

PSYCHO-SPIRITUAL SYNTHESIS FOR INTEGRATED CONSCIOUSNESS AND WELL-BEING

Mathew Maniampra¹

Abstract:

Scholarship compartmentalizes the life and personality into numerous disciplines and creates confusion. It is through the integration of psycho-spiritual domains and processes, one can attain authentic life, wholeness and harmony.

Keywords: evolution, identity, self, ego, depth psychology, unconscious, archetypes, transpersonal, well-being, meditation.

Human beings have always struggled with the question of identity. The simple question 'Who am I?' is yet to be answered. We have turned to philosophy, science and religion in search of answers. The answers only multiplied the confusion in the area. The question does not come from the physical domain. Each of us is a spirit with a body rather than a body with a spirit. Increasing specialization has

¹ Dr. Mathew Maniampra took his doctorate in psycho-spiritual growth from the United States of America and worked as a pastor in the Catholic diocese of Jolliot, USA. Later he joined as the staff of Vinaya Sadhana, a formative Counseling and Spirituality programme of Dharmaram Vidya kshetram, Bangalore. He is an often sought after counselor having years of experience in solving personal problems and enhancing spiritual growth.

led to compartmentalization of life such as spiritual, psychological, intellectual, physical, etc. The lack of integration leads to fragmentation of consciousness. A dynamic balancing and integration of all that are related to humans is imperative for harmony and a sense of well-being. The concept of integration implies harmony, wholeness, flow and unity. It is the task of every human to facilitate the integration process through various means. There is also confusion as to what consciousness is, what it is for, and how it is related to our identity. These perennial problems will remain with us for they are not things. Because they are so deep and vast and larger than human intellect, it is hard to capture and formulate identity and consciousness in any human expression, but that does not prevent us from studying it.

Human Vocation to Evolve

Human vocation is to evolve and grow into the centre of one's own consciousness and become *Sat, Chit, Ananda*, that is – experience, existence as consciousness, and consciousness as bliss. This *Sat Chit Ananda* experience is often blocked for consciousness is usually identified with mind. Aurobindo reminds us, mental consciousness is only the human range which no more exhausts all the possible ranges of consciousness than human sight exhausts all the gradations of colour, or hearing all the gradations of sound - for there is much more below or above that is to human beings invisible and inaudible. So, there are ranges of consciousness above and below human range with which normal humans have no contact (Aurobindo, 1971).

Evolution reached the stage of humans through millions of years, if we take it as a probable hypothesis. It seems that evolution has come to a definitive point with the emergence of consciousness in human beings. By all accounts, the evolution of the type that brought humans on earth from lesser beings is at a halt. Evolution itself is superseded when it came to man. I don't think people with a larger complex brain were the end of evolution. Millions of years ago, animals with large heavy bodies appeared. Naturally at that time, anyone could think that it could create further heavy strong bodies. But evolution was towards a specific end, that is, towards developed frontal lobes of the brain that became the seat of consciousness. Having been brought into consciousness, now mankind could not evolve to a higher realm automatically. If so, the whole purpose of evolution was wasted. Nature cannot fail itself.

Evolution of consciousness is made possible by the prior process of involution (Wilber, 2005). Consciousness itself is an animating energy that lies all unfolding and becoming. Our participation in this creative intelligence is because of the out flowing of love and life. Consciousness is an outflowing of life energy, which is not a onetime event but a continuous phenomenon because humans can participate in it and identify with it. By identifying, you become what you are identified with and draw the qualities and attributes of it. To Teilhard de Chardin, the Christian anthropologist, consciousness is a psychic force that combines but transcends the power of mind and spirit, which is above all the power of love. When Jung speaks of collective energy, he posits a Divine energy that is available to us by means of archetypes, dreams, intuition and creative imagination. Hinduism and Buddhism always thought of consciousness as a pervading force in this universe. However, there is also a reductionist materialistic way of thinking that most social sciences and medical disciplines adhere to and support, which says all is a brain property.

