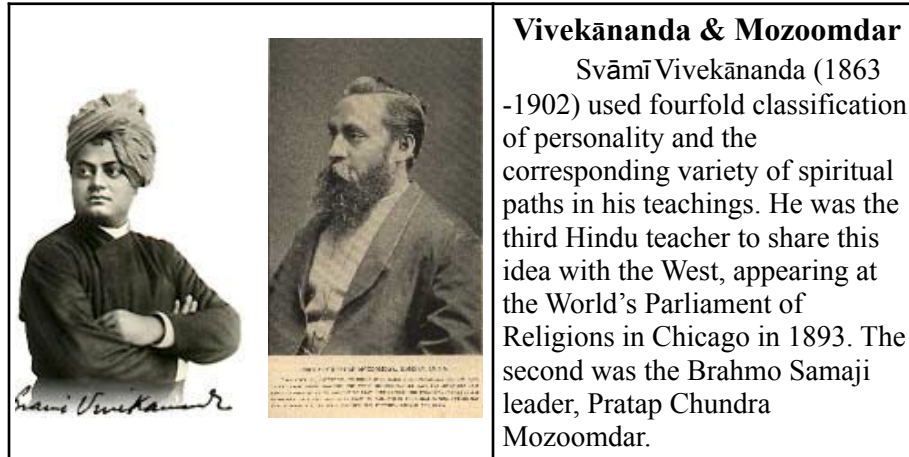


APPENDIX B [from *Cosmic Sage*] VARIETIES OF RELIGIOUS EXPERIENCE

At least twenty centuries ago in India the variety of religious experiences was observed and classified into four broad categories. They were called the four tendencies (Sanskrit: *saṃskāras*), paths (*mārgas*), and practices (*yogas*). The four *saṃskāras* were inclusive of differences in personality, perception, and life purpose (later, the caste system). Spiritual paths (*mārgas*) were more important to them so they saw everything converging into one's spiritual pilgrimage. Then they added some concepts that went beyond the observed evidence with concepts of *karma* (causality) and *saṃsāra* (rebirth). Thus, they constructed a system that saw one's past lives effecting one's present in everything from caste to how one should use one's faculties. These extra beliefs took nearly universal observations about the tendencies we develop emotionally, physically, rationally and intuitively and made them into what is now called Hinduism. However, the observations about the four tendencies would appear in many other ancient systems (astrology, Tarot, indigenous religions.)

Three Indian leaders of the 19th century Hindu Renaissance are responsible for introducing this fourfold paradigm or model of religious experience to the West. They were Rāja Rammohan Roy (1772-1833),¹ Pratap Chundra Mozoomdar (1840-1905),² and Svāmī Vivekānanda (1863-1902).

Svāmī Vivekānanda (1863-1902) used this fourfold classification of personality and the corresponding variety of spiritual paths in his teachings. He was the third Hindu teacher to share this idea with the West, appearing at the World's Parliament of Religions in Chicago in 1893. Many other Indian teachers since Vivekānanda have used the exact English terms which he devised for his presentation of Hindu psychology and spirituality. Vivekānanda taught that the religious tendencies or faculties governed an individual's way of seeing the world, how one organized their response to life, and how and what one would be taught – even concerning the notions of *karma* and rebirth.³



Vivekānanda was a hero for IMAOKA for a multitude of reasons. When IMAOKA learned that I

¹Rammohan Roy had shared this concept with none other than Max Mueller. P. C. Mozoomdar (also Majumdar) toured England and American and spoke to much larger audiences. See especially Mozoomdar's 1883 talk to Unitarian ministers, "Protestantism in India."

²The first to come to America was the reform Hindu, Pratap Moozumdar [P. C. Majumdar], a member of the Brahmo Samaj – the Society of God. His first trip to the West was in 1873, visiting England and Germany. He visited the U.S. three times, in 1883, 1893, and 1900. He clearly articulates the four *margas* in his "Protestantism in India," delivered in 1883 and published in *Lectures in America & Other Papers* (Calcutta: Navavidhan Publication Committee, 1955), p.184.

