

THE UNCONSCIOUS

Occultists have traditionally insisted that between the physical world of matter and the condition of "pure" spirit there exist two realms of supersensible substance. ~~xxxx~~
~~xxxxxxxpxrpxnpxhpxdpxcpxhpxmpxkpxkpxcpxk~~
Each of these two realms are divided in half, into a "higher" and a "lower." To help avoid any confusions, supersensible is defined as being above or beyond that which is apparent to the senses, specifically the spiritual.

Occultology holds that these two realms are composed of matter, but it is a matter so refined that it does not register upon the physical senses, but passes right through them, This is much like X-rays that pass right through the human body, or particles and neutrinos that are so small they pass right through ~~matter~~.
planet Earth itself

the activities going on in
All this implies that ~~these~~ realms do not register upon the human brain, which ~~is~~ ^{anyways} busy ~~interpreting~~ ^{processing the experiences of the} ~~senses~~ ^s ~~experiences~~ and memories of them in addition to manufacturing rational thought processes. Materialists long held that these were the only activities of the brain, a conviction that didn't last for very long. It is now known that the brain has many delicate but powerful functions.

The brain is in any case built out of matter, and the registration of a matter ~~xxxxxxxxxxxx~~ so refined that it passes right through matter cannot therefore register upon the brain.

occultly
Yet it has long been known/that the elements of these two realms do register ^(witness) on something that can and does perceive them and, furthermore, incorporates these elements into itself. This "something" has been called by many names, but all add up essentially to "spirit." ^P There are over a dozen dictionary definitions for spirit which little helps us ^e comprehend what the word stands for.

The best ~~at~~ ⁱⁿ humankind has ever arrived at ~~the~~ delineating what is meant by this word is through the use of analogy -- using ~~something~~ ^{one thing} to describe ~~and~~ give an idea of ~~something else.~~ ^{another.} ~~The~~ ^{One} earliest ~~analogy~~ ^{for spirit} was the word "breath," meaning the animating or vital principle that gave life. It is also variously called the divine

particle, the inner flame, the vital essence, the inherent source, etc. In today's world, the word "spirit" seems to create a distance between us and what is meant by it. In fact, this has always been somewhat the case throughout history. Occultists use the term, but infrequently, because in their work they have to deal with symbols that activate real responses and represent actual realities.

There are no strong symbolisms for the word "spirit" itself, and another symbolism that is intensely real to everyone is used to replace it -- Light. It is difficult for us to sense "our spirit" but it is not difficult at all for us to sense our inner selves as light, a Light Body. Jesus referred to the "light within," as did the Buddha and Mohammed, and, in fact, all experienced Masters have done the same.

For the high-stage occultist, spirit-Light is not a thing, per se, but a source on the one hand, and a series of functions on the other. It is the latter that interest us in the context of this present chapter.

The occultist acknowledges two primary functions of spirit-Light -- as a creator of all things and as a perceiver (witness) of all things created. Here "^{inner}perceptions" means precisely that all things created register upon spirit, *which can "witness" them.*

It is spirit that receives (witnesses) all things created, much like a radio or a TV receive the particular frequencies and wavelengths they are designed for.

When, for some reason, spirit loses the ability to create, it can only register like the TV which, in itself, can create nothing.. When spirit can no longer register spiritual information -- by virtue of becoming encapsulated in illusion-boundaries that reject it -- all spiritual information becomes invisible IN spirit, which is itself, ~~of course,~~ ^{generally} ~~now~~ invisible to consciousness and the encapsulated ego-me. The Light Body is/n^{ow} encapsulated many times over, and is existing within the "darkness" created by all these ~~numerous~~ numerous "capsules," all of which are, of course, invisible to a consciousness fixated on only perceiving through the physical senses. The spirit-Light has "fallen" into matter, into materialism, and into the "beingness" of a materialist. The true materialist will say, with conviction, that there is nothing beyond matter. †

~~In this condition of the spirit-Light (for a condition it is) is that of being comatose.~~

In this condition (for a condition it is), the spirit-Light is comatose, and all spiritual-Light faculties, including perception of itself, have become invisible-unconscious. The occult phrase for this situation is "locked in matter."

