

Religion is the barrier which prevent mankind from finding God.

-Carl Jung

In the fourth stage of life, or evolution, the purpose of adaptation is to gain positive control over the unconscious and lower subconscious motivations that create the conventional patterns and phases of gross physical and mental (or psychological) behavior, dislike, emotion, thought and will. Thus the processes in the fourth stage of life purify, harmonize, and positively transform the fixed, self possessed, and self-divided behavioral patterns of the unconsciousness and lower sub consciousness dimensions of the body-mind.

The means of this evolutionary procedure are spiritual; that is, the extended body-mind (controlled by the autonomic nervous system and the unconscious and lower subconscious tendencies of the bodily being) is consciously submitted to the transcendental reality and made to be obedient to the law of sacrifice, or love in the pattern of all relationships.

-Franklin Jones

The submission of the body-mind to the transcendental reality or divine person, is a matter of aligning the gross body-mind (or active feeling-attention) to the all-pervading life current, which is directly communicated to the central or cerebrospinal nervous system. Thus, in the fourth stage of life, the fixed association of the radiant transcendental consciousness with the extended body-mind, the unconscious and lower subconscious mind, the superficial conscious mind, and the dual or dynamic patterns of the autonomic nervous system is transcended.

The radiant transcendental consciousness, communicated via the cerebrospinal nervous system is permitted to master, purify, harmonize and positively transform the gross dimension or lower coils of the human mind. The fourth stage is the true and critical beginning of fully human and spiritual life. It is the beginning of literal functional and psychic submission of the extended body-mind to its own root-process and its transcendental source or divine condition.

-Franklin Jones

Western psychologists are largely confined to investigation of the subconscious mind and of mental diseases that are treated through psychiatry and psychoanalysis. There is little research into the origin and fundamental formation of normal mental states and their emotional and volitional expressions – a truly basic subject not neglected in Indian (eastern) philosophy. Precise classifications are made, in the "Sankhya" and "Yoga" systems, of the various links in normal mental modifications and of the characteristic functions of "Buddha" (discriminative intellect), "Ahamkara" (egoic principle), and "Manas" (mind or sense-consciousness).

-Yogananda

Professor Jules-Bois of the "Sorbonne" said in 1928 that French psychologists have investigated and accorded recognition to the "super consciousness," which, in its grandeur, "is the exact opposite of the subconscious mind as conceived by "Freud." And which comprises the faculties that made man really man and not just a super animal. The French Savant explained that the awakening of the higher consciousness is "not to be confused with coveism or hypnotism. The existence of a super conscious mind has long been recognized philosophically (i.e., Christ consciousness) being in reality the "over soul" spoken of by "Emerson." But only recently has been recognized scientifically."

"Hidden in the deep of our being is a rubbish heap as well as a treasure house! In contrast to the psychology that centers all its researches on the "sub consciousness" in man's nature, the new psychology of the super consciousness focuses its attention upon the treasure house – the region that alone can explain the great, unselfish, heroic deed of men."

-F. W. H. Myers, English Psychologist

"The over-soul," – "A man is a facade of a temple wherein all wisdom and all good abide. What we commonly call man, the eating, drinking, planting, counting man, does not as we know him, represent himself, but "misrepresents" himself. Him we do not respect; but the soul, whose organ he is, would he let it appear through his actions, would make our knees bend . . . we lie open on one side to the deeps of spiritual nature, to all the attributes of God" (the over soul).

-Emerson

When a religious method recommends itself as scientific it can be certain of its public in the west. Yoga (Hatha Yoga) fulfills this expectation, quite apart from the charm of the new and the fascination of the half understood. There is good cause for yoga to have many adherents. It offers the possibility of controllable experience and thus satisfies the scientific need for "facts" and, besides this, by reason of its breadth and depth. Its venerable age, its doctrines and method, which include every phase of life. It promises undreamed-of possibilities.

