

Conscious spirituality  in search of truth...

Consciousness Selection 2020

Everything is Consciousness. The key to growth is the introduction of higher dimensions of consciousness into our awareness.

— Lao Tzu



HARRY R MOODY& DAVID I CARROL:THE FIVE STAGES OF THE SOUL

KENDRA CHERRY:CONSCIOUSNESS IS THE PSYCHOLOGY OF AWARENESS

FREDERICO FAGGIN:THE SEARCH FOR A SCIENTIFIC THEORY OF CONSCIOUSNESS-FMBR

MARILYN SCHILTZ: DEATH MAKES LIFE POSSIBLE 2015

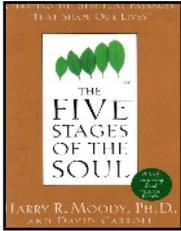
SPRITUAL LIGHT: CHAPTER 6, 602 THE REAL SELF

SPIRITUAL LIGHT: CHAPTER 6, 601 ON VARIOUS SELVES

CARL JUNG:THE SHADOW SIDE OF OURSELVES

RON PEVNY:CONSCIOUS ELDERING-TRANSITIONS IN AGING

Conscious spirituality in search of truth...



HARRY R MOODY & DAVID I CARROLL: THE FIVE STAGES OF THE SOUL

According to authors Harry R Moody and David I Carroll in their seminal book "The Five Stages of The Soul" there are five conscious-spiritual transition experiences that many of us over sixty-five are likely to experience. These five stages are (1) The Call, (2) The Search, (3) The Struggle, (4) The Breakthrough, (5) The Return.

In human development and conscious spiritual inner work terms, each stage reflects potential pathways or trajectories we might experience. Moody and Carroll suggest that these transition stages represent a conscious spirituality related journey which result in influencing our social, emotional, psychological, consciousness and spiritual related journeys. Our home-based meditation discussion group in 2016 discussed all five stages in the book and were able to relate easily to the literature. An extract from the above book follows.

—Philip Crouch, Tasmania, 2020

HARRY MOODY & DAVID CARROLL: THE FIVE STAGES OF THE SOUL

'The Five Stages of the Soul' is the first book to identify the five specific stages of spiritual awakening most of us go through: the **Call**, when we receive a message that we have lost our way and that something has gone wrong in our lives; the **Search**; the **Struggle**, when we have found the way and begin the climb to spiritual fulfilment; the **Breakthrough**; the **Return**.

Combining psychology, religion, myth, and literature, Harry Moody - in the best selling tradition of Joseph Campbell, Thomas Moore, and Scott Peck - charts the passages of countless individuals across the country who have lived through these five spiritual stages, and recounts their lessons and experiences. Moreover, he explores their confrontation with the question of meaning in their lives and the experiences the five stages offered them - from a return to traditional religion to an embrace of mysticism to the desire simply to do community service." [Cited on Book Depository website].

[P :72] STAGE 1: HEARING THE CALL

'A study of religious and mystical encounters among the American population conducted by the National Data Program for the Social Sciences in 1988 and 1989 shows that almost *a third of Americans* have had a mystical or numinous experience in their lives, while *65 percent* have undergone paranormal experiences.



A majority of these respondents have witnessed unusual encounters —ESP, clairvoyance, numinous experience, spiritualism—at least several times in their lives. Only a small percentage of respondents reported *never* having had a paranormal or mystical experience. What’s more, based on information from previous surveys, the number of people undergoing such experiences has increased appreciably over the past twenty years. There is, it turns out, a vast underground of people who have experienced a **Call and yet are hiding their mystical lights.**’

[P:149] STAGE 2: SEARCHER BEWARE

‘We all know of **gurus and evangelists** who attract flocks of followers by preaching the gospel of light and love. And we all know of the intelligent, dedicated people who follow them; the educated people, the people of repute and discernment who leave their marriages, give up their jobs, sacrifice their families and fortunes to follow a master they believe will lead them to enlightenment. We have also seen how years later many of these same people come slinking back humiliated and in despair. How could I have made such a terrible mistake? they cry. **Why didn’t I see the danger signs?**

But what are the signs? When can the **Search lead us to a wrong** or even destructive way? And what is a wrong spiritual way as compared to a right one? A way is wrong way when it harms us, deceives us, mislead us, or, worst of all, when it diverts us, forcing us to give up a portion of our precious time on earth to **pursue a Search that leads nowhere**. As a sage once remarked, the best method of recognizing the right spiritual way is to learn to recognize all the wrong ones.

[P:196] STAGE 3: STRUGGLE AND ADAPTATION

Adaptation is important of course. We all need a bit of sage counsel to keep us on the right track. But from the perspective of the soul, adaptation is advice given to prisoners locked up in Plato’s cave ¹. It does not offer the wisdom we need to grow spiritually; it simply tells us to how to get more enjoyment out of the sound-and-light show presented to us on the walls of our cave. From the standpoint of of the spiritual **Struggle it makes no difference whether our dreams of accomplishment and success are filled or unfulfilled.**

At a certain point success and failure become equally irrelevant. What *is* necessary to realize—and this is the key—is that we cannot “drop” our dreams at will. Even if it were possible to do this—and, try as we might, it is not—shedding hopes and attachments prematurely can be a blunting experience in our spiritual growth, and even an emotionally dangerous one.