As gross as this condition can become, occultology teaches that it is never complete or irrevocable, if only due to the nature of the physical life power-force-cycles themselves. The human body itself is transitory, "arising from dust, and returning to it." Any religious sect that uses this mantram as a final benediction at the gravesite only discloses itself as one that has become rooted in materialistic principles. For the occultist, spirit-Light is indestructible and eternal, and upon death of the physical body, transits to a renewed spiritual state and/or another body.

As mentioned before, in addition to spirit-Light consisting of a series of functions, it is also a source, a creator, well before the spirit-Light falls into all things that have been created. This is called the "Buddhic state" which we will describe shortly. Between the Buddhic state and the condition of being firmly encapsulated in matter, there are ~~the~~ two realms. of the " " and the " ".



Occultists have ^{identified} ~~known~~ of the existence of these two realms for many thousands of years, but have had a devil of a time in assigning a descriptive word to them, especially in English. The two words that have been in currency since the 1880s are "astral" and "mental," ^{and the} ~~these~~ two realms are called the astral plane and the mental plane. But the two words are merely fortuitous, words that ~~have~~ essentially only caught on by chance. These two words can be dissected endlessly, as they have been, with little profit, when what we really want is to comprehend the rudiments they represent, or try to represent.

The modern recovery of the astral and mental planes

Modern psychologists will probably resent any comparisons of their discoveries to the occult knowledge ^{concerning} ~~about~~ the qualities and functions of the astral and mental plane. But in a dispassionate sense, the comparisons are hardly unavoidable, and they have been mentioned in other places prior to this present book.

To an effective degree, the astral/^{plane} corresponds to the personal unconscious, while the mental plane corresponds to the collective unconscious. Because of this, the achieved occultist would say that these discoveries are ~~not~~ merely

"recoveries" of truths long acknowledged in occultology.

Moderns only incompletely understand the unconscious realms, at least in so far as the greater occult qualities of them are concerned. But occultists and psychologists do agree in two essential principles -- that the unconscious realms exist, and that an individual's general well being depends upon how adequately he incorporates their elements into conscious understanding, i.e., makes them visible.

Freud's discovery of the personal unconscious

at the turn of the century

The personal unconscious was discovered/more or less simultaneously by four leaders in the science of psychology. But most of the credit goes a little unfairly to Freud whose theories were accepted wholesale in the United States long before they rose into general prominence in England and Europe. But what is true about Freud is that his theories created a general ruckus, *whereas the theories of others did not.*

He introduced the idea that many neuroses had their source in reppressed sexual fantasies and drives, which was bad enough in times still dominated by Victorian morals. ~~But he went over the edge by hypothesizing that there existed a personal unconscious, which was invisible and~~

A great deal of controversy resulted from Freud's sexual teachings, which were widely criticized and often misunderstood. Much of the criticism was unscientific indignation at the mere suggestion that mankind is motivated by sexual impulses, often expressed by individuals themselves well-suited to illustrate Freud's contention.

But Freud went totally over the edge when he hypothesized in 1895 that there existed a personal unconscious which was invisible to consciousness, and more or less immaterial. In his age, dominated by the entrenched materialism of classical physics, this was tantamount to a reintroduction of mystical and occult areas -- a great heresy in a philosophy that had willfully dissected these as mere superstition. The ruckus was tremendous, and even today, when Freud's sexual theories are generally accepted, this other argument is only referred to obliquely: "Scientific objections, ~~however~~ to some of Freud's premises, however, were made on an entirely different basis," with no further comment, ^{Such} as can be found in Van Nostrand's Scientific Encyclopedia.

