

Conscious spirituality  in search of truth...

Spirituality Selection 2020

Truly spiritual people do not proclaim to all within the sound of their voice that they are spiritual. Nor is there need to do this. Their spirituality, if any, and the degree of that spirituality, will—to those who have eyes to see—be evidenced by their way of life, and in the ways they express themselves in all things, great and small.

—Spiritual Light, USB Teachings, [1403]



SPIRITUAL LIGHT:1403 A NOTE ON SPIRITUALITY

ALBERT EINSTEIN: DID ACCEPT THAT GOD EXISTS

SPIRITUAL LIGHT: 401 NATURAL LAWS AND PEOPLE'S LAWS

A SPIRITUALLY ADVANCED PERSON IS SOMEONE WHO

TONY ORTZEN:MORE PHILOSOPHY OF SILVER BIRCH

SOGYAL RINPOCHE:TIBETAN BOOK OF LIVING AND DYING

DR PHILIP GROVES: SPIRITUAL FOUNDATIONS

CHARLES T TART: THE END OF MATERIALISM-SPIRITUALITY

MARY & FREDERIC BRUSSANT: SPIRITUAL PRACTICES IN YOUR CIRCLE

KAREN WYATT MD: END OF LIFE UNIVERSITY E.O.L.

CASSANDRA VIETEN: INSTITUTE OF NOETIC SCIENCES-IONS

www.philipcrouch.org +61(0)401 000 067 Tasmania, Australia.

Published 2020



CHAPTER 14 - SPIRITUAL PROGRESS

14.1 SPIRITUALITY

1403 A Note on Spirituality

Many are puzzled by the fact that some who profess to be spiritual, and who repeatedly emphasize the need for spirituality, little hesitate to take unfair advantage of others—even their friends and business associates—if by so doing they can gain materially. If it suits their purpose, they are not reluctant to violate the *intent* if not the letter of an agreement or understanding.

There are two things to remember here. One is that talk is cheap, perhaps the cheapest thing on earth. The other is that “handsome is as handsome does,” as the old saying goes, and spiritually is evidenced less by words than by deeds.

The *truly* spiritual will not knowingly do anything that borders on or remotely resembles craftiness.

Nothing is ours unless we apply it, the USB emphasizes. And whether it is integrity or spirituality or any other quality, we do not possess much of it if we do not express it in our daily life at every opportunity.

An inspirer has said:

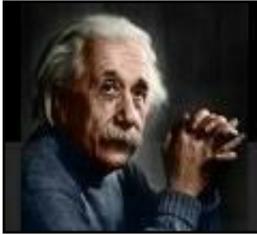
Truly spiritual people do not proclaim to all within the sound of their voice that they are spiritual. Nor is there need to do this. Their spirituality, if any, and the degree of that spirituality, will—to those who have eyes to see—be evidenced by their way of life, and in the ways they express themselves in all things, great and small.

LINK TO SPIRITUALITY INDEX



If any teaching and/or philosophy in this USB document is in conflict with or is not supported by *Spiritual Light* (ISBN 978-0-9912422-1-4 deluxe flex-cover, 978-0-9912422-2-1 paperback), which contains the only complete and *official* teachings and philosophy of the USB, then *Spiritual Light* governs. The inclusion of this statement, in a box in a prominent position, and worded as in *Spiritual Light*, is required on every authentic USB publication containing its teaching and/or philosophy.

Spiritual Light teaching extract, distributed by: *Derwent Group of the USB, Hobart, Tasmania.*
philipfctas@gmail.com www.philipcrouch.org.au + 61 0401-000-067



ALBERT EINSTEIN: DID ACCEPT THAT GOD EXISTS

Albert Einstein was one of the most revered scientists of the 20th century. Einstein was not a follower of any one religious belief, yet despite this, he had an amazing understanding of consciousness and spirituality as this related to 'God.' Scientifically, intellectually and based on his science background, he was a very enlightened human being.

An article featured in Victor Zammit's Afterlife report, on 4th August 2017, revolving around spirituality, Einstein indicated he could have been an atheist, However, the following nine points as quoted in the article relate to his sense of real spirituality. Einstein, in making these points spiritually, reflects similar responses found in The Universal Spiritual Brother&Sisterhood, Spiritual Light teachings # 402 The LAWS That Govern. An article extract bridging science and spirituality together identified in the nine points article follow.

–Philip Crouch, Tasmania, 2020

ALBERT EINSTEIN: BRIDGING SCIENCE AND SPIRITUALITY

- (1). “Everyone who is seriously involved in the pursuit of science becomes convinced that a spirit is manifest in the laws of the universe - a spirit vastly superior to that of man.”
- (2). “The divine reveals itself in the physical world.”
- (3). ¹ “My God created laws... His universe is not ruled by wishful thinking but by immutable laws.”
- (4). “Behind all the discernible concatenations, there remains something subtle, intangible and inexplicable. Veneration for this force is my religion. To that extent, I am in point of fact, religious.”
- (5). “Every scientist becomes convinced that the laws of nature manifest the existence of a spirit vastly superior to that of men.”
- (6). “I want to know how God created this world. I want to know his thoughts.”



- (7). “What I am really interested in knowing, is whether God could have created the world in a different way.”
- (8). “This firm belief in a superior mind that reveals itself in the world of experience, represents my conception of God.”
- (9). “My religiosity consists of a humble admiration of the infinitely superior spirit, ...That superior reasoning power forms my idea of God.”



Suggested resources:

Article extract: Victor Zammit Afterlife Report, 4th August 2017.

<http://www.victorzammit.com/August4th2017/>

Quotations of above can be found in:

Einstein and Religion, Max Jammer, book on Theology.

www.amazon.com/Einstein-Religion-Theology-Max-Jammer/dp/069110297X

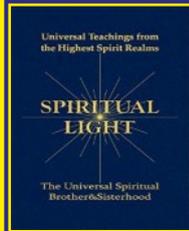
Spiritual Light book,

“The LAWS That Govern #402,” *The Universal Spiritual Brother&Sisterhood*,

<https://www.theusb.org/usb-teachings/#principal-book>

[LINK TO SPIRITUALITY INDEX](#)





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

CHAPTER 4 - THE LAWS THE GOVERN

4.3 SERVICE

401 Natural Laws and People's Laws

Natural laws, the laws of Nature, the laws of God, like many other similar terms, refer to *laws that are not made by people*.

We in the USB prefer the term *The Laws That Govern*, or (collectively) THE LAW – The law enables all that *is*, to *exist*, and that enables humanity and all else to express. That Law includes all physical and spiritual laws, whether or not we are conscious of them.

Laws that are made by people often vary from place to place, from country to country, and from age to age. Laws made by people may change, and they may be good or bad. The Laws That Govern are unchangeable and eternal, and *they are always good*.

Observance of a law made by people brings light or darkness, depending on the law. Observance of The Laws That Govern bring only light.

A Blessed Soul has observed:” Where is there perfection in nature, except in the Laws that govern nature?”

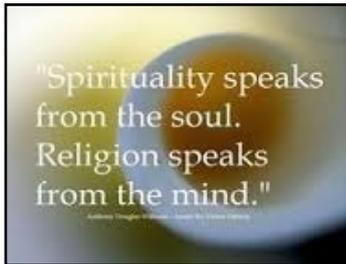
[LINK TO SPIRITUALITY INDEX](#)



If any teaching and/or philosophy in this USB document is in conflict with or is not supported by *Spiritual Light* (ISBN 978-0-9912422-1-4 deluxe flex-cover, 978-0-9912422-2-1 paperback), which contains the only complete and *official* teachings and philosophy of the USB, then *Spiritual Light* governs. The inclusion of this statement, in a box in a prominent position, and worded as in *Spiritual Light*, is required on every authentic USB publication containing its teaching and/or philosophy.

