

HINDUISM AND IGNATIAN SPIRITUALITY

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SWAMI VIVEKANANDA'S ATTENDANCE at the First World Parliament of Religions held in Chicago in 1903 marks the beginning of Hindu-Christian dialogue in the West. Then and in subsequent tours of North America and England, he preached on the spiritual riches that Hinduism had to contribute to Christianity. The Christian response to his message instigated dialogue between the two religions. Vivekananda's preaching approach to dialogue continues today through the Ramakrishna Missions in Britain and North America and through the more recent movement of the International Society of Krishna Consciousness.

Vivekananda's impact on the West was complemented by Sarvepalli Radhakrishnan's scholarly presentation of Hinduism. His appointment to the Spalding Chair of Eastern Religions and Ethics at Oxford in 1936 significantly raised the profile of Hindu-Christian dialogue in the English-speaking West. In a quieter but more widespread way, the scholarly dialogue has continued in the West in departments of religious studies in the universities. Moreover, in recent years a number of western scholars have made notable contributions to the dialogue,¹ including the Catholic scholars Klaus Klostermaier, Raimundo Panikkar and James Reddington.²

Since the 1960s there has also been some Hindu-Catholic involvement in dialogue in the area of spirituality. For example, in Montreal the Monchanin Cross-Cultural Centre, started in 1963, spent the years 1967-71 studying the spiritualities of the saints of both traditions, and John Main, who was initiated into meditation by a Hindu monk, founded the Benedictine Priory and Meditation Centre in the same city in 1977, where Eastern spirituality is known and practised. In Sand Springs, Oklahoma, the North American Board for East-West Dialogue is very active in the study of monastic spirituality. However, though there is Catholic interest

in Eastern spirituality, and *vice versa*, the dialogue between Hinduism and Ignatian spirituality is conspicuous by its absence.³

This paper is an attempt to fill this lacuna. It highlights the similarities between the spirituality of action (*karma yoga*) found in the *Bhagavad Gita* and the spirituality of action developed by Ignatius. The *Gita*'s notion of *karma yoga* is the most central formulation of the relationship of action and contemplation in Hinduism, and hence the appropriate concept in terms of which to enter into dialogue with Ignatian spirituality. This judgement is corroborated by Thomas Merton who, from his own study of the *Gita*'s ideal of *karma yoga*, thought that it was a viable model of spiritual life for the people of the West, since through it

the *Gita* brings to the West a salutary reminder that our highly activist and one-sided culture is faced with a crisis that may end in self-destruction because it lacks the inner depth of an authentic metaphysical consciousness.⁴

By way of method, this paper traces the steps which Ignatius took to solve the problem of contemplation and action and relies mainly on the *Spiritual Exercises*, with occasional clarification from his other writings. As each step is taken, the *Gita* is examined to see if this step has a parallel in its own development of a spirituality of action.

God works

Ignatius sought to develop a spirituality in which action could lead to salvation. For him, work in itself cannot be a hindrance to perfection since, he observed, God works for the benefit of the world: 'God works and labours in all creatures upon the face of the earth' (Exx 236).⁵ The *Gita* began to develop its spirituality of action in the same way as Ignatius. Action cannot be detrimental to salvation since, the *Gita* affirms, God works for the good of the world: 'If I were not to do my work, these worlds would fall to ruin' (3, 24).

The call for co-workers

With the acknowledgement that work itself cannot be bad, Ignatius now observes that at the centre of God's activity in the world is the coming of Christ to initiate his kingdom. And it is Christ, 'the eternal Lord of all things' (Exx 98), who discloses

God's plan for the world. This plan is disclosed primarily in the meditation on the kingdom of Christ. There Christ addresses all humankind: 'It is my will to conquer the whole world, and all my enemies, and thus to enter into the glory of my Father', and all those who wish to join me 'must be willing to labour with me' (Exx 95).

In the *Spiritual Exercises* the kingdom of Christ is not just an interior reality. It enters into the visible reality of the world. For opposed to God's activity in and through Christ is the progressive and visible growth of evil in the world. This is made clear in the meditation on the Two Standards. Here Ignatius sees the world as a battlefield where, by the power of Christ, one liberates men and women from spiritual captivity (cf Exx 137-47, 314-36). The struggle for the kingdom of Christ on the battlefield of life calls for our faithful cooperation with Christ, because God's plan for the world is at stake.