At birth, every human is born with a potential to unfold in a sequential manner. Being and becoming is part of being human. A newborn child may not possess the characteristics of an actualized personality. Maturation may make physical potentials and related things possible, but a full flowering of one's consciousness needs a lifelong journey of awareness with openness, trust and surrender. Most changes we effect in life are superficial and they last only for a short time for they don't touch the centre of our consciousness. It is possible to experience profound reorganization of the very foundations of our identity, values and meanings by becoming fully conscious of our essential self and the gift of consciousness. There is a continuous invitation from the Spirit to become more than we presently are (Benner, 2012).

Since humans are being conditioned from day one of his/her birth according to the cultural, social and religious expectations, people need to be trained in the art of finding true self and its potential. Having been endowed with consciousness, humans are called to be in the process of knowing, being and becoming (Maniampra, 1997). One has to throw off the many masks, identifications and unrealistic self-images and drop the distorted visions of the world and undesirable defences in the becoming process. By our training, we have developed

a 'feed me' attitude that makes us frustrated and angry in the end. Endowed with consciousness and the power to evolve, life is one's own responsibility. It is a project entrusted to you solely. Creator of life has not handed us a finished project: if it were true, life would have no meaning. Along with consciousness, we have the freedom to make choices to complete the project in the best manner (Bugental, 1981). The tools we need to complete us are not outside, but inside – within us. The more a person looks for happiness and wellbeing outside, the more will be the frustration. The more you run outside to make yourself complete, the less will be your intimacy with yourself and your consciousness, and subsequently you end up in greater alienation.

False Identities and Layers

There is an ancient Chinese legend about a man who dreamt he was a butterfly. In the loveliest dream he ever had, he felt himself floating about the air. It was a leisurely free enjoyment of all the beautiful things, sights, sounds, light and fragrances. He felt completely blissful and happy. Finally, he awoke from the dream with confusion – not sure whether he was a man dreaming that he was a butterfly, or the butterfly that just dreamt he was the man. The story betrays the split we have as humans and the different layers of false identities we may develop. We are often uncertain of our identity and, consequently, we identify with our body, mind, emotions and spirit. It seems that our consciousness has many layers, and we choose to dwell where we are destined to experience. Sometimes these outer layers of consciousness are referred in terms of our lower selves. At the centre of consciousness, we are like a butterfly: a purely loving, peaceful, forgiving and accepting entity (Ray, 2006). This centre is equated with love, peace, gentleness, compassion and joy, and it is unaffected by the outer world.

According to Smith (1977), perennial philosophies describe the foundation of consciousness as spiritual, and it differentiates into various frequencies – mental, emotional, physical – with matter being the most dense. Identifying with any of these lower levels makes one stuck there, losing the power to evolve into higher consciousness and a sense of well-being.

I am inseparably connected to my body; so the primary contents of consciousness is in the form of body sensations and I easily get

identified with it. Thus we say, "I am hungry; I am sad." The greater is the type of experience with the body, the greater is the inclination to stick with the body identity or to disown it. Owning and disowning shall happen in a balanced manner to make the shift from the body-centred identity to the next phase. Because there is pain centred around the body, there is a tendency to grow out of it. It is natural for every organism to seek better control of life by developing available faculties. With the emergence of mental capacities like thinking, planning, imagining, anticipating, choosing, prioritizing and many other such theory, there occurs a definitive transition towards greater organization of life. Thus, the self is identified with the newly found mental powers. New ways of seeing, controlling, and engaging with the world emerge. With all these at their disposal, humans tend to believe, "This is what I am; this is where I should be." This leads to mental identification with the self. The mental self can assume numerous forms because mind is creative. The common core is identification with what I can do with my mind.

The ideas, morals and beliefs one holds almost define the person because of the identification with them. Defining self in a rigid way limits further becoming (Benner, 1977). All spiritual traditions view our attachment with mental self and its myriad thoughts as a block in developing the spiritual consciousness. Spiritual dimension of our consciousness is rationally unknowable with the aid of mental self. Something unknowable by the mental process does not mean it is unknowable; it only says that through the mental process it is not knowable, but experientially knowable for those who are open and ready to receive them as gifts of grace.

