

A Comprehensive View of the Human Psyche: A 21st Century Model of Human Consciousness – Part III

Jef Bartow

Abstract

This series of articles presents a 21st century model of human consciousness that integrates and transcends ideas and models presented within Eastern and Western mysticism, Western philosophy, the sciences, psychology and metaphysics. Part I defined and described what consciousness is, including its mechanisms. Part II developed a model of what creates consciousness. Here, Part III presents a 16 component model of the human psyche, including daily conscious life, the personal unconscious and the collective unconscious. This model will provide the basis for explaining diverse states of consciousness from outer waking life to those parts of the personal subconscious and superconscious, and ultimately from the depths of the collective subconscious to the highest pinnacle of potential superconsciousness. In order to integrate the human psyche with the makeup of the universe, this article also provides an outline of the composition of the systemic Spirit and Matter universe which helps place various individual states of consciousness within the overall 3 fold makeup of consciousness.

Introduction

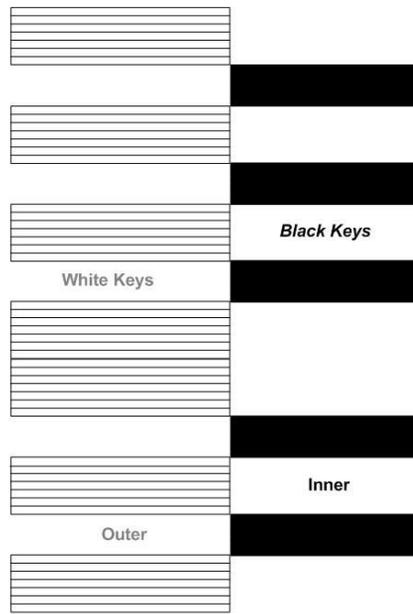
Developing a comprehensive model of the human psyche requires knowledge from various fields of study, not just psychology. As the analogy of the elephant and 4 blind men attempts to show, the reports from each blind man cannot hope to define the entire elephant. A more comprehensive and inclusive understanding of the Spirit and Matter universe is needed in order to see how various states of

consciousness are differentiated and related.

This article begins by delineating consciousness from the Spirit and Matter universe. To put it simply, the Spirit/Matter universe is comprised of Planes, worlds, spheres or levels all of which are composed of Energy. The interaction of Spirit and Matter produces consciousness and the diversity of forms. The perennial philosophy attempted to demonstrate the similarity between diverse or various views of the universe, while metaphysics came to the conclusion that the number 7 (which resonates to objective life or activity) is symbolically critical in understanding the organization of the Planes of Spirit and Matter. The previous article intended to show that the organization of the Planes is actually represented by the number 12 (symbolic wholeness), like an octave of keys on a piano.¹ In this model, the 7 white keys (representing the outer world and knowledge) coincide with the 7 planes of metaphysics and the perennial philosophy. The 5 black keys (representing the inner world and awareness) equate to the inner planes in metaphysics.

About the Author

Jef Bartow is an ordained spiritual mentor and author of 3 books including the double award finalist book *God, Man and the Dancing Universe*, *Living Spirit's Guidebook for Spiritual Growth* and *LifeCycles Astrology*. Early in his practice he taught core metaphysics in the seminary. Later, he founded the Living Spirit community for spiritual practitioners and individuals to interact and get what they need from Spirit. He can be reached at: jef@livingspiritcommunity.net.



One Unfolded Octave of a Piano Keyboard

Figure 1

This new concept, given to me by Helen Kipp, my spiritual teacher and mentor for more than 15 years, is shown above in **Figure 1**. With the inner black keys unfolded, both an outer and inner organization of the Planes is realizable. Without going into detail here, the inner planes from the instinctual plane up to the plane of unity provide a model by which the seeming conflicts between various fields of study can be resolved. This model also sheds light on a number of ideas put forth in metaphysics that do not naturally make sense. Three examples here can be explained by the double-helix Spirit/Matter universe to be outlined in a later section. One example is how various instincts from aggression to fear to creativity are normally viewed as being comprised of emotional plane energy or force. Second, it does not make sense that devachan is placed upon the mental plane as presented in some metaphysical systems. Although D. K. places heaven upon the astral plane and devachan upon the mental plane, various esoteric and exoteric traditions describe multiple heavens which do not describe the higher mental, intuitional or spiritual planes. Finally, from the plethora of information within various fields of study regarding the soul at multiple levels, it is difficult to embrace the soul as residing in either the mental or intuitional plane. The Ego is a

much better fit for the mental plane. Blavatsky considers the soul of man to be the *inner* ego. Djwhal Khul uses the term soul to describe the following terms: “latent or subjective essential quality which makes itself felt as light or luminous radiation”; “self-shining from within, which is characteristic of all forms”; “distinctive subjective man, or soul in its lowest level.”² He also describes the soul body as identical to the Egoic Lotus.

Detailed descriptions on the specific nature, organization and differentiation of the 12 planes shown in Figure 1 is described in detail in about 100 pages in my book *God, Man and the Dancing Universe* as an integration of 7 major fields of study. Figure 1 depicts an organization of the 12 planes that does not conflict with any major field of study. In fact, it synthesizes them very nicely. Figure 2, to be highlighted later, shows a specific instinctual plane, a heaven realm and multiple subjective realms that neatly provide ways to integrate the various theories of multiple heavens and multiple levels of soul within esotericism. Since the subject of this series of articles is not the Spirit/Matter universe, but human consciousness, I defer to the book mentioned or to a possible later series of articles.

One of the newest theories of the Spirit/Matter

universe is that it is a double helix, like that of DNA. One helix of 12 planes represents Objectivity. But in order for the creative process and manifestation to proceed, there must be a second helix or realm, like the two strands of DNA that comprises the structure of Subjective Reality. As will be demonstrated, rather than the Subjective realm being seen as an internal dream like matrix, it will be shown to be just as real as our outer World and experience. Unless one considers that reality is a combination of both the subjective and the objective, a comprehensive model of human consciousness remains incomplete. Therefore, a good beginning in this article is to define what Subjectivity is.

Subjectivity: Reality or Fiction?

One of the reasons that Eastern mysticism is sometimes difficult to comprehend is its orientation to the subjective, rather than the objective. Therefore, a good place to start describing Subjectivity is Eastern mysticism. To begin, let loose of the rational mind and join the flow of a journey into the Subjective.

The following is taken from the Lao Tzu's *Tao Teh Ching* translated by John C. H. Wu:

No. 11: Thirty spokes converge upon a single hub;

It is on the hole in the center that the use of the cart hinges.

We make a vessel from a lump of clay;

It is the empty space within the vessel that makes it useful.

We make doors and windows for a room;

But it is these empty spaces that make the room livable.

Thus, while the tangible has advantages,

It is the intangible that makes it useful."³

No. 11 defines the intangible or empty space as what makes objective forms useful. We function within the intangible center, but rarely acknowledge its reality.

No. 14: Look at it but you cannot see it!

Its name is Formless.

Listen to it but you cannot hear it!

Its name is Soundless.

Grasp it but you cannot get it!

Its name is Incorporeal.

These three attributes are unfathomable;

Therefore they fuse into one.

Its upper side is not bright:

Its under side not dim.

Continually the Unnameable moves on,

Until it returns beyond the realm of things.

We call it the formless Form, the image-less Image.

We call it the indefinable and unimaginable.

Confront it and you do not see its face!

Follow it and you do not see its back!

Yet equipped with this timeless Tao,

You can harness present realities.