[PP:280-281] STAGE 4: WHAT IS A TRUE BREAKTHROUGH

² A friend of mine [Harry Moody] named Jerry told me the following story. “My aunt Betty was a very devout woman,” he related. “She once told me that she saw God.” I asked her to tell me about it. “Well,” my aunt said, ‘one day I was in a movie theater, watching a particularly sensitive film. In the middle of the film I started to cry. Then I felt this very strong emotion. It filled me up entirely. I felt that I was lifting upwards, that I was very, very elevated. Everything in me felt loving and warm.’

“I asked my aunt how long this experience lasted. She said about five or ten minutes—she wasn’t sure. I asked her what else happened. She said that was all. I asked her how she thought I’d seen God in all this. She said that the emotion was God. I suggested to her that when saints talk to God they go into swoons, sometimes for days at a time. Usually people can’t bear to be in the presence of God for more than a few seconds. When God spoke to Moses directly, Moses went into a faint. But she wouldn’t hear of this. ‘That was God, she insisted. I know it was.’

Peak experiences have an ultimate quality about them that can sweep us away. They can thrill and elevate. But they can also mislead, making us think we have gone further on the spiritual path than we really have. In truth, such moments are still very much of the ordinary world, very much a product of our senses and emotions and minds. **True Breakthrough occasions go beyond sensory experience entirely, partaking of the realm that cannot be easily measured, described, or even imagined.** Peak experiences have their place, in short. But they are a **beginning, not an end**; the light of a candle, not of the sun.’

[P:314] STAGE 5: THE RETURN

‘Devout participation in the world, what’s more, does not belong only to the saints. Dag Hammarskjöld, to take a contemporary figure, was known to millions as the vigorous Secretary General of the United Nations and as a Nobel Peace Prize recipient. Three years after his death in a plane crash, quite another picture of Hammarskjöld emerged. In his book *Markings* readers discovered that this seemingly worldly man was in fact a committed mystic and an intense devotee of the spiritual life.

“Now you have been there,” he writes with the sincerity of the world weary sage, “and it wasn’t much. Throughout life, how many steps must we take, how many hours must we spend in order to have heard, to have seen—what?”

² This particular page, chosen randomly on 21.10.15 initiated an awakening of consciousness as to its literal meaning.



To judge from his writings, **Hammar skjold’s interior journey brought him moments of Breakthrough and Return.** “In the point of rest at the center of our being ,” he writes, “we encounter a world where all things are at rest in the same way. Then a tree becomes a mystery, a cloud of revelation, **each man a cosmos of whose riches we can only catch glimpses.** The life of simplicity is simple, but it opens a book in which we never get beyond the first syllable.”

“One *satori*,” a Zen saying has it, “is all *satoris*. Yet it is still only one *satori*.” As Meister Eckhart explains: “If a person catches just one fleeting glance of the joy and bliss [of God], it will compensate him for everything he has ever had to suffer.”



Suggested resources:

The Five Stages of The Soul, Harry R Moody, and David I Carroll,

2000, Anchor Books, USA, ISBN10: 0-385-48677-4— [Aus.\$27.09, Nov 2019]

<https://www.bookdepository.com/Five-Stages-of-the-Soul-Harry-R-Moody/9780385486774>

<https://www.hrmoody.com/>

1 Plato Allegory of the Cave - YouTube

<https://www.youtube.com/watch?v=SWIUKJIMge4>

See also:

<https://herosjourneyfoundation.org/>

House of Ideas [assignment] PDF Extract, summary 12 steps

[LINK TO CONSCIOUSNESS INDEX](#)



Conscious spirituality in search of truth...



KENDRA CHERRY: CONSCIOUSNESS IS THE PSYCHOLOGY OF AWARENESS

Consciousness is 'The Psychology of Awareness' states author and educational consultant Kendra Cherry. A conscious awareness associated article as identified on her website suggests an interconnectedness can be made between normal awareness behaviours and 'consciousness.'

These behaviours occurring between the brain and 'mind' are seen by Cherry as an integrative and evolving process linking our consciousness with the brain. As changes in behaviour occur between people in everyday life, even at a very subtle level, our consciousness will still register this. On her informative "Well Mind" website Cherry outlines what this 'conscious awareness' behaviour might mean, an extract follows.

—Philip Crouch, Tasmania, 2020

KENDRA CHERRY: CONSCIOUSNESS IS THE PSYCHOLOGY OF AWARENESS

'While people often talk about consciousness, it can be somewhat difficult to define. Consciousness refers to your individual awareness of your unique thoughts, memories, feelings, sensations, and environment. Your consciousness is your awareness of yourself and the world around you. This awareness is subjective and unique to you.'

Your conscious experiences are constantly shifting and changing.

For example, in one moment you may be focused on reading this article. Your consciousness may then shift to the memory of a conversation you had earlier with a co-worker. Next, you might notice how uncomfortable your chair is, or maybe you are mentally planning dinner.

This ever-shifting stream of thoughts can change dramatically from one moment to the next, but your experience of it seems smooth and effortless. Some different states of consciousness include sleep, dreams, hypnosis, hallucinations, meditation, and the effects of psychoactive drugs.'

EARLY RESEARCH ON CONSCIOUSNESS

'For thousands of years, the study of human consciousness was largely the work of philosophers. The French philosopher Rene Descartes introduced the concept of mind-body dualism or the idea that while the mind and body are separate, they do interact. Once psychology was established as a discipline separate from philosophy and biology, the study of the conscious experience became one of the first topics studied by early psychologists.'



