CHAPTER II

SALVATION AND DIONYSIAN MYSTICISM:
POSTULATES AND PRINCIPLES

Since the dawn of consciousness, man has been striving to seek a solution to the sorrows and sufferings of the world. He harbours the desire to enjoy a state of eternal happiness and peace. The term 'Salvation' as used in all philosophical systems and religions, stands for man's liberation from sin, pain, misery, suffering and sorrow of any kind. "Salvation", according to the Oxford Dictionary, means "the saving of the Soul, the deliverance from sin and its consequences and admission to eternal bliss, wrought for man by the atonement of Christ". It is a type of release from bondage to the evil in the world and elevation to a further heavenly existence, which is not subject to change or liable to pain and harm. The person who achieves Salvation feels emancipated from all that cramps his soul and subjects his self to the tabulations of earthly existence. In Vedanta Sutras, Salvation or Mukti is a "release from the restraints of the body to a condition of bodiless existence, which is thenceforth unchanging and eternal".

"Salvation" has been variously interpreted by different religions and philosophies. While some are of the opinion that Salvation is a complete eradication of pain, misery, sorrows and sufferings of this present world, others go a step further and believe that it is a state of supreme bliss,
eternal peace and union of the soul with God. When we contemplate the empirical phenomena, we are led to believe that there is some force that rules over us and this belief leads to the idea of God, that not only guides and controls the universe but also dwells in the inmost self of man. The Lord says in the Gita "I am seated in the hearts of all in the form of the inherent self". God is the Absolute Reality, Pure Being, Perfect form with no potentiality and possibility of change. He cannot be found in finite things or in a world of change and succession and, therefore, cannot be seen or felt or known by the human mind. There is, however, the divine spirit in man, the human soul, which is the presence of the divine in man. This is conceived as an original ground or junction of soul with God. The sacred text defines the soul as: "Subtler than what is subtle, and greater than what is great, God dwells in the cavity of the heart of the Jiva. By the grace of the creator of all, he who sees that Lord, (passes) beyond thought and his glory becomes free from grief and realizes Him, the embodiment of Bliss". The soul can experience the ultimate reality only when it realises its inmost self and becomes one with that reality. This experience of the union of the soul is termed as Salvation by many religious systems of the world as well as all the faiths of mankind. In the moments of intense joy and acute suffering, in great love and the presence of truth, beauty and goodness, we are lifted out of our sensuous contact with the world of change and decay into an experience of unity and permanence. In these moments of insight subject and object
are merged into unity and the spirit enters a region beyond love and hate, for the boundaries of earthly experience lose their hold on the mind and it experiences freedom. There is a world of light beyond the earthly shadows where the obstinate questionings of the mind are removed and the troubles of the heart allayed. To experience this reality, to live in it, is moksha or life eternal or salvation. All religions and philosophies regard Liberation or Salvation the ultimate aim of human existence. While some emphasize that salvation is possible here and now others refer to it as a state of posthumous consciousness. Again different religions have suggested different ways of achieving salvation.

I

In Hindu thought and tradition the term 'Mukti' or 'Moksha' is used for salvation. It means freedom from bondage, pain and penalties, miseries and griefs of any kind. In Hindu tradition the message of salvation, which is the ultimate end of human existence remains the same, though various traditions emphasize different means and methods for its achievement. With regard to the nature and character of 'Mukti' or 'Moksha', Principal authorities in philosophical literature besides Upanisads are the Vedanta Sutras with the commentaries made by Sankara and Ramanuja and the Bhagavad Geeta which is the quintessence of Hindu thought. Salvation as the attainment of supreme Goal or supreme Peace has been referred to in the Bhagavad Geeta under the names of God realisation of Brahma who is all peace (V. 24.25).
attainment of all immortality (XIII.12), attainment of the imperishable supreme state (XV-5) attainment of the Supreme Goal (VIII.13) and so on.