For the *Gita*, the central event of God's intervention in history is the coming of Krishna into the world. And it is Krishna, the ultimate 'prop-and-resting-place' of all things (9, 38), who discloses God's plan for the world in his dialogue with Arjuna. Krishna is the Incarnation of God and the purpose of his Incarnation is 'the protection of the good', the destruction of evil-doers, and the establishment of righteousness' in the world (4, 8), and he invites all to join him in this enterprise: 'Whatever the noblest does, that will others do: the standard that he sets all the world will follow' (3, 21). Here the 'noblest' refers to Krishna himself. That is, God's activity is the norm and model of all worldly actions. We must imitate God's work without selfish desire and God's concern for the welfare of the world. What should be shunned is selfishness, not work: 'As witless [fools] perform their works attached to the work [they do], so, unattached, should the wise man do, longing to bring about the welfare and [coherence of] the world' (3, 25).

For the *Gita*, then, as for Ignatius, the kingdom of God is not exclusively an interior reality. It enters into the exterior life of human beings in the world. In fact the very purpose of the dialogue between Krishna and Arjuna is to persuade Arjuna as a warrior to do his duty to society. Arjuna wanted to flee from the world and save his soul in isolation from the world. He wanted to seek refuge in religious quietism, but Krishna dissuades him from doing so and asks him to fight in the world: 'It is better to do one's own

duty, though void of merit, than to do another's, however well-performed. By doing the work prescribed by his own nature, a man meets with no defilement' (18,47).

In the opening scene of the *Gita*, Arjuna, like the disciple of Ignatius in the meditation on the Two Standards, is put on a battlefield. He is placed in a situation of conflict and opposed philosophies. He is called upon to make a deliberate and free choice in dialogue with God, and face the possibilities of the future in this world and the next. Should he fight? The situation of Arjuna is typical of people in the world, for in the *Gita* religion begins with this earth and ourselves. Like the *Spiritual Exercises*, it puts before us what we ought to be and schools us to be that.

The need for detachment

In the *Spiritual Exercises* we are invited to become magnanimous co-workers with God, but if we are to accept this invitation, it is necessary for us to abandon our own will and make it correspond to the divine will. The very title *Spiritual Exercises* indicates this: 'We call Spiritual Exercises every way of preparing and disposing the soul to rid itself from all inordinate attachments' (Exx 1, 21). For Ignatius, Spiritual Exercises are necessary because of the disorder of the human heart. The world as such is good. No creature is evil in itself. In fact, 'Man is to make use of creatures in so far as they help him in the attainment of his end' (Exx 23). However, our 'inordinate attachments' (Exx 1), 'the disorder' of our actions (Exx 63), and 'worldly love' (Exx 97) deprive us of inner freedom toward created things. It is our vanity that makes the things of the world vain.

Hence Ignatius makes detachment the very principle and foundation of his *Spiritual Exercises*:

Therefore, we must make ourselves indifferent to all created things . . . Consequently, as far as we are concerned we should not prefer health to sickness, riches to poverty, honour to dishonour, a long life to a short life. The same holds for all other things. Our one desire and choice should be to what is more conducive to the end for which we are created (23).

The pairs of opposites from which one has to be detached are: health and sickness, riches and poverty, honour and dishonour, long life and short life. Detachment is important to Ignatius, so

he repeats the pairs of opposites in discussing the second degree of humility (cf Exx 166) to emphasize that the degree of our detachment from all created things is the degree to which we are true instruments of God's activity in the world. But important as detachment is, it is not an end in itself. The goal of detachment is union with God. And of course, Christ is our model. We must try to resemble and imitate him. Ignatius makes this clear in speaking of the third degree of humility: we should 'desire and choose poverty with Christ poor, rather than riches; insults with Christ loaded with them, rather than honours'; we should 'desire to be accounted as worthless and a fool for Christ, rather than to be esteemed as wise and prudent in the world' (Exx 167). Ignatius goes as far to say that if we feel repugnance for this ideal, we should pray for it all the more earnestly (cf Exx 157).⁶ Total detachment leads to total commitment to God, and this is our goal.

Detachment is also the cornerstone of the spirituality of the *Gita*. The world is good and holy, for as Krishna says, 'I am the beginning, the middle and the end of all contingent beings' (10, 20; 7, 6). Since Krishna is the source, guide, and goal of all creation, creatures cannot in themselves be a threat or obstacle to the perfection of humans. It is not the world but worldliness which we have to avoid in the *Gita*'s vision of being and acting in the world. That is, we need inner freedom toward all created things, a freedom that comes through detachment and leads to unrestricted surrender to God's will (cf 3, 34). Action is unavoidable, and therefore the renunciation of action is impossible, but the renunciation of the fruits of action is possible (cf 3, 5; 3, 33; 18, 5-6). In the words of the *Gita*: 'To work alone you are entitled, never to its fruit. Neither let the motive be the fruit of action, nor let attachment be to non-action' (2, 47).