Structuralists used a process known as introspection to analyze and report conscious sensations, thoughts, and experiences. Trained observers would carefully inspect the contents of their own minds. Obviously, this was a very subjective process, but it helped inspire further research on the scientific study of consciousness.

The American psychologist William James compared consciousness to a stream; unbroken and continuous despite constant shifts and changes. Psychoanalyst Sigmund Freud focused on understanding the importance of the unconscious and conscious mind.

While the focus of much of the research in psychology shifted to purely observable behaviors during the first half of the twentieth century, research on human consciousness has grown tremendously since the 1950s.

What is the Unconscious Mind?

KENDRA CHERRY: HOW DO PSYCHOLOGISTS DEFINE CONSCIOUSNESS?

One of the problems with the study of consciousness is the lack of a universally accepted operational definition. Descartes proposed the idea of cogito ergo sum (**I think, therefore I am**), **suggested that the very act of thinking demonstrates the reality of one's existence and consciousness.**

Today, consciousness is often viewed as an individual's awareness of their own internal states as well as the events going on around them. If you can describe something you are experiencing in words, then it is part of your consciousness.

In psychology, consciousness is occasionally confused with the conscience. **It is important to note that while consciousness involves awareness of yourself and the world, your conscience is related to your morality and sense of right or wrong.**

MODERN THEORIES OF CONSCIOUSNESS

Research on consciousness has focused on understanding the neuroscience behind our conscious experiences. Scientists have even utilized brain-scanning technology to seek out specific neurons that might be linked to different conscious events. Modern researchers have proposed two major theories of consciousness:



INTEGRATED INFORMATION THEORY

This approach looks at consciousness by learning more about the physical processes that underlie our conscious experiences. The theory attempts to create a measure of the integrated information that forms consciousness. The quality of an organism's consciousness is represented by the level of integration. This theory tends to focus on whether something is conscious and to what degree it is conscious.

GLOBAL WORKSPACE THEORY

This theory suggests that we have a memory bank from which the brain draws information to form the experience of conscious awareness. While integrated information theory focuses more on identifying whether an organism is conscious, the global workspace theory offers a much broader approach to understanding how consciousness works.

A WORD FROM VERYWELL

While consciousness has intrigued philosophers and scientists for thousands of years, we clearly have a long way to go in our understanding the concept. **Researchers continue to explore the different bases of consciousness including the physical, social, cultural and psychological influences that contribute to our conscious awareness.**



Suggested resources:

Consciousness is the Psychology of Awareness, Kendra Cherry.

<https://www.verywellmind.com/what-is-consciousness-2795922>

IONS Consciousness, Dr Cassandra Vieten: Pod Cast.

<https://theconsciousnesspodcast.com/episode-21-consciousness-spirituality-and-interconnectedness-with-dr-cassandra-vieten/>

What is Conscious-Spiritual Awareness -

Home page: <http://www.philipcrouch.org/>

[LINK TO CONSCIOUSNESS INDEX](#)



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FREDERICO FAGGIN: THE SEARCH FOR A SCIENTIFIC THEORY OF CONSCIOUSNESS-FMBR

Frederico Faggin is an American based physicist, engineer, inventor, and entrepreneur. In 2011 Faggin and his wife Elvia created the Faggin Foundation to support a scientific study of consciousness through theoretical and experimental research.

At an Foundation Mind Body Research, FMBR lecture presentation Faggin delivered to members present "Search for Scientific Theory of Consciousness," on November 20th 2015. The FMBR is a highly resourceful community membership-based organisation with an online presence holding regular informative meetings, workshops, conduct special projects, and publish an online newsletter. Their meetings and special activities provide inspirational opportunities to hear some great speakers, in the fields of consciousness, mediumship, dowsing, healing, science, spirituality and related topics. An ideal dream would be to see an FMBR style format established in Hobart, Tasmania. A short extract from Faggin's FMBR lecture titled "Search for Scientific Theory of Consciousness" appears below.

– Philip Crouch, Tasmania, 2020

FREDERICO FAGGIN: SEARCH FOR SCIENTIFIC THEORY OF CONSCIOUSNESS:

'The study and debate about the nature of consciousness has been primarily a philosophical and religious one until 20 years ago when a few neuroscientists started the search for neural correlates of consciousness. Today most educated people are aware of the mystery of consciousness, yet the overwhelming majority of them believe consciousness to be the result of the operation of the brain, despite the absence of any real evidence to support that claim. **A few researchers believe instead that consciousness may be an irreducible property of nature.**

This talk will first describe the essential and unique aspects of consciousness that need to be explained by a successful theory, and the main ideas and research directions behind the current efforts toward the development of a scientific theory of consciousness.

The bulk of the talk will be the presentation of a conceptual framework developed by the speaker that defines the critical requirements for a mathematical theory of consciousness, and is a necessary guide to the creation of a mathematical theory of reality under the assumption that consciousness is an irreducible property of nature. The talk will conclude with the author's views about the possible future developments in this field.



