of the true nature of the self is often suggested as the cause of *samsara*.

Sankhya: one of the six recognized systems of Indian philosophy. Its dualistic metaphysics traces the source of reality to the two primordial principles *Purusha* and *Prakriti*.

sat: pure existence. One of the three qualities of *Brahman* as *Sacchchidananda*.

sattva: one of the three gunas of *prakriti*, conceptualized in *Sankhya* philosophy. It means light, harmony, happiness.

shastra: eternal knowledge of the Infinite present in the depth of each individual. One of the aids in Integral Yoga.

siddhi: extraordinary powers one becomes capable of in Yogic meditation.

sutra: literally, thread. In literature, it means an aphorism, a short sentence or a concisely stated rule.

swarupa: a term used to refer to the essential indescribable form of *Brahman*.

tamas: one of the three gunas of *prakriti*, conceptualized in *Sankhya* philosophy. It is characterized by inertia and darkness.

Upanishads: a group of ancient Indian philosophical works which have as its central theme the exploration of the nature of the Ultimate Reality of *Brahman* and *Atman*.

utasha: patient and persistent action needed to get in touch with the knowledge in the depths of the self. One of the aids in Integral Yoga.

Vedanta: A common term for the *Upanishads*. Its literal meaning is "the end of the *Veda*", the sacred literature of the Hindus.

vedantic: pertaining to the *Vedanta*

Vedas: ancient scriptural texts of the Hindus. There are four major texts in the vedas: *Rig Veda*, *Yajur Veda*, *Atharva Veda* and *Sama Veda*.

vritti: activity, specifically the activity of the mind in conscious processes.

yama: restraint on behavior presented as the first step in Patanjali's *Ashtanga Yoga*.

Yoga Sutras: Name of Patanjali's work consisting of a set of aphorisms on Yoga.

yogin: one who practices Yoga.

yug: to join; etymological root of Yoga.

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The final copies have been examined by the director of the thesis and the signature which appears below verifies the fact that any necessary changes have been incorporated and that the thesis is now given final approval by the committee with reference to content and form.

The thesis is, therefore, accepted in partial fulfillment of the requirements for the degree of Master of Arts.

29 July 1991

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Director's Signature