Freud suffered much from this second fracas, and eventually recoiled totally from any hint of the occult. Later in life, when he did begin to explore ESP and telepathy, he insisted on doing it in private. It was Freud's emphasis on sex and his conditioned mistrust of mystical and occult areas that

caused the defection of one of his prime pupils, C.G. Jung, who later established his own system of psychotherapy with elaborate theories of the significance of mythology and symbolism in human affairs, *these being the traditional realms of occultology*

Today we are much indebted to Freud, ~~who~~ *Among other* ^{↑ danger in} _{Participate} important phenomena, ^{he} brought to our attention the fact that the child is molded into conformity with the demands of his environment during which certain spontaneous feelings are necessarily suppressed, ^{into the unconscious} ~~which is~~ ^{this is} Today, being called cultural imprinting which we have already reviewed as establishing a first basic frame of reference, which in turn, goes into the shaping of some of our illusion-boundaries.

The experienced occultist will recognize Freud's personal unconscious, composed of repressed contents in the present lifetime, as the lower astral plane.



Velikovsky's concept of a "collective" unconscious

The ~~first~~ concept of a collective unconscious was first enunciated in 1930 by Immanuel Velikovsky who postulated that engrams in brain cells are carriers of memory. ^{Velikovsky's} ~~an~~ engram is a memory trace, specifically a protoplasmic change in the brain's neural tissue hypothesized to account for persistence of memory. Velikovsky claimed the existence of a collective unconscious, but mind which possessed/commonly-shared engrams, or trace memories. His view of the collective unconscious hinged upon the concept of ^a genetic evolution in ~~that~~ ^{which} individualization (of species) accompanies the evolution from lower to higher forms, but that the collective ^{experiences are} ~~mind-is~~ ^{the mind} never fully erased in ^{man}.

HP Velikovsky brought up the question whether a collective mind is ~~exclusively~~ merely a genetic process linking consecutive evolution and enations or whether it is some process akin to telepathy. He considered the collective mind a very important issue, because humanity tended/unconsciously to dramatize or re-enact its trace memories, ~~although unconsciously~~ through impulses that cause all members sharing the collective mind to react identically. ?

Velikovsky also speculated that although mental processes may be physiological, there are screens in man himself that hide from him a large part of the house he calls soul. ^{He defines "soul" as} ~~this~~ being the sum of all mind's activities, past and present, and all perception received or inherited, and that may or may not transcend the barriers of time and space -- a metaphysical entity itself.

If we read the word "sheaths" for Velikovsky's use of the word "screens", Velikovsky's statement corresponds exactly to a fundamental principle of occultism. The sheaths inhibit and darken the Light Body which is that ~~metaphysical self~~ ^{which} ~~that~~ transcends time and space.
(spirit-light-soul)



Jung's discovery of the collective unconscious

In 1934, Carl Jung independently arrived at the concept of the collective unconscious. A more beautiful summary of his hypothesis can not be given other than that provided by this great explorer himself: "At first the concept of the unconscious was limited to denoting the state of repressed or forgotten contents. .. For Freud, accordingly, the unconscious is of an exclusively personal nature, although he was aware of its archaic and mythological thought-forms. ... A more or less superficial layer of the unconscious is ~~undoubtedly~~ undoubtedly personal. I call it the personal unconscious. But this personal unconscious rests upon a deeper layer, [we may read "sheath"] which does not derive from personal experience and is not a personal acquisition but is inborn. This deeper layer I call the collective unconscious. I have chosen the term 'collective' because this part of the unconscious is not individual but universal; in contrast to the personal psyche, it has contents and modes of behavior that are more

or less the same everywhere and in all individuals. It is, in other words, identical in all men and thus constitutes a common psychic substrate of a suprapersonal nature, which is present in every one of us."

The contents of the personal unconscious are, according to Jung, "feeling-toned complexes"; while the contents of the collective unconscious are "archetypes."

the Archetypes as symbols of energy forces

It is of primary importance to have a good grasp on what is meant by archetypes. With Jung, the archetype is essentially an unconscious content that can become conscious through mentally perceived images that are projections of emotions and values

With Jung, the archetype is essentially an unconscious content that is altered by becoming conscious and being perceived. The archetypes are archaic or primordial -- they are images that have existed in the collective unconscious since the remotest times. They show up in myth, in esoteric teachings, in dreams and in visions and fairy tales.