To know the origins is initiation into the Tao."

In this verse, Lao Tzu uses the term "Incorporeal" to represent the subjective realm and describes it as the formless Form, the image-less image, etc. As will be presented in our examination of the teachings of don Juan Matus, this formless Form is undefinable and unnamable, yet one can progress and become initiated by utilizing this Incorporeal reality and by recognizing its effects in the objective world.

This verse describes a part of the Tao very different from the objective world and tells us how we may know its nature by going within. In the continuum of Spirit/Matter, the Tao is a central point uniting the two parts as Objectivity and Subjectivity.

No. 21: It lies in the nature of Grand Virtue

To follow the Tao and the Tao alone.

Now what is the Tao?

It is Something elusive and evasive.

Evasive and elusive!
And yet It contains within Itself a
Form.
Elusive and evasive!
And yet It contains within Itself a
Substance.
Shadowy and dim!
And yet It contains within Itself a
Core of Vitality.
The Core of Vitality is very real,
It contains within Itself an unfailing
Sincerity.
Throughout the ages Its Name has
been preserved
In order to recall the Beginning of all
things.
How do I know the ways of all things
at the Beginning?
By what is within me.

This verse describes a part of the Tao very different from the objective world and tells us how we may know its nature by going within. In the continuum of Spirit/Matter, the Tao is a central point uniting the two parts as Objectivity and Subjectivity.

No. 40: The movement of the Tao consists in
Returning.
The use of the Tao consists in soft-
ness.
All things under heaven are born of
the corporeal:
The corporeal is born of the incorpo-
real.

No. 43: The Softness of all things
Overrides the hardest of all things.
Only Nothing can enter into no-
space.
Hence I know the advantages of
Non-Ado.
Few things under heaven are as in-
structive as the lessons of Silence,
Or as beneficial as the fruits of Non-
Ado.

This last quote is very elusive and only hints at what will be described as the subjective. Soft-

ness suggests that this other reality is not as dense or material as the world.

Many students of Eastern mysticism and Lao Tzu have difficulty pinpointing the actuality of the Tao. Does it represent Spirit at one level, or the heart center as the Egoic Lotus, or is it a state of consciousness like Nirvana? The philosophy Professor Max Kaltenmark, whose primary focus is on *Lao Tzu and Taoism*, believes that the Tao has numerous meanings. One interpretation is that the Tao expresses as the Objective and Subjective Realms, the Yu and Wu, and the Yin and Yang. In the following passage, he translates the *Yu* as the Seen which is born from the Unseen, or Wu:

Just as the leaves fall to the root of the tree, become humus, then sap, and reenter the cycle of life, living creatures emerge into the perceptible world, and then return to the realm of the unseen.⁴

Later, Kaltenmark describes Chuang Tzu's⁵ philosophy with references from both *Chuang Tzu* and the *Lieh Tzu*--two of the most important Chinese classical works.

Elsewhere, Kaltenmark defines the "Void"—or prime mover, a concept that will come up time and again in a definition of the subjective as a reality. He also points out that the Chuang Tzu refers to a permanent ecstasy inhabited by demigods and supermen, and to Taoism's belief that dreaming is just as much a reality as the waking state. It is my belief that the dream state is one level in the Subjective.

In *Hua Hu Ching: The Later Teachings of Lao Tzu*, the author, teacher and physician Hua-Ching Ni, provides more references to Subjective Realm in his quotes from the Lao Tzu's the *Integral One*.

The subtle essence of the universe is eternal.

It is like an unfailing fountain of life which flows forever in a vast and profound valley.

It is called the Primal Female, the Mysterious Origin.

The operation of the opening and closing of the Gate of the Origin performs the Mystical Intercourse of the universe.

This Mystical Intercourse brings forth all things from the unseen sphere into the realm of the manifest.

The Mystical Intercourse of yin and yang is the root of universal life.

The subtle, gentle movement of the interplay between yin and yang never ceases.

Its creativity and usefulness are boundless.⁶

Later, he outlines the Subjective Realm and in relationship to the universe and human nature:

The still phenomenon is called yin, and the dynamic phenomenon is called yang. The yang is always pushing itself forward, looking for accomplishment, while the yin is always receptive to joining yang and continuing the process of accomplishment. The integration of yin and yang is called Tai Chi. Everything that exists is an expression of Tai Chi.⁷

An individual human being is a small model of the multi-universe, with a hidden and profound nature that is connected to the heavenly realms.⁸

A leading expert in Buddhism, D.T. Suzuki, provides numerous references to the duality of existence in *The Essence of Buddhism*. These dualities provide a meaningful way to differentiate Objectivity from Subjectivity—Western terms for the duality of the Spirit/Matter universe. Suzuki delineates the duality of Prajna as the principle of nondiscrimination lying underneath every form of distinction and discrimination; no-mind-ness or no thinking as distinct from thinking; and the rational from irrational. Further dualities include the sense-world of distinction versus the spiritual world of non-distinction; the void or emptiness as distinct from form; and the manifest and the hidden (Ji and Ri).

Many people might surmise that these distinctions refer to Spirit versus Matter, material versus energetic, and not to the realm of subjectivity as distinct from objective reality. As will be discussed later, there is both an objective and subjective duality that exists within the duality of the Spirit/Matter universe. This distinct objective/subjective duality exists in

Spirit, Matter, consciousness, unconsciousness, and space.

Philosophical Subjectivity

Philosophy does not deal directly with the issue of a subjective versus objective existence. Beginning with Plato, philosophical concepts of subjectivity center on the soul. Plato came to the conclusion that our soul is different from our bodies. He came to refer to the soul as a person independent of the bodies, thereby differentiating corporeal objects from incorporeal objects. Plato concluded that the terms “bodies” referred to corporeal objects. He labeled souls, especially the human soul, as an incorporeal object. This became his doctrine of reminiscence.

St. Augustine furthered this idea of a subjective self, though not referred to as such. As both a philosopher and theologian, he defines a concrete idea of subjectivity within Man. In his *The Confessions*, he attaches much importance to the introspective life of Man, and the reality of our “private experience.” Later, St. Thomas Aquinas further defined the soul and equated it with the intellect, although the term intellect has changed meaning over time. He concluded that the soul is “something subsistent.” In the *Summa Theologica*, he set out to establish

that the principle of intellectual operation which we call the soul is... both incorporeal and subsistent.⁹

The 17 century philosopher René Descartes, distinguished between the body and the soul, but equated the mind and soul. He posits a divisible, mechanical body and an indivisible, immaterial mind which interact with one another:

...our soul in its nature is entirely independent of the body, and in consequence is not liable to die with it. And then, inasmuch as we observe no other causes capable of destroying it, we are naturally inclined to judge that it is immortal.¹⁰

Some 100 years later, the professor and philosopher Immanuel Kant, came to the conclusion that a duality existed between the “world investigated by the physical sciences... a phenomenal world” and a “world of real objects,

knowable not by the senses but by reason.”¹¹ Without direct correlation, he talks about space and things-in-themselves relating to something “*subjective and ideal*.”¹² Things-in-themselves are distinct from phenomena and he admitted that the “obverse of a phenomenon is a noumenon or intelligible object.”¹³ My reason for concluding that he is referring to subjectivity is that he relates the inner “I” to things-in-themselves and separately defines a transcendence that became his doctrine of *a priori* categories of pure understanding.