Spiritual Light teaching extract, distributed by: *Derwent Group of the USB, Hobart, Tasmania.*
philipfctas@gmail.com www.philipcrouch.org.au + 61 0401-000-067

Conscious spirituality in search of truth...



A SPIRITUALLY ADVANCED PERSON IS SOMEONE WHO!

What defines a spiritually advanced person? If someone from the general community were asked this same question, how might they respond? Probable answers could be reflected in any one of the following, being a regular churchgoer, having a strong faith in God, or other deities, simply doing the right thing by other people. Alternatively, being an atheist.

For seekers of Truth or probers, the dilemma of this question conceptually lay between that of being a religious spiritual person, to alternatively someone who is searching for a more conscious experience or spiritual understanding of their God, Great Spirit, or Universal Mind. Victor Zammit's Afterlife report on 1st June, 2018, featured an article titled, "A Spiritually Advanced Person is Someone Who...." The article proceeds to list several interesting points attempting to describe such a person. From my forty-years plus conscious spiritual journey—it is one of an ever-transforming process of change, expanding consciousness with no limitations. The following sixteen points of 'a spiritually advanced person' from Zammit's afterlife report follow.

—Philip Crouch, Tasmania, 2020

VICTOR ZAMMIT: A SPIRITUALLY ADVANCED PERSON IS SOMEONE WHO ...

- 1 .. communicates peacefully, without violence, seeing both sides of an issue.
- 2 .. is able to remain calm under pressure, always helping, always doing something positive for others.
- 3 .. projects peace, light, love and understanding; can get along with people.
- 4.. always looks for the good in others and opportunities to affirm them.
- 5 .. can unconditionally love, and unconditionally forgive.
- 6 .. is disciplined and is able to maintain harmony in mind, body and spirit.
- 7 .. has strength of character, exercises self-responsibility.



- 8 .. is extremely honest, ethically exemplary and is non-judgmental.
- 9 .. meditates at the deepest, most intense level and experiences extreme love for all.
- 10 .. is without ego - self-centeredness and identifies with the 'whole' - cosmic consciousness; understands and practices humility.
- 11.. can relate with extreme kindness to human beings - and also to animals, birds and all living things; but reserves the right to self-protection.
- 12 ..respects the environment and does not eat flesh foods, (and for the true purists does not drink stimulants such as tea or coffee).
- 13.. does not consume alcohol, does not smoke, does not gamble, does not take any drugs.
- 14.. is morally strong not affected by envy, jealousy or pride and avoids anger, greed and malice - and always expresses appreciation for all good things.
- 15.. does not lose his/her temper but is able to respond to all provocations and hostility with serenity, equanimity, peace, composure and love.
- 16.. has successfully evolved from the physical to the spiritual.

VICTOR ZAMMIT: YES THERE ARE EXCEPTIONS...

–Violence to avoid being killed.

–And a highly spiritual person does not have to be religious or have the skills of a medium or a psychic.



Sources for Being Spiritual and being Spiritually advanced - transmitted information *directly from the afterlife* by highly credible sources:

Silver Birch, Mons. Hugh Benson, Arthur Findlay, Sir William Crookes, Sir Oliver Lodge, Sir Arthur Conan Doyle, Dr Robert Crookall, Sir William Barrett, Johannes Greber, Allan Kardec, Stainton Moses, Helen Greaves, White Eagle transmissions, Jane Roberts - and others.

—Articles -Victor Zammit



Suggested resources:

Victor Zammit After Life Report, article:

A spiritually advanced person is someone who

<http://victorzammit.com/articles/spirituallyadvanced2.htm>

<http://victorzammit.com/June1st2018/>

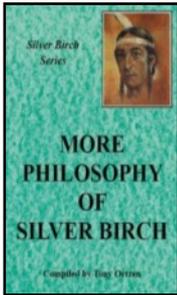
Book review: Spiritual Evolution, George Vaillant,

<http://positivepsychologynews.com/news/senia-maymin/20080603785>

[LINK TO SPIRITUALITY INDEX](#)



Conscious spirituality in search of truth...



TONY ORTZEN: MORE PHILOSOPHY OF SILVER BIRCH

Silver Birch teachings on the nature of spirituality connected to an afterlife could be considered required reading for any ardent 'seeker of Truth' researching and exploring consciousness-spiritual style teachings. One of many books under the title of 'Silver Birch' and communications from the spirit or etheric world is, "More Philosophy of Silver Birch," compiled by Tony Ortzen - editor of Psychic World Magazine published in England.

Literature content information in this book; as communicated through the mediumship of Maurice Barbanell, a gifted 20th century medium are timeless. Silver Birch teachings and subsequent afterlife literature have been on my resource shelf since the late 1970s. Silver Birch literature during the late 1970s-1980s and in connection with spiritualistic circles-groups, was almost considered a standard text. Importantly, this literature encouraged readers, students and other seekers of Truth to acquire greater wisdom-knowledge teachings on the afterlife. Today, in 2020 Silver Birch and the Universal Spiritual Brother&Sisterhood teachings, (Spiritual Light), stand as meaningful spiritual foundation resources. Drawing from my original 1982 copy of "More Philosophy of Silver Birch" chapter eight, "Orthodoxy Examined—And Indicted" outlines challenges for determining 'what is spirituality' based on a non-religious perspective follow.

—Philip Crouch, Tasmania, 2020

TONY ORTZEN: SILVER BIRCH AND THE MEDIUMSHIP OF MAURICE BARBANELL

“Maurice Barbanell, a poor Jewish man living in London’s East End was by all accounts, an atheist. Spirituality was on a slow decline in the early 20th century though mediums still provided their demonstrations in private parlours throughout Britain and America. Barbanell was just 18 years old when invited by a friend to a mediumship circle and he did so mockingly. “Old women became Chinamen and all sorts of things!” he declared with a laugh. But the medium reproached him with a warning, **“You will be doing this before long.”**”

Barbanell scoffed, but returned a second time and promptly fell asleep, or so he thought. When he awoke, he was informed that he had been in trance and the spirit who came through gave his name and declared that Barbanell had been in training for years and would, ‘before long, be speaking on Spiritualist platforms.’

Thus, the medium’s prophecy came true and the wisdom of Silver Birch was ushered into the world through a publication called Psychic News, though Barbanell himself kept anonymous as the source of the mediumship transcripts he was producing. In 1938, the first printing of “Teachings of Silver Birch” was Published.”

/2



TONY ORTZEN: AN EXTRACT, “ORTHODOX EXAMINED—AND EXAMINED”

[PP:143-145] CHAPTER 8:

We are working to a plan. We are not evangelists conducting mass meetings and capturing people in the heat of emotionalism. We labour to ensure that individuals become convinced, one at a time, that they are satisfied with the evidence they have received that they will continue after physical death, and they are also satisfied that what we have to teach neither insults their intelligence nor makes their reason revolt. We must win you by evidence, by reason, by intelligence, by affection and by co-operation.

We will not presume to dictate or to compel, but teach you to use your divine gifts to serve others, as people with divine gifts have served you. So it must be one at a time. Each individual who becomes convinced creates a magnetic link with our world which cannot be broken, and is the means by which a constant stream of power will come to him or her.

We will continue to make progress as all these bridge-heads are gradually consolidated. The plan of the spirit will be fulfilled. We rejoice as every time another soul in your world emerges from the darkness of superstition into the light of spiritual knowledge.