- **More generally, we can say that consciousness is the capacity of a self to perceive, know, and experience through feelings.**
- **What something feels like** is called quale(plural, qualia); for example, the smell of a rose, the taste of bacon or the feeling of a thought crossing our mind,are qualia.
- We perceive** through qualia; we know through qualia; we find self-fulfillment through qualia. Without qualia we would be robots, zombies; a machine; a set of action-reactions.
- **Consciousness empowers us to reflect before we act** by translating our perceptions into an integrated “feeling-picture” that allows us to make decisions based on comprehension.
- **Now on the word feeling** will be used in the most general sense to indicate any inner and outer physical sensations and feelings, emotions, thoughts, and **spiritual feelings.**



Suggested resources:

Frederico Faggin. FMBR Power Point Presentation:

The Search for a Scientific Theory of Consciousness.

<https://fibr.org/federico-faggin-consciousness-theory/>

<https://www.youtube.com/watch?v=Txh3qAcFM5s>

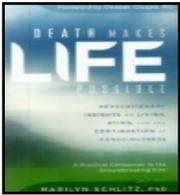
Foundation Mind Body Research, FMBR

<https://fibr.org/about-us/>

[LINK TO CONSCIOUSNESS INDEX](#)



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MARILYN SCHILTZ: DEATH MAKES LIFE POSSIBLE 2015

Marilyn Schiltz is a social anthropologist and former president of Institute Of Noetic Sciences, IONS (2017), in “Death Makes Life Possible” and an accompanying DVD she raises awareness of the notion that consciousness continues beyond the physical body and the transition known as death.

In context, her research for the above book is based on scientific, spirituality, consciousness, extensive interviews, with case studies and discussions with believers-non-believers. Purposefully, Schiltz has framed the book and produced the DVD to encourage broadly families, community interest and seekers of Truth group to discuss it’s contents. In 2016, my home-based meditation group read extracts from the book and viewed the fascinating DVD. At an aging expo in Hobart was invited to have a stall of the various literature-materials the above topic “Death Makes Life Possible” encouraged considerable interest. An extract from “Death Makes Life Possible” follows.

–Philip Crouch, Tasmania, 2020

MARILYN SCHILTZ: BACKGROUND BRIEF

‘Marilyn Schiltz, PhD, a social anthropologist, has been studying the field of consciousness for more than three decades, and serves as president emeritus, and a senior fellow at Institute of Noetic Sciences, IONS in America. In her new publication “Death Makes Life Possible,” 2015. Marilyn provides an incredible insight and depth into areas of, **living, dying and continuation of consciousness.**

The book is based on extensive research combing interviews, case studies, and featuring content from a wide range of people—including:faith based and other beliefs terminally ill patients. Research also included, a sceptical perspective, near death experiencers,NDE, and scientists working in the field of consciousness studies. Contextually, the literature also provides studies that reach beyond a biological functioning of the brain. An accompanying DVD features interviews, discussion and more on what constitutes death!’

MARILYN SCHILTZ: “DEATH MAKES LIFE POSSIBLE” EXTRACTS

[PP:34-35] REDEFINING IDENTITY

‘Many spiritual teachers believe that we can shift our views of who we are and that doing so offers a portal to world view transformation. An aspect of death that causes fear is the question of personal identity: Who or what dies?’



Answering that question of personhood can help us to reformulate our relationship with death, says Satins Kumar. A former monk, longtime peace and environmental activist, and editor of Resurgence & Ecologist magazine, Kumar explained to me [Marilyn Schiltz] his world view: **My identify, what we call small identity-like my label, my name, my nationality, my religion-doesn't survive bodily death.**

These are small identities. If I am a member of the universe and a member of the earth community, and I am part and parcel of the life force, that is my identity. It is my true identity, or my primary identity. My secondary identities are that I am an Indian, I am a certain age. I was born in the Jain religion etcetera. All these are secondary identities. We need not be afraid of losing secondary identities.

[PP:54-55] TRANSFORMATIVE POTENTIAL NEAR- DEATH-EXPERIENCES

I think we become, in a sense an almost pure form of energy. And in this pure state of energy, we coalesce into all of the knowledge that we've collected in all our forms, many of the lives we have lived. **I believe in multiple lives, not recurrent lives.** I don't believe we are born into lives in a linear format, but I think we live multiple lives simultaneously. So when we cease to be physical, all of those lives coalesce together; all of the knowledge comes together at one time.

And the reason we assume the light to be God is because all of the knowledge coming together is so overwhelming that we just assume that this must be what God is. It's the initial threshold of something that we call life after death, but it's the leading edge of the loss of identity.

The reason that we return from the near-death experience is as a survival mechanism that says we can't quite lose our identity. True life after death is a loss of identity. It's a reintroduction into whatever the purest form of energy is, that all of creation or matter is made from. Do we become the origin of another star or something like that? I don't know.

My consciousness is scattered across space-time because space-time is an illusion. When I cease to be physical, when I die physically, I cease to be physical in all those manifestations. All of that experience comes together simultaneously. Now, the reason for being being physical is to collect knowledge, or to collect experience. If that's true, you and I are having an experience now. Well, if that's true, then the experience I'm having over here and you're having there is pretty poor because I'm only getting half of it and you're getting the other half.

