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XII. Psychology

1. Defense Mechanisms as Transformative Mechanisms

Sigmund Freud (1856-1939) thought of the unconscious mind as a collection of unwanted repressed ideas and feelings, combined with the phylogenetic heritage that includes instincts. On the other hand, Swami Vivekananda indicated, “Deep down in our subconscious [unconscious] mind are stored up all the thoughts and acts of the past, not only of this life, but of all other lives we have lived.”¹ The unconscious mind is a repository of virtuous, neutral, and deficient traits. Most of its contents were forgotten (passive) not repressed (active). Samskaras (mental impressions and forces) of love for other people, altruism, hard work, and determination, courage, etc. are as much a part of the unconscious mind as the negative things Freud wrote about.

Kanada (c. 6th-2nd century B.C.) the founder of the Vaishesika philosophy in India and Aristotle (384-322 B.C.) in Greece discovered the universal conceptual categories or forms of rational thought in relation to knowable objects, such as Aristotle’s: substance, quantity, quality, and relation, etc. For example, relation would include cause-effect, whole-part, substance-attributes, etc. Reason incorporates the principles of logical consistency, coherence, correspondence, etc. Kanada unlike Aristotle created subgroups of the original categories into two levels. Two millennia later Sigmund Freud and his followers came up with the universal categories or forms of psychological (rather than rational) thought. He referred to the universal psychological functions, categories, and mechanisms of the human mind, as ego defense mechanisms, since the ego is operative in this process of thinking and feeling. For Freud they are

repression, regression, reaction formation, isolation, undoing, projection, introjection, turning against one's own person, reversal into the opposite, and sublimation or displacement.² They are necessary to maintain the equilibrium and balance of the psyche. The defense mechanisms promote a universal view of humanity.

For Aristotle the word category is a logical form of classification, while for Freud defense mechanism indicates a particular psychological process. While Kanada and Aristotle emphasize the positive aspects of the intellectual categories, Freud stresses the negative expressions of the psychological categories and mechanism. He believed they are used by people to protect themselves from anxiety, guilt, and loss of self-esteem, in the face of ego threatening experiences. Since they are primarily unconscious, most people are not aware of them. They are universal being common to all people of all societies of the world, though there are bound to be some national-ethnic cultural variations concerning the application and expression of these principles. Freud and his followers made great discoveries in this area, but unfortunately his interpretation of these psychological mechanisms of the mind is far too negative and limited emphasizing their neurotic manifestations. These psychological processes are necessary patterns of human thought that can be expressed positively, neutrally, or negatively as Freud emphasized. To admire and idealize a great person or to project love and compassion is good. To idealize a vicious person or to project negative traits is bad.

Properly employed these psychological mechanisms can be effective in producing a well-integrated personality. Redefining them as constructive, developmental, transformative, mechanisms, it is evident how Ramakrishna teaches the proper techniques for spiritual advancement.

2. General Psychological Factors

There are differences between the spiritual psychology of Sri Ramakrishna and the secular psychology of Sigmund Freud. Ramakrishna often mentions the ego, particularly its unripe and ripe manifestations. Under the heading of “Ego Defense Mechanisms,” Sigmund Freud and his followers have done an excellent job in explaining how the “unripe ego” functions and have given some suggestions for the manifestation of the “ripe ego.” Knowing how the unripe ego operates makes it easier to be on guard against its more deceitful manifestations. Ego defense is only one function of the human mind. In the following examples Ramakrishna emphasizes the positive and beneficial aspects of the psychological mechanisms of the human mind as a tool for realizing Brahman-God.

a) Sublimation of Lower into Higher

Displacement: “Transferring emotional reactions from one object to another.” Ramakrishna advocates, “Anger and lust cannot be destroyed. Turn them toward God. If you must feel desire and temptation, then desire to realize God, feel tempted by Him. Discriminate and turn the passions away from worldly objects.” “Direct the six passions to God. The impulse of lust should be turned into the desire to have intercourse with Atman. Feel angry at those who stand in your way to God. Feel greedy for Him. If you must have the feeling of I and mine, then associate it with God.” “One cannot completely get rid of the six passions: lust, anger, greed, and the like. Therefore one should direct them to God. If you must have desire and greed, then you should desire love of God and be greedy to attain Him. If you must be conceited and egotistic, then feel conceited and egotistic thinking that you are the servant of God, the child of God.”³

Sublimation: Transforming negative actions, behaviours, or emotions into their opposite. Desires are directed into higher channels. Ramakrishna provides these examples, “Love God even as the mother loves her child, the chaste wife her husband, and the

worldly man his wealth. Add together these three forces of love, these three powers of attraction, and give it all to God. Then you will certainly see Him.” “One day Swami Turiyananda asked the Master, ‘How can I get rid of lust?’ The Master replied: ‘Why should it be gotten rid of? Turn it in another direction.’ He said the same thing about anger, greed, infatuation, and other passions.” Vivekananda indicated, “In Bhakti-Yoga the central secret is, therefore, to know that the various passions and feelings and emotions in the human heart are not wrong in themselves; only they have to be carefully controlled and given a higher and higher direction, until they attain the very highest condition of excellence. The highest direction is that which takes us to God; every other direction is lower.”⁴

“Girindra Ghosh of Pathuriaghata once remarked, ‘Since you cannot get rid of your passions—your lust, your anger, and so on—give them a new direction. Instead of desiring worldly pleasures, desire God.... If you cannot get rid of anger, then change its direction. Assume the tamasic attitude of bhakti, and say: ‘What? I have repeated the hallowed name of Durga, and shall I not be liberated? How can I be a sinner any more? How can I be bound any more?’ If you cannot get rid of temptation, direct it toward God. Be infatuated with God's beauty. If you cannot get rid of pride, then be proud to say that you are the servant of God, you are the child of God. Thus turn the six passions toward God.’”⁶ “Renounce the ‘unripe I’ and keep the ‘ripe I’, which will make you feel that you are the servant of God, His devotee, and that God is the Doer and you are His instrument.” “But the ego that feels it is the servant of God does no harm to anybody.”⁷