But, according to high-stage occultism, they also show up in the ^{collective patterns} life processes themselves as symbols that both characterize a given time, ^{or age} and govern ~~the~~ the phenomena that a given time experiences.

the vitality of expression of it -- or, in other words, reveal the energy-fluxing of the greater order in which humanity lives as a whole, as we shall see in the next lesson about symbolism.

The discoveries of the personal unconscious (^{also called the}subconscious) and the collective unconscious are two extremely important stepping stones that ^{are} ~~have~~ helped ^{bring} ~~bring~~ to ^{shape} ~~birth~~ the ^{renewed} concept of holism that will characterize the major work of the new Aquarian Age. But the high-stage occultist would observe

that these are not discoveries, but recovery or reincarnation knowledge and of concepts that have been traditionally known but had become suppressed in the later part of the decline of the Piscean Age characterized by trenchant materialism. The proponents of Freud, Velikovsky and Jung have had to fight momentous battles to defend these concepts, the visionary work of Velikovsky having suffered the most of the three.

~~The unconscious layers as "sheaths"~~



The unconscious layers as "sheaths"

Once again, we need to make a slight shift in the words being used to denote occult principles. As mentioned earlier, the transliteration of many occult principles into the English language did not preserve the actual meaning of the principles very well, and sometimes brought unnecessary confusion into them.

Occult thought is holistic, and designs its concepts as wholes and parts in the wholes. In this holistic system, time and space and their directions belong only in the universe of matter. All else is infinite and eternal, timeless and ~~directional~~ ^{directional} less, except for the creative expressions spirit establishes within the infinite and the ^{same} eternal. These have duration, but not in the ^{same} sense that the physical universe is seen to obey space and time, which anyway are concepts projected onto the physical universe by the mind of man. The expressions of spirit remain until spirit causes them to vanish. ^R Human time is based upon the movement of celestial bodies and the physical life cycles ^{physical} the senses can see come and go. These are timed ^{but only in relation to each other}. The human measures up, down, across, under, above, ~~horizontal~~ ^{horizontal} simply by the way his head is pointing. This gives a sense of direction, but it is one that is measured only by the presence of a head upon a body.

It is true that the human biosystem, itself a product of matter, orients itself to the arrangement of matter. The Westener models his expectation of all things upon the rules of time and space in the physical universe, and it is because of this that his thinking is called linear, *since time and space are seen to be linear.*

Traditionally, the oriental principles upon which greater occultology is based did not do this. Thought (thinking) was conceived as a holistic process, itself based in other holisms. Time and space were only physical, whereas all else was infinite and eternal, and all expressions within the infinite and eternal were interrelated with each other, and had duration only in so far as those interrelations persisted or endured.

You have but to look at one of your thoughts to perceive this working. The thought arises out of a place you know not where, persists while you are thinking of it, and then retreats to a place you know not where. It had duration only as long as you maintained it. But you can repeat the process again -- out of nothing, duration, back into nothing.

There is no particular time-space connotation, until you seek to put the thought into some kind of physical form, at which time it takes upon itself the laws of the physical universe.

This is the essential difference between the mystic or the occultist and the Western materialist. The mystic participates in the potential^{infinite and eternal,} the occultist identifies the potentials and their expressions, while the Westerner does neither, but encapsulates his expectations in accord with the physicality of his environment.

It is thus that when Westerners attempted to transliterate occult concepts into Western language, they ~~and~~ inadvertently gave them a linear framework. They gave them directions and layers, timings. Planes, levels,^{along and ages,} upper and lower, and so forth.

The achieved occultist must learn not to do this, for in doing so he linearizes the^{occult} concepts when they were never meant to be. To the occultist, all expressions are in duration only in so far as they are maintained by spirit, even if unconsciously. He thinks in terms of superior and inferior qualities, holisms in themselves. But a superior quality is only one in which the holisms work or interrelate with ease, while inferior qualities have trouble interrelating.

Where the Westerner is prone to thinking in terms of layers, the occultist thinks in terms of sheaths, encapsulating wholes, in which the elements^{of all} are interrelated in some fashion.