There are many clergymen who have their doubts, but are afraid to express them. Many are honest, but in positions from which they cannot extricate themselves. Let us be sorry for those who should be able to lead, but instead of being in the vanguard are in the rear guard. It is the greatest condemnation of what you call Orthodoxy that you have a world in travail and it has nothing to offer because it turned its back on the light many centuries ago. We are privileged to be ambassadors of the divine. Thus it is a responsibility for us all.

It is part of the plan that the power of the spirit is being made manifest, not through archbishops, bishops, popes, priests and rabbis, but through ordinary mortals who are charged with the wonderful opportunity of helping the Great Spirit so that divine love, wisdom and power should be available to all who are ready to receive it.

If you remove tears of sorrow from one mourner; if you heal one sick person who has heard the dread verdict he or she cannot be cured; if you have enabled one soul to find itself; if you have given direction to someone who believed he or she was in a morass or a maze from which there was no escape, then the whole of your earthly life will have been worth while.



Our task like yours, is to enable the power of the spirit to become available to those who are ready to receive it. They will come to you in their sorrow, in their despair, in their sickness, in their perplexity, in their bewilderment, because nowhere else, in their religion, in science or in philosophy, can they find what you have to offer.

It should be the labour of those who belong to the varying religions who, if they were truly qualified, would be following the injunction of the one they regard as their leader, to heal the sick and comfort the bereaved. But, alas, there are very few within the religious sphere who are able to perform any of these important tasks.

The power of the spirit is mightier than the princes of the churches. We must be sorry for them. How sad it is to see that those in a position of high office have lost their way and are incapable of having access to the same source of inspiration responsible for the religions in which they are the leaders.

A circle member [sitter at a séance] asked whether any religious leaders who discovered these spirit truths should renounce their old orthodox outlook. The guide said:

We have enshrined personal responsibility as one of the supreme principles. Each soul is responsible for what it does. You cannot equivocate with the truths of the spirit. As awareness comes so the voice of conscience says what should be done. If it is accepted and recognised then that soul must do what it implies. I will not condemn individuals because it is not right and proper for me to do so.

I think it would be wrong to criticise, but should one encourage them?

What you should do is to offer truth wherever you can. Individuals cross your path for that reason, so that you can help them just as you were helped when your needed it. This is the law and how it works, but after that your responsibility ends. All souls in your world are at differing stages of evolution and growth. There is in no one single truth that will appeal to everybody.

In matters of the spirit mass conversion is not possible. The wind bloweth where it listeth. The spirit infiltrates where it can. It is the leaven constantly at work. Each individual must resolve for himself or herself as far as is possible, according to the stage of growth, attainment and progress, what the truth implies and go on from there.





Suggested resources:

Silver Birch: “ More Philosophy of Silver Birch” Compiled by Tony Ortzen

In Australia, available from TS Bookshop, Melbourne. ISBN: 9780 853 841 1036

http://tsbookshop.36-400.com.au/?pg=proddetails&prod_id=9780853841036

Silver Birch Teachings - About Life In The Beyond.

<https://thesearchforlifeafterdeath.com/2017/02/26/silver-birch-teaches-about-life-in-the-beyond/>

http://whitecrowbooks.com/ebooks/page/more_philosophy_of_silver_birch/

<http://www.victorzammit.com/afterlifevoices/index.htm>

Tony Ortzen-Psychic News UK:Editor:

<https://www.psychicnews.org.uk/articles/Subscribe>

Spiritual Light, *The Universal Spiritual Brother&Sisterhood*, USB

<http://www.theusb.org/usb-teachings/#principal-book>

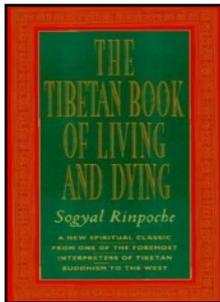
An Introduction to the USB foundation teachings:

https://www.youtube.com/watch?v=T5rSANGx4WU&index=7&list=PL_kBQnjZGUqGCN9jZwQTFfX2Y7IzIPO63

[**LINK TO SPIRITUALITY INDEX**](#)



Conscious spirituality in search of truth...



SOGYAL RINPOCHE: TIBETAN BOOK OF LIVING AND DYING

In the “Tibetan Book of Living and Dying,” Sogyal Rinpoche a Buddhist teacher provides seekers of Truth with a deep meaningful intentional insight into Buddhism. Culturally Rinpoche encourages individuals to look at Buddhism’s spiritual teachings through the ‘eyes’ of western thinking. In context, the literature provides, a religious, philosophical, and spiritual insight into the depth of Buddhism and human development experiences.

Rinpoche’s approach to Buddhism’s “Bardos of Becoming,” where he creates a Buddhist narrative outlining four realities of life’s stages as follows— dying, death, after-death and rebirth is particularly interesting. In recognition of these spiritual processes seekers of Truth or probers may find an inner awakening to a rich tapestry of deeper meanings to love and compassion for all living sentient beings. Once this is recognised the experiences could lead to more fulfilling relationships with others on a personal, community or global awareness basis. An extract from this meaningful, wisdom, gratitude book on Buddhist philosophy focusing on ‘True Spirituality and the Bardo of Becoming’ follows.

—Philip Crouch, Tasmania, 2020

SOGYAL RINPOCHE: INTRODUCTION TIBETAN BOOK OF LIVING AND DYING

“A magnificent achievement. In its power to touch the heart, to awaken consciousness, [The Tibetan Book of Living and Dying] is an inestimable gift.”--San Francisco Chronicle A newly revised and updated 25th anniversary edition of the internationally best selling spiritual classic, The Tibetan Book of Living and Dying, written by Sogyal Rinpoche, is the ultimate introduction to Tibetan Buddhist wisdom. An enlightening, inspiring, and comforting manual for life and death that the New York Times calls, “The Tibetan equivalent of [Dante’s] The Divine Comedy,” this is the essential work that moved Huston Smith, author of The World’s Religions, to proclaim, “I have encountered no book on the interplay of life and death that is more comprehensive, practical, and wise.”

[Cited: Book Depository, Introduction]

SOGYAL RINPOCHE: TRUE SPIRITUALITY BARDO OF BECOMING,

[P:39] TRUE SPIRITUALITY

‘True spirituality also is to be aware that if we are **interdependent with everything and everyone else**, even our smallest, least significant thought, word, and action have real consequences throughout the universe. Throw a pebble into a pond. It sends a shiver across the surface of the water. Ripples merge into one another and create new ones.



Everything is inextricably interrelated:The Tibetan Book of The Dead -Sogyal Rinpoche 1. We come to realize we are responsible for every we do, say, or think, responsible in fact for ourselves, everyone and everything else, and the entire universe.

THE DALAI LAMA HAS SAID:

“In today’s highly interdependent world, individuals and nations can no longer resolve many of their problems by themselves. We need one another. We must therefore develop a sense of universal responsibility...It is our collective and individual responsibility to protect and nurture the global family, to support its weaker members, and to preserve and tend to the environment in which we live.”

[P:90, Para 3] UNIVERSAL CAUSATION

‘.....Therefore there must be successive rebirths that allow continuum of mind to be there. Buddhism believes in universal causation, that everything is subject to change, and to causes and conditions. **So there is no place given to a divine creator, nor to beings who are self-created;** rather everything arises as a consequence of causes and conditions. So mind, or consciousness, too comes into being as a result of its previous instants.’