Salvation in Hindu Philosophy is set forth negatively and positively i.e. in the light of 'Samkhya' and 'Yoga'. In the Vedanta Sutras it is stated "Mukti is negatively a release from the restraints of the body to a condition of bodiless existence, which is thenceforth unchanging and eternal". 'Mukta' is one who is emancipated from fettered conditions of earthly existence and has entered upon a state of blissful eternal peace. Therefore, the 'Mukta' is not subject to rebirth and death. Again in the Brhadaranyak Upanisad it is remarked "the passion of desire and self-love, of craving for earthly objects, have ceased to exercise him; he has attained to rest of soul, and no longer fears". Again "The Mukta" is no more bond and bewildered by avidya (ignorance) or fretted by consciousness of earthly things. The positive aspect of Mukti is union with the supreme Brahman. It is a realisation of blissful eternal peace, untouched by sorrow and untroubled by fear of any kind. This is the central thought of Indian religious teaching. According to the Vedanta Sutras "He, whose mind is restrained attains emancipation in union with Him; moksa is oneness with Brahman, and is eternal".

The Hindu Tradition as in the Gita emphasizes mainly the three ways viz. Bhakti Marga, Janan Marga and Karma Marga.
to reach this salvation. Bhakti Marga is a path, devotion to God and submission to His will. The principal center of spiritual activity is the heart. By inward prayer, we enable the heart and participate in, union with God. By devotion and prayer we attain to a state of mind in which we become detached from everything pertaining to the world and are directly united with God. Bhakti includes faith and love. In the Bhagavat Gita, there is an acknowledgement of the value of Bahkti (loving faith) in bringing about the desired union with God. 'The seeker, becoming free from the thought of (ego) I, recognizes by devotion (Bhakti) in verity who and what I am, says Krisna; then becoming me in verity, he speedily enters into me'. A salvation seeker may try to realize God through the nine forms of practice, which are known as nine forms of devotion propounded in the Srimad Bhagvata. God rids him of all fear, who surrenders himself to Him, which is the chief constituent of devotion. In the Ramacharitamansa Sri Bharata says: "But the Lord never takes into account the faults of His devotees, being a friend of the humble and the most tender of disposition". In the Bhagavat Gita the Lord Krisna when emphasizing self surrender (devotion) to God says: "Surrendering all the laws, come for refuge in me. I will deliver thee from all sins; grieve not".

The second way to achieve salvation is Janan Marga - the way of knowledge. It is shedding of ignorance, avidya, unawareness by knowledge, Vidya or awareness. Through this
way of knowledge, Mukti is the lifting of the veil of ignorance, which conceals from the soul the truth that it is and always has been one with Brahman. Where there is only one and not another, there can be no union at all. In the realisation of this identity 'moksa' consists not through something done or accomplished but through knowledge and the removal of delusive cloud of ignorance. Here salvation or "release is the intuition of the highest self consequent on the destruction of ignorance"\(^{14}\). To obtain this knowledge yoga suggests various techniques and disciplines. 'Samadhi' - concentration of mind and thought, is considered the best method to attain a condition of release from sorrow and sufferings of the world. Because 'By concentration of thought and meditation (Samadhi) the soul is led to Brahman and achieve its deliverance from bondage to the world'\(^{15}\). Therefore, a "man should practise meditation untill he is free because 'Samadhi' is the condition of the release from worldly - fetters"\(^{16}\). The way of knowledge or the path chosen by the wise, supersedes all other ways to attain salvation, is considered the perfect way. In Vedantic philosophy 'there is no other way than that of knowledge to achieve salvation'\(^{17}\). In the Bhagavad Gita, the lord Krisna says that "in this world, there is no purifier like knowledge"\(^{18}\). Therefore Mukti attained through knowledge, is in the fullest sense a revelation or an opening of the eyes from the deep slumber of ignorance. It is an awakened consciousness of a real fact which had always been there, but remained veiled from the mind by avidya or ignorance.
The third way to achieve salvation is that of works - Karma Marga or Karma Kanda. This is the way for those who are incapable of proceeding by way of faith or knowledge. They might attain salvation through sacrifice and toil, energy and perseverance as described in some religious instructions of sacred books. The way of action - the Karma Marga - emphasizes the "abandonment of all actions, thereby to break the bonds of Karma and secure the cessation of all attachment or desire. works performed without desire (trsna - thirst) are valueless and do not forge fresh links in the otherwise endless unrolling chain of Karma". Karmayogi, who neither hates nor desires should be ever considered a Sannyasi (renouncer). For, Arjuna, he who has transcended the pairs of opposites is easily freed forever from bondage.