Another philosophical concept that is directly related to subjectivity is “intentionality.” Franz Brentano is credited with the doctrine of “intentional inexistence.” The core of this concept is that there are two types of thinking; one is thinking about objects that exist, like a specific car, dog or human. This can be called objective thinking. The second type of thinking is thinking upon objects that do not exist. This could still be a car, a dog or human, but this thinking is about the idea of such an object, not the reality of a specific object. This is called thinking about objects that “exist in the understanding” of them as opposed to objects that exist in reality.

Therefore, thinking about objective objects is thinking in objective existence. Thinking about intended objects or nonspecific objects is thinking in “objective inexistence” which became labeled “intentional inexistence.” This principle was later expanded to include beliefs, desires, purposes, and other intentional attitudes. Much of the philosophy related to subjectivity became termed subjectivism. Subjectivism is the theory that all knowledge is subjective and relative, never objective. When one has an opinion, a value, a judgment or experience, the I, the subject, is forming it from within. Therefore, it is not objective. Objective is that which is external and more or less independent.

The Metaphysical Perspective

When it comes to describing subjectivity, one would think that metaphysics would provide a plethora of information and knowledge. Unfortunately, this is not really the case. The metaphysical community consistent-

ly equates the subjective with the subtle nature within Man and the universe (i.e. spirit). This subtlety or spirit is beyond Man’s objective existence of thoughts, emotions and physicality. However, the tendency to equate the subjective with the Spirit part of the continuum of Spirit/Matter is natural. There is little that has been defined or documented to contradict such a tendency. But, as will be seen, it will become easier to conclude that the duality of Objectivity and Subjectivity is not the same as the duality of Spirit and Matter. These two dualities intimately coexist providing the fertile field of creativity and growth for consciousness in its myriad expressions from minerals to humans to cosmic Beings.

Various hints regarding the subjective reality are provided within the teachings of Alice A. Bailey, as dictated by The Tibetan Djwhal Khul. In his remarks on the “Emergence into Manifestation of the Subjective Aspect in Man” in *The Rays and the Initiations*, the Tibetan defines a formless world which the student can enter only after a certain point in growth. He relates this formless world to the subjective:

One of the objects of evolution is that the subjective reality should eventually be brought forward into recognition. This can be expressed in several symbolic ways...

The bringing to the birth of the Christ within.

The shining fourth of the inner radiance or glory.

The demonstration of the 2nd or the Love aspect...

The appearing of... The Soul within.¹⁴

Later, The Tibetan refers to the higher planes, systemic and cosmic, as formless. But he equates the duality for undeveloped humanity as a circle divided horizontally, referring to the higher and lower nature of Man. A vertically divided circle is related to the disciple in

her/his dealing with the pairs of opposites. Since he does not refer to this formless world throughout the remaining Bailey material, I conclude that he identifies the higher objective Planes as formless and defines a separate formless world, which is the subjective.

In the above quotation, the Tibetan is more obvious when saying that the subjective reality should eventually be brought *forward* into recognition. Throughout the Bailey material Spirit and Matter are described in vertical terms: spirit above, matter below. Man is described as having a subjective life within which he is outwardly expressed. These outward objective expressions are the personality, the ego, and the spiritual Triad. Therefore, his use of the word forward is purposeful and is meant to relate to the subjective as within. Consequently, this subjective nature (Soul) is brought forward from within to infuse and transform the objective Personality.

In *A Treatise on Cosmic Fire*, the Tibetan alludes further to the subjective. In the introductory questions, he provides an outline of evolution and refers to aspects of Subjectivity:

In closing... It must be rigidly borne in mind that we are dealing with the subjective life, and not with the objective form, and that we are considering, for instance, the synthesis of the principles of the qualifying energies and not the synthesis of form.¹⁵

Based on the Tibetan's comments it would seem that the synthesis of principles relates to Subjectivity and that the synthesis of form to Spirit. He also points out that the principle or quality which expresses through an etheric center originates in the subjective life. The goal of synthetic quality does not relate to the perfection of the form. In outlining thought-forms, he deals with the factor of time and further delineates Objectivity from Subjectivity:

In the first stage, that which concerns the tangible, that which deals with objectivity, is the more emphasized, and of supreme importance. In the second stage, the life within the form, or the subjective consciousness, comes gradually to the fore, and the *quality*, or the psyche of the thought-form, becomes apparent.¹⁶

And to the trained clairvoyant each form reveals: By its colour, By its vibration, By its direction, By its keynote, the nature of the inner life, the quality of its vibration and the nature of its goal.¹⁷

Again and again, Subjectivity is outlined in terms of quality, inner, within, formless, incorporeal, meaning, etc.; as opposed to the keywords for spirit: essence, transcendent, ethereal, and energetic. Additionally, some synonyms in *Webster's College Thesaurus* for spirit like soul, apparition, and intention are qualities of the subjective nature, not just spiritual existence.

First-hand Subjective Experience

Another important Western philosophical system introduced in this series of articles is that of the teachings of don Juan Matus, as understood and documented by his disciple Carlos Castaneda, and others. In one of Castaneda's last books, *The Active Side of Infinity*, don Juan provides a definition of sorcery and the Path of Knowledge, which pertains to the emergence of a completely new group of unselfish Toltec warriors. This Path of Knowledge or *Warrior's Path* is intimately related to experiencing and understanding Subjective Reality:

To be a sorcerer, don Juan continued, doesn't mean to practice witchcraft, or to work to affect people, or to be possessed by demons. To be a sorcerer means to reach a level of awareness that makes inconceivable things available. The term 'sorcery' is inadequate to express what sorcerers do, and so is the term 'shamanism'. The actions of sorcerers are exclusively in the realm of the abstract, the impersonal. Sorcerers struggle to reach a goal that has nothing to do with the quest of an average man. Sorcerers' aspirations are to reach *infinity*, and to be conscious of it.¹⁸

Don Juan divides the totality of all existence into two regions, the tonal and the nagual. He describes the tonal as everything we know and have a word for; everything in the world including God. For humans, the tonal begins at birth and ends at death. Sometimes the term nagual denotes a teacher. Don Juan further describes the nagual as the part of us which we do not deal with at all; for which there is no description – no words, no names, no feelings, no knowledge.

Since don Juan describes much of the universe in terms of personified living creatures, he tends to define the tonal and nagual in terms of living entities. By removing the personification don Juan uses in his teachings, it is easier to correlate his system with other philosophical and theological systems relating to Man and existence. Remaining flexible when interpreting don Juan's descriptions of things, his term tonal refers to our experiences in Objectivity. His term nagual refers to our experiences in Subjectivity. Over the 14 year period that Carlos Castaneda visited don Juan, Carlos was progressively introduced to the various levels and depths of the subjective. As Castaneda points out later, it took another 20 years to recollect and gain objective understanding of his experiences with don Juan in the nagual or subjective.

The technique that don Juan taught Castaneda for initiating experiences in the subjective is Dreaming. This Dreaming is also referred to as Toltec Dreaming, and Lucid or conscious dreaming. When Carlos, or any of one for that matter, learns to wake up in the dream state and take conscious control of the dream, one is consciously experiencing the subjective Dream Realm. The sorcerers' goal is to step into the nagual consciously at death without losing awareness, thus living eternally in freedom as a conscious being. As he repeatedly shows Castaneda, most humans lose awareness of the subjective when reentering the Objective, or tonal.