Ego-Self and Its Games

In one of his plays, Thornton Wilder wrote, "Whenever you come near the human race, there are layers and layers of nonsense." Our ego is creating layers of consciousness around the consciousness to fool us. Humans develop ego self and consciousness in the early part of his/ /her life. Ego sense is needed until we come to maturity. Ego consciousness shall be used as a stepping-stone to higher consciousness. But the stepping-stone can be a stumbling block, if not properly paying attention to the ego-self's masked actions. Our ego will never change of itself. This is why we often react and behave in self-defeating ways. Ego is smart that it disguises itself with

rationalization, justification, and blame games. It convinces us that it can make us happy. Ego's promises are false promises

Every ego confuses opinions and viewpoints with facts. Every ego is a master of selective perception and distorted interpretation. Ego confuses the event and reacts to it. Only through awareness, not through thinking, you can differentiate between facts and opinions (Tolle, 2005). Thought cannot hold the truth; it can best be a pointer towards it. That is why Buddhists say: "The finger pointing to the moon is not the moon." Our false self and ego survive on identification and separation in lieu of transcendence. The underlying emotion that governs all the activity of the ego is fear: the fear of being nobody, the fear of non-existence, and the fear of death. All identification is an escape route from the fear and anxiety mentioned now. Most human activities are designed to eliminate fear, but the most ego can do is to cover it up. Only the truth of who you are, if realized, will set you free (Tolle, 2005). Identifying oneself with some floating ideas and forms is a sure way of losing consciousness. Deemphasizing who you are on the level of form is a way of generating consciousness. Awakening is a shift in consciousness in which thinking and awareness separate. Awareness is conscious connection with universal intelligence: consciousness without thought.

Mostly, people are stuck with their ego and its extension – psychological self. What we are identified with, that is what we experience. Mental self provides greater interaction and engagement with the outside world, people and environment. It also helps to interact with the spiritual world and spiritual realities. Body-self and mind-self are necessary phases of growth in human development. It is easy to get stuck anywhere in this line with our mind because we can create any number of sophisticated false selves. Though all selves are capable of giving some flashes to the spiritual transcendent self, we don't realize the authentic spiritual-self without a choice to surrender the false-selves. Each level of development must be embraced before it can be transcended. To embrace is to recognize it as true, while not letting oneself be defined by it. **I am my body and much more; I am my mind and much more. I need my body and mind.** Identifying solely with each faculty is a sure way of getting stuck. Transcending one level of consciousness does not require perfection but openness and awareness of a greater consciousness that is waiting to be embraced.

Corrective Measures and Synthesis

Psychology in the past left out human consciousness and centered itself on mind and behavior. New disciplines, like Transpersonal Psychology, is a corrective measure to include the human consciousness and is understood as the melding of the wisdom of the world's spiritual traditions with the learning of modern psychology. By creating a new synthesis to human consciousness – the spiritual and psychological – transpersonal psychology is concerned with developing a *self* while honouring the urge to go beyond the *self* (Cortright, 1997). Going beyond the initial formulations of Freud's id, ego, and super ego, consciousness is seen to be a vast multidimensional existence where newer aspects of being are manifested. Our self, psychological existence, is described by the perennial traditions as the most visible surface expression of fundamental spiritual essence – the primordial consciousness. All human beings partake of this primordial consciousness. A psychology that considers an outward appearance of things will fall short. All religious traditions in all times stressed the spiritual nature of our consciousness, which supports the psychological existence we call *self*. No theoretical approaches or understandings really can grasp our essential nature, for it is spiritual and transcendent. All theories are human attempts to make sense of the human experience of reality; it is not reality itself. Alfred Korzybski rightly said about all our human endeavours to grasp the reality in these words: *'The map is not the territory; the map does not represent all the territory.'* Through transpersonal psychology and such metaphysical disciplines, a major paradigm shift is occurring, moving away from the traditional materialistic Cartesian worldview toward a more holistic spiritual perspective of human consciousness (Cortland, 1997). Seeking for the Divine assumed many forms and shapes based on the cultural milieu of humankind; thus we see different forms and names in this seeking such as Brahman, Buddha Nature, Cosmic Christ, Reality, Being, Truth, Love, etc. Transpersonal psychology, while emphasizing the high-end of human experience, is particular to include the personal realm of ordinary consciousness as well.

