

THE NEW SCIENCE OF Consciousness

Seminar at the United Lodge of Theosophists, London



Saturday 26th September 2020

3 pm – Introduction

3.05 – First Talk: **The One Universal Consciousness and Its Many States**

Second Talk: **Theosophical Insights on Jungian Psychology and CBT**

3.45 – Group study of the handout and Q&A

4.40 – Break

5.00 – Third Talk: **The Esoteric Psychology of Healing and Wellbeing**

5.15 – Group study of the handout and Q&A

6.10 – Closing words, concluding at 6.15

First Talk

The One Universal Consciousness and Its Many States

QUOTES FOR STUDY AND DISCUSSION

“Consciousness, . . . no less than sensitiveness, belongs to plants as well as to animals.” (William Q. Judge, “The Synthesis of Occult Science” article)

“Cease thoughts, except for the creator of thought – thought for life is better than thought of bread. In the amplitude of God's earth, why have you fallen asleep in a prison ? Abandon complicated thoughts – in order to see the concealed answer . . . Pass “life” and “world” in order to see the Life of the World.” (Jalaluddin Rumi, quoted in “The Sufis” by Idries Shah)

“Mind is a name given to the sum of the states of Consciousness grouped under Thought, Will, and Feeling. During deep sleep, ideation ceases on the physical plane, and memory is in abeyance; thus for the time being “Mind is not,” because the organ, through which the Ego manifests ideation and memory on the material plane, has temporarily ceased to function. A noumenon can become a phenomenon on any plane of existence only by manifesting on that plane through an appropriate basis or vehicle . . .” (H. P. Blavatsky, “The Secret Doctrine” Vol. 1, p. 38)

“Dreamless sleep is one of the seven states of consciousness known in Oriental esotericism. In each of these states a different portion of the mind comes into action; or . . . the individual is conscious in a different plane of his being. . . . that state of consciousness in man, which, not being remembered in a waking state, seems a blank, just as the sleep of the mesmerised subject seems to him an unconscious blank when he returns to his normal condition, although he has been talking and acting as a conscious individual would.” (“The Secret Doctrine” Vol. 1, p. 47)

“To know itself or oneself, necessitates consciousness and perception (both limited faculties in relation to any subject except Parabrahm), to be cognized. . . . Consciousness implies limitations and qualifications; something to be conscious of, and someone to be conscious of it. But Absolute Consciousness contains the cognizer, the thing cognized and the cognition, all three in itself and all three *one*. No man is conscious of more than that portion of his knowledge that happens to have been recalled to his mind at any particular time, . . .” (“The Secret Doctrine” Vol. 1, p. 56)

“The soul is the Perceiver; is assuredly vision itself pure and simple; unmodified; and looks directly upon ideas.” (The Yoga Aphorisms of Patanjali, Book II:20, WQJ rendition, p. 26)

“. . . he who is perfected in devotion findeth spiritual knowledge springing up spontaneously in himself in the progress of time. The man who restraineth the senses and organs and hath faith obtaineth spiritual knowledge, and having obtained it he soon reacheth supreme tranquility; . . .” (Krishna in the Bhagavad Gita, Chapter 4, WQJ rendition, p. 36)

From the 2020 documentary film “Infinite Potential: The Life & Ideas of David Bohm”

“The essential quality of the infinite is its subtlety, its intangibility. This quality is conveyed in the word spirit, whose root meaning is *wind* or *breath*. That which is truly alive is the energy of spirit, and this is never born and never dies.” (David Bohm)

“Ordinarily, when we look to the sky and look at the stars, we think of stars as objects far old and spaces between them. There's another way we can look at them, we can look at the vacuum, at the emptiness as a plenum, infinitely full rather than infinitely empty, and that the material objects

themselves are like little bubbles, little vacancies in this vast sea.” (David Bohm, quoted by Dr. David C. Schrum, Quantum theorist)

“The Bohm theory made a clear prediction about the nonlocality of the world. Nonlocality is the profound discovery of the interconnectedness of the universe at the fundamental level of quantum. Now that conflicts deeply with relativity theory, where it says that the speed of life is limited, everything is local, nothing can travel faster than the speed of light so how could everything be instantaneously interconnected in the universe.” (Jan Walleczek, Director of Phenoscience Labs, Berlin)

