

# Spiritual Psychology

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### Extract:

Modern psychology sees psyche as mind - a complex of natural energies and substances. Spiritual psychology is concerned with the life of the soul, and sees the soul as the inner harmony of life, and as the integrator of mental and physical functions. If, in the modern view, mind and body are material formations and quite mortal, we must ask 'What are we living for?' 'What is life all about?' Is there something in us which is more than just a transient body? If personal life is such a fleeting, precarious and often quite unhappy experience, why does it exist?

All sorts of fanciful answers have been given to these questions, and usually by people who are least able to understand the nature of life; arm-chair philosophers, occultists, free-thinkers, and many who claim to have special insights or powers spawn thousands of books, pamphlets, etc, in which a mass of fantasy is entwined with a few reliable facts, and yet which many gullible people assimilate as cosmic truth.

Thoughtful people eventually ask, 'Is there a possible way out of the human dilemma - a dilemma in which so many feel and believe that life is more than biological machinery, and that inwardly we are made of finer stuff.' Not uncommonly many people are attracted into para-psychological studies - psychic phenomena, including ESP, mediumship, trance states, and coming under the influence of spirit guides. All this is regarded as spiritual and is treated as such. In truth it is quite mortal and stands at the same general level as mind. Many people who claim to be spiritual are locked into the psychic level, an operation of the unconscious mind, and never grow beyond this point. This is a pity for

they clearly have the capacity to attain something real, if only they knew what to do.

Throughout the ages myriads of people have believed in another life in another world, and hoped they could enter it. But their ideas of this 'other' world were incredibly vague and often fanciful. Common beliefs were that sacrifices, religions, rituals, pilgrimages, etc, on the part of the individual would enable entry into the spiritual world to occur. Relatively few individuals ever found a way of consciously connecting themselves with another order of existence and undergoing a thorough transformation to bring about permanent conjunction with that world.

By way of analogy the human race is like the prolific mass of seeds released by plants, yet only a few will ever find a suitable ecological niche in which to germinate and grow to maturity. Or, it is like the millions of sperm cells released at ejaculation, but only one of these will fertilise an egg cell and develop into a new organism. These analogies help us to grasp the general laws that operate in the biosphere.

The observation is: all people inherit and acquire every substance and energy that is necessary for the transformation of their being into a spiritualised formation that can become a useful and necessary aspect of timeless, eternal realms, but incredibly few take the trouble to do anything about it. Far too many assume that simply because they are human beings, they have a soul and when they die this 'soul' goes tootling off into blissful realms of paradise. Others assume that because they are religious or subscribe to some set of beliefs that their eternal future is secured. These are dangerous dreams that lull sleeping people into a false sense of cosmic security, and they make no serious efforts to change themselves from 'seeds' into fully developed beings.

The ancient Egyptians recognised the enormous difference between an ordinary person and a transformed person who was a shining spirit. They had a method of enabling or causing a person to become a beautiful or blessed spirit.