Another way don Juan makes the subjective real is through his descriptions of the two parts of ourselves. The first part is the conscious sense of "I" that one has while living in the tonal. A second distinct part of the self (the double) lives simultaneously in the nagual. As Castaneda learns toward the end of his experiences with don Juan, there were individuals within don Juan's group that Carlos had only met and experienced in the subjective. Further, don Juan demonstrates this distinct second self to Carlos by having don Genaro (another group member) bring forth that part of himself to engage Carlos in experiences in the nagual. Part of Carlos's learning about the second self was to develop the ability to be at two places at

once, and be conscious of it. Again, these experiences took place in the nagual, or the realms of the subjective.

If this sounds fantastic or unimaginable, those who have sincerely investigated and practiced the teachings of don Juan and the *Warrior's Path* have found their experience of the subjective (nagual) to be as understandable and as meaningful as those who practice meditation or some other means of gaining access to the subjective.

Science Discovering the Subjective

It would seem improbable to find direct evidence of the subjective in the sciences. If psychology is included as a science, then the subjective is considered to be one's internal perspective. If this internal perspective is similar in most humans, then the individual is considered normal. If not, individuals are thought to be hallucinating, or in extreme cases, mentally ill or insane. In general, the subjective part of us is not in a different reality, only in a different part of outer daily reality.

Surprisingly, theoretical physicists have encountered the subjective at the physical level. Lawrence Krauss, the only individual to receive awards from all three American physics societies, devotes an entire chapter in *Quintessence* to "Filling the Void." What is understood as the vacuum in the solar system and the universe is anything but empty. As Krauss puts it:

...the vacuum of modern particle physics is teeming with activity. It is a bubbling, brewing source of matter and energy; it may even contain most of the matter of the universe!¹⁹

We can therefore imagine that surrounding every particle there might be a 'cloud' of virtual particles burping momentarily out of the vacuum, carrying energies and momentum which are inversely proportional to the time and distance they travel before disappearing.²⁰

It turns out that when one combines special relativity and quantum mechanics, this process is not only possible, but *required*. The

combination that results, called ‘quantum field theory,’ forms the basis of all theories by which processes involving elementary particles are presently understood.²¹

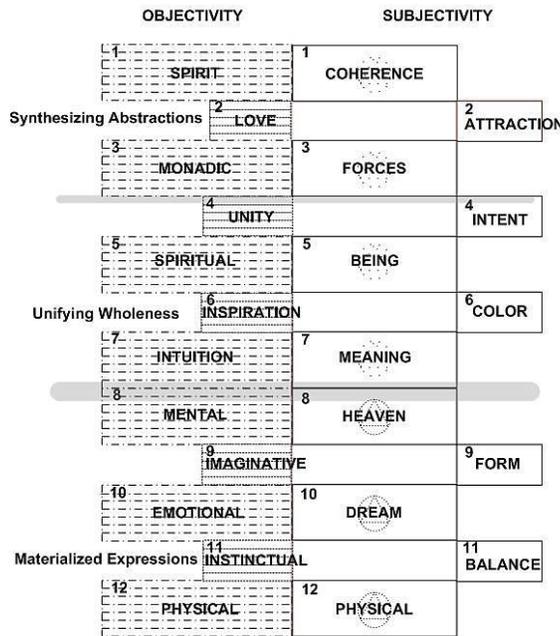
My conclusion is that virtual particles are what constitute the *subjective physical*, i.e., the subjective Physical Realm as the counterpart to the objective Physical Plane. At the physical level, both white and black holes (stars being born, dying or dead) are major points of transition. The vacuum, or void, is therefore not empty, but rather an objective area of space with a low energy configuration allowing quantum fluctuations to demonstrate the existence of subjective Matter.

The easiest way to wrap up this introduction to the subjective is to demonstrate that we all experience subjective states through our dreams. Although objects or environments in dreams are similar to those we encounter in the waking state, they do not seem to be as tangible or re-

al. Yet, many dreams are about people we know or about tangible places or circumstances that we have experienced. Most dreams, as psychologists have concluded, exhibit and express something currently meaningful about our inner subjective life or psyche.

The Double-Helix Systemic Universe

As mentioned, the idea of a 12 Plane universe came from Helen Kipp. During a later conversation, she pointed out: “not only is there an inner part of the Outer that we experience, there is also an Inner with outer and inner parts.” From there, it did not take much to come to the conclusion that the systemic Spirit/Matter universe is a double-helix of Planes and Realms demonstrating the interrelation of Objectivity and Subjectivity. **Figure 2** represents this double-helix continuum of objective and subjective Spirit and Matter.



The Double-Helix Universe
Figure 2

The beauty of this model is how much easier it becomes to integrate various fields of study in their descriptions of reality, existence, consciousness and energy into a comprehensive model of the universe. As shown here, the inner objective instinctual Plane is where human instincts reside. The inner imaginative Plane

provides a natural home for the desire mind. The subjective heaven, meaning and being Realms integrate various esoteric traditions of multiple levels of heaven and multiple levels of soul. A detailed integration regarding Subjectivity in its 12 realms is comprehensively laid out in another 100 pages within the book

God, Man and the Dancing Universe. As mentioned, an entire series of articles could be written to demonstrate fully a 21st century model of the Spirit/Matter universe as identified here.

In the remainder of the articles in this series, the major states and structures of consciousness within Humanity's systemic universe and collective unconscious to the Logos (i.e. Mind of God) will help describe the consciousness aspect within this double-helix model of the universe. It is not critically important to grasp fully the new model of the Spirit/Matter universe in order to understand and embrace the 16 regions of human consciousness. The key thing that is critically important is that there are 4 layers/divisions of inner and outer, 2 in Objectivity and 2 in Subjectivity.

The Structure of the Psyche

Jung devotes more than 100 pages in *Psychology and Alchemy* to the symbolism of the mandala. The Sanskrit word "*mandala*" means 'circle.'²² Various mandala figures have been used in rituals as an instrument of contemplation. "The overwhelming majority are characterized by the circle and the quaternity."²³

Whereas ritual mandalas always display a definite style and a limited number of typical motifs as their content, individual mandalas make use of a well-nigh unlimited wealth of motifs and symbolic allusions, from which it can easily be seen that they are endeavoring to express either the totality of the individual in his inner or outer experience of the world, or its central point of reference. Their object is the *self* in contradistinction to the *ego*, which is only the point of reference for consciousness, whereas the self comprises the totality of the psyche altogether, i.e., conscious and unconscious.²⁴

All that can be ascertained at present about the symbolism of the mandala is that it portrays an autonomous psychic fact, characterized by a phenomenology which is always repeating itself and is everywhere the same.²⁵

Jung came to the conclusion that the quaternity within the circle was often represented in multiples of 4 (4, 8, 16, and 32). The number 16 in this sequence relates it to the "apocalyptic figure of the Son of Man,"²⁶ and the Cosmic Man. From the fourfold structure of unity symbolized by a diamond, a formula representing the symbolic process of transformation becomes 16 fold. The process of transformation and integration denotes "an unfolding of totality into four parts four times, which means nothing less than its becoming conscious... The formula presents a symbol of the self, for the self is not just a static quantity or constant form, but is also a dynamic process."²⁷ In Jung's psychology, the self is the totality of the human psyche.