Every religious or philosophical practice means a psychological discipline; that is, a method of mental hygiene. The manifold, purely bodily procedures of a yoga also mean a physiological hygiene which is superior to ordinary gymnastics and breathing exercises, in as much as it is not merely mechanistic and scientific, but also philosophical; in its training of the parts of the body, it unites them with the whole of the spirit, as is quite clear. For instance, in the "Pranayama" exercises where "Prana" is both the breath and the universal dynamics of the cosmos. . . . yoga practice . . . would be ineffectual without the concepts on which yoga is based. It combines the bodily and the spiritual in an extraordinarily complete way. In the east, where these ideas and practices have developed, and where for several thousand years an unbroken tradition has created the necessary spiritual foundations, yoga is, as I can readily believe, the perfect and appropriate method of fusing body and mind together so that they form a unity which is scarcely to be questioned. This unity makes possible "intuitions" that transcend consciousness.

-Dr. Carl Jung

A Biographical Sketch

Ramana Maharshi (1879-1950) was one of the greatest spiritual teachers of modern-day India. At the age of seventeen he attained a profound experience of the true Self without the guidance of a Guru and thereafter remained conscious of his identity with the Absolute (*Brahman*) at all times. After some years of silent seclusion he finally began to reply to the question put to him by spiritual seekers all over the world. He followed no particular traditional system of teaching, but rather spoke directly from his own experience of non-duality. Ramana Maharshi wrote virtually nothing; his teaching took the form of conversations with visitors seeking his guidance (as transcribed by followers), the brief instructions he left with his followers, and a few songs. His method of instruction was to direct the questioner again and again to his true self and to recommend, as a path to realization, a tireless form of self-inquiry featuring the question "Who am I?" The transcribed conversations of Ramana Maharshi are known among spiritual seekers the world over and prized for their great inspirational power, which transcends all religious differences.

Sri Ramana Maharshi was born on 29 December 1879 in Tiruchuli, Tamil Nadu (South India), the son of Shundaram Ayyar, a scribe and country lawyer; he was given the name Venkataraman, abbreviated as Ramana. At the age of seventeen he suddenly had an experience of death one day in which he realized that the body dies but the consciousness is not touched by death. "I" am immortal consciousness. "All these," he later reported, "were no idle speculations." They went through me like a powerful, truth that I experienced directly, almost without thinking. 'I' [i.e., the true I or Self] was reality, the only reality in this momentary state.

C. G. Jung States:

Sri Ramana is a true son of the Indian earth. He is genuine and, in addition to that, something quite phenomenal. In India he is the whitest spot in a white space. What we find is the life and teachings of world-liberated and liberating humanity, it is a chant of millenniums. This melody is built up on a single, great motif, which, in a thousand colorful reflexes, rejuvenates itself within the Indian spirit, and the latest incarnation of which is Sri Ramana Maharshi himself.

The identification of the Self with God will strike the European as shocking. It is a specifically Oriental realization, as expressed in Sri Ramana's utterances, Psychology cannot contribute anything further to it, except the remark that it lies beyond its scope to propose such a thing. However, it is clear to the Indian that the Self as spiritual Source is not different from God; and in so far as man abides in his Self, he is not contained in God but is God Himself. Sri Ramana is quite clear in this respect.