Substitution: Replacing one form of behavior, emotion, drive, attitude, and need for another. Ramakrishna tells us, “How can one attain yoga? By completely renouncing attachment to worldly things.” “How can one expect to attain God without renunciation? Suppose one thing is placed upon another; how can you get the second without removing the first?” “There certainly are people who have given up everything for God.” “But who can have this spiritual

awakening? Only he who has renounced his attachment to worldly things.”⁸

b) Supression

Supression: Consciously excluding unacceptable thoughts, feelings, impulses, and memories from consciousness. If done unconsciously it is called Repression. Denial: Refusing to perceive or consciously acknowledge unpleasant aspects of oneself. Resistance: Opposition to bringing unwanted, unconscious, repressed samskaras (mental impressions and forces) to conscious awareness. In relation to prior sins committed, Ramakrishna recommends, “If a man repeats the name of God, his body, mind, and everything become pure. Why should one talk only about sin ... Say but once, 'O Lord, I have undoubtedly done wicked things, but I won't repeat them.' And have faith in His name.” “Why did you harp so much on sin? By repeating a hundred times, 'I am a sinner,' one verily becomes a sinner. One should have such faith as to be able to say, 'What? I have taken the name of God; how can I be a sinner?' God is our Father and Mother. Tell Him, O Lord, I have committed sins, but I won't repeat them.” Vivekananda mentioned that one samskara can overpower another. “The Samskara which will be raised by this sort of concentration will be so powerful that it will hinder the action of the others, and hold them in check.”⁹

A person may have a “mental block” that last for years, which prevents them from doing something’s they want to do. But in many cases, this may be a good thing, in not allowing them to do the wrong thing. In some way unknown to us, the unconscious mind is doing this for our benefit.

c) Internalization

Identification: Adopting or incorporating the character, attitude, and behavior of a role model. Ramakrishna advised, “By

constantly living in the company of holy men, the soul becomes restless for God.” “A man can change his nature by imitating another’s character.” “The companionship of a holy man is greatly needed now and then. It enables one to discriminate between Real and the unreal.” “This power of assimilation comes from associating with holy men.” “The companionship of the holy and the wise is one of the main elements of spiritual progress.”¹⁰ See: *Swami Vivekananda on Religious, Ethical, and Psychological Practices*, Ch. I. Yogic Practices, Meditation, and Prayer, Section 9. Be Instructed by a Teacher (Guru).

Incorporation: Becoming one with another person in terms of similar values, preferences, attitudes, and expectations. There were times when Ramakrishna so identified with a deity that he became that deity. For example, Mathur Babu (1817-71) who managed the temple at Dakshineswar related, “I was watching you just now as you walked back and forth. I saw it distinctly: As you walked towards me, you were no longer yourself. You were the Divine Mother Kali from the temple! Then, as you turned around and walked in the opposite direction, you became Lord Shiva.”¹¹

d) Idealization, Seeing the Good in Others and Ones Self

Idealization: Tending to overestimate the character or qualities of another person. Ramakrishna taught, “It is Satchidananda that comes to us in the form of the guru. If a man is initiated by a human guru, he will not achieve anything if he regards his guru as a mere man. The guru should be regarded as the direct manifestation of God. Only then can the disciple have faith in the mantra given by the guru. Once a man has faith he achieves all.” “Listen not to any one censuring your Guru. He is greater than your father or mother.”¹³

Projection: Attributing one's own thoughts and emotions on to another. One should project love and devotion toward Brahman-God, the guru, and fellow human beings. Ramakrishna disclosed, “One cannot assimilate spiritual instruction unless one has already

developed love of God.” “One achieves everything when one loves God.” “You must develop love for God and be passionately attached to him.” “Direct your mind to God with whole-souled devotion. Enjoy the Bliss of God.”¹⁴ “One must have faith in the guru’s words. He succeeds in spiritual life by looking on his guru as God Himself.” “Compassion is the love one feels for all beings of the world. It is an attitude of equality.” “I saw an English boy leaning against a tree. As he stood there his body was bent in three places. The vision of Krishna came about me in a flash. I went into samadhi.” “One must love all. No one is a stranger. It is Hari [God] alone who dwells in all beings.”¹⁵

Transference: Projection or displacement upon the analyst of unconscious thoughts, feelings, and wishes originally directed toward important individuals. Ramakrishna stated, “It is Satchidananda [Brahman] that comes to us in the form of the guru. If a man is initiated by a human guru, he will not achieve anything if he regards his guru as a mere man. The guru should be regarded as the direct manifestation of God. Only then can the disciple have faith in the mantra given by the guru. Once a man has faith he achieves all.”¹⁷

e) Producing Good Karma

Reaction Formation: Converting unwanted thoughts, feelings, or impulses into their opposites. Undoing: Counteracting guilty impulses or behavior by acts of atonement. Restitution: Relieving the mind of a sense of guilt by making up or making reparations for guilty behavior. Counter-karma and counter-samskaras create the opposite mental vibrations and subtle forces. Vivekananda mentioned the value of counter-samskaras and karmas, “The only remedy for bad habits is counter habits; all the bad habits that have left their impressions are to be controlled by good habits. Go on doing good, thinking holy thoughts continuously; that is the only way to suppress base impressions.... Character is repeated habits and repeated habits alone can reform character.” “For instance,

when a big wave of anger has come into the mind, how are we to control that? Just by raising an opposing wave. Think of love.”²⁰ For Ramakrishna quotes on this subject see: Ch. X, Religious Practices, Section VIII. Counter-Karma and Samskaras.

f) Negativity and Withdrawal

Devaluation: Attributing negative qualities to the world. Ramakrishna recommends, “After enjoying different things, you should give them up one by one.” “If you want to realize God, then you must cultivate intense dispassion. You must renounce immediately what you feel to be standing in your way. You should not put it off to the future.” “He is a true man who is dead even in this life--that is, whose passions and propensities have been curbed to extinction as in a dead body.”²¹

While Ramakrishna certainly does not recommend having an Inferiority Complex, he does greatly encourage humility. “It is only the humble man who attains Knowledge. In a low place rainwater collects. It runs down from a mound.” “To become great one must become humble. High ground is not for cultivation; low ground is necessary, so that water may stand on it.” “The tree laden with fruits always bends low. If you wish to be great, be lowly and meek.”²²

Isolation: Cutting one’s self off from painful feelings through objectification and emotional detachment. By separating feelings from ideas and events the person is not disturbed.

Emotional Insulation: is a “mechanism of indifference and detachment.” Ramakrishna advises, “The scriptures ask you to work in a detached spirit, that is to say, not to crave the work's results. For example, you may perform devotions and worship, and practice austerities, but your aim is not to earn people's recognition or to increase your merit.... Complete detachment from the results of action is possible only for one who has seen God.” “Karma becomes a cause of bondage unless it is performed in a spirit of detachment.”