[P:90, Para 5] CONSCIOUSNESS - REINCARNATION

‘Most people take the word “reincarnation” to imply there is some “thing ” that reincarnates, which travels from life to life. **But in Buddhism we do not believe in an independent and unchanging entity like a soul or ego** that survives the death of the body. What provides the continuity between lives is not an entity, we believe, but the ultimately **subtlest levels of consciousness.**’

[PP:103-104, Para 5] BARDOS

‘We can divide the whole of our existence into four realities: life, dying, and death, after-death, and rebirth. These are the Four Bardos:

- the “natural” bardo of this life
- the “painful” bardo of dying
- the “luminous” bardo of dharmata, the “karmic” bardo of becoming
- rebirth, bardo of becoming

(1). The natural bardo of this life spans the entire period between birth and death. In our present state of knowledge, this may seem more than just a bardo, a transition.



But if we think about it, it will become clear that, compared to enormous length and duration of our karmic history, **the time we spend in this life is in fact relatively short.** The teachings tell us emphatically that the bardo of this life is the only, and therefore the best, time to prepare for death: by becoming familiar with the teaching and stabilizing practice.

- (2). The painful bardo of dying lasts from the beginning of the process of dying right up until the end of what is known as the “inner respiration”; this, in turn, culminates in the dawning of the nature of mind, what we call the “Ground Luminosity,” at the moment of death.
 - (3). The luminous bardo of dharmata encompasses the after-death experience of the radiance of the the nature of mind, the luminosity of “Clear Light,” which manifests as sound, colour and light.
 - (4). **The karmic bardo of becoming** is what we generally call the Bardo or intermediate state, which lasts right up until the moment we take on a new birth.
-

[P:209, Para 2] SPIRITUAL CARE

‘Spiritual care is not a luxury for a few; it is *the* essential right of every human being, as essential as political liberty, medical assistance, and equality of opportunity. **A real democratic ideal would include knowledgeable spiritual care for everyone as one of its most essential truths.**’

[P:290, Para 1] DEATH - THE BARDO OF BECOMING

‘In the bardo of becoming we relive all the experiences of our past life, reviewing minute details long lost to memory, and revisiting places, the masters say, “where we did no more than spit on the ground.’ Every seven days we are compelled to go through the experience of of death once again, with all its suffering.

If our death was peaceful, that peaceful state of mind is repeated; if it was tormented, however, that torment is repeated too. And remember that this is with a consciousness seven times more intense than that of life, and that in the fleeting period of the bardo becoming, all the negative karma of previous lives is returning, in a fiercely concentrated deranging way.’



[P:292, Para 1] JUDGEMENT

Some accounts of the bardo describe a judgement scene, a kind of life review similar to the post-mortem judgement found in many of the world's cultures. Your good conscience, a white guardian angel, acts as your defence counsel, recounting the beneficial things you have done, while your bad conscience, a black demon, submits the case for the prosecution. Good and bad are totalled up as white and black pebbles. The “Lord of Death,” who presides, then consults the mirror of karma and makes his judgement. I feel that in this judgement scene there are some interesting parallels with the life-review of the near death experience.



Ultimately all judgement takes place within our own mind. We are the judge and judged. Sogyal Rinpoche

3. SPIRITUAL TRUTH IS COMMON SENSE'

“Spiritual truth is not something elaborate and esoteric, it is in fact profound common sense. When you realise the nature of mind, layers of confusion peel away. You don't actually “become” a Buddha, you simply cease, slowly, to be deluded. And being a Buddha is not being some omnipotent spiritual superman, but becoming at last a true human being.”

– Sogyal Rinpoche



Suggested resources:

The Tibetan Book of Living and Dying, Sogyal Rinpoche, San Francisco, America: 1992, Harper Collins Publisher, ISBN: 0 7126 5437.

[https://www.bookdepository.com/Tibetan-Book-Living-](https://www.bookdepository.com/Tibetan-Book-Living-Dying-Sogyal-Rinpoche/9780062508348?ref=grid-view&qid=1574200466215&sr=1-2)

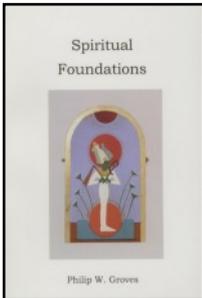
[Dying-Sogyal-Rinpoche/9780062508348?ref=grid-view&qid=1574200466215&sr=1-2](https://www.bookdepository.com/Tibetan-Book-Living-Dying-Sogyal-Rinpoche/9780062508348?ref=grid-view&qid=1574200466215&sr=1-2)

Uplift Connect - Sogyal Rinpoche, Seven Teachings from The Tibetan Book of The Dead, <https://upliftconnect.com/tibetan-book-of-living-and-dying/>

[LINK TO SPIRITUALITY INDEX](#)



Conscious spirituality in search of truth...



DR PHILIP GROVES: SPIRITUAL FOUNDATIONS

Emanuel Swedenborg was a 17th-century mystic, philosopher, who travelled to the astral-spiritual realms and later recorded these experience. His extensive literature teachings stand as testimony today in 2020 through the Swedenborg Foundation, a worldwide organisation. Swedenborg literature has inspired countless students, teachers, seekers of Truth and others to explore this work using their reasoning ability along with intuition.

Among many who were inspired by Swedenborg teachings was Dr Philip W Groves, an Australian based teacher, author, lecturer, with knowledgeable background that included academia, naturopathy, psychology, and associated conscious spirituality areas. Groves had four decades of experience teaching others about the necessity of including conscious spiritual truths in their daily lives. Among Groves, many works are his lecture notes, books and cassette tapes. Recently, former Sydney based students of Dr Groves, Alwyn and Laurie Lewis, Hobart friends recently gave me a large volume of Swedenborg literature, along with Dr Groves cassette lecture tapes. One his books titled "Spiritual Foundations," outlines in detail the many pathways available to seekers of Truth exploring spiritual truths. In particular, the notion of heaven and hell, science and religion. An extract from Dr Groves book follows.

—Philip Crouch, Tasmania, 2020

DR PHILIP GROVES-BACKGROUND

'Dr Philip W Groves (1920-1999) was highly educated in a broad range of subjects, having PhD's in Biochemistry, Psychology and Divinity, was a qualified and practising Naturopath and Psychotherapist, and had extensive knowledge of Chemistry, Marine Biology, Egyptology, Comparative Religion and Botany. He taught for over 40 years in universities, natural therapy colleges, and privately with groups of people drawn to his teachings.'

DR PHILIP GROVES: SPIRITUAL FOUNDATION AND RELATED TOPICS

The foundation of his teaching, whatever the topic, was always to guide people into the abundance of life, the creative expression of life's potentials, as well as developing greater knowledge and understanding of the world in which we live. These goals were explored by the practical application and real methodology founded in Esoteric Christianity, Sufism, and the works of Gurdjieff and Emanuel Swedenborg, as well as science, history, botany and psychology. He demonstrated at all times, in his life and his teaching, a great love of the world and of spiritual Work, and these qualities are readily available in his many books.



- Spiritual Foundations
- Soul, Mind and Body
- Patterns & Correspondences in the Human Body
& the World of Plants
- Meanings & Correspondences of the Animal Kingdom
- The Starry Universe
- Spiritual Law and Order
- Time, State and Place
- Regeneration

DR PHILIP GROVES: HEAVEN AND HELL

‘In the earthly, embodied state humanity is poised between two vast realms of spiritual existence, which simultaneously and continuously act and influence the totality of human speech, thought and behaviour. Each person makes or breaks themselves spiritually according to whether they open themselves to an influx of forces, processes and falsities from hell or to an influx of forces, processes and truths from heaven.