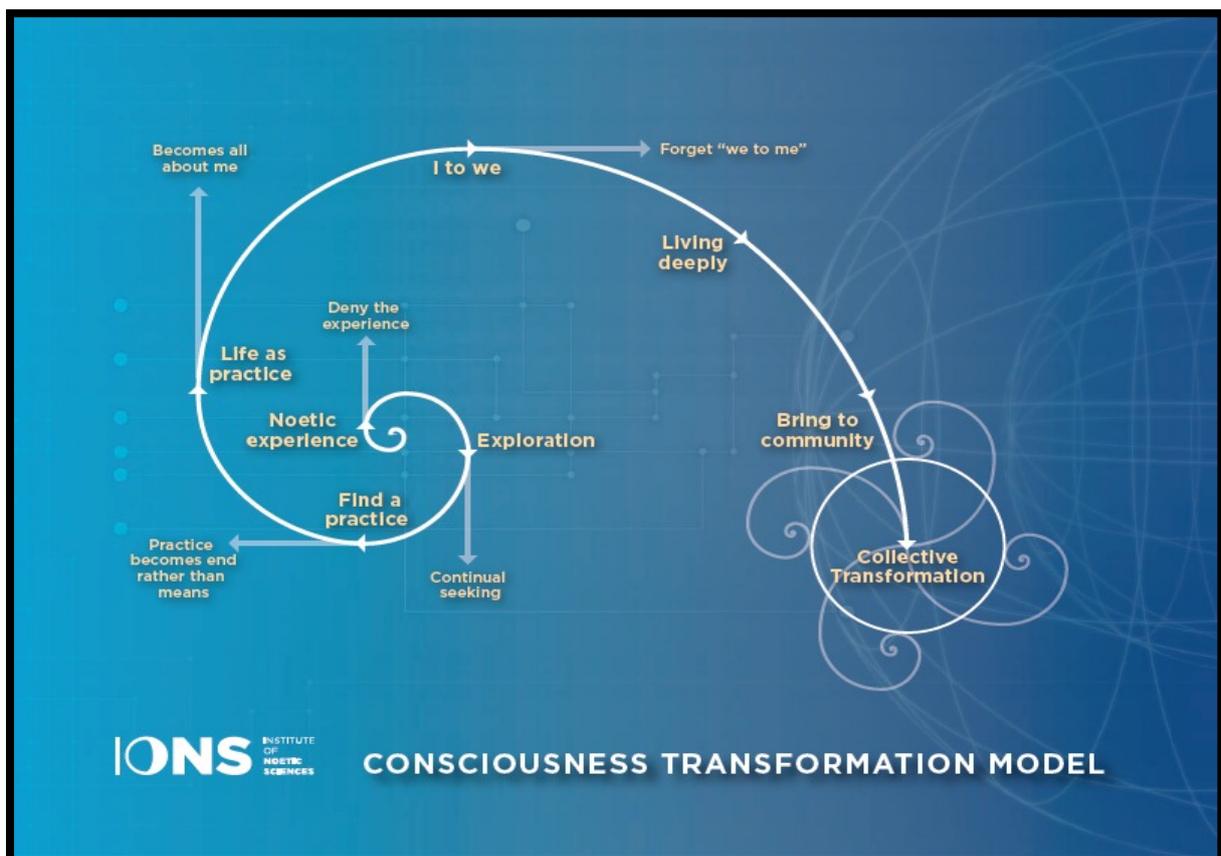


But what if in actuality, we're both the same? Then we're getting all of it. But we don't know that until we cease to be physical. In the physical sense, we don't understand that, but we have to the experience by playing our roles. In ther words, we're incarnated in multiple lives in the physical. **Through the death process, or the leaving of the physical, all physical reality ceases to be.** All the manifestations cease to to be simultaneously, and it's all brought together into an understanding of the universe."

—JOSEPH McCONGLE

[PP:202-203] TIPPING POINT - IONS CONSCIOUSNESS TRANSFORMATION MODEL

Our global society is at a tipping point; it's just not clear which way things are things are tipping. On the one hand, we may be on the very verge of a full-systems collapse. We get daily reminders on the news about many ways in which we are in peril. Our collective fear of death is pushing us toward conflict and intolerance. On the other hand, if society moves forward as predicted in the world view transformation model we may be heading for the rebirth of a sustainable society."



Central to the Institute's research has been investigation into the phenomenon of transformations in consciousness—significant changes in the way that people perceive and shape their reality. **Such transformations often lead people to experience more meaning and purpose in their lives, becoming more compassionate and service-oriented** and becoming agents for positive change in their communities and beyond. How do these transformations happen? What are the facilitators? What are the barriers to transforming?

To find our way to a life-affirming option, we are well served to follow the advice of former writer and aikido master George Leonard: “Take the hit as a gift.” Adversity is our opportunity. An expanded aware of death can enrich our lives. We are being called to heal a world view that defines reality as nothing more than our physical nature.

Jean Watson, the key to transformation is healing relationships. As a nurse leader, she works to transform healthcare. Her goal is to transform human suffering into deep caring. She brings this awareness about the caring portion of healthcare to the way in which we treat death.

We're engaged in helping to understand the difference between having pain with suffering and having a pain without suffering. We're opening up an invitation for us to have a different meaning, or more meaning of life purpose, another interpretation of death, and preparation for our own death, which ultimately leads to conscious dying as a possibility for us.

I think we all hold a higher image and a higher vision of the other side that we haven't given ourselves permission to engage in, explore, or to even have conversations around. And that's why people who are dying have so much to teach us.

One person's humanity reflects on the other. So if we're shutting off that experience of dying, we're shutting of our own experience of living . . . There are opportunities for us as individuals, or as health professionals, or the public at large, to engage in these conversations as opportunities to ask new questions and find out much more about what you are or I are doing here. Watson, like other visionary healthcare leaders, is advocating for a new model of medicine that sees death as a natural part of living.