It is for this reason that Krishna makes detachment the key to the spirituality of the *Gita*. As he says:

I love the man who is the same to friend and foe, the same whether he be respected or despised, the same in cold and heat, in pleasure as in pain, who has put away attachment and remains unmoved by praise or blame, . . . having no home, of steady mind, [but] loyal-devoted-and-devout (12, 18-19).

Such a man holds 'profit and loss, victory and defeat to be the same' (2, 38). For he is undismayed by sorrow 'who rejoices not

at whatever good befalls him or hates the bad that comes his way' (2, 56-57); 'the same to him are clods of earth, stones, gold' (6, 8). 'Content to take whatever chance may bring his way, surmounting [all] dualities, knowing no envy, the same in success and failure, though working [still] he is not bound' (4, 22).

The above texts highlight the attitude of detachment which the *Gita* requires of anyone who wishes to progress toward union with God. It is when we are free from attachment to all created things that we can love God alone. The pairs of opposites the *Gita* uses to illustrate detachment are reminiscent of those which we find in the *Spiritual Exercises*. They are: profit and loss, victory and defeat, success and failure, friend and foe, love and hate, good and bad.⁷

Action versus contemplation

For Ignatius, union with God is the fruit of detachment, and this is true both of contemplation and action. However, though one can find union with God through contemplation, Ignatius implies a certain priority of action over contemplation, since we are invited to become co-workers with God. Action is what he wanted his followers to be interested in, for according to him, 'love ought to manifest itself in deeds rather than in words' (Exx 230). In one of his letters he goes as far as to say that activities which withdraw one from explicit attention to God are not only equal to union with God through contemplation but that they could be even more acceptable if undertaken for the love of God:

Regarding the charge of temporal affairs, although to some extent they may appear to be—and even are—distracting, I have no doubt that your right intention and the direction of all of you to the divine glory do make your work spiritual and very pleasing to his infinite goodness. For distraction undertaken for his greater service and in conformity to his divine will interpreted by obedience, not only can equal the union and recollection of deep contemplation but may even be more acceptable as proceeding from a stronger and more fervent charity.⁸

It seems clear, then, that Ignatian spirituality has two important aspects: a focus on the activity of God in the world and an emphasis on detachment through which the individual participates in this activity.

It is interesting to note, however, that Ignatius does not reject contemplation for one called to the active life. He merely coordinates it with action. He speaks of this in the *Constitutions* (Part X,

2-3), where he says that the interior gifts of contemplation, such as familiarity with God, should be acquired and cultivated 'in spiritual exercises of devotion',⁹ for they make effective, animate, and sanctify all action. In other words, a life of explicit prayer is necessary, but it is not an end in itself. It is an exercise or means to an end and is limited by this end: action performed with a pure intention for the love of God.

In the *Gita*, as in the *Spiritual Exercises*, perfection is simply union with God, and this union can be found both in prayer—in the traditional sense of contemplation—and in action, through detachment. However, to the question of Arjuna as to which is the better of the two, Krishna replied 'Of the two to engage in works is more excellent than to renounce them' (5, 1-2). He observed elsewhere that this is true even though in the active life one is not always able to keep one's thoughts on God alone (cf 12, 9-12) and went on to tell Arjuna how he is to act in the world full of distractions: 'Cast all your works on me, your thoughts withdrawn in what appertains to self; have neither hope nor thought that "This is mine"; cast off this fever! Fight!' (3, 30). Arjuna is assured that as water does not stick to a lotus petal, so deeds do not affect a person of action (cf 5, 10).