“Bohm suggests that out of perceived emptiness, out of the so-called vacuum state, particles interact with, respond to and are informed by the in-formation potential, which allows a cosmos to emerge. Everything we know and everything we will come to know is already in formation waiting to unfold into manifest reality. It’s the implicate waiting to become explicate.” (Paul Howard, Producer, director and narrator of “Infinite Potential”)

Second Talk

Theosophical Insights on Jungian Psychology and CBT

QUOTES FOR STUDY AND DISCUSSION

“Individuation is an at-one-ment with oneself and at the same time with humanity since oneself is part of humanity.” (Jung 1945: par. 227)

“The personal unconscious consists firstly of all those contents that became unconscious either because they lost their intensity and were forgotten or because consciousness was withdrawn from them (repression), and secondly of contents, some of them sense-impressions, which never had sufficient intensity to reach consciousness but have somehow entered the psyche.” (Jung 1927: par. 321)

“The shadow personifies everything that the subject refuses to acknowledge about himself and yet is always thrusting itself upon him directly or indirectly – for instance, inferior traits of character and other incompatible tendencies.” (Jung 1939: par. 513)

“In a classical Jungian analysis, problems related to *shadow* are thought to be the first to need attention. . . . *personal shadow* which may be conceived of as the repository of all the aspects of a person that are unacceptable or distasteful to them. . . . it is important to note that *shadow* is not always negative, for instance, where the more positive side of the individual is repressed and consequently lives in the *shadow*. . . . Jung says that no one can gain any insight into themselves or acquire self-knowledge without first tackling their *shadow*. He alludes to this as a moral problem and says that it is a huge challenge to the ego-personality requiring painstaking work over a long period of time. . . . The individual who lives through projection is convinced that it is others who have all the bad qualities and who practise all the vices. Therefore, it is *they* who are wrong and *they* who must be fought against. . . . As Jung says, only the individual who learns to deal with his/her own *shadow* has done something real for the world for no one can see straight if they do not see themselves. . . . If it is repressed and isolated from consciousness, it remains uncorrected and

liable to erupt in a moment of unawareness. . . . There are various traps any individual may fall into, one of which is identifying with the *shadow*. . . . Jung points to the fact that the kind of analysis that is advocated in analytical psychology is nothing other than the scientific rediscovery of an ancient truth which is the healing power of catharsis or cleansing.” (“The Shadow,” a chapter by Ann Casement in “The Handbook of Jungian Psychology,” ed. Renos K. Papadopoulos, p. 94, 95, 98-100)

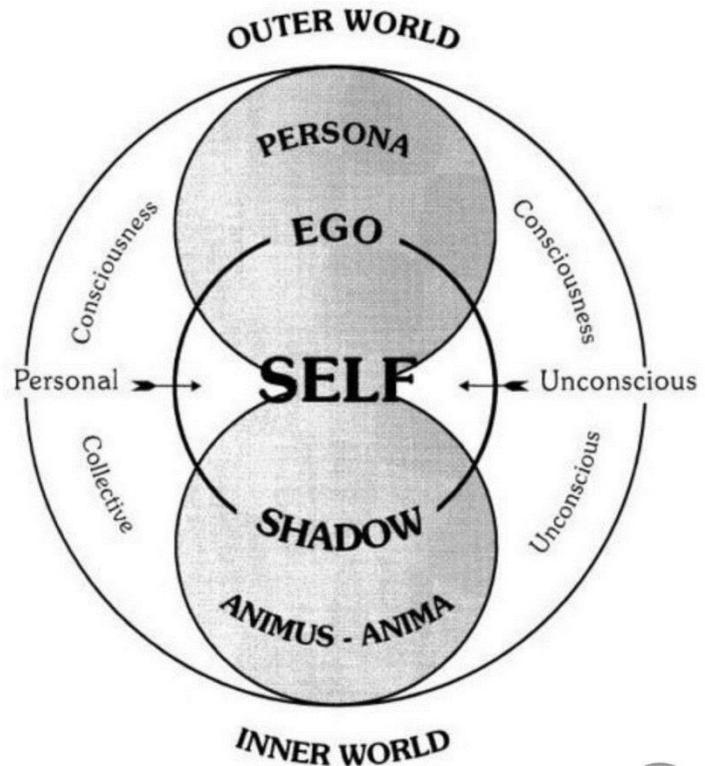
“The courage to enter them [i.e. the “Golden Gates”] is the courage to search the recesses of one's own nature without fear and without shame.” (“Through The Gates of Gold” transcribed by Mabel Collins, p. 12)