In this book, we have heard from people representing many of the world's traditions, spiritual and scientific. It is clear from their diverse voices that death need not be seen in extreme terms of crisis management.



Making peace with death allows us to surrender into the natural cycle of life we are a part of. The shift in our view of death may include an end to the heroic measures that characterize modern medicine and end-of-life-care.'



Suggested resources:

Death Makes Life Possible, Marilyn Schiltz:

www.deathmakeslifepossible.com/store/ ISBN: 1622034163 ,

Institute of Noetic Sciences, IONS:

<http://noetic.org/about/what-are-noetic-sciences>

Transformation Model:

<https://noetic.org/science/resources-media/consciousness-transformation-model/>

[LINK TO CONSCIOUSNESS INDEX](#)



Our Individuality: "The Real Self"

SPIRITUAL LIGHT

Ch:6, 6.1 601606

Universal Teachings from
the Highest Spirit Realms

SPIRITUAL
LIGHT

SPIRIT
CHANGES with
its environment
(body, realm).
Animating factor.

SOUL
CONSTANT
Divine spark,
infinitesimal,
indestructible,
unchangeable.

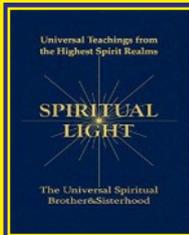
The Universal Spiritual
Brother & Sisterhood

MIND/MENTALITY
GROWS without limit,
as the individual evolves

www.theusb.org

[LINK TO CONSCIOUSNESS INDEX](#)

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philipfctas@gmail.com www.philipcrouch.org.au + 61 0401-000-067



“SPIRITUAL LIGHT,” Universal teachings from the Highest Spiritual Realms—*The Universal Spiritual Brother&Sisterhood*,
www.theusb.org

SPIRITUAL LIGHT CHAPTER 6 THE INDIVIDUAL

6.1 CHARACTERISTICS

602 The Real Self.

[Besides one’s bodies,] each individual human is triune, a being composed of *soul*, *spirit*, and *mind*—that is, a mind or mentality.

These three components of an individual are indissolubly fused together, and cannot be separated from one another, regardless of one’s realm of expression. [We frequently refer to this triune as “*the real self.*”]

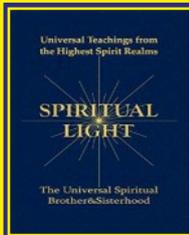
Within this triune, **the individual soul (portion of divinity) is constant; the individual’s *spirit* (animating factor) changes** with its vehicle and realm of expression; and the individual’s *mind or mentality* can be enlarged without Limit.

LINK TO CONSCIOUSNESS INDEX



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“SPIRITUAL LIGHT,” Universal teachings from the Highest Spiritual Realms—*The Universal Spiritual Brother&Sisterhood*, www.theusb.org

SPIRITUAL LIGHT: CHAPTER 6 THE INDIVIDUAL

6.1 CHARACTERISTICS

+ TOPICS

604 On Various Selves

A common misteaching that some teachers still present is that each individual has a lower self, a middle self, and an upper or higher self. There are *no* such compartments of one’s self or **consciousness**. However, *not* all portions of one’s self or consciousness develop equally. And just as people do not all develop or progress at the very same rate, the various qualities of an individual do not all exist or progress in the same degree at the very same time + [719:6-10].

A person’s consciousness—the sum total of what one is—may be exceptionally developed as far as integrity is concerned, for instance, and yet be almost completely lacking in compassion and understanding and tolerance, as history bears distressing witness.

We are ever *becoming*, let us remember; and one’s state of consciousness at any moment may contain say, spirituality, wisdom, understanding, compassion, poise, and patience differing widely in the *degree* possessed. One may, for example, possess much spirituality and little knowledge, or much knowledge and little spirituality, or an abundance of facts and few if any truths.

In essence, a person’s consciousness is their mind or mentality (of which they are seldom aware of more than a fraction). For it is only because we have mind that we are conscious of *anything*. And as the USB defines these terms, the mind is the one ingredient that can be expanded without limit.

The more evolved a person’s mentality—which includes one’s emotions, desires, thoughts, and spirituality (if any) —the more expanded is that person’s consciousness. But while that consciousness, the sum total of what that person is, will not be uniform in all respects, it is an *undivided* consciousness, not split into any “lower” and “middle” and “upper higher” compartments.

* Denotes *Spiritual Light* book core topic numbers. These topic entries clarifies context subject matter further, and are identified in book chapter headings, along with a comprehensive index.

LINK TO CONSCIOUSNESS INDEX



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Conscious spirituality in search of truth...



We all wear masks

CARL JUNG: THE SHADOW SIDE OF OURSELVES

It has often been said that no-one knows who we are and that our facial expressions or verbal communications often hide our true persona which can be likened to a mask we wear when interacting with other people. This mask is said to hide our true or deeper identity. Imagine someone who is an actor portraying somebody completely different from their real self whilst playing a role on stage or in a film.

Carl Jung a highly renowned psychotherapist, psychologist and author of seventeen volumes of literature on human behaviour suggests this 'mask' as worn by people in everyday life can often hide or reveal the "shadow" or hidden parts of our 'ego.' This shadow is said to represent both our conscious and unconscious self which can often be detrimental to our spiritual and psychological growth. An article identified in "The Portable Jung" explains Jung's "shadow." An extract follows.