As Jung's *Man and His Symbols* states:

We have already seen that symbolic structures that seem to refer to the process of individuation tend to be based on the motif of the number four – such as the four functions of consciousness, or the four stages of the anima and animus...²⁸

The natural unhampered manifestations of the center are characterized by fourfoldness – that is to say, by having four divisions, or some other structure deriving from the numerical series 4, 8, 16, and so on. Number 16 plays a particularly important role, since it is composed of four fours.²⁹

According to Professor Annemarie Schimmel, the number 16 signifies "perfect measure in wholeness." She references the *Chandogya Upanishad* that "claims that a complete human consists of 16 parts... All those who are fond of the combinations and multiplications of the 4 elements and the 4 in general, as the number of orderly arrangement in time and space, have used 16 as the empowered 4 to express perfection—suffice it to mention the 4x4 philosophical elements of the Rosicrucians."³⁰

Of the various models that have been developed based on Freud's theories, the iceberg model seems to be the most commonly identified one. In the iceberg model, there is a small part of conscious life outside the waters of the unconscious. The vast majority of conscious-

ness is below the surface of the waters in both the preconscious and unconscious. Counting the various components outlined provides a total of 7 regions of consciousness within the human psyche.

A contemporary of both Freud and Jung, the Italian psychiatrist Roberto Assagioli developed his own model of the human psyche as part of his psychosynthesis process of psychospiritual development. His model, similar to Jung's theories, outlines the human psyche as an Ovoid. Within the circle are 4 regions of consciousness, including the personal unconscious. The collective unconscious surrounds this circle of human consciousness. His model

includes 5 regions of consciousness with 2 key centers, including the conscious "I" and the higher or spiritual Self. Therefore, his model also resonates to the number 7.

It is relatively simple to begin defining a comprehensive model of human consciousness with a circle which represents wholeness divided into four regions representing the quaternity. However, all four divisions/layers in a new model of the universe (outer and inner Objectivity and outer and inner Subjectivity) would need to be represented. The simplest way to do that is to extend curved lines from the North to the South Pole of the circle. **Figure 3** depicts this simplistic form.

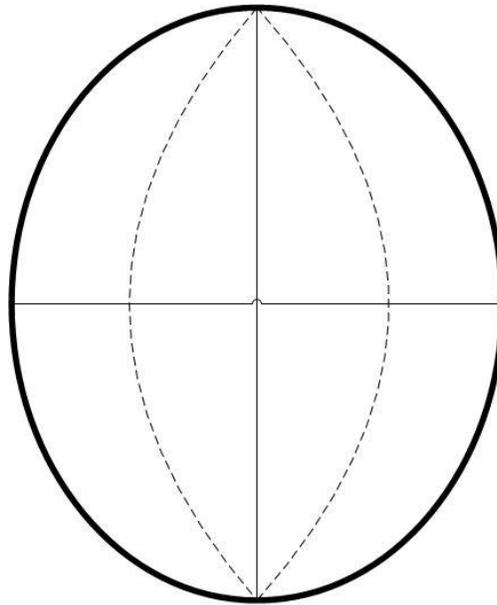
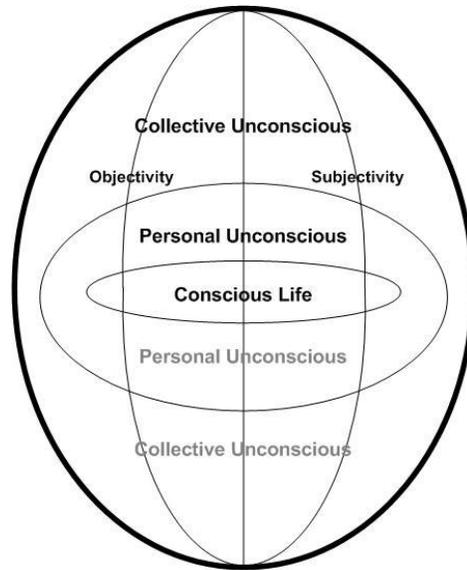


Figure 3

As shown, it is easy to see the four layers of inner and outer with two hemispheres of higher and lower consciousness. Unfortunately, this does not include Jung's distinction between the conscious, the personal unconscious and the collective unconscious. It is not too much of a leap to replace the horizontal division with a

band for "conscious experience" and another band for "personal unconscious." **Figure 4** incorporates these bands and magically defines 16 regions in consciousness represented by the conscious surrounded by the personal unconscious surrounded by the collective unconscious.



The Human Psyche

Figure 4

The advantage of Figure 4 is that it defines a human psyche universe in which a comprehensive model of human consciousness can be defined and consistently explained throughout various fields of study. The first step is defining and describing the three fundamental parts of consciousness.

Figure 4 is actually a gross misrepresentation of the relative expanse of conscious life. The size of human conscious life, as presented in the model above, would be an unrecognizable point in the center of the total human psyche. This distorted but purposeful representation makes the model more easily understandable.

The Narrow Band of Conscious Life

It is fitting to begin with a scientific description of conscious experience, and then expand into various other fields of study. In an article in *The Cambridge Handbook of Consciousness*, by J. Allan Hobson, a Harvard psychiatrist, three factors of the conscious states are outlined: activation level (A), input-output gateway (I) and neuromodulation ratio (M). These three factors “determine the normal changes in the state of the brain that give rise to changes in the state of consciousness that differentiate waking, sleeping, and dreaming.”³¹ The AIM model of consciousness is based on fairly well-understood physiological

processes, regarding changes in the brain state. The activation level equates to the rate of information processing taking place within the brain. The input-output gateway relates to the information source, whether external or internal. When the gateway is fully open (high), information flows in and out easily. The modulation determines the way information is processed, whatever the source. Another way to look at this model is to realize that modulation relates to how much memory is being recorded in the brain at any particular moment.

These physiological processes translate into 10 components of consciousness, including attention, perception, memory, orientation, thought, narrative, emotion, instinct, intention and volition. Changes in these components are what give rise to various states of normal and abnormal consciousness. When activation is high, sensory input and output are high and modulations in the brain are high, we have the normal waking state characterized by vivid, externally generated sensation and perception. In deep sleep, the value of these three factors is around 50% of their total range. With time, a four-dimensional model of conscious awareness is realizable.

In an article by Alvin I. Goldman published within *The Nature of Consciousness*, a distinct subsystem of consciousness (identified by David Schacter) called the “Conscious Awareness

System (CAS), which interacts with modular mechanisms that process and represent various types of information,” is presented.

CAS serves three functions in this framework. First, its activation is necessary for the subjective feeling of remembering, knowing, or perceiving. Second, CAS is a “global database” that integrates the output of modular processes. Third, CAS sends outputs to an executive system that is involved in the regulation of attention and initiation of such voluntary activities as memory search, planning, and so forth.³²

In other articles within *The Nature of Consciousness*, simple identifiers for consciousness include: being awake; sentient; involving an orderly flow; and a global sense of synthesis.

Neuroscientists Gerald M. Edelman and Giulio Tononi both say that consciousness is created through integrated and differentiated neural activity. For a stimulus to be consciously perceived, “ongoing reentrant interactions between multiple brain areas are required.”³³ This perspective is held by many other scientists within the neurosciences; except as will be mentioned; there is no ruling committee or central power that does the integration and differentiation.