The doctrine of Samsara governed by the "Law-of-Karma stresses that each being has many chances to achieve his goal. Each person is the result of his action and attitudes, which he can modify by the exercise of his will. Untill we reach the final end of our journey, we are subject to the law of Karma which makes out that our desires and actions determine the march of our progress. Our present state is conditioned by our past and what we do now will determine our future. Death and rebirth do not interrupt this process. Through the way of action we achieve a preliminary and introductory place in the scheme of redemption. Clearly stated: "The supereme state which is reached by the Sankhayogi is attained also by the Karmayogi". Karmyoga has
been pronounced as superior even to the practice of knowledge presumably because it is less difficult to pursue. It is undeniable that the Gita makes contradictory claims about the relative merits of the three ways. "Knowledge is better than practice, meditation is superior to knowledge and renunciation of the fruit of action is even superior to meditation, for peace immediately follows from renunciation." Again the Lord says in Gita "The yoga of knowledge and yoga of action both lead to supreme bliss. Of the two, however, the 'yoga of action' being easier to practise is superior to the 'yoga of knowledge'."

II

In Buddhism, salvation, is a state of quietude, won and held against disaster, and an assurance and realisation of blissful security hereafter. The word 'Salvation' in Buddhism according to Encyclopaedia of Religion and Ethics "has its counterpart in the terms 'Su-v-athi' or sothi and 'Sutthibhava' that means well-being, health, Salus, Safe and Safety and Khema or yogakkhema (means) security, salvation." According to Buddhism, salvation lies in life led in accordance with the precepts formulated by the Buddha. For a proper appreciation of these doctrines certain basic truths have to be understood. These truths, which are called the four noble truths and "the corner-stones of Buddhist doctrine", relate to suffering, its cause and the method of release from suffering. These are as: (1) Suffering exists wherever there is an inevitable concomitant of life, (2)
Suffering leading to the endless cycle of suffering and rebirth springs from desire. (3) Release from pain can be achieved only by abandoning desire. (4) The last truth shows the way out of the cycle of suffering and rebirth. The aforesaid truths show the concern for salvation as embodied in the refrain "Etena Saccena Savatthi hotu" of the Buddhist chant. C.A.F. Rhys Davids rightly points out: Buddhist doctrine enjoins upon man to adopt the path of salvation that leads to heaven and eternal bliss at the end. This is evidenced by the verse quoted below:

"Make thee, Adept in the path to sure salvation leading. Yea, to the mighty haven doth it wend High place it brings and bliss lies at the end".

Salvation in Buddhism is an escape from dukkha i.e. from suffering of any kind. It is a release from lusts, enmity and stupidity that inevitably entail suffering. These causes of dukkha have been regarded as dangerous because they hold man in bondage to misery here and hereafter. Thus, for a Buddhist, Salvation is a state of sentient existence conceived as freed from pain. It is regarded as the state of a saved soul or detached entity. Hence, it is an escape from the world of suffering into a blissful environment in some heaven or a state of happier mental processes. More stress is laid down on cessation of life, because if there is life, there will be suffering due to death and decay. "The only final Salvation is to end life, either as 'arhat' on earth as a god in some immaterial heaven".