–Philip Crouch, Tasmania, 2020

CARL JUNG: 'THE SHADOW SIDES OF OURSELVES'

“Carl Jung, a Swiss psychiatrist and founder of analytical psychology, is best known for his theories of the Collective Unconscious, the archetypes, and synchronicity. Along with Sigmund Freud, Jung pioneered modern theories of the relationships between the conscious and *unconscious* aspects of the mind. While Freud focused more on the psychosexual tensions within the mind, Jung branched out and examined the spiritual conflicts that exist within us all.”

‘The shadow is simply the dark side of someone's personality. And what is dark is always known only indirectly through projection. That is, one discovers his dark side as something belonging to others: friends, relatives, fictitious characters, etc. This is why the meeting with the personal shadow is considered to be a moral effort. The difficulty of integrate the shadow is huge, if we have to face alone this powerful figure.

The dark side/shadow feature may be also equalled with the Freudian personal unconscious. It comprises everything one repressed because is rejected by the superego. Freud linked these repressed contents mainly with the sexual drives. Therefore the shadow has almost always a sexual component.



The shadow is the first to be met when one starts his self analysis. As long as the shadow is not assimilated and controlled by the consciousness, it may appear in dreams and fantasies mingled with the anima archetype. Thus one can dream of bad women or witches, of women with personal high power and destructive impulses affecting man's mind and Eros.

There's also the phallic mother (a female figure endowed with phallic, aggressive powers) if the dreamer repressed a part of his own aggressiveness. The black shadow may appear as an archetype too. The devil's images and the demonic features (symbols) are very common to men's dreams. Also the devil-like characters - who compensate the luminous figure of the Saviours - share the shadow realm.

JUNG-ABOUT THE SHADOW

The + shadow is a moral problem that challenges the whole ego-personality, for no one can become conscious of the shadow without considerable moral effort. To become conscious of it involves recognizing the dark aspects of the personality as present and real. This act is the essential condition for any kind of self-knowledge, and it therefore, as a rule, meets with considerable resistance. Indeed, self-knowledge as a psychotherapeutic measure frequently requires much painstaking work extending over a long period.



Suggested resources:

The Shadow Side of Ourselves, Carl Jung; Internet article:

+ **Aion**: Phenomenology of the Self published in **The Portable Jung**, edited by Joseph Campbell, Penguin Books, 1976, p.145.

<https://www.carl-jung.net/shadow.html>

Memories Dreams and Reflections, Anielia Jaffe, PDF:

[http://r.4dt.org/text/jung/Memories,%20Dreams,%20Reflections%20\(19xx\).pdf](http://r.4dt.org/text/jung/Memories,%20Dreams,%20Reflections%20(19xx).pdf)

Carl Jung, "The Individuation Process"

https://www.carl-jung.net/individuation_process.html

[LINK TO CONSCIOUSNESS INDEX](#)



Conscious spirituality in search of truth...



RON PEVNY: CONSCIOUS ELDERING-TRANSITIONS IN AGING

Ron Pevny is an author, elder retreat leader, workshop facilitator educator and director for Center for Conscious Eldering, in America. Pevny is considered a leading pioneer of conscious aging transitions, especially in transformations of older people experiences associated with productive aging.

In this new paradigm of consciously aging Pevny shares this field with many others including Carol Osborn, Ashton Applewhite, Bob Atchley, Tom Pinkson, Harry R Moody, Ram Dass, Rabbi Zelman Cowan and others. This transition process provides golden opportunities for older people to move beyond merely chronological or medical approaches to aging. Pevny suggests that people over fifty-five in human development terms are highly likely to face changes in relationships, meet health challenges, and refocus their purpose in life. Apart from retreats, public awareness-raising, Pevny offers a digital newsletter free to subscribers. An extract outlining conscious eldering titled “Transitions in Aging,” featured the center’s Autumn-November 2019 e-newsletter follows.

—Philip Crouch, Tasmania, 2020

RON PEVNY: DOING, BEING, SAVOURING - CONSCIOUS ELDERING

FINDING A BALANCE AS CONSCIOUS ELDERS

“There is a common theme echoed by nearly all those I know who feel called to conscious Eldering: the need to be of service to something larger than themselves and to use their gifts, skills, and wisdom developed over many decades to make a real difference in this world. These are people who believe they have a lot of legacy-building yet to do, and they are committed to finding ways to do it. **At the same time, realizing the unique opportunity of their elderhood, they want to honor their inner call to a quieter, less goal-oriented way of life where emotional growth and spiritual deepening are priorities.**

They want to savor life, focusing more on being and less on doing. Learning how to understand doing and being, and what it means to balance these, is a critical task for those seeking to age consciously.

It is natural for the earlier stages of our lives to be heavily focused on doing. We learn much about who we are and what we are capable of by acting in this world. It is through doing that we develop a strong, effective ego and use that ego in service to our career, relationships, and sense of fulfillment.

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At the same time we also learn much about how others expect us to be. Most of us have internalized these expectations, having learned how to act effectively in the world but losing much awareness of our authentic uniqueness in the process. One of the significant shifts that occurs as we enter life's later chapters and become increasingly aware of our mortality is an inner call (sometimes heard, sometimes not) to focus on discovering who we are as unique beings.