In his book *The Hidden Connections*, the physicist and systems theorist Fritjof Capra, outlines various concepts of mind and consciousness which focus on the activities of groups of neurons in the brain as the source of conscious experience. However, he concludes that conscious experience is an “emergent phenomenon, which means it cannot be explained in terms of neural mechanisms alone.”³⁴ He also proposes that science will need to include subjective phenomena as an “integral part of any science of consciousness.”³⁵

From a very different perspective, Danah Zohar, philosopher and physicist, considers the conscious state to be characterized by awareness and some degree of spontaneous or purposeful activity. In addition, being sensitive to stimuli and some rudimentary capacity to exercise free will, are included. “In the most primitive sense possible, possession of this set

of qualities will also imply some sort of subjective ‘inner life’...”³⁶ For her, the unity of conscious experience is the result of both quantum level and holographic processes. “Nowhere in the brain do all these separate groups (of neurons) get integrated. There is no ‘central committee’ of neurons overseeing the whole process, giving it unity and making free, spontaneous decisions.”³⁷

David H. Finkelstein, associate professor in the Department of Philosophy at the University of Chicago, contends that “someone's mental state is conscious if he has an ability to express it merely by self-ascribing it.”³⁸ In the self-representational approaches to consciousness, to be conscious is simply to be aware. The most basic level of self-awareness is a “presence to oneself as a conscious, bodily orientation toward the world.”³⁹ Robert K. C. Forman, professor of religion at City University, maintains that there is a difference in how one learns about a feeling, and how one becomes conscious of an object such as a kiwi in that “I cannot hand you consciousness... I must point you to it through clues or guides to introspection. That is, we know what it means to be conscious by turning to our first-person acquaintance with *being conscious*.”⁴⁰ The outer tangibility of a kiwi is completely different from the reality of consciousness. In one sense, consciousness is not something that can readily be identified physically.

The transpersonal psychologist and parapsychologist, Charles P. Tart equates conscious experience with *consensus reality*, “that especially tailored and selectively perceived segment of reality constructed from the spectrum of human potential.”⁴¹ His baseline consciousness (B-SoC) is an “active, stable, overall patterning of psychological functions, which, via multiple stabilization relationships (loading, positive and negative feedback, and

limiting) among its constituent parts, maintains its identity in spite of environmental changes.”⁴²

In his contribution to metaphysical thinking, the philosopher, H.W. Percival defines consciousness in terms of one's “I.” Instead of being “conscious of,” the human being is

“found in what he is conscious *as*... He is conscious usually *as* feelings and desires, not even as a mind, and certainly not as reason or rightness.”⁴³ He is “conscious that he is conscious, but he is not conscious *as* that which is conscious...”⁴⁴

As much as it might seem that these perspectives present various views of conscious experience, there are key threads that tie them together. As a subsystem of general consciousness, conscious experiences are characterized by an active, stable, overall patterning of psychological functions, which involve being awake and sentient; include some degree of spontaneous and purposeful activity; being sensitive to stimuli, and involve some rudimentary capacity to exercise free will. Conscious awareness involves remembering, knowing and perceiving. It also includes an executive system that regulates attention and voluntary activities.

Conscious experience as an emergent phenomenon helps humans create an orderly flow and global sense of synthesis regarding the outer world and one’s inner life. Over time, we come to a point of being not only conscious of, but conscious *as* something or self. From the most basic level of self-awareness as a presence and bodily orientation toward the world completely conditioned by consensus reality, humans develop a unity of conscious experience. This unity includes a first-person orientation to being conscious, while ultimately creating some form of identity independent of surrounding environmental changes.

The Unconscious

The difference between conscious and unconscious awareness was delineated in a previous article in this series; but there is more to understanding the unconscious fully. A relatively simple way to define the unconscious would be to say that it is the absence of those states and descriptors just used to describe conscious experience. Although, the majority of scientists conclude that all consciousness derives from neural activities within the brain, there are some perspectives that help with the notion of a separate unconscious. In *The Self-Aware Universe*, the retired professor of phys-

ics, Amit Goswami, concludes that the “unconscious is that for which there is consciousness (as the ground of being), but no awareness and no subject.”⁴⁵ Robert Ornstein, the research scientist and author, differentiates consciousness from unconsciousness in concluding that: “When we *know* that we are aware of something, we are conscious of it. But we can be aware of something without being conscious of it -- subconscious awareness... We are consciously aware only of a small part of what our minds are taking in any one time.”⁴⁶

The neurophysiologist Adam Atkin helps clarify this by distinguishing the conscious mind from the unconscious mind in that they interact, but “nevertheless they seem to be portrayed as quite separate regions -- entities in contact but clearly separate and differing profoundly in structure.”⁴⁷ Edelman and Tononi distinguish the unconscious mode of functioning in the brain as due to “long, parallel loops that seem to be as independent as possible from each other” and “were meant to interact with each other *as little as possible*.”⁴⁸

The prominent 20th century western mystic, Evelyn Underhill, provides a poignant perspective:

Yet the “unconscious” after all is merely a convenient name for the aggregate of those powers, parts, or qualities of the whole self which at any given moment are not conscious, or that the Ego is not conscious of. Included in the unconscious region of an average healthy man are all those automatic activities by which the life of the body is carried on: all those ‘uncivilized’ instincts and vices, those remains of the ancestral savage, which education has forced out of the stream of consciousness and which now only send their messages to the surface in a carefully disguised form.⁴⁹

Sri Aurobindo, the eastern philosopher, yogi, guru, and poet, considers the unconscious to be simply other-consciousness. *The Shambhala Encyclopedia of Yoga* equates the term “*acit*” with the unconscious and identifies the view that “nature (*prakriti*) is inherently unconscious.”⁵⁰ Like psychology, Yogic systems hold that there are “subliminal activators (*samskara*), subliminal traits (*vasana*) and sublimi-

nal deposits (*ashaya*) which are crucial to understanding the doctrine of *karma* and reincarnation (*punarjanman*).⁵¹

Naturally, the most prolific source of insight on the unconscious comes from psychology. Although not the originator of the term “unconscious,” Sigmund Freud is recognized as an early psychological source in distinguishing the unconscious from the conscious. He also distinguishes the preconscious from the unconscious as that which is “latent and capable of becoming conscious.”⁵² For Freud, the unconscious is all of those repressed experiences, instincts, desires, thoughts, wishes, etc. which we determine to be unacceptable. He further concluded that everything in the unconscious ultimately goes back to sexual impulses and/or issues.

Although Carl Jung is considered to be the godfather of the collective unconscious, he is also an authoritative source on most aspects of the unconscious in general. According to Jung, the unconscious is a “multitude of temporarily obscured thoughts, impressions, and images,” which continues to influence our conscious minds. He concluded that the contents of the unconscious includes three groups: temporary subliminal content that can be recalled voluntarily (i.e. memory); unconscious contents that cannot be reproduced voluntarily; and others that are not capable of becoming conscious at all.

While Jung does not say so directly, the above paragraph describes a portion of the unconscious that is subconscious. As we know from various fields of study, there is also a portion of the unconscious which we can make conscious through self-understanding and transformative effort. A psychological term for this is the superconscious, or similar to Freud’s term preconscious, the pre-superconscious. Jung alludes to this in the following excerpts: “consciousness really rises from the unconscious condition.”⁵³ This implies that the unconscious exists first and then conscious experience develops. Therefore, it is possible to claim that there is a pre-conscious state which becomes conscious out of the subconscious and a superconscious state to be made conscious through evolution and/or psychological

or spiritual growth. As Jung explains, “the unconscious still has another side to it: it includes not only repressed contents, but all psychic material that lies below the threshold of consciousness.”⁵⁴ Expanding on this Jung states:

Moreover we know, from abundant experience as well as for theoretical reasons, that the unconscious also contains all the material that has *not yet* reached the threshold of consciousness. These are the seeds of future conscious contents. Equally we have reason to suppose that the unconscious is never quiescent in the sense of being inactive, but is ceaselessly engaged in grouping and re-grouping its contents.⁵⁵