³Combining *karma* and rebirth (*samsara*) to the empirical observation of the different tendencies unnecessarily links a Hindu solution to the problem of fairness in the universe with the personality types.

had written a book on Vivekānanda's spiritual journey, he asked precise and different questions on each of my visits. (In fact, his habit of asking for another's knowledge about their interests was a reason why it was so difficult to interview him.) His own interest in Vivekānanda was so deep that he had organized a centennial celebration in Tokyo in 1963 of Vivekānanda's birth and had visited the Ramakrishna Mission in 1969.

Svāmī Vivekānanda used this classification of personhood and the corresponding variety of spiritual paths in his teachings. Vivekānanda believed in teaching each person according to his/her spiritual tendencies or its corresponding point of view. Each tendency had a path, a practice, a way of knowing, a set of teachings, and a way of experiencing the Absolute governed by one's past *karma*.⁴

Past lives have moulded our tendencies; give to the taught in accordance with his tendency. Intellectual, mystical, devotional, practical--make one the basis, but teach the others with it. Intellect must be balanced with love, the mystical nature with reason, while practice must form part of every method. Take every one where he stands and push him forward. Religious teaching must always be constructive, not destructive.

Each tendency shows the life-work of the past, the line or radius lead to the centre. Never even attempt to disturb anyone's tendencies; to do that put back both teacher and taught. When you teach Jnana [rational path], you must become a Jnani [rational person] and stand mentally exactly where the taught stands. Similarly in every other Yoga. Develop every faculty as if it were the only one possessed, this is the true secret of so-called harmonious development. That is, get extensity with intensity, but not at its expense. We are infinite. There is no limitation in us, we can be as intense as the most devoted Mohammedan and as broad as the most roaring atheist.⁵

Vivekānanda used the ancient Hindu taxonomy of four religious tendencies in his books on the four paths of spiritual development: *Raja Yoga*, *Jnana Yoga*, *Bhakti Yoga*, and *Karma Yoga*. Each *yoga* (discipline, practice) was seen by him as the path (*mārga*) for a different type of spiritual experience, each path leading to a potential experience of the Absolute.

Shri Rāmākṛishna (1836-1886), Vivekānanda's *guru* (teacher), taught that any of the four religious tendencies could bring an individual to the Absolute directly. And, he taught that all religions lead to God (the Absolute), since each path is like a spoke of a wheel leading to the hub, the Center or God-consciousness.

Vivekānanda did not agree with his *guru* Rāmākṛishna but taught that one climbed a spiritual ladder of disciplines or *yogas*. By changing paths (मार्ग *mārga*) to disciplines (योग *yoga*), he created a hierarchy of religious truth. With each step on the path, or climbing up the ladder toward higher truths, an individual obtained more wisdom, one lifetime after another.

IMAOKA was sad when he learned of Vivekānanda's hierarchy of religious experience. He said on numerous occasions: "I have not experienced that. For me, there is only learning, growing, changing."

More Western thinkers became aware of this model for interpreting personality differences at the end of the nineteenth century. Pioneering psychologist Carl Jung (1875-1961) made use of this four-fold system. Jung was no doubt indirectly indebted to Vivekānanda, but this concept had become so popular and watered-down that Jung did not ever acknowledge Vivekānanda as a source for his own theory. This "map" or "paradigm" had become popular and diluted through use in certain circles

⁴ George Williams, *The Quest for Meaning of Svāmī Vivekānanda* (Chico: New Horizons Press, 1974).