Psychology is increasingly becoming the study of human consciousness manifested in behaviour. The development of consciousness spans an entire spectrum from pre-personal to personal to transpersonal; subconscious to self-conscious to super conscious; and id to ego to Spirit. The relational and behavioural aspects of

consciousness refer to its mutual interaction with the objective, exterior world and the socio-cultural world of shared values and perceptions. A healthy balance of all the forces, including the physical as well as the spiritual, the emotional as well as the intellectual, is what every human likes to have. Because the body/mind/spirit are inseparable, when we change our mental concepts and beliefs, our physique and our spirit change; experiences also change accordingly. When you pay attention to your body sensations and enter deeply into it, spiritual and mental changes are made possible. While going beyond the surface level of reality, one enters with the Source of life – the pure consciousness and abundance. Once you move away or shift attention fully from the words, thoughts, and all forms the mind creates, more likely you touch the formless – the pure consciousness.

Carl Jung's Depth Psychology

With the emergence of Carl Jung's Analytical/Depth psychology, Western psychology and psychotherapy were lifted above the ego-self and the negative forces buried in the unconscious. Jung looked past the ego and traced out the positive spiritual forces in the unconscious. The ego is seen as a limited surface self that cuts itself off from its deeper Source. Ego-self not related to the authentic Source is capable of an inauthentic life that is full of pain, defences, and a false self. To Jung healing, wholeness, integration, harmony, peace and health depend upon reconnecting the ego to its deeper Source. He kept his psychology and spirituality together without the fear of being unscientific as many others did. It is through the *archetypes of the unconscious* that one draws the spiritual energy to relate with the consciousness. We relate to the spiritual self – consciousness through symbols and images. Overlooking or discounting the connection to the deeper self for long periods of time and spending years only in doing, having and accomplishing, the adult ego starts to suffer alienation and meaninglessness of life. The task for the ego is to learn its proper place and come to a proper relationship with the superior supporting bases of its behaviour (Cortright, 1977). The midlife crisis is an invitation to turn around in order to be connected to the spiritual essence.

Ken Wilber's Spectrum Consciousness

Ken Wilber is the first one who tried to make a synthesis among different approaches to human consciousness. In 1977 he wrote his

first book, *The Spectrum of Consciousness*. In that book he reasoned consciousness is composed of many different bands or levels: namely, *pre-personal, personal and transpersonal*. In this spectrum, consciousness spiritual systems comprise the upper level of consciousness; and the lower levels represent the fragmented limited consciousness. He views the mistake of Western psychology as equating transpersonal states with pre-personal states. Because there are superficial similarities between the ego loss that occurs in psychotic states, and the ego loss that occurs in highest mystical experiences, psychology (beginning with Freud) assumed they are one and the same (Cortright, 1977). In transpersonal experiences of the consciousness, one is transcending the ego consciousness but still reflexive – yet not ego bound; therefore freedom, harmony and a sense of well-being is naturally experienced.

According to Wilber, human consciousness expresses itself in five different levels of existence. Wilber (2007)) points out how different disciplines evolved based on different levels. *Physics* studies matter, *biology* looks at life, *psychology* at mind, *theology* at soul, and *mysticism* at spirit. The basic level of existence is matter, but matter can contain more than matter as is self-evident in the creation story of Genesis. Dust was animated by the breath given by God in the creation narrative. Life comes to matter and matter is enlivened. Life now includes matter, but transcends matter. Vitality is expressed through matter but represents something transcendent to matter. Scientists have a tendency to equate mind with the reflexes of brain because the mind is expressed through the brain and nervous system at this moment.

Human unfolding does not mean abandoning lower levels of existence, but are no longer being limited to them. Lower levels of existence always contain traces of higher ones. Because all emanate from one, being and life are characterized by dialectical returns to origins; a process that Plotinus described as a return to unity and singularity (Benner, 1977).