Jung goes on to say that “In my experience the conscious mind can claim only a relatively central position and must accept the fact that the unconscious psyche transcends and as it were surrounds it on all sides.”⁵⁶ He also maintains that there is a definite “order in the unconscious,”⁵⁷ and regards it as “a multiple consciousness which has no ruling centre. And just as conscious psychic activity creates certain products, so unconscious psychic activity produces dreams, *fantasies* (q. v.), etc.”⁵⁸

As mentioned previously, another key function of the unconscious is that it compensates conscious life. This is well demonstrated by the fact that many dreams are compensatory to daily conscious attitudes and experiences. And finally, experience showed Jung that “sense perceptions which, either because of their slight intensity or because of the deflection of attention, do not reach conscious *apperception* (q.v.), nonetheless become psychic contents through unconscious apperception.”⁵⁹

As we see with Figure 2, although conscious life has a fairly central position within the totality of the psyche, it is surrounded by the vast majority of unconscious content. Just as we can be aware of the environment without being conscious of all the activities going on around us, we can also retain subliminal perceptions and apperceptions in daily life. Although there is order within the unconscious, it does not seem to have a ruling center. Its structure is profoundly different than that of day-to-day consciousness. In many ways, the unconscious

is really an “other-consciousness,” or “multiple consciousnesses.” Being compensatory to conscious experience, the unconscious focuses on maintaining a balance within the totality of the psyche. The beauty of the unconscious is that it requires far less energy to maintain as it continually influences the conscious minds.

The Personal Unconscious

All the various parts of the unconscious will be described in follow-on articles. The best way to begin is with an overview of the personal and collective unconscious shown in Figure 2. Both these terms, the personal and collective unconscious, come from Jung. Other fields of study identify various aspects within the personal and collective unconscious, but not these two uniquely distinct regions of consciousness. In defining the unconscious, Jung posits a “*personal unconscious*, comprising all the acquisitions of personal life, everything forgotten, repressed, subliminally perceived, thought, felt.”⁶⁰

The personal unconscious contains lost memories, painful ideas that are repressed (i.e., forgotten on purpose), subliminal perceptions, by which are meant sense-perceptions that were not strong enough to reach consciousness, and finally, contents that are not yet ripe for consciousness.⁶¹

The contents of the personal unconscious are chiefly the *feeling-toned complexes*, as they are called; they

constitute the personal and private side of psychic life.⁶²

Some of the complexes in the personal unconscious include the shadow, long-term memories, Id, animal soul, and primordial archetypes, to name a few. Within the higher portion of the personal unconscious (i.e. superconscious), psychological terms include the ego, super-ego, anima/animus, integral man, the Self, transcendent function, and various human archetypes.

In other fields of study, the lower portion of the personal unconscious (i.e. subconscious) is described in terms of body consciousness, the double, sub-animal being, po, false soul of desire, dweller in the body, vital being, old Ad-

am, vasana and samskara, and so on. Terms used to describe the higher personal superconscious include Buddha nature, Buddhahood, thinker, knower, Higher Self, illumined man, Atman, Brahma consciousness, Christ Self, truth consciousness, soul, gnostic being and vijñana-purusha, and so on. In his book *Transpersonal Development*, Roberto Assagioli identifies the Higher Unconscious or Superconscious in which we develop spiritual consciousness. As he points out: “The reality of the superconscious does not need to be demonstrated; it is an *experience* and, when we become aware of it, it constitutes one of those ‘facts of the consciousness’, as Bergson so aptly put it, facts containing within themselves their own evidence and proof.”⁶³

The Collective Unconscious

It is not difficult to embrace the idea that collective unconscious has a higher or superconscious aspect. In Western and Eastern mysticism, terms like God-consciousness, Absolute Reality, Sachchidananda, Eternal Tao and Ishwara are examples of states of consciousness that are definitely not personal within us. They belong to collective humanity as symbols or realities beyond our personal sphere of consciousness.

What Jung did was to identify another key aspect of the unconscious:

A more or less superficial layer of the unconscious is undoubtedly personal. I call it the *personal unconscious*. But this personal unconscious rests upon a deeper layer, which is not derived from personal experience and is not a personal acquisition but is inborn. This deeper layer I call the *collective unconscious*. I’ve 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 behaviour 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 superpersonal nature which is present in every one of us.⁶⁴

From another perspective, Jung states:

But, in addition to these personal unconscious contents, there are other contents which do not originate in personal acquisitions but in the inherited possibility of psychic functioning in general, i.e., in the inherited structure of the brain. These are the mythological associations, the motifs and images that can spring up anew anytime anywhere, independently of their historical tradition or migration. I call these contents the *collective unconscious*.⁶⁵

Jung also makes a direct comment regarding the higher/spiritual aspect of the collective unconscious saying that it is an “*impersonal or transpersonal unconscious*.”⁶⁶ He also concluded that the collective unconscious is made up of archetypes. As his concept of the archetypes developed, he delineated various levels or types of archetypes. Based on my conclusions, the archetypes reside in both the personal and collective unconscious.

One of Jung’s “most creative students and a renowned practitioner of analytical psychology,” Erich Neumann, helps elaborate on the collective unconscious.

The instincts of the collective unconscious form the substrate of this assimilative system. They are repositories of ancestral experience, of all the experience which man, as a species, has had of the world. Their “field” is Nature, the external world of objects, including the human collective and man himself as an assimilative-reactive, psychophysical unit. That is to say, there is in the collective psyche of man, as in all animals, but modified according to species, a layer built up of man’s specifically human, instinctive reactions to his *natural* environment. A further layer contains group instincts, namely experiences of the specifically *human* environment, of the collective, race, tribe, group, etc. This layer covers herd instincts, specific group reactions which distinguish a particular race or people from others, and all differentiated relationships to the nonego. A final layer is formed by instinctive reactions to the psychophysical organism and its modifications.⁶⁷

Another disciple of Jung’s, Jolande Jacobi, also contributes to our understanding of the extent of the collective unconscious. “The collective unconscious as suprapersonal matrix, as the unlimited sum of fundamental psychic conditions accumulated over millions of years, is a realm of immeasurable breadth and depth.”⁶⁸ What is overlooked regarding the collective unconscious is that it is “in every respect ‘neutral,’ that is its contents acquire their value and position only through confrontation with consciousness.”⁶⁹ With respect to the collective unconscious, “we may be equally justified in representing it as over, around, under, or beside consciousness...”⁷⁰

A key principle may help us better understand the collective unconscious. This principle is that energy cannot be created or destroyed, only changed. This is also true for consciousness. The entire development of consciousness through all kingdoms of nature, including human, is not destroyed at death. It is merely assimilated into the collective until the individual individualizes an eternal Soul or higher center of being. This “collective” can be the family, community, society, group, species, or kingdom in nature in general. It includes all parts of consciousness, whether instinctual, personal or spiritual.

Each time we become physically embodied, we assimilate a portion of the collective unconscious based on our level of thinking and our response to our environment growing. When we become an individualized human being, we then also inherit (connect to) the spiritualized character from our past embodiments. This is why the lower kingdoms in nature do not possess an individualized soul from life to life, but only participate in a group soul. Embracing these ideas makes it easier to embrace the immeasurable breadth and depth of the collective unconscious.

Conclusion

In this author’s opinion, one of the difficulties in understanding the diversity of human consciousness stems from the reluctance of the psychological and scientific communities to embrace the reality of the Subjective Realm as

a 2nd helix within the double-helix creative universe. Just as the Objective Realm is described by terms such as outer, exterior, obvious, open and public; the Subjective Realm can be described by interior, hidden, within, concealed and unobvious. Lao Tzu described the true nature of reality as incorporeal, unnamable, formless form, elusive and evasive, the subtle essence of the universe and as the mysterious origin. Many other fields of study also refer to the subjective experience or state, including such fields as empirical science.