⁵ Swami Vivekananda, *Complete Works*, VII, 98

(liberal religionists, spiritualists, Theosophists, popular culture). Jung may not even have known who to attribute the bringing of this Indian theory to the West and his own attention.⁶ There are times that he seems to claim that he discovered his “four psychological types” in the Upanishads. Jung does say that he “rediscovered” the theory in Indian scripture, but also from Chinese alchemy as well as Western alchemical and astrological theories.⁷

Jung was seeking support for his resistance to Freud's theory that sex is the fundamental determinant of the self. All of these ancient models of human personality shared a basic fourfold structure, but often with a doubling or tripling factor to handle more elaborate personality differences. Jung called his version of this ancient taxonomy the *Four Personality Types* (publishing a 600 page book on the subject in 1924).⁸ His model involved four types of perception: rational, feeling, sensing, and intuiting. He used the doubling factor, proposing that each type was either extrovert or introvert. This again copied the ancient Indian model by replacing *pravritti* (outward progression) and *nirvritti* (inward regression) with his terms of extroversion and introversion.. Jung accepted the ancient notion which Vivekānanda referred to as “harmonious development” by coining the label of the Individuation Process. For some reason, Jung left out a number of features in the ancient spiritual psychologies which suggested structures in the personality which bring about harmony, balance, and epistemological differences.

Vivekānanda's and Jung's classifications of spiritual tendencies and personality functions can be viewed in the following table:

<i>Saṃskāras</i>	Practice & Path	Tendencies (Vivekānanda)	Functions or Types (Carl Jung)
<i>Jñāna</i> - ज्ञान	<i>yoga & mārga</i> योग - मार्ग	Intellectual	Rational (thinking type)
<i>Rāja</i> - राज	<i>yoga & mārga</i>	Mystical	Intuition (intuiting type)
<i>Bhakti</i> - भक्ति	<i>yoga & mārga</i>	Devotional	Emotional (feeling type)
<i>Karma</i> - कर्म	<i>yoga & mārga</i>	Practical	Sensate (sensing type)

In each person, according to Jung and more explicitly in the Neo-Jungians, one dominant center of experience becomes the final arbiter of all experience. If this were not so, the person would be divided – confused, indecisive, purposeless, even pathological, schizophrenic, etc. The various ways of interpreting life experiences are individually prioritized so that one can decide more quickly about what one needs and wants. One way of knowing becomes the superior function for each individual's personality or “ego” and contributes to a more purposeful life and a sense of a being a unified self.

Jung's model can be briefly summarized as follows:

- 1) The *thinking* function - organizes, establishes order, classifies, identifies and makes plans. Its notion of causality is linear--from cause to effect.
- 2) The *feeling* function - connects the experiencer personally with life. It is the “liking and disliking function.” Whatever is happening is given an emotional tag. This function is

⁶ I worked on this problem for a book on “Jung and Hinduism” to trace this dependence. At the time I thought Jung had plagiarized from Vivekānanda. I decided to quit the project because I could not find from whom Jung had taken these ideas. Prof. Harold Coward took over as editor and finished the project.

⁷ Jung “discovered” the theory in translations of the *Upanishads*, a highly mystical text, he wrote.

⁸ Carl Jung, *Psychological Types* (Princeton: Princeton University Press, 1971).

principally past-oriented as some time is required to become joyful, angry, sensitive to the experiences involved.

3) The *sensing* function - operates directly from the "five" senses: seeing, hearing, touching, tasting, smelling. This is an active and present function; it is the experience of seeing and not the feelings or thoughts about it. Its one time frame is the present.

4) The *intuiting* function - sees the whole from parts. It sees the entire situation from one fragment. Intuition synthesizes the other functions' "data" into a coherent whole or "unitive order." Its time frame is totally different from either the thinking ("linear"), feeling ("past") or sensing ("now") experiences of time. Once a pattern or outline is "seen/intuited" it leaps to the conclusion. It arrives at the "future" as already here and now.