Traditional occultology can identify as many as nine of these sheaths, but the two most important ones are the astral and mental. It is in these that the spirit is maintaining ~~its~~ the greater part of its expressions, giving them duration, and to the degree that consciousness is unaware of them, they are unconscious -- hence, invisible.

The astral sheath

Pop occultism -- beginning in the early 1900s and very prevalent today -- has brought about severe confusions to the traditional and highly refined occult concepts of the astral sheath. "Astral" has become a pop buzzword, a catch-all for everything psychic and occult.

In traditional occultology, the term "astral" is used chiefly to denote the intermediate links between the physical brain (and its nervous system) to the eternal and cosmic reservoir of energies and the forces that have accumulated within them as forms of expression.

The superior astral sheath refers to/interrelating expressions of spirit within energies that work with each other with some ease, while the inferior astral sheath refers to those expressions of forces that have proved unworkable, but are still unconsciously being given duration by spirit. The superior astral sheath is considered positive, while the inferior sheath is considered negative.

Along with modern psychologists, the occultist will agree that the astral sheaths contain experiences that have become repressed from consciousness. But the occultist will insist that the majority of these repressed contents come from past lives and spiritual experiences, and that only a slight modicum is being accumulated in the present life. Thus, the psychologist and occultist will depart each other's company over this issue, albeit there is/a trend to considering ^{today} past lives in the advancing humanistic psychologies. ~~today~~

The astral sheathing is of some importance, because in it one's repressed frames of reference and past illusion-boundaries are tightly compacted together especially in the inferior astral which contains the more negative of these unworkable expressions. When one's psychic sensibilities and exteriorize from break through/the various barriers of this immediate life time, one is very likely to encounter these negative contents and not like what one is perceiving.

In fact, the astral ~~has~~ is viewed with a good deal of disrepute among many pseudo-occultists who are anxious to bypass its unattractive and dire ambience and get on to the better stuff. To some degree, this attitude is justified. As Freud correctly pointed out, the astral unconscious is composed of repressed sexual fantasies and drives along with other ugly emotions and forces. Unfortunately, not being

negative
recognized for what they are -- past/expressions being
repressed into the unconscious -- they often can emerge and
unconsciously
/project their power-force into the present life with the
usual catastrophic results that characterized them in the
first place.

One does not go astral travelling unless one also has
a psychic will of steel, and can withstand the initial onslaught
of the inferior astral. But, under the Bo tree, the *Buddha?*
Buddha Gautama managed to discharge his inferior astral,
and we have heard of the many Western monks who retreated
to caves or deserts to discharge theirs. They were prepared,
however, with advance knowledge about what they would experience,
~~and~~ ^{as} hard as it might have been for them, it was a piece of
cake compared to the average Westerner today who has not
~~any~~ the remotest idea of what is actually happening,
and ends up on sedatives, electro-shock, etc., the sole goal
of these "therapies" being to annihilate any perception of
these repressed astral contents.

The astral is divided into two sheath, the positive one
containing workable energy expressions that have become
repressed usually by virtue of the reincarnation or re-embodiment
experience. These too often project into ~~a~~ ^{the} given consciousness
of ~~the~~ ^a present lifetime, producing many child prodigies,
and enabling adult creative individuals to draw upon resources
otherwise unaccounted for.

~~The experiences of the personal unconscious accumulate in the Astral~~

The astral is, then, that accumulation of psychic-physical ^{expressions} ~~experiences~~ that have to do with physical embodiment. The inferior and superior ~~in~~ astral qualities taken together ~~XXXXXXXX~~ consist of memory traces of all physically embodied experience the incarnating being has ever had. As long as the contents of the astral remain unacknowledged and therefore invisible and unconscious, ^{the qualities} ~~they~~ astral/can and do~~es~~ have terrible command value over the conscious actions and reactions of the incarnated ego. The individual simply can not control his actions and reactions consciously, and everything about him is dictated by the various memory traces that get stimulated by objective experience. The ego itself is the sum total of the astral qualities that have ^{unconsciously} accumulated, *and are accumulations in the present lifetime.*

Since these expressions are/composed of actual physical experiences, or related to past life bodies, the contents of the astral are centered on the past physical forms. They are often encountered as another body, complete with special and individual thought patterns, emotions, pains and pleasures, etc., the uninitiated can mistakenly think one of these are actually his astral body, especially if one of these "bodies" fits neatly into the present lifetime ego-me package.