Whether this fact be consciously recognised or not, the truth remains that every individual is what they are by virtue of the various forces and influences from these two realms which they admit into their own life by their own consent and confirmation. **Heaven and hell are not mere idle concepts or beliefs emerging from the mistiness of an irrational theology, but are actual realms connected with and yet extending infinitely beyond the boundaries of this earth.**

Both heaven and hell comprise the spiritual world in which men and women inwardly move during the whole of their earth life and to which they automatically belong the instant that earth life terminates. Indeed, it is from the spiritual world that an individual draws and derives everything that they need to activate, satisfy and complete their earth life.

Human beings are fundamentally spiritual beings - souls - who are connected with a mind and a physical body in an outward way, and who are inseparably integrated with the spiritual world in an inward way. That which a person inwardly receives from the various levels of the spiritual world they externally work out, apply and express in the physical world of space, time, matter and energy.



All that is received and applied from heaven is positive, good, useful and wholesome, while all that is received and applied from hell is negative, destructive and disorderly. Everyone is internally conjoined with both heaven and hell; everyone in some way gives expression to the things of heaven and hell; and every person may, if they so desire, learn to control their life in such a manner that the influence of hell is lessened and reduced in favour of the ascendancy of the influence of heaven.

Heaven is not a particular place circumscribed by limited dimensions but is a high universal cosmic state arising from the power and presence of God. Heaven is where God is acknowledged, received and loved, for it is the essential communion between humanity and the Lord of all. Heaven is the reciprocal conjunction between humans and God so that God is in each person and each person is in God, and the extent to which this conjunction takes place determines the state or level of heaven that is entered into.

When a person actively seeks spiritual regeneration and allows the power of God to transform their inner life, then heaven becomes for them an immediate and clearly experienced reality. Hell, also, is a universal state but its origin is with people and not God. Hell is the antithesis of heaven and is that life state where God is spurned, rejected and denied in favour of self-love and the madness of self-exaltation. It is through a person themselves that hell comes into being, for it is the totality of all those lowly urges, lusts, hatreds, suspicions, jealousies, antagonisms and falsities which are entertained, fostered and expressed.

HELL

Hell is certainly not a place prepared by God as the eternal home for evil doers. In God there is absolutely nothing whatsoever of punishment, revenge, vindictiveness, hatred, anger or the like, and certainly no plan or provision for condemning evil doers to hell. Whoever enters hell does so of their own accord, by a willingness to enter into conjunction with those states, qualities and properties that belong to hell, and simply because the person takes delight in these things.

Hell is the result of an individual's thinking, willing and acting from themselves in all things without reference to, or accepting guidance from, the Lord. God creates all that is good, true, beautiful, lovely and heavenly as the means through which we may eternally participate ever more fully in the infinite richness and delight of heaven, but we have acted by our own freedom and sought to create a world for ourselves in accordance with personal wishes, desires and wants.



Throughout the whole of history myriads of human beings have plunged themselves into the falsities of hell and there they still remain as the artificers of evil and as persuasive spirits who connect themselves with men and women on the earth, and insinuate into them an endless variety of evil lusts and motives.

Hell becomes progressively larger and more populous with each succeeding generation, and a very widespread evil influence incessantly impinges upon the mental and spiritual thresholds of all people. It is little wonder that so much discord, mistrust, strife, mischief, crime, belligerence and war are present among the inhabitants of the earth.

People everywhere are unwittingly opening themselves to an influx of force from hell by their small and selfish attitudes, and they expose the entire race to a danger that is infinitely greater than the threat of nuclear war. Nuclear bombs are capable of destroying the bodies, but not the souls, of perhaps countless millions of individuals, while the monstrous influence of hell is capable of plunging virtually all people into spiritual death - which is the most terrible thing that can happen to any person.

Spiritual darkness has increased with alarming rapidity among the people of this planet. It has always been present to some extent and has been the fundamental cause of the troubles that have afflicted humankind.

In this present age of scientific progress and technological development the main emphasis is upon the brilliance of the human intellect and the effective manner in which it exploits the resources of nature and finds ways and means of bringing them under control. The tangible and dramatic findings of science lead many people to assume that visible nature is the only reality and that life itself is merely a natural phenomenon restricted to the earth.

They assert that all such concepts as God, soul, heaven, hell, immortality, salvation and rebirth are mere products of the imagination and reject them as 'junk' inherited from less enlightened ages.

Even many eminent ministers of religion have confirmed in themselves these materialistic views put forward by scientific thinkers, and they even openly proclaim that natural forces lie at the basis of life, and that the spiritual life of humanity is but a development of naturalistic evolution which is the supposed means by which living things emerged out of the mud and ooze of the primeval earth. Such is the subtlety of the persuasive influence of hell that it causes even those who profess to be the expounders of Divine truth to assume materialistic views that dispense with the notion of a Divine Creator.



The cunning art of duplicity enables an evil person to create the impression of being honest, righteous and noble; but when their earth life ends this double game ceases and the buried evils are dramatically displayed for all to see.

The soul is the cardinal fact and central pillar of human life and requires all the attention, care, nurture and consideration that is possible in order to flourish, to evolve and to come into spiritual and celestial maturity. In order that the life of the soul should prosper it is necessary that each man and woman should learn to regard themselves in the light of eternity and conduct themselves in such a way that their earth-life corresponds to the harmonious unity of the celestial heavens.



Suggested resources:

Spiritual Foundations, Dr Philip Groves.

<http://www.swedenborg.com.au/philip-w-groves>

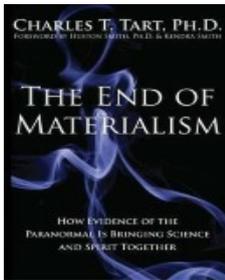
<http://www.swedenborg.com.au/>

www.philipcrouch.org

[LINK TO SPIRITUALITY INDEX](#)



Conscious spirituality in search of truth...



CHARLES T TART: THE END OF MATERIALISM-SPIRITUALITY

When researching or following spiritually-related pathways people often find conflict with trying to discern differences between science, scientism, religion, cultural belief and materialism. Professor Charles T Tart has attempted to identify these conflicts in his brilliant book “End of Materialism.” Tarts background experience includes more than four decades of academia, parapsychology research, science, and transpersonal psychology.

Tart predominantly believes there are consistent patterns of interconnectedness existing between science, spirituality, and consciousness. During the 1970s whilst exploring extrasensory perception, ESP, telepathy and related parapsychology literature Tart's publications were rewarding reading. In 2018 whilst researching consciousness-spirituality fields I discovered Tart's book “End of Materialism” (published in 2018). An extract from this inspiring book highlighting an interconnecting link between science, spirituality and materialism follow.

—Philip Crouch, Tasmania, 2020

CHARLES T TART: “THE END OF MATERIALISM” - BACKGROUND

‘Modern science has taught us much about the world, but will science ever make spirituality obsolete? Today, the need for spiritual explanations remains strong-- **some 20 percent of the population describes themselves as “spiritual, but not religious,”** that is, unaffiliated with a specific church or synagogue but engaged in spiritual seeking. A 2006 survey found that 92 percent of Americans believe in a personal God--that is, a god with a distinct set of character traits.

The classic materialist view is of a universe of separate objects that occasionally and meaninglessly affect each other through material forces. These objects are considered to be dead matter. But are things more linked than we normally imagine? This book presents an elegant argument that the twenty-first century needs a much broader perspective on the nature of reality than traditional science is capable of delivering.

In *The End of Materialism*, Tart presents research that supports the existence of paranormal phenomena and shows readers how science and spirituality can be understood as two interconnected halves of a whole instead of as forces in opposition. The book presents Tart's most intriguing findings in his fifty-year career investigating paranormal phenomena in scientific experiments at prestigious institutions including Stanford University and the University of California, Davis.