The Triune Brain⁹ and the Missing Fourth

Some concurrence with these concepts can be found in early neurophysiology research of the 1970s and 80s. While locating mental and emotional functioning in three physical regions (neocortex, mammalian, and reptilian) was abandoned with further research, searching for a relationship between brain systems and personality has continued. When the cerebral cortex's two lobes or hemispheres were noted, then there were four neurological or brain systems to organize and make sense of all stimuli; these brain systems generally correspond to the four *saṃskāras*--the rational, emotional, actional (or Jung's sensate and Vivekānanda's practical), and intuitive centerings of human experience.¹⁰ As already said, the next generation of research in brain science discarded the "Triune Brain," but the one hundred plus areas of brain functions are beginning to be seen as working together in systems that might influence our personalities and perceptions. Ken Wilber described each of the paths¹¹ as a stage of the spirit and of the psyche – with corresponding pathologies¹² at each level; seemingly, all traditions have them.¹³

Using the Four Tendencies or Types Heuristically

Heuristic usage is simply taking a classification or organization of data as an aid for understanding. It attempts to simplify something too complex to learn initially. An example in chemistry is the "planetary model" of the atom. It makes graphic the notion of electrons orbiting the nucleus of an atom and helps one visualize how atoms join in molecules. And then, from another

⁹ Paul MacLean and Carl Sagan published extensively on the Triune Brain. "Paul MacLean's Model of the "Triune Brain," *The Tarrytown Letter* (November 1982), pp.4-5. Charles Tart wrote on alternated states of consciousness. Lateralization of the brain led to talk of a Right Brain and a Left (intuitive and rational).

¹⁰ For a discussion of Vivekānanda and Jung's use of these categories see George M. Williams, "Methodological Problems in Documenting Religious Change When Change is Denied: Svāmī Vivekānanda's Early Years" in Madhu Sen (ed.), *Studies in Religion and Change* (New Delhi: Books and Books, 1983), pp. 219-230; "Swami Vivekānanda's conception of karma and rebirth," in Ronald Neufeld (ed.) *Karma and Rebirth: Post-classical Developments*. New York: SUNY Press, 1986; "Svāmī Vivekānanda: From the Apostle of Hinduism to Vedanta to the Religion Eternal, the Unity of All Religions" *Religious Traditions* (1990).

¹¹ Ken Wilber, *The Spectrum of Consciousness* (Wheaton: The Theosophical Publishing House, 1977) and *The Atman Project* (Wheaton: The Theosophical House, 1980) plus many others. He credits Da Free John (Master Love Ananda) for pointing out the spiritual stages.

¹² Ken Wilber, "A Developmental View of Consciousness," *The Journal of Transpersonal Psychology*, Vol.11, no.1, 1979.

¹³ For examples, see Ken Wilber, *The Spectrum of Consciousness* (Wheaton: The Theosophical Publishing House, 1977) and *The Atman Project* (Wheaton: The Theosophical Publishing House, 1980) and Heart-Master Da Free John, *The Basket of Tolerance, On the Seven Schools of the One and Great Tradition of God-Talk* (Special Prepublication Edition) and his other writing as in *The Knee of Listening: The Early-Life Ordeal and the "Radical" Spiritual Realization of the Divine World-Teacher and True Heart-Master, Da Avabhasa (the "Bright")*.

perspective, that of the atom as a wave function, one must relativize everything previously learned.

Each of the tendencies (*saṃskāras*) brings together what has been observed as religious experiences into patterns and a model for understanding. Centuries of observations suggest that an individual can *center* in one tendency and its way of perceiving. That becomes a characteristic way or pattern for perceiving “truth” as “spiritual” or “religious.” The fourfold model or paradigm of the religious or spiritual experiences has amazing usefulness. It becomes a language with terminology to help articulate in words found in almost every language what humans have taken to be holy, sacred, true, or of ultimate concern.

The perspective of any single tendency can be used to subordinate other spiritual paths or tendencies. Thus, one can remain centered in a devotional faith and practice and find mystical and rational experiences subordinate to it but compatible and supportive. Thus, they are taken as less true than one’s own centering. This will become more apparent as each tendency is described in more detail.