“There is a vast unknown country in each human being which he does not himself understand until he has tried, . . .” (William Q. Judge, “Elementals and Elementaries” article)

“I am trying to get nearer to the remarkable psychology of the Buddha himself, or at least of that which his contemporaries assumed him to be. It is chiefly the question of karma and rebirth which has renewed my interest in Buddha.” (Carl Jung, “Letters” Vol. 2, p. 548)

“The dream is a little hidden door in the innermost and most secret recesses of the soul.” (Jung 1933: par. 304)

“The best method to pursue is that of analysis along the line of the seven principles. So long as I look upon myself as a homogeneous whole, I contract my mental sphere into one dense and slowly vibrating mass. It is the picture of himself as uniform – as opposed to duality – which fetters the soul of man. The image he has made of himself is the prison house of his soul. When analysis comes into play he no longer says, “I crave,” “I win,” “I desire,” “I sin.” . . . He ascribes each act to its principle, each becomes to him a result of one of these principles; they are no longer himself, but he is the judge of them all, and analysis destroys the heady fumes of Desire.” (William Q. Judge, “Occultism” manuscript, posthumously published)



In Jungian terms, our *persona* is the version of ourselves (often incomplete and in many respects artificial) which we present to the world, which is usually quite different from how we are behind closed doors, “when no-one is looking.” Jung offers little detail about what the *ego* is except that it is “the centre of consciousness.” Like in Theosophy, “ego” is not a bad word, since the active part of ourselves is indeed an “I.” In Theosophical teachings, the ego is the permanent reincarnating individuality. As in Theosophy, the *Self* is with Jung the highermost part of our being. Theosophy calls it our Higher Self, Jungians sometimes “the transcendent Self.” As quoted in the talk, Jung describes the Self as the goal of all psychological work on oneself. Although saying it is beginningless and endless and tacitly admitting that it is the Divine, Jung maintains that the Self *includes* the “lower” and personal parts of our nature and shouldn’t be thought of as something wholly abstract and separated “higher up” from the mortal man. He supported the teaching of the Upanishads, that “The Self (Atman) is all.”

7 Thinking Errors – as taught in Cognitive Behavioural Therapy

1. Closed-Minded or Selective Attention

2. Discrediting,
Discounting, or
Disconfirming

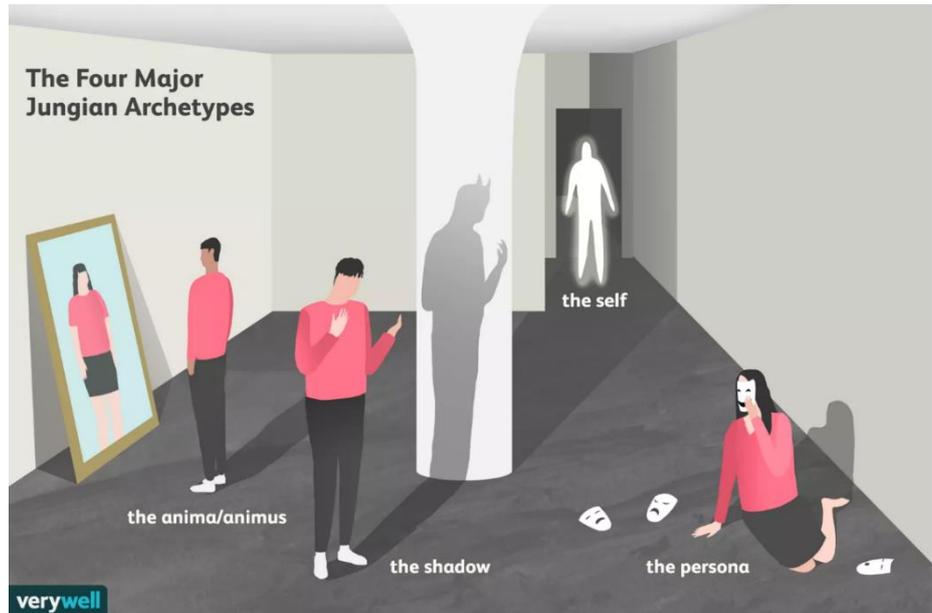
3. Dramatising,
Exaggerating, or
Magnifying