“A man must practice some spiritual discipline in order to be able to lead a detached life in the world.” “One truly realizes God if one performs one’s worldly duties in a detached spirit.”²³ A person lacks freedom, if they are overly disturbed by other people’s criticisms of them. The Stoic philosopher Epictetus (c. 55-135) recommended that peace of mind (Apatheia) involves accepting things that cannot be changed, resigning oneself to their existence, and enduring them in a rational fashion.²⁴

Regression: Reverting to an earlier stage of development. Ramakrishna explained some of the advantages of thinking like a guileless child. “He who has attained God keeps only an appearance of ego; there remains in him only a semblance of anger and lust. He becomes like a child. A child has no attachment to the three gunas sattva, rajas, and tamas. He becomes as quickly detached from a thing as he becomes attached to it. You can cajole him out of a cloth worth five rupees with a doll worth an anna, though at first he may say with great determination: 'No, I won't give it to you. My daddy bought it for me.' Again, all persons are the same to a child. He has no feeling of high and low in regard to persons.... The child doesn't know hate, or what is holy or unholy.” “Some times he behaves like a child, a child five years old—guileless, generous, without vanity, unattached to anything, not under the control of any of the gunas, always blissful.” “One must have childlike faith--and the intense yearning [for Brahman-God] that a child feels to see its mother.” “Great sages have childlike natures. Before God they are always like children. They have no pride. Their strength is the strength of God, the strength of their Father. They have nothing to call their own. They are firmly convinced of that.”²⁵

Turn Against Self: Redirect critical thoughts and emotions that were originally directed toward others onto one’s self. Vivekananda taught, “Blame neither man, nor God, nor anyone in the world. When you find yourselves suffering, blame yourselves, and try to do better.... This attempt to throw the blame upon others only weakens them the more. Therefore, blame none for your own faults, stand

upon your own feet, and take the whole responsibility upon yourselves. Say, 'This misery that I am suffering is of my own doing, and that very thing proves that it will have to be undone by me alone.' That which I created, I can demolish; that which is created by some one else I shall never be able to destroy. Therefore, stand up, be bold, be strong. Take the whole responsibility on your own shoulders, and know that you are the creator of your own destiny."²⁶

Withdrawal: Removing oneself from external events, stimuli, and interactions. Introversion: Turning inward toward one's self and one's inner subjective world of experience. Ramakrishna advised, "One must go into solitude to attain this Divine love.... By meditating on God in solitude, the mind acquires knowledge, dispassion, and devotion." "The mind must withdraw totally from all objects of form, taste, smell, touch, and sound. Only thus does it become pure." "It is enough for a man to pray to Him, alone in solitude, weeping, 'O God, reveal Yourself to me as You are.'" "He should direct his mind to God alone, withdrawing it from the various objects of the world." "Thus it would do infinite good to the world, if they would retire now and then into solitude, even for three days at a time, so that God might be realized."²⁷

Carl Jung (1875-1961) wrote of two personality types (1921), which have become a central dimension in some human personality theories. An extrovert is involved in social life directing their consciousness and energies toward other people (interpersonal) and external events. They are outgoing, talkative, gregarious, and interactive, attaining gratification when going outside of themselves. Extroverts enjoy activities that involve social gatherings, such as business or political groups, community activities, public demonstrations, and parties. Introverts are more reflective, concentrating on their own thoughts, feelings, and inner experiences (intrapsychic). They often take pleasure in solitary activities such as reading, writing, or meditating. Introverts tend to be more intelligent and successful in an academic environment. Their interest in the external world is often more intellectual than social.²⁸ Productive

introversion also involves concentrating on creative ideas without other distracting thoughts entering the mind. Ambivert balance extrovert and introvert features in their personality. Some writers consider these differences are due to the physiology of the structure of and activity within the brain. In 1911 in her book on *Mysticism*, Evelyn Underhill devoted two chapters to discuss the subject of introversion in relation to recollection, quiet, and contemplation.²⁹

In regards to the external world bhakti, jnana, and raja yoga are introverted in that one must go within to discover the Reality. Within the internal world bhakti yoga is certainly extroverted since it involves a loving relationship with a Personal Brahman-God. Jnana yoga is more introverted in that it concentrates on ideas rather than persons.

g) Jnana Yoga

Intellectualization: Concentrating on the intellectual components of a situation while avoiding the emotional aspects.
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Splitting: Coexistence in the mind of contradictory ideas that are split-off from each other. For example, a person is looked upon as an imperfect human being and at the same time as the perfected Atman. Ramakrishna explains, “‘I and mine’—that is ignorance. By discriminating you will realize that what you call ‘I’ is really nothing but Atman. Reason it out. Are you the body or the flesh or something else? At the end you will know that you are none of these. You are free from attributes. Then you will realize that you have never been the doer of any action, that you have been free from virtue and faults alike, that you are beyond righteousness and unrighteousness.”³²

On some occasions the highest and lowest states of development appear to be similar. For example, a very advanced yogi absorbed in deep meditation might appear to be a catatonic.

Describing this state Ramakrishna indicated, “A bird will sit on your head, thinking you are an inert thing.” “A snake may crawl over his body, but he will not know it. Neither of them will be aware of the other.”³³

Some great yogis have at times been misperceived by ordinary people as being insane. They appear to have lost contact with the outer physical reality. They see and talk to beings that other people cannot see. Ramakrishna revealed, “People notice his ways and actions and think he is insane.” “I had all the experiences that one should have, according to the scriptures, after one’s direct perception of God. I behaved like a child, like a madman, like a ghoul, and like an inert thing.” “Sometimes a perfect jnani behaves like a ghoul. He does not discriminate about food and drink, holiness and unholiness. A perfect knower of God and a perfect idiot have the same outer signs.” “Pratap [Mazumdar] said, at the sight of my ecstatic mood, ‘Good heavens! It is as if he were possessed by a ghost!’”³⁴

According to Ken Wilber’s “Pre/Trans Fallacy,” “These confuse infantile (prepersonal) states and stages with mature spiritual (transpersonal) states and stages. They are easy to confuse because both are non-personal and non-egoic. For example, Freud mistakenly reduced all transpersonal states into infantile dissociation, a pathological diagnosis that required therapy.”³⁵ “All higher and transrational states are reduced to lower and prerational states. Genuine mystical or contemplative experiences, for example, are seen as a regression or throwback to infantile states of narcissism, oceanic nondualism, in dissociation, and even primitive autism.” The superconscious is reduced to the subconscious or unconscious. They incorrectly conceive of the Buddhist Nirvana as a psychological regression to intra-uterine life (womb), the demolition of ontogenetic development back to the beginning of embryonic development. Conversely, Wilber believes Carl Jung (1875-1961) mistakenly elevated the prepersonal (phantasmic, magic, mythic) to the transpersonal level.³⁶