Devotional Religious Experience

Devotional religion is a form of human experience gaining knowledge of the mystery and meaning of life as personal and relational. It is often described as the way of the heart with love as its most consistent metaphor. When this love inspires awe and wonder, it brings forth gratitude. And characteristically there is a feeling of unworthiness, that one is not owed or entitled to such an unmerited gift. So many devotional traditions call this experience “grace” in a multitude of languages. Devotional religion is distinctive because this gift of love is not impersonal, but from a source that can be personally named, with whom one can have a personal relationship, with whom one can talk or pray, with whom one can commit one’s life. And one can respond to the gift of grace by becoming an agent of grace, giving back to others and to life what one has received spiritually – and perhaps materially. In English the generic word, god, is turned into the name for the Personal Other, God the absolute giver of life and eternal salvation.

Almost in every religious tradition worldwide there is a jealousy factor in devotional religion. The personal God is claimed exclusively for one’s own group, sect, denomination or tradition. But there are those in all devotional traditions that are universalists, who see God as Isaiah the Hebrew prophet did, as God of all with salvation for all.

Perhaps Martin Buber’s conception of the I-Thou relationship captures something to the personal, intimate quality of the God-experience in devotional religion. But those who use Buber usually do not realize that he was searching for an expression of a mystical paradox of an unknown other with whom intimacy appeared. Still, the I-Thou appropriation does describe the devotional experience of many saints.

Devotional religion is necessarily theistic. That is, its personal experience of a personal God is conceived and expressed in language and metaphors of human personhood. Such anthropomorphism must be honestly owed by the devotional religionist as the price of centering in this religious pattern. It can be either monotheistic and polytheistic. In the twentieth century devotional religion is by far the most popular and often described religious type.

The pathologies of devotional religion, with its projection of human personhood upon the

cosmos, have been attacked by religious and secular rationals from Confucian scholars to Enlightenment philosophers to founders of modern psychology like Sigmund Freud and to theologians like Frederick Schleiermacher. Yet, for all the pathologies, the experience of divine grace has appeared as transformative for millions of those who follow the devotional path.

Actional Religious Experience

Actional religion is the form of human experience using the senses and movement to gain knowledge of the mystery and meaning of life as energetic and creative. Its very sensate nature makes it observant and realistic, seeing awe and wonder in nature's gifts of beauty and bounty. Its experience of grace is impersonal but no less intense and real. Life gives. Its blessings are adored and celebrated.

Celebration is ritualized, probably first as play, then formally as set aside moments in the chaos of time. Anniversaries remembered great events as holy days and symbolized them in sensate way with song, dance, ritual movements, art, story. The human voice chanted in a myriad ways in the many actional traditions. Sensate (actional) spirituality apprehended a multiplicity in ordinary reality operating under the rule or control of one unifying power, such as Kanagara in Shinto or Mother Nature itself. There is an underlying unity of being and essence to all of Life. Despite this multiplicity and its potential for chaos, there was order and fair rules to be followed. In rituals persons, groups and traditions bonded together in order and unity, with little need to articulate beliefs and theories about the mysteries of life. The groups had found or had been given the very rituals needed to both symbolize a sacred order and reconstruct it in every participant. Practice and participation need only be the assent of observing the community's rituals or taking the role of priest or priestess and leading them in precise ways governed by tradition. Both observer and participant could directly experience the transcending experience of communion as community and order as beauty.

For the actional (sensate) religionist there is no religion at all without beauty. There must be beautiful art, music, movement in dance, voiced in sacred chants. Criticized as the most primitive of religious paths and practices, absence of sensate religious experiences has impoverished traditions that have condemned art and music as sensual and leading to sin and made them guilt-ridden as they confess a longing the sensate's beauty and mystery.

Cognitive Religious Experience

Cognitive religious experience is a form of human experience gaining knowledge of the mystery and meaning of life as rational, principled and ideational. It is centered in human reason's idea of reality as consistent, following the orderliness of the season, stars and mathematics. Finding the principles is thus metaphoric, a quest that seeks order in chaos and constructs natural rules elevated as principles. In China Confucian philosophers were particularly creative in identifying the way (*dao* - 道) of heaven (*tiān* - 天) and the principles or standard of propriety (*li* - 礼) by which heaven ruled. This very function of human reason thrives on a process of questioning, study, learning, and construction. The process can be quite conservative, especially of principles that are deemed holy and sacred, lasting centuries with little apparent change. But the very love of knowledge (*philo+sophia*) was its own transcendent element, a freedom to learn something new and requires a reformative and reconstruction of principles once holding a community together.