4. Jumping to Conclusions
or Arbitrary Inference

5. One-Way-Or-the-Other,
Extremism, or Polarised

6. Overgeneralising, All-
Inclusive, or Globalising

7. Personalising,
Egocentric, or Overly Subjective



(source for the above: “Cognitive Therapy of Depression” by Aaron T. Beck, “A Practical Guide to Cognitive Therapy” by Dean Schuyler, “Comprehensive Textbook of Psychiatry” by Kaplan, Harold, and Sadock)

Third Talk

The Esoteric Psychology of Healing and Wellbeing

QUOTES FOR STUDY AND DISCUSSION

[In addition to proposing that the schools and teachers of past great civilisations had well-developed systems of psychology, we will use the teachings of modern Theosophy to point to areas of research which may be useful to today. We’ll do this by investigating three stages of practice that may serve therapeutic ends.]

1. The Study of the Principle of An Eternal Mind (& Union with it)

Theosophy writes that there is an inherent wisdom in every person whose potential cannot be measured, since – given the right conditions of receptivity – the light of the *Universal Oversoul* (a portion of, and derived from, the Absolute) can shine through *Buddhi-Manas* (the fifth and sixth human principles) into the personal mind *producing intuitive knowing, foresight, visions and prophetic insights*. In conventional psychology these are often explained away as anomalies and being unworthy of serious investigation.

In earlier times this was not so and it was recognized that for mental wellbeing steps had to be taken to ensure man’s inner principles (so many states of psychic consciousness) were well-adjusted and integrated. In this system the so-called states of delusion or madness are simply disjunctions between some of the seven sheaths or principles of the being. Looked at therapeutically, these disjunctions could arise from a variety of causes, some unintentional as in the German Mystic’s story of a young girl whose strong imagination was changed

from morbidity to positivity, others from the deliberate but poorly-informed practices of ‘spiritual’ or psychic adventurers.¹

In the Western tradition of the Pythagoreans we read they held to a *higher reality* which was at once both harmonious and mathematical in nature, and that philosophy itself was used for purification, in the sense of starting a spiritual practice or journey, and that the integrated mind can rise to union with higher divine influences. Pythagoras introduced such ethical training and discipline, which he had learned from the Brahmins in India, in the form of the Golden Verses, a group of 70 maxims or injunctions:

“The Golden Verses may be divided into two parts, the first treating of the Practical or Human Virtues, whose aim is the making of Good Men; and the second, treating of the *Contemplative* or Divine Virtues, the end of which is to make Good Men into Gods. One is greatly struck by the wonderful completeness of the Verses, and their scientific arrangement. They can be divided into groups dealing with practically every aspect and affair of life.”² In terms of therapeutic use, let us look at some from the first part, the human virtues:

- 8-9. Know that all these things are as I have told thee; and accustom thyself to overcome and vanquish these passions:- First gluttony, sloth, sensuality, and anger.
10. Do nothing evil, neither in the presence of others, nor privately;
11. But above all things respect thyself.
12. In the next place, observe justice in thy actions and in thy words.
13. And accustom not thyself to behave thyself in any thing without rule, and without reason.
14. But always make this reflection, that it is ordained by destiny that all men shall die.
15. And that the goods of fortune are uncertain; and that as they may be acquired, so may they likewise be lost.
16. Concerning all the calamities that men suffer by divine fortune,
17. Support with patience thy lot, be it what it may, and never repine at it.
18. But endeavour what thou canst to remedy it.