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The Buddha speaks of bodhi or enlightenment. It is an immediate, unuttered intuitive relation with Absolute Truth. It is knowledge that cuts the roots of desire. It is rightly remarked in the Itivuttaka: "There is a state remote from the objective, released from the influences of tanha or craving, beyond sorrow, beyond suffering". In order to get rid of the cycle of suffering and rebirth, two extremes must be avoided, namely, attachment to passion and worldly pleasures on the one hand and the practice of self-mortification and self-abnegation (asceticism) on the other. The path to Nirvana (Salvation) is the ethical path embodied in a series of precepts called the Eightfold Path. Aldous Huxley says: "As to the means to salvation, these are simultaneously ethical, intellectual and spiritual and have been summed up with admirable clarity and economy in the Buddha's Eightfold Path". The Eightfold Path leads to the attainment of wisdom, knowledge, enlightenment and release. These are the means to attain salvation. By adopting these ways man can achieve his final end and be saved.

In the context of salvation, the Buddha asks us to free ourselves from the dominion of time. We can do so by freeing ourselves from desires. If we refuse to feed the flame of tanha or craving, the fire would go out for want of fuel. Nirvana is liberation from anger, bitterness, greed and lust.

Buddhism later developed two forms: Mahayana and
Hinayana. The latter suggests the ideal of world negation as the way to Nirvana. In other words, in Hinayana Buddhism, Nirvana (Salvation) is sought outside Samsara (the world of becoming). One has to transcend Samsara the dualism of birth and death, in order to attain salvation. As Mahayana Buddhism shows the way to salvation or enlightenment without renouncing the world, it serves to reconcile the urge to self-realization and the claims of this world. Hence Nirvana does not stand against Samsara. "Nirvana is thus Samsara, and no more a transcendental entity to be sought after death." In the Buddhist context, it is a clear reference to "Nirvana here and now" (Samdhithakam Nibbanam) that is, Nirvana (Salvation) is to be attained "not in another life but here and now". According to Mahayana Buddhism, Nirvana is the attainment of "the highest state, Pure Being, the Absolute, the Buddha's Body of Essence, is present at all times and everywhere, and needs only to be recognised".

III

Christianity is one of the great Semitic religions of the word which talk about salvation. Salvation, in it, is an experience of the present and contains a prophecy of the future. According to Encyclopaedia of Religion and Ethics, "Salvation is a relation of the human soul to God, a fellowship of man with God, enduring through the dissolution of forms of life which had seemed inseparable from well-being and dependent only on man's entire subjection to divine holy-will and unwavering confidence in divine power and..."
faithfulness. In Christianity stress is on faith, regarded as absolutely essential to the achievement of the final goal of human existence or salvation. The central message of the Old Testament: "Jahweh saves" shows the supremacy and omnipotence of God which can be known only through faith. The same faithfulness can be seen as the necessary condition in the New Testament: "And Jesus answering saith unto them, Have faith in God." The religious value of salvation in Christianity lies in providing hope, sustaining, soothing and strengthening especially in times of oppression, distress and apparent disaster.

Jesus' personal experience and his acts and utterances are penetrated with a feeling of fellowship with God which is based on faith. He demands an inward renewal, an inner change. The Kingdom of Heaven is not a place in space but a state of mind. This Kingdom is present, here, immediate. Repent, for the Kingdom of Heaven is at hand. It is the attainment of truth which makes for freedom or liberation. When Jesus says, "Except ye turn and become as little children" he means that we should wake up from the sensuous slumber and be filled with wonder at the beauty and variety of God's creation. We must return to ourselves, liberated from our narrow outlook, our jealousies and hatreds. "Unless ye repent ye cannot enter the Kingdom of Heaven." Salvation can be attained through a process of purification that leads to spiritual rebirth. This proper reconditioning of man's
whole nature is the meaning of salvation. Meister Eckhart refers to the aim of religion as the birth of God in the soul of man. "The supreme purpose of God is birth. He will not be content untill his son is born in us. Neither will the soul be content untill the son is born of it". Birth here refers to the spiritual renewal of man which is salvation.