Based primarily on the teachings of the Hungarian Margaret Mahler (1897-1985), Ken Wilber came to the conclusion that the infant during the autistic phase in its earliest stage of development cannot distinguish: their self from others and the material environment, the subject from the object, or the inside from the outside. A state of unity exists, the infant is one with the object and others. Their 'I' is not yet differentiated from the 'not-I' or the objective world from subjective awareness. There is a fusion with the mother, one of total unified all-encompassing wholeness prior to the separation of the ego. The ego is not yet developed and the infant's attention is largely inward. During the symbiotic phase, the infant functions and behaves as though he and the mother are an omnipotent system. Freud referred to these stages "primary narcissisms." Between the fifth and ninth month the infant is able to differentiate its physical self from the physical environment (hatching). Around the eighteenth month or so, the infant differentiates its emotional self from the emotions of others.³⁷

We find some similarities here with the highest mystical experiences. In the mystical state of Qualified Nondualism the almost egoless yogi is one with the world and not physically separate. According to Ramanuja (c. 1017-1137) in heaven people live in harmony with Brahman (God) and share and participate in His bliss, for the reason that they are part of Him. It has been mentioned that in dreamless sleep the mind is in the causal state but unconscious, and in samadhi it is in the same state but conscious. There must be some profound metaphysical reason that explains why the highest and lowest states of evolutionary development have some similar characteristics. More study is necessary to solve this difficult problem.

After one of Sri Aurobindo's students who tried psychoanalysis explained the procedure to him, he responded, "If one wishes to purify and transform the nature [of ones character], it is the power of these higher ranges to which one must open and raise to them and change by them both the subliminal and the surface being.... But

to begin by opening up the lower subconscious, risking to raise up all that is foul or obscure in it, is to go out of one's way to invite trouble. First, one should make the higher mind and vital strong and firm and full of light and peace from above; afterwards one can open up or even dive into the subconscious with more safety and some chance of a rapid and successful change."⁴⁰

There are two opposing psychological processes in people. One is to retain self-respect by confirming our present beliefs and behavior patterns. The other is to seek to improve oneself by changing our present ideas and behavior. To seek to expand our knowledge, which might mean to give up some of our present ideas.

3. The Seven Chakras

Sri Ramakrishna discussed the seven chakras, "The first three planes of the Vedas may be compared to the first three Yogic centres, namely, Muladhara, Svadhithana, and Manipura. With ordinary people the mind dwells in these three planes, at the organs of evacuation and generation and at the navel. When the mind ascends to the fourth plane, the centre designated in Yoga as Anahata[at the heart level], it sees the individual soul as a flame. Besides, it sees light. At this the aspirant cries: 'Ah! What is this? Ah! What is this?' When the mind rises to the fifth plane, the aspirant wants to hear only about God. This is the Visuddha centre of Yoga [at the throat level]. The sixth plane and the centre known by the yogi as Ajna [between the eyebrows] are one and the same. When the mind rises there, the aspirant sees God. But still there is a barrier between God and the devotee. It is like the barrier of glass in a lantern, which keeps one from touching the light. King Janaka used to give instruction about Brahma-jnana from the fifth plane. Sometimes he dwelt on the fifth plane, and sometimes on the sixth. After passing the six centres the aspirant arrives at the seventh plane. Reaching it, the mind merges in Brahman. The individual soul and the Supreme Soul become one. The aspirant goes into samadhi.

His consciousness of the body disappears. He loses the knowledge of the outer world. He does not see the manifold any more. His reasoning comes to a stop.”⁴¹

Sri Ramakrishna mentioned, “With ordinary people the mind dwells in these three planes, at the organs of evacuation and generation and at the naval.” “The mind of a worldly man generally moves among the three lower centres; those at the naval, at the sexual organ, and at the organ of evaluation.”⁴² This explanation of the chakras in the subtle body is different from that of Sri Aurobindo, Ken Wilber, and various Western experts on the subject. Yet, Aurobindo believed both higher (love) and lower (hate) emotions arise in the heart chakra, and desires and passions in the throat chakra. According to Wilber, “Each chakra must also contain gross, subtle, and causal energies and their correlative states of consciousness” (and body organ), so that non-spiritual characteristics are found in the fourth, fifth, and six chakra.⁴³ Is it possible that an outstanding orator or singer is functioning at the subtle (not causal) fifth chakra level (throat), and an intellectual while studying his subject is working at the level of the subtle sixth chakra (mind)? They are not in a state of bliss so their mind is obviously not in the spiritual chakra. Is it possible that the chakras are expressed both spiritually in their awakened state as Ramakrishna emphasized and secularly in an unawakened state as interpreted by Aurobindo and Wilber? When a person thinks intellectually is their mind in a subtle realm, but not in the spiritually awakened area of the sixth center? Ramakrishna mentions a spiritual current in the muladhara and the awakening of the three lower chakras when the petals are opened.⁴⁴

According to Indian Psychology chakras are energy centers of the subtle mental body. They are composed of subtle matter that possesses the primary qualities of both thought and extension. The seven fundamental chakras are the centers of psychic energy in the subtle body, which make contact with the physical body. They control the physical body and determine the way a person thinks,

feels, and acts. Subtle energy flows through the nerves (nadis) of the subtle body, which are conjoined with the physical nerves. From the anatomical standpoint the chakras correspond to the nerve junctions located on the cerebra-spinal axis, which are responsible for various physiological and psychological functions. Each of the seven chakras is located in the subtle body near the point where the physical nerves come together, to form the important centers of the nervous system. While the physical nerve plexus' are located outside of the spinal aperture, the chakras are located within the inner channel of the spinal cord. They exist only in a living body and not in a corpse, since the subtle body departs from the physical body at the moment of death.⁴⁶ Nadis are the network of nerve channels through which pranic energy (life force) circulates through the subtle body.

The chakras were identified in 1889, with the various plexuses by Major B. D. Basu of the Indian Medical Service. Mahesh Mehta offers the following classification system of where the chakras are connected with aspects of the physical body. But we must remember while the physical nerve plexus is outside of the spinal aperture, the chakras are located within the innermost channel of the cerebro-spinal axis.⁴⁷ The following is subject to possible alteration.

Chakras	Physical Body Endocrinal Glands	Plexuses	Spinal Regions
1. Muladhara	Anus Gonads?	Perineal	Coccygeal-Sacral
2. Svadhisthana	Genitals Gonads?	Prostatic or Hypogastric	Sacral
3. Manipura	Abdomen Pancreas Adrenal or Epigastric	Solar	Lumbar
	Umbilicus, Navel		

4. Anahata Thoracic	Heart Thymus	Cardiac	Dorsal or
5. Visuddha Thyroid	Throat	Laryngeal and Pharyngeal	Cervical
6. Ajna Oblongata	Between the Pineal eyebrows (Brain)	Cavernous or Nasociliary	Medulla
7. Sahasrara Pituitary	Brain	Cerebral	Cerebrum

An interesting question is, does the mind concentrating in each of the seven chakras activate seven different regions of the brain? For example, do mediating in the heart and the throat centers activate two different regions of the brain?