The action-oriented person should be united to God not only through periods of withdrawal and introspection, as in contemplation, but also while engaged in the activities of the world. Periodic union with God is not the ideal of the *Gita*. For Krishna urges the action-oriented person to be united to God 'at all times' (8, 27). This constant union with God consists of two parts: 'Then muse upon me always and fight' (8, 7). Neither musing upon Krishna nor fighting alone is sufficient. The two must go together. Musing upon Krishna is symbolic of prayer, contemplation, and other spiritual exercises. Fighting refers to all worldly engagements and service to society. The *Gita*'s spirituality of action is a harmonious combination of work and prayer, contemplation and action. Union with God must be found in action as well as in prayer. Ignatius upholds the same ideal as the *Gita* in the *Constitutions* (Part IX, Ch 2, 1) where he speaks of the ideal Jesuit in describing the General of the Society of Jesus: 'He should be closely united with God our Lord and intimate with him in prayer and in all his actions'.¹⁰ Thus, for the action-oriented person, both the *Gita* and Ignatius prefer the approach of contemplation in action rather than the approach of contemplation alternating with action for the

purpose of sharing the fruits of one's own contemplation with others.

The *Gita*, like Ignatius, does not reject contemplation. For one called to the active life, it merely makes it contributive to action. The *Gita* regards them as necessary to each other (cf 4, 38; 5, 6). Contemplation is necessary for action because no one can rise to the stature of an active contemplative without engaging in deep contemplation (cf 6, 1-2; 2, 61). Work without devotion does not win salvation. This is why Krishna invites active contemplatives to take refuge in him (cf 12, 11) by putting their trust in him (cf 18, 56; 7, 29). Active contemplatives are to fix their minds on the Lord (cf 18, 57) and win the Lord by unswerving devotion (cf 8, 22). This devotion negates all desires for the fruits of their action and fills their hearts with the love of God. The intimate connection between formal prayer and action can be seen in the following verses:

Be it a leaf or a flower or fruit or water that a zealous soul may offer Me with love's devotion, that do I willingly accept, for it was love that made the offering (9, 26).

Whatever you do, whatever you eat, whatever you offer in sacrifice or give away in alms, whatever penance you may perform, offer it up to Me (9, 27).

Devotional exercises are necessary for maintaining one called to the active life in a state of purity (cf 18, 5-6).

From this it follows that action is not right action unless it is performed in the light of the experience of God, because mere action without the support of the gift of familiarity with God is often self-serving. Similarly, contemplation without the dynamic outreach of action can be an escape into pious solitude. Spiritual exercises of devotion are a means to enhance inner faith and the love of God, but they are not an end in themselves (cf 12, 8-12).

The goal of the active life is twofold

We note now that by choosing contemplation in action over contemplation in a pure state as the means of finding union with God, Ignatius is better able to achieve the twofold end of his spirituality as given in the General Examen in the *Constitutions* (Part II, Document 2, Ch 1, 2):¹¹ 'the salvation and perfection of one's own soul and the salvation and perfection of one's neighbour'.

In the traditional understanding of contemplation, perfection is judged by the purity of the inner life of the spirit, and because of this, it remains a thing of the individual alone, since all action has to be abandoned in order that the soul might attain to its goal of communion with God. But in the Ignatian view, when action is performed by the total person in complete union with God, action and contemplation interpenetrate one another to a perfect unity and in this unity the love of God and neighbour is achieved. For work done for the sanctification of others is not only the highest expression of the love of neighbour but also of the love of God, insofar as all the work is undertaken for the love of God, as a surrender of one's self entirely to God's plans and wishes in order to cooperate in God's redemptive mission in the world, as is required of us in the meditation on the kingdom of Christ.

By preferring contemplation in action to contemplation alternating with action as a means of finding union with God, the *Gita*, like Ignatius, is also better able to fulfil the twofold aim of *karma yoga*: the salvation of the individual and the welfare of humanity (cf 3, 25). As long as Hindu spirituality regarded perfection as the perfection of the inner life of the spirit, it was usual for the contemplative to retire to the forest to live alone. But according to the *Gita*, when action is performed in view of the welfare of humanity based on the pure love of God, action and contemplation are fused and the double concern of the salvation of the individual and the love of neighbour is achieved. For commitment to action has its basis in the longing to bring about the welfare of all and is based on God's own caring for the world. God works to secure the weal of all contingent beings (cf 12, 3-4; 5, 5), and it is in doing and being like God that liberation consists (cf 12, 13; 12, 15; 12, 18; 2, 71; 18, 53; 10, 10). Love of God has to be expressed in concern for one's neighbour. The *Gita*, therefore, reserves the highest praise not for contemplatives who completely detach themselves from the pains and sorrows of the world but for persons of action who regard the joy and pain of others as their own (cf 6, 29; 6, 32).