Individually, the cognitive (rational) experience of the mysteries of any aspect of life can

inspire awe and wonder. It is not unlike solving a problem in math or science that was “unsolvable.” Experiencing the power and beauty of mind or consciousness can be a peak experience for one so gifted. And the notion of being gifted with unusual rational capability is crucial to whether the experience is taken as spiritual or not. Does it point human experience beyond the personal self (the small ego, as it were) or does it inflate and create an arrogance of intellectual superiority? Other tendencies see this as the danger of the rational path and its humanism. Religious rationals through the centuries have displayed a remarkable humility, simply because the human intellect can never know enough. There is always something more to explore, to learn, to ponder, to interpret, to construct into a theory or principle. That is the rational’s path to awe, wonder and mystery – the good, true and beautiful of life.

Mystical Religious Experience

Mystical religious experience is a form of human experience that find unity in the chaos of a sensed world. It professes a direct knowledge of the oneness of life, of one’s own life interconnected to all other beings, animate and inanimate. It is most often found with those who practice types of meditation that silence words or observed one’s “chattering monkey mind” from the viewpoint of an observer – as if observing the “left brain” from the “right brain” (the intuitive). Thus, in the same way, the reasoning, doubting, and questioning faculty is silenced or subordinated to intuition.

Then too, the feeling function with its passions, fears and angers must also be silenced or subordinated. The retreat “away from the world” has been the quiet place for a mystic to have the time and space to master this part of strengthening the intuitive function. And finally, the emotional function’s distractions must be stilled. To complete the disturbances of the senses, meditation tends to require the beginning practitioner to use a fixed sitting posture (in *yoga*, an *āsana*) or rhythmic walking or even jogging to quiet sensate stimuli from distracting from meditation.

But meditation is not mystical experience per se. It is only the placing one’s self in an opportune state of consciousness and non-distracting activity to be ready for an experience of oneness, unity, merging to something other than the self – the small self, that is, in most traditions that make such distinctions. Conceiving, symbolizing, articulating the mystical experience is problematic. It is an altered state of consciousness, altered by the very process of controlling other ways of confirming reality (rational, sensate, emotional knowing). And one must come out of or down from the mystical experience to talk about it. However, that said, the witness and expressions of mystics are some of humanity’s finest literary creations. As early as the Upanishads and throughout the ages in so many religious traditions, there is the awe and wonder of mystical union with the divine, absolute, ultimate, God, Life, Consciousness. These, in their varying metaphors and similes, have inspired a perception of humanity as capable of things better and more beautiful. While gratitude is a primal characteristic of every spiritual path, mystics just do not anthropomorphize life’s gifts. The unmerited blessings of life become an intuition of life’s interrelatedness.

Critics have attacked mysticism as anti-rational or even pathological, its ecstasies as “divine madness,” its retreat as other-worldly and lacking social concern or engagement. Its pathologies are grand deceptions and confusions of an inflated ego – illnesses labeled as schizophrenia and megalomania. But these pathologies do not negate the intuitive capacities revealed in the exemplars of this path such

as IMAOKA sensei. Its healthy expression is a unity with life itself.

Integral Religious Experience

This stage entails work to complete mastery and direct knowledge of all four spiritual tendencies (sensate, emotional, rational, mystical) and integrate them to be used appropriately, each according to the strength or in a unified way. The individual would function, momentarily or for periods, appropriately in whatever predominate type of functioning was called for. There would be, momentarily or for periods, perfection of being in emotional, rational, intuitive, and sensate situations and a utilization of introverted or extraverted functioning (inner- and outer-directed processing of experience).

Jung never found a living example of psychological integration. However, he refused to go and see if Ramana Maharshi (1879-1950) had reached that level when he visited India in 1937 to receive several honorary doctorates. True saints have been hard to find.