This book offers evidence for the existence of telepathy, clairvoyance, precognition, psychokinesis, and psychic healing, and explains other phenomena such as out-of-body experiences and near-death experiences. This book is ideal for scientifically minded individuals curious about life's spiritual side as well as spiritually inclined people seeking to back up their beliefs with legitimate scientific evidence.'

[Cited: Book Depository introduction].

CHARLES T TART: "HOW DO WE KNOW THE SPIRITUAL IS REAL?"

[PP:33-37]

'So hear you are, a human being with a yearning for something higher than simple material gratification, something "spiritual." Yet modern science, the most powerful knowledge-refinement system in history, which has led to enormous power over the physical world, seems to tell you in no uncertain terms that you yearn for nothing nothing but fantasy— superstitious, outmoded nonsense that will make you less fit to live in the "real" world.

This isn't a very comfortable position to be in. **Something in us yearns for this higher thing we vaguely call "spirit," but we don't want to feel stupid or crazy.** How can we clarify, expand, and refine our knowledge (that's basically what science is about) in a way that allows us to see how much of a reality basis we have for our spirituality, instead of being stuck in this dilemma?

I saw two common responses to this science-versus-spirit conflict as I was growing up. People had spiritual impulses to various degrees, usually expressed through the religions they were bought up in as children. As young children, they generally accepted their religions with few questions, but then conflict would begin as they began thinking for themselves and came into contact with the scientific, materialistic view of the world that invalidated their beliefs.

Such conflict is necessary and healthy in many ways, of course, because we need to start thinking for ourselves as we grow up. But it can be certainly be distressing. One major "solution" to the uncomfortable feeling of conflict was to "convert" to materialism. The reaction was kind of like this: 'Right, my religion is is an old superstition; science has proven that there's nothing in the world but matter and physical energy, so I'd better try to live as as happy a life as possible within that world—and not think about death or such things as God or purpose or meaning.'



The second major “solution” I observed was one of psychological isolation or compartmentalization. Religion and spirituality were thought about at and perhaps acted upon for a limited time, usually on one special day of the week, and the rest of life was spent in pursuing various material goals, but the two aspects of life were otherwise kept as mentally isolated as possible from one another.

If you don’t consciously see that you have competing, clashing views of something, it won’t feel as if you have a conflict. **But, at a deeper, psychological level, your psyche is not whole when you do this; the conflict will exact a price from you on less-conscious levels.**

I was lucky when I went through this conflict in my teens. I discovered the literature of scientific *parapsychology* (as it was then and is still called) and the older literature of its originating field, *psychical research* (a term still in use and with wider implications, but not as widely known in the United States as parapsychology), and found that I wasn’t the first to experience this kind of conflict between science and religion.

Many intelligent people in the nineteenth and early twentieth centuries had struggle with this issue as science became more powerful and religion typically gave way to science. Early presidents of the London-based Society for Psychical Research included such luminaries as philosopher Henry Sidgwick , philosopher and later Prime Minister of Great Britain Arthur Balfour, psychologist William James, physicist Sir William Crookes, philosopher F.W.H. Myers, physicist Sir Oliver Lodge, physicist Sir William Barrett, physiologist Charles Richet, mathematician Eleanor Sedgewick, philosopher Henri Bergson, psychologist William McDougall, psychologist Robert Thouless, and psychologist Gardner Murphy.

Science is undoubtedly right about so many things, they reasoned. Religion is indeed full of factually false ideas about the physical world and some beliefs that are psychologically unhealthy, if not downright crazy. Yet our ethics and morality, our highest values, come from religion. Won’t we be on the same level as the savage beasts, “red in tooth and claw,” if we completely reject religion?

And is *everything* in religion factually false? This was a real worry: there has never been a lack of historical and contemporary evidence of just how selfish and bestial people can be, and science has all to often been applied to vastly increase human suffering, as well as to alleviate it.



Materialistic science gives no transcendent values at all to live by, yet it was replacing religion, the major source of values—not that formal religion guarantees that people will be kinder and more moral, of course; many horrors have been committed in the name of religion, but it at least usually provides a framework favoring the moral life.

I was lucky to have read writings on psychical research while I myself was in conflict, because some of these early researchers had a radical idea, which was just what I needed. Scientific *method*—as separated from the particular theories and findings accumulating from applications of the method at any particular time —had been used very successfully in the physical sciences to increase our knowledge of the world and our consequent ability to improve it.

It had enabled us to reject many historical ideas about the world that were shown to be useless or false, and replace them with understandings that worked much better. The applications of the germ theory of disease, for instance, resulted in much better control over deadly epidemics than ringing bells to frighten away evil spirits. Could the same thing be done with religion?

By applying essential scientific method method to the phenomena of religion and spirituality, could we separate the wheat from the chaff—any real and important essence of spirituality from the superstitions and distortions of the ages? Could we thus create a refined spirituality and religion that would give us a basis for human values, while leaving the superstitions, outmoded ideas, and psychopathologies behind?

By the time I was reading material on psychical research and parapsychology, in the early 1950's some of this application of essential scientific method, without a philosophical or political commitment that all knowledge *must* be reduced to only material knowledge, had been done, and a certain reality to spiritual phenomena had been, to my then—teenage mind(and my current, more mature, adult mind), clearly demonstrated.

By “demonstrated,” I mean that by the formal, rational rules of science, which have worked so well in understanding the physical world, *human beings occasionally have experiences and show certain behaviors that cannot be reduced to materialistic explanations and that look like fundamental aspects of a spiritual nature.*’



Suggested resources:

The End of Materialism, Charles T Tart, PhD, 2009, New Harbringer Publications, USA.

View content via Book Depository: [Copies not available 2020].

<https://www.bookdepository.com/End-Materialism-Charles-T-Tart/9781572246454?ref=grid-view&qid=1579141128102&sr=1-1>

<https://www.amazon.com/End-Materialism-Evidence-Paranormal-Bringing/dp/1572246456?encoding=UTF8&tag=psychologicalpro>

Professor Charles T Tart

<http://www.issc-taste.org/index.shtml>

[INK TO SPIRITUALITY INDEX](#)



Conscious spirituality in search of truth...



MARY & FREDERIC BRUSSANT: SPIRITUAL PRACTICES IN YOUR CIRCLE

Spiritual circles, or development group meetings are held weekly across the globe each offering various conscious-spirituality related disciplines or discussion topics for participants. The purpose of these circles might range from meditation, spiritual healing to mediumship practices.

Mary and Frederic Brussant are both highly experienced circle group leaders and suggest an excellent set of guidelines for encouraging efficient circle practices through their “Vision Circles A Soul-Making Process.” Any impending circle group leader or facilitator could benefit from their format style as the details of the guidelines provide confidence for new group leader experience and participant trust in group processes. Since the 1980s I have facilitated various circles and group practice styles. One of the most important aspects that remain constant for me is that leaders and participants remain mindful that as Silver Birch and others espouse, “first and foremost we are a spirit having a human experience.” An extract from Mary and Frederic Brussant circle guidelines follow.

– Philip Crouch, Tasmania, 2020

MARY & FREDERIC BRUSSANT: SPIRITUAL PRACTICES IN YOUR CIRCLE

HOSPITALITY

‘You have not come together to judge but to welcome. This applies to the stories you consider as well as the other people in the circle. Often our approach to cultural stories is suspicious. Does this film have a hidden agenda? Is this novel truly valuable or is it just entertaining? When you work with a variety of resources – from obvious choices to unlikely ones – you practice openness and receptivity. Show hospitality to strange stories and you will often find yourself entertaining angels.[Spirits].