The chakras are associated with the following characteristics:

1. The muladhara the first chakra, is located in the subtle body at the base of the spinal column. Muladhara consciousness is tamasic in nature, and is related to solid matter, the sense of smell and to the physical body (annamaya-kosha, sthula sharira), the sheath formed and nurtured by food.⁴⁸ In its positive aspect muladhara consciousness is concerned with the will to live, self-preservation, and survival of the physical body, meeting physiological needs like hunger and thirst, and coping with life threatening situations. Without an innate desire to preserve the physical body, people would be short lived.

If the desire for self-preservation is deficient, it is apt to result in what Sigmund Freud called the “Death Drive (Instinct)” (Thanatos) the impulse toward death and destruction. Thanatos takes on two basic forms, external destructiveness in opposition to others and internal self-destruction against oneself. Directed outwards it can be expressed through behaviors such as aggression toward others, hate, and violence. In opposition to others it seeks to destroy,

differentiate, separate, and dissolve things.⁴⁹ Self-destruction can be due to guilt and express itself through self-injury or suicide attempts. According to the idea of Moral Masochism, due to an unconscious feeling of guilt some people will bring harm to them self. They might fail in occupational or love relationships, or be prone to physical injury because of an unconscious desire and need to punish themselves. The Death Drive can also manifest as the impulse to devolve, to retrogress to a lower tier on the evolutionary scheme such as the animal level and finally back into the inanimate state. Being self-destructive it is the tamasic will to inertia, unconsciousness, impotence, disintegration, undifferentiation, incoherence, indecision, and oblivion. The person seeks to escape from the daily struggles of life, from despair, guilt, anxiety, and pain; to depart from the conscious level; and to enter into lower states of consciousness at the instinctual level and eventually to self-dissolution. This is a process of negative transformation; what had previously been created is now destroyed. There may be an attempt to return to the infant state, where the self of the child, and the physical environment are not distinguished.⁵⁰ The psychologist Otto Rank (1884-1939) wrote of a regressive desire to return to the security of the womb. These characteristics are found in drug addiction, alcoholism, severe depression, and psychoses. Nevertheless, overall fortunately in most people the universal will to evolve is more powerful than the will to devolve. Freud mistakenly referred to the tamasic death drive as the “Will to Nirvana,” which is its opposite since Nirvana involves the sattvic will to enlightenment, to advance to a higher level of existence.

2. The svadhithana chakra is located in the subtle body at the root of the genitals. It is related to liquid matter and the sense of taste and is a combination of the gunas of tamas and rajas. This level of consciousness is identified with the vital body (Pranamaya-kosha), which control the life forces found in plants, animals, and humans.⁵³ Svadhithana consciousness is identified with kama, which is the desire to experience emotions derived from the various

pleasures of the senses. There is a pursuit of pleasure characterized by a desire for delicious food, sexual objects and physical comfort.⁵⁴ For Freud when uncontrolled the pleasure principle seeks immediate gratification of instinctual sensual urges and desires such as hunger, thirst, anger, and sex.⁵⁵ A deficiency of the pleasure principle can lead to a feeling of aversion for material objects. These people may remain fixated at the muladhara level and experience depression, boredom, and cynicism.

3. The manipura chakra is located in the subtle body near the naval and is related to the adrenal gland. It is identified with luminous matter and energy and the sense of sight.⁵⁶ As an unfoldment of Manipura consciousness in the third center there is a “will to manifest prana,” the innate desire to manifest various energies through practical, intellectual, spiritual, aesthetic, social, humanitarian, athletic, heroic, and other forms of activity.⁵⁷ It is expressed through the will, intellect, emotion, and action. Self-respect, wealth, power, honor, and popularity are some of its goals. It includes artha, which is the economic life goal of striving for wealth and material prosperity. Though the will to prana or power is primarily rajasic in nature, it may be expressed tamasicly as cruelty or self-destruction; rajasicly as acquisitiveness, ambition, physical strength, heroism; or sattvicly as spirituality, goodness, altruism, higher knowledge, and love. Manipura desires include some of the needs listed by Karen Horney (1885-1952), which are the striving for: power, affection, approval, prestige, personal admiration, achievement, self-sufficiency, and independence. Henry Murray’s (1854-1934) list of secondary needs also falls into this class. They consist of the drives to attain achievement, recognition, dominance, aggression, exhibition, construction, and affiliation. There is also a basic need for knowledge, happiness, self-esteem, and to be a moral person.⁵⁸ Freud’s Reality Principle operates at this level to achieve instinctual satisfaction, by regulating behavior in accordance with the demands of the external world. Behavior is acquired and learned,

and immediate gratification is denied or postponed in order to gain pleasure or avoid pain in the future. In the secondary process psychic energy is bound, checked, and controlled in its movement toward discharge. Satisfaction is postponed in accord with the conditions imposed by the external world, seeking out the optimum path to attain its goal.⁵⁹ People who are deficient in manipura characteristics are apt to be fixated at the muladhara level being lethargic, or in the svadhithana region being overly sensual in nature.

At the first three levels there is a human tendency to project the opposite behavioral characteristics resulting in the Polarities of Existence. The opposites are two inseparable parts of the same thing. They are on the same continuum and you cannot have one without the other. For example, first chakra consciousness actualizes as both a life and death drive, and second chakra consciousness both as attraction and aversion to sense objects. When consciousness is expressed through the third chakra it can objectify as optimism or pessimism, success or failure, dominance or submission, and superiority or inferiority. The second member of the polarity is often a reaction to the stress and frustration of not being able to attain the desired goals. People react to frustration through the maya of aggression, hypercriticism, cynical pessimism, various forms of self-destruction, and/or retreatism.

4. The anahata chakra is situated near the heart and is connected with the cardiac plexus and the thymus gland. It corresponds to air and the sense of touch. This chakra is identified with the intellectual sheath (vijnanamaya-kosha) which is both rajasic and sattvic in nature.⁶⁰

Sri Ramakrishna mentions at the level of the anahata chakra (heart center of the subtle body) one “feels the awakening of Divine Consciousness and sees Light.”