The God above

If the perfection of self and neighbour is determined by the execution of all our actions for the love of God, we here observe that for Ignatius, this type of motivation demands that we love God in all creatures and all created activity in God. That is, one

called to the active life must be able to find God in all things. But God is not only in all things, God is also above all things. For this reason Ignatius orients his spirituality to the God above the world as well as within it. 'For all goodness sought in his creatures is present with greater perfection in him who created them.'¹² This presupposition is what lies behind the following passage in the *Constitutions* (Part III, Ch 1, 26):

They should often be exhorted to seek God in all things, stripping off from themselves the love of creatures to the extent that this is possible, in order to turn their love upon the Creator of them by loving him in all creatures and all of them in him, in conformity with his holy and divine will.¹³

That is, the finding of God in all things is possible only for the person who has been graced with the experience of the God above and, through this union with the God above, moves down with a universal love toward all created things.¹⁴ For God veils Godself in creatures and can only be found if this veil is lifted from them (cf Exx 196). This God above alone, through grace, is the real and ultimate source of the Ignatian idea of finding God in all things. A person who was once above will see all things which are not God as existing solely in God.

It is possible to rise from creatures upwards towards God, but the essential note of Ignatian spirituality is the way of descent. Hence in the *Spiritual Exercises* Ignatius says:

The love which moves and causes one to choose must descend from above, that is, from the love of God, so that before one chooses he should perceive that the greater or less attachment for the object of his choice is solely because of his Creator and Lord (184).

This can only happen if consolation makes itself known from above, in that an 'interior movement is aroused in the soul, by which it is inflamed with the love of its Creator and Lord, and as a consequence, can love no creature on the face of the earth for its own sake, but only in the Creator of them all' (Exx 316). Ignatius defines still more accurately the nature of this consolation 'without any previous cause' when he says that it 'belongs solely to the Creator to come into the soul, to leave it, to draw it wholly to the love of his Divine Majesty' (Exx 330). It is in the mystical fulfilment

of such consolation, therefore, that the soul is drawn up to the above, and it is from here that each choice receives its ultimate perfection. That perfection is always a descending movement is clear too when Ignatius says that love ends with a descent, like water from a fountain and light from the sun: 'This is to consider all blessings and gifts as descending from above. Thus, my limited power comes from the supreme and infinite power above' (Exx 237).

Our encounter with God as the eternal being beyond the world and its limitations makes possible our ability to find God in all things. Thus there is a dialectic between the God above who has freely entered into the world through the Incarnation and our detachment from the world. Yet the ultimate meaning of the coming of Christ into the world is to call us out of this world into the life of God, the personal life of the Being exalted above the world in inaccessible light. Love leads to light, but the light is not ours. It is given to us.

The essence of the spirituality of the *Gita*, like the essence of the spirituality of Ignatius, is the vision of God in all things and all things in God and, for the same reason, its spirituality is oriented to the God above the world as well as within it. Only those who have found the God above the visible world are able to find God in all things here below. The reality of God is not a question that can be solved through reason, for reason in itself, without reference to personal experience, cannot give us conviction. That is why in the *Gita* Arjuna, not content with Krishna's account of his 'far-flung powers', asks him to see his 'Self which does not pass away' (11, 1-4). And what was revealed to Arjuna in Krishna's stupendous theophany was the vision of the One in the many and the many in the One: 'There Arjuna beheld the whole universe, with its manifold divisions gathered into one in the body of the God of Gods' (11, 13). It is only after the vision that Arjuna in ecstasy confesses Krishna as Lord (cf 11, 35-46).

The importance of seeing God in all things is repeated in several texts of the *Gita*. To quote one: 'The same in all contingent beings, abiding [without change], the Highest Lord, when all things fall to ruin, [himself] is not destroyed: who sees him sees [indeed]' (13, 27, also 12, 28-31 and 6, 30). When we see God in all things, we love them for the love of God and not for themselves, and when we are dealing with them, we are dealing with an expression of God. When we see God in all things, we see 'with an equal eye

a learned and a humble Brahmin, a cow, an elephant or even a dog or an outcaste' (5, 8).

The *Gita's* spirituality of action, like that of Ignatius, is one of descent, for God hides in creatures and can only be found if this veil of darkness is lifted from our eyes (cf 7, 12-14). But even as the wonder of the stars in heaven reveals itself in the silence of the night, so the vision of the God above reveals itself only through union with God through detachment. However, the vision of the God above is not the final goal of our search. For in that case the *Gita* would have ended with Arjuna's experience of the celestial vision of Krishna. The fleeting experience must become the permanent experience of the seeker. Arjuna cannot any more forget the thrilling scene he saw, but he has to work it into his life. He has seen the truth, but he has to live it by transmuting his whole nature into the willing acceptance of the divine. He must translate that vision into action by worshipping the Lord abiding in all things (cf 6, 31). By taking Arjuna beyond the visible world, Krishna merely broadens his horizon, that is, makes possible his ability to find God in all things in the visible universe.