In Christianity, it is believed that Jesus is the power of God for salvation. Christ is "the power of God and the wisdom of God". The Gospel is 'God's saving power - "for it is the power of God unto salvation to everyone that believeth' . Jesus is the Christ, through Him God works to save the sinners. He is the saving power of God to all who accept Him. The whole of God's redemptive action centers in faith. In Jesus God works out to its glorious end the salvation of men. There is no other agent of divine salvation.". The words 'Lords', 'Logos', 'Image'. 'Fullness' all belong to Jesus. He is Lord of all. He is the Word of God. He is the image of invisible God. The Fullness dwells in him. Moreover, Jesus is the only 'Saviour and Redeemer'. God is in him reconciling the world to Himself. All that God does is done through Him. In Christianity instead of asceticism or so-called knowledge of ecstasy, there is but one condition of salvation - faithfulness. It is the faith that throws itself on the divine mercy and reaches men in the depths of their need through Jesus. Hence, Salvation in Christian context, is both immediate as a fact and future as a hope. It is ensured to believers by their
faith in God and by the 'incalculable reaches of Jesus Christ'.

IV

The foregoing analysis clearly establishes the concept of salvation varies from religion to religion and that different religions suggest different ways to reach salvation, a spiritual and mystical experience. The word 'mysticism' has been commonly used for "the first hand experience of direct intercourse with God and theologico-Metaphysical doctrine of the soul's possible union with Absolute Reality". Hence Mystical experience is marked by the emergence of a type of unitary consciousness when the object and subject are fused into a unity. Mystics follow different paths to experience the ultimate spiritual reality which is inherent in man. While most of the religions of the world follow the traditional way i.e. the Apollonian way - the way of self-abnegation and renunciation, there are esoteric cults both in the East and the West which advocate Dionysian Mysticism as opposed to the Apollonian as the valid and most efficacious means to attain salvation. They emphasize that by making use of those very things which are shunned by the traditional mystic, they can realise the divine reality. Thus Dionysian Mysticism the sexual experience, as a potent and valid means of transcendence.

The philosophical idea of Dionysian Mysticism seems to be derived from Greek cult and mythology where Dionysus has
been described as "a nature god of fruitfulness and vegetation but tending specialise as a good of wine". He is also described on the Iliad as "raging", an epithet which indicates that "already the orgiastic character of his worship was recognised: In his native country (Thrace) his worshippers sought to become possessed by or assimilated to him by wild dancing and tearing into pieces and eating of animals and by sexual irregularities. They were largely confind to women and were secret. None of the Greek deities was so important in the festivals of Athens as Dionysus, and the Dionysiac mysteries were generally marked by wild ecstasy and several barbaric and orgiastic rites. Those who thirsted for communion with the Divine and were anxious to attain peace of mind and a position of hope and confidence amid the blows of circumstances were attracted to the Dionysic mysteries. These esoteric tendencies show a concern for body-mysticism which is conceived as not contradictory but complementry to the achievement of salvation, the final end of human existence.

According to traditional religions the abstinence or renunciation of the worldly life is the pre-condition to spiritual realisation. The seeker after salvation must undergo a conscientious, self-denying, ascetical discipline in order to debase and dishonour the flesh in the light of the spirit, to obtain a state of 'holy-indifference' or 'non-attachment' which has been considered the highest ideal of spiritual life. Christianity, like other great religions
of the world, lays emphasis on the abnegation of desire, but this renunciation is beyond the capacity of the mass of people who live in an era whose tempo, to quote J.B. Coates "is determined by machine". Aldous Huxley sets a similar ideal when he defines salvation as the deliverance "out of separate self-hood in the unitive knowledge of the Divine Ground".