For Swami Brahmananda, “When the mind becomes absorbed, a shining light is first experienced in the mystic vision. With this vision, there comes a kind of higher and nobler joy, and the mind is

reluctant to give up this joy and move onward. But if the aspirant goes further, the vision of the light will be concentrated into the form of the Chosen Ideal and the mind becomes merged in his consciousness.”⁶² Swami Shivananda writes, “The light to which you referred my child, will come from within. The more you try to enter within, reaching the inner and inmost recesses of your heart the greater the light you will receive. Light cannot be found anywhere outside. It is all within. The Mother, the Embodiment of Light, is within every heart.”⁶³

On the subject of the Divine Light, Evelyn Underhill (1875-1941) in her classic work on Mysticism (1911) asks the question, “What is the nature of this mysterious mystic illumination? Apart from the certitude it imparts, what is the form which it most usually assumes in the consciousness of the self? The illuminatives seem to assure us that its apparently symbolic name is really descriptive; that they do experience a kind of radiance, a flooding of the personality with new light. A new sun rises above the horizon, and transfigures their twilit world. Over and over again they return to light-imagery in this connection. Frequently, as in their first conversion they report an actual and overpowering consciousness of radiant light, ineffable in its splendour, as an accompaniment of their inward adjustment. ‘Light rare, untellable!’ said Walt Whitman. ‘The flowing light of the Godhead’, said Mechthild of Magdeburg, trying to describe what it was that made the difference between her universe and that of normal men. ‘Lux vivens dicit’, said St. Hildegarde of her revelations, which she described as appearing in a special light, more brilliant than the brightness round the sun. It is an ‘infused brightness’, says St. Teresa, ‘a light which knows no night; but rather, as it is always light, nothing ever disturbs it’.... ‘In Eternal Nature, or the kingdom of Heaven,’ said William Law, ‘materiality stands in life and light.’ The cumulative testimony on this point is such as would be held to prove, in any other department of knowledge, that there is indeed an actual light, ‘lighting the very light’ and awaiting the recognition of men. Consider the accent of

realism with which St. Augustine speaks of his own experience of Platonic contemplation; a passage in which we seem to see a born psychologist desperately struggling by means of negations to describe an intensely positive state. ‘I entered into the secret closet of my soul, led by Thee; and this I could do because Thou wast my helper. I entered, and beheld with the mysterious eye of my soul the Light that never changes, above the eye of my soul, above my intelligence. It was not the common light which all flesh can see, nor was it greater yet of the same kind, as if the light of day were to grow brighter and brighter and flood all space. It was not like this, but different: altogether different from all such things. Nor was it above my intelligence in the same way as oil is above water, or heaven above earth; but it was higher because it made me, and I was lower because made by it. He who knoweth the truth knoweth that Light: and who knoweth it, knoweth eternity. Love knoweth it.’ Here, as in the cases of St. Teresa, St. Catherine of Genoa, and Jacopone da Todi, we have a characteristically ‘immanent’ description of the illuminated state. The self, by the process which mystics call ‘introversion’, the deliberate turning inwards of its attention, its conative powers, discerns Reality within the heart: ‘the rippling tide of love which flows secretly from God into the soul, and draws it mightily back into its source.’ But the opposite or transcendental tendency is not less frequent. The cosmic vision of Infinity, exterior to the subject—the expansive, outgoing movement towards a Divine Light, wholly other than anything the earth-born creature can conceive—the strange, formless absorption in the Divine Dark to which the soul is destined to ascend—all these modes of perception are equally characteristic of the Illuminative Way.”⁶⁴

The awakening of the fourth chakra is also associated with love, compassion, sympathy, selfless service, and inner joy. Arthur Schopenhauer describes a person of this type, “Boundless compassion for all living beings is the firmest and surest guarantee of pure moral conduct, and needs no casuistry. Whoever is inspired with it will assuredly injure no one, will wrong no one, will encroach

on no one's rights; on the contrary, he will be lenient with everyone, will forgive everyone, will help everyone as much as he can, and all his actions will bear the stamp of justice, philanthropy, and loving-kindness."⁶⁵

5. Visuddha chakra located at the throat center of in the subtle body was probably experienced by Richard Rolle (1290/1300-49) "the Father of English mysticism," who heard the music of the soul. He did not see the spiritual world, he heard it. His joyous love was awakened by the sweetest heavenly melody. "I took heed, suddenly in what manner I wot not, in me the sound of song I felt; and likeliest heavenly melody I took, with me dwelling in mind." It had little in common with earthly music, "the tone and sweetness of that song they may not learn." For him as for St. Francis of Assisi it is a "heavenly melody, intolerably sweet."⁶⁶

Swami Brahmananda indicated that music is sound-Brahman. "Sometimes again in his mystic experience, the aspirant may hear the long-drawn-out, sacred word Om, and his mind becomes absorbed in that. There is no end to mystic visions and experiences. The more you advance, the more you realize that the realm of spiritual experience is unbounded, infinite. There are some who think that they have already attained God if they see a radiant light. Do not be deluded in this way. You must attain nirvikalpa samadhi, where all consciousness of duality is obliterated."⁶⁷

6. Sri Ramakrishna described his first visitation of Mother Kali when he entered the ajna chakra state of consciousness. "I had a marvelous vision of the Mother and fell down unconscious. Afterwards what happened in the external world, or how that day and the next passed, I don't now. But within me there was a steady flow of undiluted bliss that I had never before experienced, and I felt the immediate presence of the Divine Mother."⁶⁸

Swami Brahmananda said, "As you meditate on your Chosen Ideal, think of him as bright and effulgent, and that everything shines because of his light. Think of him as living and conscious. As you continue thus, the form of your Chosen Ideal will gradually melt

into the formless, into the Infinite. Then will follow a vivid sense of the Living presence, until, finally, the eye of wisdom will open and the Infinite will be directly perceived. Ah! that is another realm, far beyond this universe! After this experience the universe appears as nothing; the mind is dissolved and you experience savikalpa samadhi. This leads gradually to the realization of the nirvikalpa samadhi — absolute union with God. This experience is beyond all thought and speech; there is nothing to be seen, nothing to be heard. All is infinite silence! It is 'beyond duality and nonduality.'⁶⁹

In this regard Thomas Aquinas (1225-74) stressed that the goal is to assimilate oneself to God, to become as similar and as compatible with Him as possible, and to participate in His being, will and goodness. We then become part of God's life, and know Him intimately. A spiritual vision of God is accompanied by the realization and His love as the Supreme Good. Perfect happiness that excludes all forms of evil and fulfills all desires is attained in the vision of the Divine Nature. Through love of God one acquires spiritual wisdom. Then the Divine Intellect will unite to our intellect, being both the object that is understood and the subject that understands. "This contemplation will be perfect in the life to come, when we shall see God face to face, and it will make us perfectly happy. But now the contemplation of the Divine truth is open to us imperfectly, namely through a glass and in a dark manner."⁷⁰