The Goal of Eastern practices is the same as that of Western mysticism: the focus is shifted from the "I" to the Self, from man to God. This means that the "I" disappears in the Self, and the man in God. A similar effort is described in the *exercitia spiritualia*, in which the "personal property," the "I" subjugate to the highest possible degree to the possession of Christ. Sri Ramakrishna (Eastern Spirituality) adopted the same position in regard to the Self, only with him the dilemma between the "I" and the Self comes a little more closely to the foreground. Sri Ramana declares unmistakably that the real purpose of spiritual practice is the dissolution of the "I" Ramakrishna, however, shows a somewhat hesitating attitude in this respect. Though he says, "As long as the I-sense lasts, so long are true Knowledge (*jnana*) and Liberation (*mukti*) impossible," yet he must acknowledge the fatal nature of *ahamkara*. He says, "How very few can obtain this Union (*samadhi*) and free themselves from this 'I'? It is very rarely possible. Talk as much as you want, isolate yourself continuously, still this 'I' will always return to you. Cut down the poplar tree today, and you find tomorrow out forms new shoots. When you ultimately find that this 'I' cannot be destroyed, let it remain as 'I' the servant. In relation to this concession, Sri Ramana is certainly the more radical. The changing relations between these two quantities, the "I" and the Self, represent a field of experience which the introspective consciousness of the East has explored to a degree almost unattainable by the Western human being. The philosophy of the East, which is so very different from ours, represents to us a highly valuable present, which, however, we "must obtain in order to process." Sri Ramana's words once again sum up the principal things which the Spirit of India has accumulated during thousands of years in contemplation of the Inner Self; and the individual life and work of the Maharshi exemplifies once more the innermost striving of the Indian people to find the liberating original Source.

The Eastern nations are threatened by a quick disintegration of their spiritual goods, and what comes into their place cannot always be considered to belong to the best of the Western mind. Therefore, one may look upon a sage like Sri Ramakrishna and Sri Ramana as modern prophets. They not only remind us of the thousands-of-years-old spiritual culture of India, but also directly embody it. Their life and teachings form an impressive warning not to forget the demand of the soul in all the new things of Western civilization and their materialistic-technical and commercial concerns of the world. The breathless impulse to obtain and possessing the political, social and intellectual fields, which is rummaging the apparent, unappeasable passion in the soul of the Westerner, is also spreading continuously in the East and threatens to bear consequences not yet to be overlooked. Not only in India but also in China, much has already been lost in which once the life of the soul lived and flourished. The externalization-culture of the West can truly clear away many evils, the destruction of which seems to be very desirable and advantageous. But, as experience has shown, this progress is brought too dearly with a loss of spiritual culture. It is undoubtedly more comfortable to dwell in a well ordered and hygienically furnished house, but that does not answer the question as to *who* is the dweller in this house, and whether his soul enjoys a similar state of order and purity, that is like that of the house serving for external life. Once man is set to the pursuit of external things, he is never satisfied, as experience shows, with the mere necessities of life, but always strives after more and more, which, true to his prejudices, he always seeks in external things.

He forgets entirely that in spite of all external success inwardly he remains the same, and therefore complains of his

poverty when he owns only one motor car instead of two like others around him. Certainly, the external life of man can bear many improvements and beautification, but they lose their significance to the extent to which the inner man cannot keep up with them. The provision with all "necessities" is, without doubt, a source of happiness which is not to be underestimated. But above and beyond it, the inner man raises his claim, which cannot be satisfied by any external goods: and the less this voice is hearing the hunt for "the wonderful things" of this world, the more the inner man becomes a source of inexplicable bad luck and nonunderstandable unhappiness in the midst of conditions of life from which one would expect something quite different. The externalization leads to an incurable suffering, because nobody can understand how one could suffer because of one's own nature. Nobody is surprised at his own insatiability, but looks upon it as his birthright; he does not realize that the one-sidedness of the diet of his soul ultimately leads to the most serious disturbances of balance. It is this which forms the illness of the Westerner, and he does not rest till he has infected the whole world with his greedy restlessness.

The wisdom and mysticism of the East have, therefore, a very great deal to tell us, provided they speak in their own inimitable speech. They should remind us of what we possess in our own culture of similar things and have already forgotten, and direct our attention to that which we put aside as unimportant, namely the destiny of our inner man. The life and teachings of Sri Ramana are important not only for the Indian but also for the Westerner. Not only do they form a record of great human interest, but also a warning message to a humanity which threatens to lose itself in the chaos of its unconsciousness and lack of self-control.

-End of statement C. G. Jung