Authentic Life and Well-Being

When we turn on radio or TV, there are numerous possible stations to receive, but we receive only the one to which we are tuned. The human mind is similar. Generally, our mind is tuned to the world of the physical; therefore, that is all we receive. It is our insistence in

the beliefs of our physical reality that keeps us grounded in that reality. When we choose only to experience that reality, the higher part of our consciousness cannot express itself. Like the radio, there are infinite amounts of electromagnetic waves swirling about, but we will only receive the frequency to which we are tuned. Consciousness is our tool to health, wholeness, and holiness. The Latin derivation of the word "conscious" is *con-scire*, which literally means 'knowing with.' To know with God is our privilege. We can receive God's love, wisdom, and power in our consciousness. As consciousness evolves to a higher level, the amount of pain and discomfort it can endure is great. People in ease and comfort can stagnate or blunt their consciousness. To know with God is our privilege; the cost for the privilege is conflict, tension, and pain in exercising the free will. Those who raise their consciousness through the choice of their free will gradually begin to feel a sense of God's presence everywhere. Moses' vision of God began with light. Afterwards, God spoke to him in the clouds. But when Moses rose to a higher state of consciousness and became more perfect, he could see God even in the darkness. Our consciousness is meant to encompass all aspects of human experience (Browning, 1987). The vastness and depth of spiritual world, and the experience it can give us, is outside the consciousness of many people because they do not open themselves to it due to prejudice. Many religious believers are on the periphery, never fully entering into the depth of their consciousness.

For an authentic life, being, having, and doing are to be integrated. Values, desires, ideals, and even temptations all come together to produce a person functioning in a moderately harmonious way (Groeschel, 1987). It is like a triangle where each side supports the others. *Beingness* is the experience of being totally present to oneself and at rest within oneself. *Havingness* is the ability to accept and allow things and people in our lives and developing good relationships. *Doing* is a movement, activity that allows the creative energy flow from you to others and from others to you.

Most of us build our identities upon our roles and emotional attachments to persons and places. When I am no longer a worker (being retired); no longer a husband (being widowed); no longer an accountable parent because children are grown and moved from home; naturally, the question arises: Now, **What Am I?** Every loss carries with it a demand "change." If we fail to heed the message, we will be

unhappy. If we focus on the tragedy, we won't see the opportunity. At each stage of life, we have to let go of the past and find new meaning and horizons of life. In life, we are peeling off different layers of self in order to come to our core. One after another, we strip ourselves to find what is real in us. At every juncture you have been saying, "**This is me.**" Every loss in life says, "**This is not you.**" We are emptying or stripping away false self to find the new self, our spiritual identity. Something deep within me is manifested and exercised through different roles, words and actions. We have many levels of consciousness: every person is like a multi-storied skyscraper – we can move to various floors of this skyscraper through meditative practices (Grassi, 1986).

Multiple Approaches to Well-Being

Since humans have different layers and levels of consciousness, any stage can be an entry point to the consciousness as long as one is not being tied up there. Our primordial experience is with body. Therefore, it is our primary *SADHANA* to reach consciousness. There are multiple approaches to consciousness for promoting health and wellbeing

Bodyworks

In body-centred approaches, entering deeply into body consciousness is a pathway into wider spiritual consciousness. It is Wilhelm Reich who laid the foundation for viewing the body as central to freeing up a person's emotional life. There are numerous body-centred therapies like bodydynamics, rebirthing, sensory awareness, etc. They have some common characteristics: they share the assumption that becoming present in the body is the key to becoming present both emotionally and spiritually. Since humans are embodied spirits, there is an essential unity among different parts of the human organism. Wholeness is natural to every organism. Since feelings are rooted in the bodily self, bringing awareness to the body will awaken the sensations and the emotional energy of the person. As awareness of the body and feelings expands, so does the awareness of the whole self. Awakening bodily life, thus, becomes the royal road to the larger domain of consciousness. According to Reich, repression of feeling is a psychophysical phenomenon and not simply psychological. Children manage emotional pain of early life by holding their breath

and tightening their musculature. It gives a temporary relief. These muscular and breathing patterns become chronic, habitual and unconscious over the years. These holding patterns also determine how development occurs and how experience is organized somatically. The final outcome is a deadening of feeling and a diminishing of people's life energy. Bodywork, therefore, aims at working through the chronic patterns of muscular tension by loosening the contracted musculature; thus, the splits are healed, feeling capacities enlarged, energy flows and self is enlarged.