ATTENTION

Watching, reading, listening – these are all aspects of paying attention, one of the most important spiritual practices. Stories require you to be truly present with them to find their meanings. Your conversation about them reinforces this practice by requiring you to be mindful of others and your own reactions.

CONNECTIONS

Spirituality, it has been said, is the art of making connections. This is also true of conversation. In a Values & Visions Circle, you are asked to make connections within a story, between the story and your life, and among your story and the stories of others in your circle.

/2



SOUL MAKING PROCESS

For those of you who like to see a process behind the free flow of conversation, here is a good one for soulmaking.

MARY & FREDERIC BRUSSANT: STEPS THAT CAN BE TAKEN WITH YOUR GROUP

STEP ONE:

Focus on the story (film, book, audio). Share your experience of it by expressing your feelings and ideas about its meaning. (*No Cross-talk Sharing*).

STEP TWO:

Go deeper into the story. Examine themes of the story and how they are developed. (*Conversation, perhaps in pairs or small groups within the circle*)

STEP THREE:

Relate the theme to the stories of your lives. Share personal experiences. (*Conversation, perhaps in pairs or small groups from the circle*).

STEP FOUR:

Share and engage all the stories to see what meanings arise. (*Conversation with full circle*).

MARY & FREDERIC BRUSSANT: GUIDELINES FOR A CIRCLE

- (1). Maintain confidentiality. What is said in the circle stays in the circle.
- (2). Be an active participant. Come prepared to share, even when you don't feel like it.
- (3). Respect each other's need to be quiet occasionally. Everyone has a right to "pass" even during periods of no cross-talk sharing.
- (4). Speak from the heart. Freely reveal your feelings and beliefs.



- (5). Listen from the heart. Give the speaker your full attention. Do not try to listen and think about what you will say next at the same time.
- (6). As much as possible, be concrete rather than abstract. Tell a personal story. Illustrate your points. Make connections between the subject of your conversation and the experiences of your daily life.
- (7). Don't interrupt or dominate. Don't try to be an expert.
- (8). Speak only for yourself. Don't try to clarify someone else's point.
- (9). Do not offer unsolicited advice. Do not counsel or analyze someone.
- (10). Be there with empathy when it is needed and support when it is requested.

MARY & FREDERIC BRUSSANT: MORE ON... *CIRCLE CONVERSATIONS*

Values & Visions Circles are encouraged to engage in *conversation*. This is not the same thing as talk, according to archetypal psychologist James Hillman: "Not just any talk is conversation, not any talk raises consciousness. A subject can be talked to death, a person talked to sleep."

Good conversation has an edge: it opens your eyes to something, quickens your ears. And good conversation reverberates: it keeps on talking in your mind later in the day; the next day, you find yourself still conversing with what was said. That reverberation afterwards is the very raising of your consciousness: your mind's been moved. You are at another level with your reflections."

May the conversations in your Values & Visions Circle be characterized by compassionate and loving listening. May your conversations open your eyes and create reverberations that linger with you long after you have left the circle for the day. And may you experience interesting and welcome turnarounds of your soul through your experiences together.



Suggested resources:

Spiritual Practices in Your Circle - *A soul making process*.

<https://www.spiritualityandpractice.com/films/visions-features/view/15948/values-visions-circles-a-soulmaking-process>

Peer Spirit - *The Circle Way*

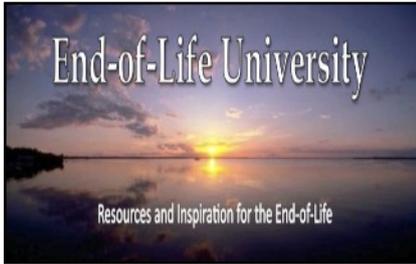
<https://peerspirit.com/our-books/>

<https://youtu.be/EKXvflscvqs>

[**LINK TO SPIRITUALITY INDEX**](#)



Conscious spirituality  in search of truth...



KAREN WYATT MD: END OF LIFE UNIVERSITY E.O.L.

As a former medical practitioner and hospice director with twenty-five years experience, Karen Wyatt MD is a leading pioneer of community education and discussion evolving around death-dying. Testament to Wyatt's passionate public awareness-raising can be identified through her "End Of Life University" project on her website.

In context, Wyatt's approach to death-dying moves beyond standard professional medical model approaches to Palliative Care by way of including conscious spirituality literature approaches to 'end-of-life-care.' Seekers of Truth would benefit significantly in accessing Wyatt's books, articles and other online resources. Her approach focuses on a range of practices towards positive non-confronting approaches along with a deeper understanding of processes in end-of-life-care today.

Wyatt's blog, 19th June 2017, titled "The Six Mystical Teachings the Whole World Needs Right Now" outlines an interdependence we all share of love, creativity, spirituality, a connection to "God" and more. An extract follows.

—Philip Crouch, Tasmania, 2020

KAREN WYATT MD: E.O.L UNIVERSITY— BLOG 19th JUNE 2017

'If it seems like the entire planet has gone slightly mad over the past few months, you are not alone in that perception. In fact, a Pew Research Study: has shown that intolerance has been increasing around the world for the past decade, including "crimes, malicious acts and violence motivated by religious hatred or bias." What's going on here? Shouldn't our religions be teaching us to behave in a more positive and "godlike" manner rather than fostering hatred? The problem seems to lie less in religion itself and more with the level of consciousness of individuals who practice various religions. Rigid and narrow ways of thinking are more likely to lead to intolerant practices than inclusive and flexible states of mind.'

KAREN WYATT MD: SIX MYSTICAL WAYS FOR WHOLE WORLD 2017

However, throughout history every religion has yielded mystical teachers who have brought messages to mankind that transcend the consciousness of the masses, such as Abraham, Christ, Buddha, Rumi, Mohammed, Confucius, Lao Tzu, and Krishna, among others. These teachers who represent different religions have each taught some common principles that transcend every religion and show us how to live in peace in a diverse world.'



(1). THERE IS ONE GOD

There is One Creative Force in the Universe, from which everything, both seen and unseen, derives. That same One God is viewed differently by each of us through our own individual lens, which may have been shaped by religion, family, society, education, life experiences, or other factors.

A small and narrow lens leads to a limited and partial view of God, including blindness to the fact that every other person has been created by that same God; and every other religion worships the same God. **A limited view of God through a tiny lens leads to judgment and bias toward others who seem to be different from and inferior to us.**

You can expand your own “lens” by learning about people who differ from you, studying mystical teachings, and using your own life experiences to guide you to a new way of seeing. Think of someone you feel judgmental toward and then list all of the things that you actually have in common with that person.

(2). GOD IS LOVE

The Creative Force of God is actually love made visible. Everything in existence derives from love and thrives on love. But a narrow lens may make it difficult to perceive love as a creative force and to manifest love in your own life. **Therefore your actions will be driven by the greed and fear of lower consciousness if you cannot take the higher path and be guided by love.**

Spend time each day bringing love into your life - and sharing it with others. Meditate or pray with the thought that love constantly pours into your heart from the Creator, only to overflow to the people around you.

(3). ALL IS ONE

We are One with every other aspect of creation, including every other human being. While our narrow lens may reveal to us only the differences that separate us from others, we share with every creature the truth that we have been spun into existence from the breath of God and also that our physical form will one day dissolve back into the Divine Source of creativity. In other words, each of us has been born into physical existence and each of us will also die one day. That fact is responsible for the greatest common bond between all living things and means that our primary struggle in this life is shared with every other being.



(4). WHAT IS IN ONE IS IN THE WHOLE

Because we are connected with every other living thing in existence, what we do to one aspect of creation we do to all of creation, including ourselves. If you harm another person, you harm yourself and the entire planet. If you heal another with love, you bring healing to all of life. Every word, every thought, every action is significant and should come from positive intention, that is, from love. Only love sustains and nourishes life for the good of the Whole.