And with this awareness to find how we can best express those gifts (**which I call signature or soul gifts**) that our authentic inner voice tells us need expression if we are to find fulfillment in our elderhood. Aging provides an opportunity to choose the kind of person we will be, and to have that define us more than what we will do. This redefinition of ourselves becomes especially important as we experience the inevitable declines of ability and energy that aging brings.

Seeking balance between serving and savoring, doing and being, conscious elders become increasingly able to have the doing we choose to engage in be in service to our deepest callings rather than to the needs of our egos. This seeming dichotomy between doing and being is often spoken of when the subject of conscious aging comes up. It is commonly presented as a dichotomy between doing or not doing, activity or non-activity, which I see as mistaken. Non-activity does not necessarily equate to truly being, to truly savoring life's precious moments.

It is as easy to go numb, to live unconsciously, when we are not doing as when we are heavily engaged in being active. **The key is cultivating conscious awareness of what brings us truly alive, of what helps us be fully present in each moment, and what does not. Conscious Eldering is a commitment to doing all we can to foster such aliveness.**

In an interview I did with the late Bob Atchley, that wise elder and pioneering voice for conscious aging, who wrote the inspiring book *Spirituality and Aging*, Bob said: "You hear a lot of people saying, 'What I want to do is cut back on the doing so I can really enjoy the being.' And I think that doesn't sit too well with my experience. My experience is that I have had to learn how to be-while-doing.

That means to have one foot in the part of me that is connected to my deepest spirituality and one foot in the practicalities of whatever it is that I'm engaged in at that moment in the world....



As you move in the direction of connecting up with the witness consciousness, with real presence, which is the essence of true spirituality, you're moving in the direction of being while you're in the act of doing things. And to the extent that you're doing that, you're growing into the role of the true Elder, the Wisdom Keeper so needed in today's world." **In my own conscious Eldering, I am facing a challenge that confronts many people who recognize the importance of their contributions as elders to a world urgently needing their gifts.**

I am passionately committed to having my Center for Conscious Eldering be a significant force for transformation. I am also very aware of a strong tendency in me to approach my work at the age of seventy-one in the same driven way I approached projects when in my thirties, forties, and even fifties. There were many times back then when I lost touch with my joy and inner balance as I pushed ahead.

For that time in my midlife adulthood, such an approach may have been totally appropriate. I needed to learn to push beyond my perceived limits and learn something critical about my drive and passion. That was a time of building a strong, effective ego that could succeed in the world.

Now my growth requires something else. It requires learning to allow my soul and its energies to work through my personality as I give my best to my calling, rather than believing that my personality self has to do it all. I see that I am most effective when I am living and working from my wholeness, balancing the needs of my body, mind, emotions, relationships, and spirit. When I allow myself to get out of balance, my work begins to feel not like my calling but like a big de-energizing "should," and my well being suffers.



Conscious elders are not martyrs. Older people who become martyrs are not acting with consciousness. When our call to service becomes a "should" or an exercise in ego rather than a balanced out flowing from our whole selves, we run the risk of having our work be compromised by our imbalances, and of burning ourselves out physically and emotionally.

Imbalanced people produce imbalanced results, even when their intentions are noble. As I recognize my changing needs at this stage of my life, this means that I may quantitatively accomplish less with my organization than I might prefer.



But paradoxically, I believe that what I do accomplish will have a greater impact than would be the case if I pushed myself to do more, because I am aligning my actions with the power of that essence in me that is wiser than my personality self. I am gradually learning to infuse my doing with being.

Service to others as a conscious elder is not defined by how big or visible our actions are. Rather, it is defined by the intention to serve others, presence, self awareness and love—those qualities of Being—that we bring to whatever we feel the need to do. That doing may be volunteer work, working for an income, an avocation, social activism, grand parenting, or spending special time serving as mentor to a young person. Valuable service may not even look like doing, such as engaging in practices to raise the quality of the energy we emanate into the collective by deepening our spiritual life.

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Conscious elderhood is about committing to have our lives, whether we are engaged in outer doing or not, be lived with authenticity. There will be times when we feel called to be outwardly active.



And times when deepening our inner lives and savoring these precious days of life's elder chapters are in the forefront. The key is finding the balance that is right for us, a balance that will change as we move deeper into our elderhood, a balance that we can gauge by how alive we feel in both our inner and outer lives.



Suggested resources:

Autumn Conscious Eldering Inspiration and Resources

<https://myemail.constantcontact.com/Autumn-Conscious-Eldering-Inspiration-and-Resources.html?soid=1105280230787&aid=SdjcvGviBn8>

<https://www.centerforconsciouseldering.com/wp-content/uploads/2017/03/Books-that-Supportv-Conscious-Aging.pdf>

Book: Conscious Living-Conscious Aging, Ron Pevny

<https://www.centerforconsciouseldering.com/2016/04/15/conscious-living-conscious-aging/>

<https://www.bookdepository.com/Conscious-Living-Conscious-Aging-Embrace-Savor-Your-Next-Chapter-Ron-Pevny/9781582704388?ref=grid-view&qid=1>

Bob Atchley: <https://www.youtube.com/watch?v=uhcLQo6HZUw>

Tom Pinkson: <http://drtompinkson.com/about-a-new-vision-of-living/>

Ashton Applewhite: https://www.ted.com/talks/ashton_applewhite_let_s_end_ageism

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[LINK TO CONSCIOUSNESS INDEX](#)