Breath Work

Bodies offer a continuous stream of invitation to awaken. You can no more be aware of anything more than your body. In the same way, every breath can be a doorway to awareness and awakening, being so fundamental to our existence. Attending to our breathing is a prayerful way of opening to gift of higher consciousness. Breathing is a key connector between the conscious and unconscious; so attention to the breathing is important. Slow breath means feeling is inhibited; deepened breathing increases energy in the system. In *pranayama* techniques, breath is slowed down and made steady and even. This helps to quieten the mind and heart to enhance stillness and the deepening of consciousness within. Breath awareness is bringing attention to the process of breathing. Meditation on breathing awareness is almost universal in all religions. It is believed to increase and refine perception. Buddhism sees breathing and body awareness as the path to liberation. Being incarnated in the body, body is the entry point to consciousness; as our sensitivity and perception sharpen, there is an opening to the transcendent – a movement beyond the senses and self.

Most spiritual traditions tend to leave the body behind in search of the spiritual. Transcendence is often equated with transcending the body. Body-centred approaches remind us the importance of grounding spiritual life in its material base. The new psycho-spiritual integration theories and approaches emphasize the need for a mature psychological self to make a smooth passage to the spiritual.

Meditation

Unlike any other tools, meditation has a potential to raise our consciousness level. Since in our everyday life we are running after

sensory pleasures, security needs and desires for power, we seldom rise above them to find out who we really are. An experience of our real self and its possibilities are possible only when we slow down. A slower pace will make us more alive, aware and energetic as we learn to experience the fullness of each moment (Grassi, 1986).

When there is nothing left to identify with any more, who are you? When forms around you disintegrate, you realize your essential identity as a formless being prior to all forms and all identifications. You realize your identity as consciousness itself, rather than what consciousness had identified with (Tolle, 2005).

Psychosynthesis

Roberto Assagioli (1965) in his book *Psychosynthesis* proposes a method for psycho-spiritual growth. He says that we are dominated by everything with which our self becomes identified. We can dominate and control everything from which we have been disidentified. If we identify ourselves with fears, weaknesses, faults and various complexes, we limit ourselves. If I say, "I am depressed" I become more and more dominated by this depression. If I objectify my feeling of depression, that is, saying a wave of depression or some type of depressed feeling is trying to grip me, it can lead to a different experience in contrast to "I am depressed." He suggests disidentification exercises that can protect one from succumbing to negative identifications. The process loosens the grip of false identities that people have been wearing, believing that they have been integral part of their being. Assagioli balances the disidentification process with a positive affirming of one's identity. Some key affirmations are: *I have body but I am not my body; I have emotions but I am not my emotions; I have desires but I am not my desires.* In the end, it is concluded with definitive affirmation that I recognize my centre as a source of dynamic energy from where I can observe and harmonize all psychological processes and the physical body. The ultimate goal is to unite the "I" of our everyday experience with the true higher *self*.

Larger Self and Consciousness

A lot of healing and growth is possible through psychological self. As long as we remain tied up to the psychological structures and identify with them, there is no end to psychological pain. Sense of well-being arrives when we leave the body-self and ego-self for a larger

self and identity. We don't let all our information go into consciousness either because of pain, fear, rage, anxiety, jealousy or bias; therefore, we don't have the advantage of expanding our consciousness to the maximum. By raising our consciousness and expanding its horizon, one can develop the ability to find enjoyment and purpose regardless of external circumstances. Increased awareness of the *self* will lead a person to a more interpersonal level. From purely personal concerns, s/he will move to love, care and the service of others. We begin to accept people as they are. People will no longer be the object of our needs. At the higher level of consciousness, one will feel a peaceful state of being in harmony with every creation, with other people, plants, animals, and so on. By being deeply in touch with the whole universe, we will be sharing in that vital energy that sustains everything and keeps it in existence. Without this level of awareness, one may feel thrown into the world as an isolated individual. Anxiety, fear, loneliness, and alienation are consequences of living in the lower level of consciousness. To be aware means honoring oneself, loving one's life with all its possibilities for growth, and exploring distinctively one's human potential (Maniampra, 1997).