Evelyn Underhill (1875-1941) defined the mystic experiences as an overwhelming consciousness of the presence of God, accompanied by ineffable peace, love, joy, a sense of intimacy and sweetness, and an illumined intellect. It is an "intense and joyous perception of God immanent in the universe; of the Divine beauty and unutterable power and splendor of that larger life in which the individual is immersed, and a new life to be lived by the self." Deeper levels of the self are opened up and the mystic is elevated above the world and its limitations. Transcending the restrictions of the senses, there is a feeling of a sense of blessedness and a participation in divinity. "The self, though purified, still realizes itself as a separate

entity over against God. It is not immersed in its Origin, but contemplates it. This is the 'betrothal' rather than the 'marriage' of the soul."⁷¹ "The metaphysical mystic, for whom the Absolute is impersonal and transcendent, describes his final attainment of that Absolute as deification, or the utter transmutation of the self in God. The mystic for whom intimate and personal communion has been the mode under which he best apprehended Reality, speaks of the consummation of this communion, its perfect and permanent form, as the Spiritual Marriage of his soul with God."⁷²

For a Christian "the Beatific Vision (Latin: visio beatifica) is the ultimate direct self-communication of God to the individual person." This state of bliss is not reached by our own natural powers, but is a gift of Divine grace. In beholding God "face to face" the devotee finds unsurpassed happiness. There is a complete identification with the Lord when participating in his Divine nature. We will experience God in the way that He experiences Himself. The Beatific Vision describes the direct perception and immediate knowledge of God "as He is," imparting supreme happiness and blessedness to those who receive it. It involves a complete identification with and perfect vision of God by participating in His Divine nature. Understanding of God while living on earth is to some extent indirect (mediated), while the Beatific Vision is direct (immediate).⁷³

7. An example of sahasrara chakra consciousness is recorded in the profound spiritual experiences of Meister Eckhart (c. 1260-1328), the German Dominican priest and mystic who realized that in our Divine Ground we are consubstantial with God (Nirguna Brahman). "When I stood in my first cause, there I had no God and was cause of myself. There I willed nothing. I desired nothing, for I was pure being and a knower of myself.... I discover that I and God are one."⁷⁴ "There is something in the soul which is so akin to God that it is one [with God] and not [merely] united with Him.... this ground of the soul is distant and alien from all created things."⁷⁵ "If I am to know God directly, I must become completely He and He I: so that this he and this I become and are one."⁷⁶

Swami Vivekananda described the following event that occurred to him after Sri Ramakrishna transmitted spiritual energy to him. “The magic touch of the Master that day immediately brought a wonderful change over my mind. I was astounded to find that really there was nothing in the universe but God! I saw it quite clearly, but kept silent to see whether the impression would last; but it did not abate in the course of the day. I returned home, but there too, everything I saw appeared to be Brahman. I sat down to take my meal, but found that everything—the food, the plate, the person who served, and even myself—was nothing but That. I ate a morsel or two and sat still. I was startled by my mother's words, ‘Why do you sit still? Finish your meal’, and then began to eat again. But all the while, whether eating or lying down, or going to College, I had the same experience and felt myself always in a sort of trance. While walking in the streets, I noticed cabs plying, but I did not feel inclined to move out of the way. I felt that the cabs and myself were of one stuff. There was no sensation in my limbs, which seemed to be becoming paralyzed. I did not relish eating, and felt as if somebody else were eating. Sometimes I lay down during a meal; after a few minutes I got up and again began to eat. The result would be that on some days, I would take too much, but it did no harm. My mother became alarmed and said that there must be something wrong with me. She was afraid that I might not live long. When there was a slight change in this state, the world began to appear dream-like. While walking in Cornwallis Square, I would strike my head against the iron railings to see if they were real or only a dream. This state of things continued for some days. When I became normal again, I realized that I must have had a glimpse of the Advaita state. Then it struck me that the words of the scriptures were not false. Thenceforth I could not deny the conclusions of the Advaita [Nondualistic] philosophy.” Is this the way the Divine Mind perceives the world?⁷⁷

The seer philosopher Shankara (c. 688/788-720/820) described spiritual intuition (anubhava) as a self-luminous, absolute,

and unconditioned perception of all things in Brahman (God), and Brahman in all things. An awakened soul passes into the ultimate state of illumination when the mind is completely absorbed in Brahman, and pure consciousness and unlimited bliss are manifested. It transcends subject-object duality, discursive reasoning, and speech. Self-revealing, spiritual intuition carries the highest degree of certitude, thereby verifying the infallible statements of the sacred scriptures. A knower of Brahman is liberated while living on earth (jivanmukti), enjoying constant bliss.⁷⁹

Arthur Schopenhauer (1788-1860) ascertained that the metaphysical ground of all ethics is the experience of oneness, where one individual recognizes that his own true inner being-in-itself exists in all people. All people are of the same nature, manifestations of the one undivided will that appears in all phenomena. "We ourselves are also among those realities or entities we require to know, that we ourselves are the thing-in-itself." This is exemplified in the Indian *Upanishads* by the expression "tat tvam asi" (thou art that), meaning we are all one and the same entity. In the contemplative state, "we lose ourselves entirely in this object ... and continue to exist only as pure subject, as clear mirror of the object ... we are no longer able to separate the perceiver from the perception, but the two have become one.... what is thus known is no longer the individual thing as such, but the Idea, the eternal form ... the individual has lost himself; he is pure will-less, painless, timeless subject of knowledge."⁸⁰

References

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- ¹ CW, VI:29.
² Web: en.wikipedia.org/wiki/Defense_mechanisms
³ GSR, pp. 162a, 220f, 428a; Robert Goldenson, *The Encyclopedia of Human Behavior* (New York: Dell Publishing Co., 1975), p. 229.
⁴ GSR, p. 83g; RAWSH, p. 78; CW, III:78.
⁶ GSR, p. 861e.