Now let us examine how these two parts, as degrees of spirituality, may come about in our lives.

2. On Crises, Being Times for Choice

The common idea of choice is one of the activation of personal will-power in the furthering of one’s conscious aims. However esoteric psychology proposes the idea of a *dual mind* (the fourth human principle illuminated by the *fifth*) and that this is not just a product of the current life but of perhaps the *many incarnations* of a soul’s journey (the soul being the Theosophic “Ego” or in Buddhism the mind as a stream of consciousness).

This is the teaching that life exists for the experience of the Soul, and that the law of Karma or reharmonization will bring about choices that are to be made for that end, in effect treating the Ego as an immortal entity whose journey is a spiritual one, that of gaining experience in the world with the aim of developing intelligence, creativity and compassion.

This is illustrated in the Preface to *The Yoga Sutras of Patanjali* where the characteristics of mind come from “the effects of *mental deposits* made in previous lives” when the right “bodily and mental frame, constitution and environment” are provided.³

William Q Judge says “that each life leaves in the Ego *mental deposits* which form the basis upon which subsequent vicissitudes follow in other lives” (*Aphorism 6, Book IV*). In modern psychological terms one can

¹ Mental disturbances may arise from wrong meditative, occult or mediumistic practices (inviting a form of possession by elementals or other entities); or from practices involving the manipulation of the Kundalini energies by artificially opening the lower centers or Chakras; or the misuse of hallucinogenic drugs for recreational use, some of which have recently become more popular.

² <https://www.sacred-texts.com/cla/gvp/gvp04.htm>

³ *Patanjali Yoga Aphorisms*, Preface, by William Q Judge, x.

identify these ‘mental deposits’ with the origins of phobias, anxieties or delusions, which should give clues to their resolution.

On letting go of old habits, the initiate St. Paul says “**When... I became a man, I put away childish things.**” (*The Bible*, 1 Corinthians 13). Thus spiritual maturity is re-evaluating what attitudes we choose to dwell with and what need to be let go of, sometimes with a forcible struggle.

The idea of crisis is simply a time for resolution of old obstructions in the journey of the soul and William Judge illustrates how such may manifest as *sensitivity* in a person which can be awakened either intentionally or accidentally. In the [German Mystic's story](#) he relates that the heroine of the story, Caroline, was brought to a very low condition by the strength of her own thoughts:

“... in cases where persons are involuntarily awakened, it is by continued thinking upon some object or person, as in the case of the young sailor **whose mind was continually dwelling** on his absent sweetheart and was thereby released from the limitations of his own personality. *Every hapless “medium” who is obsessed by elementals and elementaries that make life a torment... has it in his or her power, by intelligent exercise of the will, to obtain command over what they are now obliged to obey. But, in doing this, “right motive” must be kept constantly in view; care must be exercised to keep absolutely free from all... selfish considerations, else one will become a black magician.*” (*A German Mystic's Teachings*)

He writes her thoughts were taken up “in the guise of either the imaginings of the sensitive... or the imaginings of other persons,” or indeed from other sources such as powerful images in the astral light. He suggests these *elemental energies* become a temporary aspect of the personality in the mind of the person who imagines them, and if they continue to be fed with thoughts and vitality they will “more and more subvert and dominate the real self of the one who passively submits.”

One of the practical ways in which Caroline is helped is described by Judge as through the power of mantrams, explaining it by the power which meaning is given from just a simple word:

“Whoever has a great love for an art or science not only finds delight in the results, but their very names have a sort of magic power with him. Whoever feels a love for another person is moved whenever he thinks of that person or repeats the name of that person.” (ibid)

3. The Path of Healing: Resignation, Satisfaction, Contentment, Knowledge

Therefore the third stage, based on the previous two, is the logical working out of these psychological precepts which are given to reharmonize the personal nature with its divine reincarnating counterpart, and in this Theosophy shares the same lines as the Pythagorean ones above:

“The first step in *becoming* is **Resignation**. Resignation is the sure, true, and royal road... After Resignation, follow (in their own order) **Satisfaction, Contentment, Knowledge**. Anxiety to do these things⁴ is an obscurant and deterrent. So, try to acquire patient Resignation.⁵

From a therapeutic standpoint one could say “The first step in *healing* is Resignation...” for the doctrine of Karma provides an intrinsic harmony woven into every inch of the nature’s fabric. The holistic view gives all of life intention and that it’s without coincidence or chance, that our journey from animal to divinity is a universal one for all.