Do one thing “for the good of the Whole” every day. Think of a simple positive act that can make a difference for someone else.

(5). CHANGE COMES FROM WITHIN

To change what is outside of us we must first change what is inside of us. In fact, you are powerless to change the world around you to fit your mind’s concept of “how things should be.” You can only change yourself, which requires spending your lifetime looking within and understanding the wounds you carry. **If you want to rid the world of darkness, you must look into your own darkness first.** Shine the light of love on the pain you hold: the fear, anger, shame and greed that have been hidden within. Use your light to expose your own shortcomings rather than looking for what’s wrong with others. What you heal within you will be healed in all of creation. *Journal about the wounds that hide in your Shadow. How can you love the parts of yourself that are in pain?*

(6). NOTHING LASTS, EVERYTHING CHANGES ... EXCEPT LOVE

If you think you can keep life the way it is right now or go back to “the way things used to be,” you are in error. Everything in this universe changes from moment to moment and that is a fact you must embrace. **If you resist change within yourself you will waste your vital Life Force on a task that leads nowhere.** Learn to ride the waves of change and focus on the process rather than the outcome, for you cannot control the future.

Since love, as the Divine Creator of all, is the only constant that does not change, bring love always to every moment. Let love guide you as you work on changing your own inner landscape. Love is the light you need to illuminate your painful wounds and also to heal them. Allow love into your awareness and let it be your tool for change as you work to change yourself and thereby change the world. *Contemplate where and how you are resisting change in your life. Write about what might help you let go and allow change to unfold-in its own way.*



Suggested resources:

End of Life University Karen Wyatt, MD.

Six Mystical Teachings the Whole World Needs Right Now

http://eoluniversityblog.com/?p=555&mc_cid=97aa91b36c&mc_eid=777a6dc28f; Home:

<https://www.eoluniversity.com>

<https://www.karenwyattmd.com/apps/blog/show/43376045-6-ways-to-get-more-love-in-your-life>

Book- What Really Matters, Karen Wyatt

<https://www.bookdepository.com/What-Really-Matters-2nd-Edition-Karen-Marie-Wyatt/9780982685549?ref=grid-view&qid=1579149579189&sr=1-2>

Guardian Article - *Intolerance on The Rise*

<https://www.theguardian.com/world/2012/sep/20/religious-intolerance-on-rise>

[LINK TO SPIRITUALITY INDEX](#)





CASSANDRA VIETEN: INSTITUTE OF NOETIC SCIENCES-IONS

The Institute of Noetic Sciences, IONS is a progressive international science-based organisation researching connections between mind-body-spirit-health and more. Cassandra Vieten PhD was IONS president in 2017, and in 2018 published the following blog on IONS website, “Spiritual Competencies in Mental Health Care.”

Vieten makes strong links between mental health-consciousness-spirituality, especially concerning emotional, mental and psychological well being. IONS as an organisation provides new levels of scientific understanding towards this new paradigm of mind-body-spirit research. Members, and the general public can have access to published research online through 'IONS Earth Centre Retreat', online webinars and regular e-newsletters, or published blogs.

Dr Edgar Mitchell a former USA astronaut, scientist, and member of NASA space team's first moon landing founded IONS. For seekers of Truth or probers I highly recommend subscribing, joining as a member, starting a local IONS community group and accessing the latest resources on science-consciousness, mind, body, spirit, online publications. An extract from Cassandra Vieten's blog on “Spiritual Competencies in Mental Health Care” appears below.

—Philip Crouch, Tasmania, 2020

CASSANDRA VIETEN: BACKGROUND

‘An important part of IONS mission is to encourage society’s institutions to pay more attention to the connection between science and spirituality to ease suffering and promote thriving. As part of this, we have been engaged in a collaborative effort to help providers and policy-makers in the field of mental health care recognize the importance of spirituality in most people’s emotional and psychological lives.

The field of mental health (psychology, psychiatry, social work, and counselling) in general has tended to shy away from spiritual or religious aspects of clients lives. William James, widely recognized as the father of the field of psychology, believed that spirituality was an essential aspect of people’s psychological well-being. But the later movements of psychoanalysis and behaviourism rejected religion and spirituality as “patently infantile” and “foreign to reality,”

- (1). with cognitive behaviorist Albert Ellis going so far as to call spirituality “childish dependency...spirit and soul is horseshit of the worst sort.”
- (2). In modern times, there has been a push for the field to become more scientific and evidence-based, with the mistaken assumption that this means exclusion of the spiritual and religious dimensions of people’s lives.



In fact, hundreds of studies show a consistently positive relationship between spiritual and religious beliefs and practices, and psychological and emotional well-being.

Because of their training, most mental health providers don't know this. They do not receive training in how to inquire about spirituality or religion as a routine part of taking a client's history, nor in how to harness spiritual and religious resources to help people recover from psychological disorders or difficulty adjusting to life's circumstances.

Spiritual and religious background, beliefs and practices are rarely addressed in mental health assessment and treatment, even though they are strongly related to psychological well-being for most people.

CASSANDRA VIETEN, IONS: SPIRITUAL COMPETENCIES IN MENTAL HEALTH CARE

Over the last decade, and with the help of my colleagues, I have led the charge to convene focus groups of mental health providers, conducted two large-scale surveys, published two peer-reviewed papers on the link between spirituality and mental health – **Spiritual and Religious Competencies for Psychologists and Competencies for Psychologists in the Domains of Religion and Spirituality**. We have also co-written a book titled *Spiritual and Religious Competencies in Clinical Practice: Guidelines for Psychologists and Mental Health Professionals*.

We were recently awarded a grant from the Templeton Foundation through Bowling Green University in collaboration with researchers at Baylor University and the University of Maryland to conduct a large-scale survey of mental health care professionals and patients to inform spiritual competency curriculum development.

This project is designed to catalyze better training in spiritual and religious beliefs and practices among mental health providers. We will survey a diverse national sample of 1200 mental health care professionals, another sample of 1000 mental health clients, and work together to create an introductory training program for mental health providers.

I presented this work last year at the American Psychological Association meeting in Washington DC, and also presented it at the American Psychiatric Association this last month in New York City.



Through your support, IONS is making a difference in how the field of health care incorporates these important dimensions of people's lives. Our goal at IONS is to help people understand how the inner world is just as important as biology, genetics, and environment in helping people have a sense of belonging, purpose, and well-being.

-
- 1) Freud, Sigmund. 1962. Civilization and its discontents. New York: W.W. Norton.
 - 2) Ellis, A. (2001). Albert Ellis on REBT [Video]. Interview by M. Heery. Retrieved January 26, 2015.

³ Dr. Edgar Mitchell on the Nature of the Universe:
"The universe is a self-organizing, intelligent, creative, trial-and-error learning, participatory, interactive, non-locally interconnected and evolving system"



Suggested resources:

IONS: Spiritual Competencies in Mental Health Care, 05June2018

<https://noetic.org/blog/spiritual-competencies-mental-health-care/>

IONS: <https://noetic.org/>

Freud, Sigmund. 1962. Civilization and its discontents. New York: W.W. Norton.

<https://www.wwnorton.co.uk/books/9780393304510-civilization-and-its-discontents>

Albert Ellis on REBT [Video]. Interview by M. Heery. Retrieved January 26, 2015

<http://www.psychotherapy.net/video/albert-ellis-rebt>

[LINK TO SPIRITUALITY INDEX](#)



Conscious spirituality  *in search of truth...*

[LINK TO SPIRITUALITY INDEX](#)