In sexual experience, we lifted out of a detailed contact with the world of change and transitoriness and enter into a state of posthumous consciousness or unmatched bliss. It implies that the true determiner of the spirit. Berdyaev rightly observes that "In man's sexuality we perceive the metaphysical roots of his being". In the sexual act the individual goes out of himself to the other region, in a unity of 'being-with-the-other'. The act is not only ecstatic, it is also total. Arthur Gibson has rightly remarked that "the mystery of sex is the mystery of total contact between created existents". A loofness and retirement of modern life can only be overcome in a transcendental experience when all distinctions between the ego and its objects fade away and the self apprehends a sense of harmony with the whole universe. D.H. Lawrence regrets that the "great desire today is to deny the religious impulse altogether or else to assert its absolute alienity from the sexual impulse". That is why he stubbornly rejects the Christian belief that Jesus is the only Saviour. "There have been other Saviours, in other lands, at other times, with other messages...... all of them showing the
way Salvation and of Right. Different Saviours. Different ways of Salvation". He associates sex with spirituality and advocates sexual experience as a valid means of self-transcendence.

Sex mysticism seems to have found its basis in Hindu and Buddhist scriptures particularly in Tantric texts which emphasize that sex is a natural activity. It may be helpful to man to reveal the mystery of the universe. The adherents of 'Tantrism' claim that their philosophy constitutes the fifth Veda and that the ultimate truth is the union of 'Siva and Sakti'. They also believe that esoteric teachings of Tantrism were expounded by Lord Siva for weak-willed people who are unable to curb their unruly passions. 'Siva' representing pure consciousness, is inactive, the static aspect of the ultimate reality, while 'Sakti' represents the world force, the dynamic energy of ultimate truth. In the ultimate state they remain in a union of oneness. It is also the spiritual view of Hindu Philosophy that 'Time and Timelessness' are the two forms of Brahman. "In other words, Time and Eternity are two aspects of the same Principle". Expounding this ideal S.B. Dass Gupta says: "In the Buddhist Tantras, Prajna and Upaya have sometimes been expressly identified with Sakti and Siva...... Perfect bliss is obtained from the union of Siva and Sakti and this bliss is the highest non-duality but in the ultimate reality there is neither the Siva nor the Sakti". Since a Tantric believes that all is Siva, all is Brahman, to him nothing seems impure. If 'trsna'
craving is the greatest obstacle to enlightenment, it is made an ally and expression rather than repression of natural sexual desire. Heinrich Zimmer rightly points out that the Tantric Way "is not of Nay, But of yea," for it advocates the use of those very things to obtain the highest reality - "the undifferentiated absolute oneness", which were forbidden by the traditional religions.

The sexual act is a means to the attainment of Salvation. In other words, one can obtain Mukti (salvation) through Bhukti (enjoyment). Aldous Huxley remarks that "Sexual activities sometimes make for a realisation of the individual with another individual and through that other individual with the reality of the world". Tantric Buddhism especially emphasizes Tantric Practice, the importance of Maithuna (the ritual copulation), the yoga of Sex. Aldous Huxley puts the esoteric importance of Maithuna in Island when Radha Appu says that "There is nothing profane in it". She calls it "a real yoga", "as good as raja yoga, or karma yoga or Bhakti yoga". She further tells Will that it is not merely a sex technique for the sake of sex but means to knowing our essential nature. Maithuna really gets you to know "who in fact you are.....". "Tat Tvam asi-thou art That". By giving this special Technique of Maithuna Aldous Huxley emphasizes that Tantric yoga or the yoga of sex is the valid means to attain spiritual self-transcendence. In The Devils of Loudun, he has clearly stated that "In India there is a Tantric yoga, based upon an elaborate psycho-physiological technique, whose purpose is to
transform the downward self-transcendence (adhoreta) of elementary sexuality into an upward-self-transcendence (urdhoreta). 