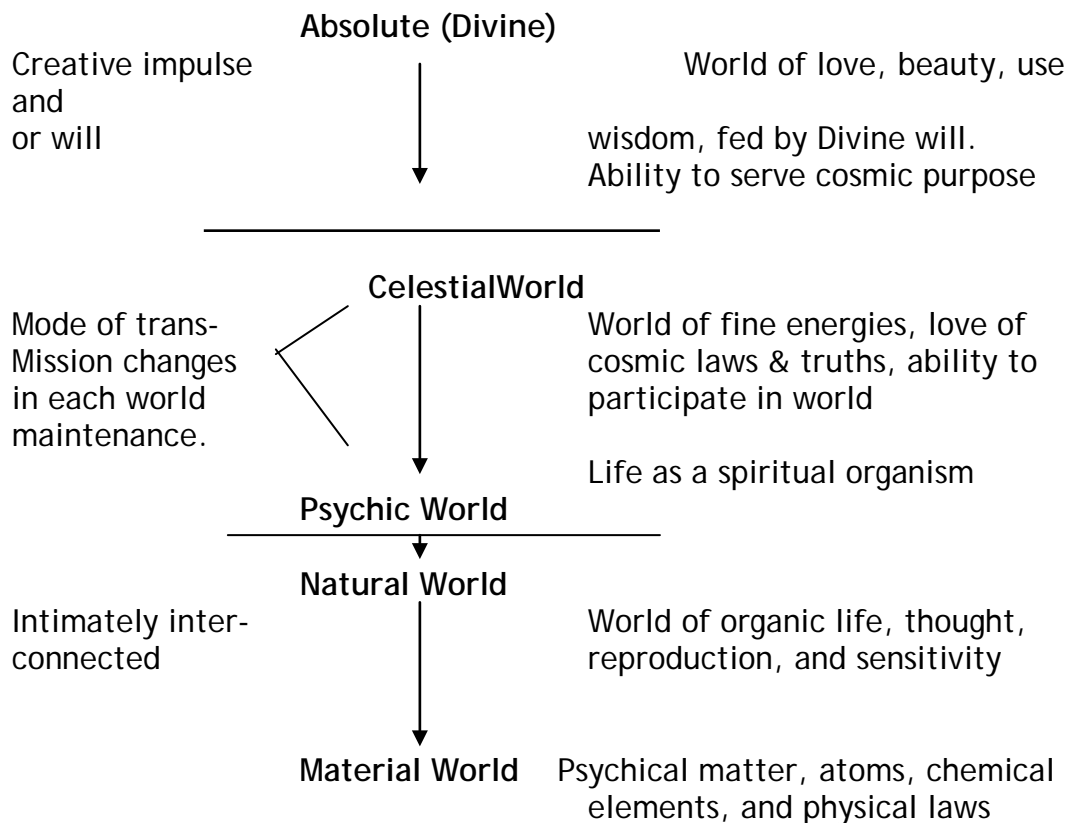
For thousands of years it has been demonstrated by people who have acquired great knowledge or sacred knowledge, that the change from being an ordinary person to a spiritual one is never automatic, but requires a life-time of undergoing Work on oneself. Some people devoted their lives to this work by going into isolation as anchorites, or into monasteries and communities where they could be shielded from distractions. Various pathways were developed - esoteric Christianity, Yoga, Tantrism, Sufism and the like.

These all served a valuable purpose in their time, and much useful material has been transmitted to us in certain forms of literature, in particular architectural and art forms, in some kinds of music and dance, and in particular kinds of symbols. All these things carry traces of real

information relating to the human spirit but, alas, most people have no key and do not know how to decipher the symbolic language.

In order to appreciate where we stand NOW and what are our possibilities, it is necessary to see the framework of reality in the form of a scale. There are many ways of representing such a scale and the following is but one of them. In later talks the structure and formation of cosmic scales will be more fully covered.

To live in the material world we need a material body and to live in the natural world we need a natural body. This natural body is like an electromagnetic field which holds to a constant pattern - the human pattern, and metabolises cosmic energies. The natural body is made up of fine material substances and sometimes called the Etheric Body or Etheric Double. It is sensitive and enables us to respond to an enormous range of stimuli.



Although all beings are bathed by energies proceeding from other worlds, they do not notice what is penetrating them and do not adequately receive, concentrate and process these energies. Humans at the natural-material level are so immersed in their trivial thoughts and pursuits that they ignore what is sent to them. They are asleep to their spiritual foundations and insensitive to spiritual influences. This kind of sleep leads to spiritual death.

The first great task is for human beings to awaken from their psychological sleep and learn to work with a finer kind of energy-fuel for

their psyche. The energy of sensitivity is relatively crude; it has its use and function, but only for adapting our lives to the natural and material worlds. When people can begin to even suspect that sensitivity and ordinary awareness is not enough, they can begin to prepare themselves for a greater awakening. This can be achieved in a number of ways. Two initial methods are now given:

(1) The power of noticing what is taking place in oneself. In ordinary dull states of awareness only a vague feeling of oneself is present. It is necessary to intensify and sharpen up this awareness until it becomes wakefulness.

(2) Training oneself each day to dispassionately observe the things that occur in ones life. Notice how we register sights and sounds; how we think what we think about; notice the things we talk about; notice without criticism.