Divine grace descends from above, but it is not only for the welfare of the world and humanity. It is also salvific. It is *moksha*, salvation from the world. Indeed, beyond the visible universe there is another of being with God in God's heavenly home, which is everlasting (cf 8, 20-22). Though God creates the world and the world depends on God, God does not in any way depend on the world (cf 9, 4-5). The One remains, the many change and pass. Therefore, we long for our highest home, and the love that moves the stars also moves our hearts to the goal of all our longing. We work in the world with selfless devotion because we know that our ultimate end is to be united with God beyond the world. And Krishna is the God of grace, always ready to save those who are devoted to him (cf 9, 26 ff). His grace leads them to blissful immortality. Of receivers of his grace Krishna says: 'They come to me, "they come to my own mode of being"' (4, 10). 'Who sees me everywhere, who sees the All in me, for him I am not lost, nor is he lost to me' (6, 30). 'Do works for me, make me your highest goal, be loyal-in-love to me, cut off all [other] attachments, have no hatred for any being at all: for all who do thus shall come to me' (11, 55).

Conclusion

In our examination of the *Spiritual Exercises* we saw that Ignatius solved the problems of action and contemplation by observing that work itself cannot be a hindrance to perfection since even God works. He then says that we should become co-workers with God for the redemption of the world and that we can do so through detachment. He further observes that union with God is the fruit of detachment and that this is true both for contemplation and action. However, by choosing action over withdrawal, he is able to achieve the twofold end of his spirituality, the salvation of the individual and the perfection of one's neighbour. The presupposition of his spirituality is that one can find God in all things only through an existential encounter with the God above and beyond the visible universe. And this is exactly what the *Gita* does. The parallels between Ignatian spirituality and the *karma yoga* ideal of the *Bhagavad Gita* are astonishing, in spite of the distance from each other in time and in spite of the theological differences in the traditions of Christianity and Hinduism.

NOTES

¹ For example, Smart, Ninian: *The yogi and the devotee* (London, 1968); Newbigin, Lesslie: *The finality of Christ* (London, 1969); Robinson, J. A. T.: *Truth is two-eyed* (London, 1979).

² Klostermaier, Klaus: *Hindu and Christian in Vrindaban* (London, 1969); Panikkar, Raimundo: *The unknown Christ of Hinduism* (New York, 1981); Reddington, James D., S.J.: 'The Hindu-Christian dialogue and the interior dialogue', *Theological studies*, 44 (1983), pp 587-603.

³ For a recent survey of Hindu-Christian dialogue in both the East and the West, see Coward, Harold (ed): *Hindu-Christian dialogue* (New York, 1989).

⁴ Stone, N. Banton, Hart, P. and Laughlin, J. (eds): *The Asian journal of Thomas Merton* (New York, 1973), p 349.

⁵ The quotations from the *Spiritual Exercises* are taken from Puhl, Louis J. (trans): *The Spiritual Exercises of St Ignatius* (Chicago, 1951) and referred to in the paper as Exx with the appropriate paragraph number. The quotations from the *Gita* are taken from Zaehner, R. C. (trans): *The Bhagavad Gita* (London, 1973).

⁶ The General Examen of the *Constitutions* (Part IV, Ch 4, 33) makes the same point. See Ganss, George E. (trans): *The Constitutions of the Society of Jesus* (St. Louis, 1970), pp 107-108.

⁷ For a complete list of the pairs of opposites, see Zaehner, *op. cit.*, pp 435-37.

⁸ Quoted by Gannon, T. M. and Traub, G. W.: *The desert and the city* (London, 1969), p 160.

⁹ Ganss, *op. cit.*, pp 332-33.

¹⁰ *Ibid.*, p 309.

¹¹ *Ibid.*, pp 77-78.

¹² Rahner, Hugo: *Ignatius the theologian* (London, 1968), p 7.

¹³ Ganss, *op. cit.*, p 165.

¹⁴ For a fuller discussion of the God above, see Hugo Rahner, *op. cit.*, pp 3-10 and Rahner, Karl: 'The Ignatian mysticism of joy in the world', in *Theological investigations III* (London, 1967), pp 283-87.