In Buddhism and Tantrism stress is laid on the yoga of love or Maithuna. There is nothing profane in the eyes of the Tantrik Buddhist in the yoga of sex, it being one of valid means for the achievement of enlightenment and perfection. S.B. Dass Gupta rightly remarks that "The ultimate goal of the Tantrik Buddhist is the realisation of 'Mahasukha' in the form of perfect enlightenment......With a view to attaining this final goal they adopted a particular sexo-yogic practice.....This path of yoga with sex relation......is one of the most natural human tendencies and involving no unnatural strain of continual repression". Maithuna, sexual union, can lead man to the portals of ultimate bliss, which is the reward of the spiritual experience. Identifying Maithuna with the experience of the mystic, Benjamin Walker points out that in this blissful state man and woman arrive at complete oneness and 'see into the life of things'.

Dionysian Mysticism or sex-mysticism is essentially a religious discipline. Sexual activities of Maithuna (Sexual union) is not an easy path for the realisation of the divine in man. The ordinary man cannot seek integration through sexual union, unless his ego is annihilated and mind prepared for the sexual ritual. Maithuna has the support of a rigorous ethical system which emphasizes as much discipline in "self-
noughting" as any other means to achieve salvation. Moreover, the realisation of the divine, the highest reality through Maithuna is a job of 'Vira' (the hero) who has controlled his passions and enjoys bhoga as the manifestation of Siva-Sakti union. It is a yoga that requires arduous mental and moral discipline. Tantric Buddhism lays special emphasis on the ritual of 'control' which is a pre-condition for channelisation of energy, and is a very difficult task. Ajit Mookerjee and Madhu Khanna rightly observe that 'True Maithuna' is the consummation of a difficult apprenticeship.\(^64\)

Sexual experience shows a pathway for uncovering the realities of the self and leading towards a state of integration. It is rightly remarked that "Sexual impulses, become a pathway for opening the realities of the cosmos, pointing towards the oneness of the finite and the infinite\(^64\). The sexual experience at the ordinary level may provide a man with a few moments of intense pleasure but it cannot bring the joy of beyond which Philip Rawson states as "the joy of Being before and beyond Genesis"\(^65\). The experience of supreme enjoyment - whether induced through meditation or Maithuna, though momentary brings a complete transformation in the personality of the individual being. Man enjoys a state of perfection, supreme peace of mind for which Hindu term 'Shanti' is well-known. It is a state of non-attachment when all the cravings of human mind are set at rest and man becomes indifferent to worldly gains and losses, joys and sorrows.
Thus, we can say that 'Dionysian Mysticism' or sex-mysticism has perfect validity as a means to salvation - the ultimate end of human existence. It is this form of mysticism which has fascinated the modern western writers who are in quest of an ideal, a philosophy of life that can be a substitute for the lost faith in Christianity. Since the modern writers' preoccupation with the 'Dionysian Mysticism' is serious and sustained, this study is an attempt to examine how this esoteric mysticism has fascinated the mind of significant writers like Aldous Huxley, D.H. Lawrence and L.H. Myers and how it has influenced their technique and mode of thought.
Notes and References

2. Vedanta Sutras, I i-4, IV i-15.
5. Vedanta Sutras, I i-4, IV i-15.
9. ibid I i-4, 13, ii-12.
17. Purasa Sukta - 18.
21. ibid V-5.
22. ibid XII-12.
23. ibid V-2.
25. ibid p.110.
27. Encyclopaedia of Religion and Ethics, p.110.
28. asokam virgam padam, Itivuttaka, 51.
34. Encyclopaedia of Religion and Ethics, p.114.
37. ibid -18-3,4.
38. Serman, 12.
42. Titus, 1:4.
43. Ephesians 2:7 f.
44. Encyclopaedia of Religion and Ethics Vol-II, p.83.
46. ibid


59. ibid p.78.


64. ibid, p.24.