These are only ~~re~~pressed memory traces that can reactivate mentally in all their glorious or gory details.

Occultology teaches the necessity of liberation from the astral, with special emphasis on the inferior astral, a process that often requires some labor. But often only a good grounding in occultology will do the trick. After all, if the experienced occultologist can identify the astral and its characteristics in advance, none of the suppressed contents can emerge unconsciously and take over the ego-me package unbeknownst to ^{him.} ~~the occultologist.~~

A considerable sense of liberation follows. A liberation that can well be called a state of grace.



(telepathic)
The Mental sheaths

The mental sheath has been grossly misunderstood by Westerners who, although they might have intuitively realized its importance clearly enough, failed somewhat in translating its meaning into Western languages. They have, for example, confused it with the Manas Plane, which is not the mental sheath at all, but the "plane" above it. In fact, Manas is not a plane at all, but a symbol of the causal center -- or a Center of the Light Body itself, which we will take up later.

The fundamental difficulty seems to hinge on the use of the word "mental" when the correct translation of the traditional Mid-eastern and Oriental concept should read "telepathic." "Mental" came into currency quite some time before the word "telepathic" was generally available, it only having been coined in 1882 by the famous psychical investigator and philosopher F.W. H. Myers, *But* by then, the use of the word "mental" was already popular and the correction was never made before now.

The term "telepathic sheath" is practically self-explanatory. It surrounds the astral, which in turn surrounds the physical, which in turn surrounds the consciousness -- our everyday waking consciousness, which in turn encapsulates our logical thought processes.

"Telepathic" implies that the telepathic sheath is linked with other telepathic sheaths and it is at this point we might cautiously consider the use of the term "level", but only provided we conceive of it in its holistic sense and not as a linear construction of time and space references.

The more correct translation for "mental plane" is "holistic telepathic linkage" through which all Light Bodies and perpetual are in constant/empathy with each other, even if at only an unconscious level. The one deficit in utilizing the word "telepathic" is that it is commonly only associated with thought itself. This is the result of sloppy observation, for they are evidence many different kinds of telepathy. For example, there are telepathic linkages of desires, motives, ~~xx~~ alarm, fear, goals, well-being, /evil and benign intentions, emotions and so forth. ^{these telepathic-prone emotions} Each of ~~which~~ can and do exist in a ^{conscious} pre-~~thought~~ condition and need not necessarily project thought-forms at all, even though they often do so as symbols.

If the telepathic sheath is identified in this manner, it is clearly and unequivocally the occult equivalent of the modern concept of the collective unconscious and its workability is restored to the traditional and ancient concepts, ~~for this~~ sheath.

The inferior and superior telepathic sheaths

The telepathic sheath is also, like the astral, divided by occultists into inferior and superior qualities -- which in turn relate to the two triads of power-force-cycle and potent-energy-flux. We comprehend then that there must be two types of collective unconscious, ~~the~~ that which involves itself telepathically with forces and that which participates with energies, as these have been described earlier.

It is through this great variety of telepathic linking that we see ~~the~~ collective attributes coming into play, going in and out of phase, and accelerating or deaccelerating.

While there may be also a genetic basis within the human biosphere for a collective unconscious, overall the collective unconscious is unfeasible without the concept of *spirit-light* ~~the telepathic sheath~~ as traditionally taught by high-stage occultists. It is *spirit-light* which is telepathic, as both Velikovsky and Jung have suggested.

The collective unconscious/telepathic sheath is very sensitive to symbols; it both projects them and reacts to them as modern mind manipulators and subliminal programmers have discovered. By far the most powerful and/or potent of these symbols are the archetypes, as discovered and described by Jung. But there are lesser symbols that also exert much influence in the human scheme of things. Identifying these symbols and studying their configurations is one of the highest arts and sciences of the ~~Great~~ *Great* Work of occultism.