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- ⁷ GSR, pp. 269b 788i.
- ⁸ GSR, pp. 375e, 379b, 519k, 658c.
- ⁹ GSR, pp. 138f, 159c; cf., 820c; CW, I:233.
- ¹⁰ GSR, pp. 96f, 176j, 560c, 737b; SSR, p. 116; Goldenson (1975), p. 391.
- ¹¹ Saradananda, p. 491.
- ¹³ GSR, p. 292c; SSR, p. 213; Goldenson (1975), p. 390.
- ¹⁴ GSR, pp.173b, 330f, 585a, 915b.
- ¹⁵ GSR, pp. 241h, 161d, 231g-32, 548b; cf. 546p-47.
- ¹⁷ GSR, p. 292c; Goldenson (1975), p. 853.
- ²⁰ CW, I:208, 261.
- ²¹ GSR, pp. 660g 750f; SSR, p.137.
- ²² GSR, p. 633g; SSR, p. 135.
- ²³ GSR, pp. 452f-g, 584h, 856c, 956h; Goldenson (1975), pp. 264-65, 425.
- ²⁴ Web: en.wikipedia.org/wiki/Ethics
- ²⁵ GSR, pp. 171f, 265k, 337j-38a, 862d; cf., pp. 250d, 381f, 541c, 865c; SSR, p. 136.
- ²⁶ CW, II:225.
- ²⁷ GSR, pp. 82bc, 350g, 587a, 607h; SSR, p. 100; Goldenson (1975), pp. 296, 423, 878-79.
- ²⁸ Theodorson, pp. 143, 215.
- ²⁹ Underhill, pp. 298-357.
- ³² GSR, p. 208f.
- ³³ GSR, pp. 604g, 745a.
- ³⁴ GSR, pp. 405b, 544f, 792c, 833a.
- ³⁵ Web: www.kenwilber.com/Writings/PDF/ExcerptG_KOSMOS_2004.pdf
- ³⁶ Wilber (1995), pp. 205-06.
- ³⁷ Ken Wilber, *Eye to Eye* (Garden City, NY: Doubleday, 1983), p. 223; Ken Wilber, *Sex, Ecology, Spirituality* (Boston: Shambhala, 1995), pp. 210-11, 215-16, 584-85; M. Mahler, et al. *The Psychological Birth of the Infant* (New York: Basic Books, 1975), pp. 41-55; G. and R. Blanck, *Ego Psychology* (New York: Columbia University, 1974, 1994), pp. 53-60, 146-52.
- ⁴⁰ Michael Miovic, "An Introduction to Spiritual Psychology," *Harvard Review of Psychiatry* (March/April 2004), p. 113.
- ⁴¹ GSR, p. 245abc; cf., pp. 150i, 169h, 499-500.
- ⁴² GSR, pp. 245a, 499c.
- ⁴³ Web: www.kenwilber.com/Writings/PDF/Excerpt_KOSMOS_2004.pdf

⁴⁴ GSR, pp. 744b, 830a.

⁴⁶ Benjamin Walker, *Hindu World* (2 vols.; Delhi: Munshiram Manoharlal Publishers, 1983), I, pp. 163, 217-20; Surendranath Dasgupta, *A History of Indian Philosophy* (5 vols.; Delhi: Motilal Banarsidass, 1922, 1988), II, p. 356; Swami Rama, et al., *Yoga and Psychotherapy* (Glenview, IL: Himalayan Institute, 1976), p. 224; Ernest Wood, *Yoga Dictionary* (New York: Philosophical Library, 1956), pp. 28-29; Haridas Chaudhuri, "Yoga Psychology" in *Transpersonal Psychologies*, ed. Charles Tart (New York: Harper & Row, Publishers, 1969), p. 265. Carolyn Myss and others on the Internet attempt to relate each chakra with specific forms of illness. She thinks that each type of illness is connected with specific chakras, due to a particular personality deficiency. For example, she believes pancreatic disorders (pancreatic cancer, diabetes) are related to the 3rd chakra. If one feels they should be overly responsible for too many things or lack responsibility this disrupts the energy balance of the 3rd chakra and an illness of the pancreas results. Heartaches due to a bad romance combines the 2nd and 4th chakras and can produce heart illness. Though these relations can be tested scientifically, it is questionable that a specific personality deficiency will produce a particular type of illness.

⁴⁷ Mahesh Mehta, "Kundalini in the Light of Vedanta and Yoga," *Indica* (1979), pp. 132-33.

⁴⁰ Walker (1983), I, pp. 162-64, 218-19; Wood (1956), pp. 28-29; Dasgupta (1988), II, p. 355.

⁴⁹ *Complete Psychological Works of Sigmund Freud*, ed. James Strachey (London: Hogarth Press, 1986), XVIII, pp. 36-38, 49, 55-56, 258-59; XIX, pp. 159-61; XXXIII, pp. 148-49.

⁵⁰ Ken Wilber, *Eye to Eye* (Garden City, NY: Doubleday, 1983), pp. 232-33.

⁵³ Benjamin Walker, *Hindu World* (2 vols.; Delhi: Munshiram Manoharlal, 1983), I, pp. 162-63, 218-19. According to modern theory, "The five specific tastes received by the gustatory receptors are salty, sweet, bitter, sour, and umami, which means 'savory' or 'meaty' in Japanese," Web: en.wikipedia.com/wiki/Gustatory_system. The traditional Jain gustatory sensations are bitter, sweet, sour, saline, and pungent. Ayurvedic medicine and the Indian Buddhists distinguished six different forms of taste: sweet, sour, bitter, salty, pungent, and astringent (Sinha, II, p. 51).

⁵⁴ Swami Ajaya, *Psychotherapy East and West* (Honesdale PA: The Himalayan International Institute, 1983), pp. 248, 255-61.

⁵⁵ Strachey (1986), xxiii, 148; Goldenson (1975), pp. 629-30, 640.

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- ⁵⁶ Walker (1983), I, pp. 162-63, 218-19.
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- ⁵⁸ Goldenson (1975), pp. 371, 537, 612.
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- ⁶⁰ Mehta (1979), p. 132.
- ⁶² Prabhavananda³, p. 276.
- ⁶³ Shivananda, p. 94.
- ⁶⁴ Underhill, pp. 249-51.
- ⁶⁵ Arthur Schopenhauer, *On the Basis of Morality*, tr. E. F. J. Payne (Indianapolis: Bobbs-Merrill Educational Publishing, 1965), p. 172.
- ⁶⁶ Underhill, pp. 77-78, 241.
- ⁶⁷ Prabhavanada³, pp. 276-77.
- ⁶⁸ Saradananda, II:6.13, p. 212.
- ⁶⁹ Prabhavananda³, p. 202.
- ⁷⁰ ST, II-II, 180.4-5, 7-8. For another translation of Summa Theologica see, Web: www.newadvent.org/summa/3.htm
- ⁷¹ Underhill, pp. 179, 234, 240, 245-46.
- ⁷² Underhill, pp. 170, 415
- ⁷³ Web: en.wikipedia.org/wiki/Beatific_vision;
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- ⁷⁶ *Mysticism and Philosophical Analysis*, ed. Steven Katz (Sheldon Press: London, 1978), p. 41.
- ⁷⁷ Life, I, pp. 96-97.
- ⁷⁹ Radhakrishnan, II, pp. 510-14.
- ⁸⁰ WWR, II. p. 195; I, p. 374; I, pp. 178-79.