Only a spiritual consciousness can help us to soar above the material realm. Love, joy, generosity, courage, endurance, acceptance, faithfulness, generosity and forgiveness are a natural part of the spiritual consciousness. It is about these St. Paul speaks in his letter to Galatians as the fruits of the Spirit (Gal. 5:22-23). Spiritual growth or evolution means human beings need to grow in the awareness of the spiritual dimension of our life. We are primarily a spiritual being now having a bodily existence. We are embodied spirits; when this truth is always part of our consciousness, slowly one's action becomes spiritual. Only when we discover our spirit, and begin letting it grow into our consciousness, can we then experience peace, harmony and balance in our body, mind and spirit (Ray, 2006). Coming to our spiritual identity doesn't happen quickly or automatically. Continued awareness, openness and spiritual tools – like meditation and chants – dispose oneself towards the awakening. Spiritual awareness assists us in evolving into a mature personality that is free to be loving and serving without attachments.

Conclusion

Integration means synthesis of different layers and dimensions of consciousness to make it whole. The tendency to identify with lower levels of consciousness is strong for it has immediate tangible results. At each phase of human development, identification and disidentification shall take place pushing the boundaries. With each successive level of consciousness development, there are fewer aspects of universe that feel external to the self. The authentic self no longer sticks to any dimension of self; thus, a considerable lightness is achieved, and this is why the spirit can soar to the invitations of the Spirit. To be human means living with tension that arises from holding one's personality as a whole without losing any dimension of it. This tension cannot be eliminated as long as we are human. Every seer and saint experienced it in varying degrees. In traditional spiritual language, integration means the alignment of the self around some self-transcendent reference point. Healing and well-being involve a life review. A personality that operates mostly out of the unconscious never really evolves beyond any more than what it has become in childhood. With the evolution of consciousness, we reached a definite tipping point. What occurred here was a big leap, not slow evolution. By virtue of the consciousness endowed, one can leap into the supernatural realm. One can become a 'little god.' At this point, nothing can help a human from the outside, for s/he is now endowed with freedom and consciousness. **'The Kingdom of God is within you now'** (Lk. 17:21).

References

Assagioli, R. (1965) *Psychosynthesis*. New York and Buenos Aires: Hobbs, Dorman & Co.

Aurobindo, S. (1971). *Letters on Yoga*, Vol.1. Pondicherry: Aurobindo Ashram Press.

Benner, D. (2012). *Spirituality and Awakening of Self*. Grand Rapids, Michigan: Brazos Press.

Browning, E. (1981). *Religious Thought and Modern Psychologies*. Philadelphia: Fortress Press.

Bugental, J. (1981). *The Search for Authenticity; An Existential Analytical Approach to Psychotherapy*. Philadelphia: Fortress Press.

Cortright, B. (1997). *Psychotherapy and Spirit*. Albany, State University of New York.

Grassi, J. (1986). *Changing the World from Within*. New York: Paulist Press.

Groeschel, B. (1987). *Stumbling Blocks or Stepping Stones*. New York/Mahwah: Paulist Press.

Maniampra, M. (1997) *Holistic Growth: 100% Life*. Bangalore: Dharmaram Publications.

NurrieStearns, Rick and Mary, and Melissa West. (1999) *Soulful Living: The Process of Personal Transformation*. Deerfield Beach, FL: Health Communications.

Ray, V. (1991). *Choosing Happiness*. New York: Harper Collins.

Smith, H. (1977). *Forgotten Truth*. New York: Harper and Row.

Tolle, E. (2005). *A New Earth*. New York: Penguin Books.

Wilber, K. (1977). *Integral Spirituality*. Boston: Integral Books.