This is put well by the Adept Mohrland in *Some Teachings of a German Mystic*: “Universally there are obstacles to the entrance into our real life, and so long as we are not made aware of all these, do not struggle with them and conquer them, whatever their nature may be – whether rude or gentle, kindly or revengeful,

⁴ Judge writes that care should be taken even in finding solace in the joy of meditation. “Know the Soul... (where) all knowledge is... every creature and every thought alike... (it) can be done and we cannot explain it; we can only say ‘do it.’ Still, do not hunger...” (from *Letters That Have Helped Me*, by William Q. Judge, 18) This is equanimity.

⁵ W. Q. Judge quoted in *The Theosophical Movement*, July 2020, the article “Patient Resignation”, p 3.

white or black, – we are still in the labyrinth, we are yet outside of Paradise, we are not in the Kingdom of Heaven, and without hope of the bliss that is promised to the warrior and victor.”⁶

On the larger scale of society’s development, the Theosophical teachings view collective life as a sequence of higher causes and effects and illustrates this in the formulation “the Four Links of the Golden Chain.” To H. P. Blavatsky it was the means of how social cooperation and “true social amelioration” can be achieved:

“Let me briefly remind you (of the principles that Theosophy teaches)—**universal Unity and Causation; Human Solidarity; the Law of Karma; Re-incarnation**. These are the four links of the golden chain which should bind humanity into one family, one universal Brotherhood...

“In the present state of society, especially in so-called civilized countries, we are continually brought face to face with the fact that large numbers of people are suffering from misery, poverty and disease. Their physical condition is wretched and their mental and spiritual faculties are often almost dormant.

“On the other hand, many persons at the opposite end of the social scale are leading lives of careless indifference, material luxury, and selfish indulgence. Neither of these forms of existence is mere chance. Both are the effects of the conditions which surround those who are subject to them, and the neglect of social duty on the one side is most closely connected with the stunted and arrested development on the other.

“In sociology, as in all branches of true science, *the law of universal causation* holds good. But this causation necessarily implies, as its logical outcome, that human solidarity on which Theosophy so strongly insists. If the action of one reacts on the lives of all, and this is the true scientific idea, then it is only *by all men becoming brothers and all women sisters*, and by all practising in their daily lives true brotherhood and true sisterhood, that the real human solidarity, *which lies at the root of the elevation of the race, can ever be attained*. It is this action and interaction, this true brotherhood and sisterhood, in which each shall live for all and all for each, which is one of the fundamental Theosophical principles that every Theosophist should be bound, not only to teach, but to carry out in his or her individual life.”

Now there is a subtlety not to be lost in the teaching of reunion with the divine; it is not simply giving up of lower actions, but attachment to their results. This is well illustrated in the Bhagavad Gita and these notes:

“O thou of mighty arms, it is difficult to attain true renunciation without right performance of action; the devotee rightly performing action attains to *true renunciation* before long.”

Here again is a higher place assigned to *performance of action* (not simply renunciation). It seems clear that what Krishna meant was that renunciation of action in one life, followed by the same conduct in subsequent lives thereby affected, would at last lead the renouncer to see how he must begin to stop that kind of renunciation and take up the performance of actions *while he renounced the fruit of them*.

So hath he back what heights of heart
He did achieve, and so he strives anew
To performances, with better hope, dear Prince!
For by the old desire he is drawn on unwittingly.

Notes on the Bhagavad-Gita, Chapter Fifth, p. 119-21.

A commentary and further quotes on Wellbeing is linked [here](#).

www.theosophy-ult.org.uk

⁶ Published in *The Path*, Part 3, September 1888, edited by W. Q. Judge.