Beginning with Freud's pioneering work related to the unconscious, the obvious reality of conscious life expands tremendously with the acceptance that the central position of our conscious life is surrounded by a vast majority of consciousness which is unconscious. Its structure is profoundly different and would seem to have no ruling center. The benefit of the unconscious is that it compensates our conscious experience while helping to maintain a balance within the totality of our psyche. Even more beneficial is how much less energy is required to maintain it.

Capitalizing on Freud's work, Jung took the unconscious to a whole new level by separating the personal components from the collective components. It is not a challenge to accept the idea that the personal unconscious is comprised of everything forgotten, repressed or unintentionally perceived. Jung's life work, as carried on by his disciples, has made the collective unconscious of humanity a reality, as well as a means by which we can understand the rich history of human life. The myths of the primitives become a rich treasure of the past, present and future. The past is never gone for good. The present is more easily understood based on the past, and the future becomes an anticipated positive evolution into the potential of spiritual realities yet to come.

Combining the layers of inner and outer for both the Objective and Subjective states with the three fundamental components of consciousness (conscious life, the personal and collective unconscious), we come to the number 16 as the overall structure within the mandala of the human psyche. As the symbol for the perfect or whole Cosmic Man, the number

16 plays a particularly important role in the structure of the human psyche. As will be developed in the remaining articles within this series, a 16 component model of the human psyche facilitates the synthetic integration of many perspectives on consciousness. More importantly, it helps us to embrace the spiritual experiences of the mystics and occultists as being just as real as the experiences of normal human life.

¹ This concept came from Helen Kipp (1932-1995). Helen began her spiritual work under the master Morya and the 1st Ray. During her life, she established a 1st Ray Retreat on the physical plane in North America; worked directly with both the Avatar of Synthesis and Archi Michael regarding the evolutionary leap into the next Round taking place within this root race; and became the pioneering experiment in manifesting the new bodies that will become the natural path of spiritual growth in the sixth root race. Her life is documented in the book *A Good Death: A Memoir on the Life of an Avatar*. The "New Body Process" as she termed it, is documented in the book: *Our Spiritual Destiny: Manifesting New Bodies*.
² Jef Bartow, *God, Man and the Dancing Universe* (Bayfield, CO: New Paradigm Publishing, LLC, 2005), 404-405.
³ *Tao Teh Ching*, trans. John C.H. Wu (Boston, MA: Shambhala Publications, Inc., 1961), 15.
⁴ Max Kaltenmark, *Lao Tzu and Taoism*, translated from the French by Roger Greaves (Stanford, CT: Stanford University Press, 1969), 44-45.
⁵ Chuang Tzu is believed to be either a 3rd or 4th century BC Chinese philosopher who focused on the teachings of Lao Tzu and Taoist ideas.
⁶ Hua-Ching Ni, *Hua Hu Ching: The Later Teachings of Lao Tzu* (Boston, MA: Shambhala Publications, Inc., 1995), 53.
⁷ *Ibid.*, 54-55.
⁸ *Ibid.*, 115.
⁹ *The Encyclopedia of Philosophy*, Vol. 4, Paul Edwards, Editor-in-chief (New York, NY: Macmillan Publishing Co, Inc., 1967), 145.
¹⁰ *Ibid.*, 146.
¹¹ *Ibid.*, 308.
¹² *Ibid.*
¹³ *Ibid.*, 315.
¹⁴ Alice A. Bailey, *The Rays and the Initiations: A Treatise on the Seven Rays* (New York, NY: Lucis Publishing Company, 1960), 6.

- ¹⁵ Alice A. Bailey, *A Treatise on Cosmic Fire* (New York, NY: Lucis Publishing Company, 1962), 294.
- ¹⁶ *Ibid.*, 561.
- ¹⁷ *Ibid.*, 562.
- ¹⁸ Carlos Castaneda, *The Active Side of Infinity* (New York, NY: HarperCollins Publishers, Inc., 1998), 69.
- ¹⁹ Lawrence Krauss, *Quintessence: the Mystery of Missing Mass in the Universe* (New York, NY: Perseus Books Group, 2000), 33.
- ²⁰ *Ibid.*, 35.
- ²¹ *Ibid.*, 36.
- ²² Carl G. Jung, *The Archetypes of the Collective Unconscious*, Vol. 9, part 1; Bollingen Series XX, 2nd ed., trans. R.F.C. Hull (Princeton, NJ: Princeton University Press, 1969), 387.
- ²³ *Ibid.*, 389.
- ²⁴ *Ibid.*
- ²⁵ Carl G. Jung, *Psychology and Alchemy*, Vol. 12; Bollingen Series XX, 2nd ed., trans. R.F.C. Hull (Princeton, NJ: Princeton University Press, 1968), 183.
- ²⁶ Carl G. Jung, *Mysterium Coniunctionis: An Inquiry into the Separation and Synthesis of Psychic Opposites in Alchemy*. Vol. 14, Bollingen Series XX, 2nd ed., trans. R.F.C. Hull (Princeton, NJ: Princeton University Press, 1970), 442.
- ²⁷ Carl G. Jung, *Aion: Researches into the Phenomenology of the Self*, Vol. 9, part II; Bollingen Series XX, 2nd ed., trans. R.F.C. Hull (Princeton, NJ: Princeton University Press, 1969), 259.
- ²⁸ Carl G. Jung, *Man and his Symbols* (Garden City, NY: Doubleday & company, Inc., 1964), 200.
- ²⁹ *Ibid.*
- ³⁰ Annemarie Simmel, *The Mystery of Numbers* (New York, NY: Oxford University Press, 1994), 216, 218.
- ³¹ *The Cambridge Handbook of Consciousness*, ed. Philip David Zelazo, Morris Moscovitch and Evan Thompson (Cambridge, New York: Cambridge University Press, 2007), 440.
- ³² *Ibid.*, 117-118.
- ³³ Gerald M. Edelman and Giulio Tononi, *A Universe of Consciousness* (New York, NY: Basic Books, 2000), 68.
- ³⁴ Fritjof Capra, *The Hidden Connections* (London, England: HarperCollins Publishers, 2002), 35.
- ³⁵ *Ibid.*, 36.
- ³⁶ Danah Zohar, *The Quantum Self: Human Nature and Consciousness Defined by the New Physics* (New York: William Morrow and Company, Inc., 1990), 55.
- ³⁷ *Ibid.*, 67.
- ³⁸ David H. Finkelstein, *Expression and the Inner* (Cambridge, MA: Harvard University Press, 2003), 120.
- ³⁹ *Self-Representational Approaches to Consciousness*; ed. Uriah Kriegel and Kenneth Williford (Cambridge, MA: The MIT Press, 2006), 82.
- ⁴⁰ Robert K.C. Forman, *Mysticism, Mind, Consciousness* (Albany, NY: State University of New York Press, 1999), 116.
- ⁴¹ Charles T. Tart, *States of Consciousness* (Lincoln, NE: iUniverse.com, Inc., 1983), 33.
- ⁴² *Ibid.*, 70.
- ⁴³ Harold Waldwin Percival, *Thinking and Destiny: Being the Science of Man* (Rochester, NY: The Word Foundation, Inc., 1974), 537.
- ⁴⁴ *Ibid.*, 490.
- ⁴⁵ Amit Goswami, *The Self-aware Universe: How Consciousness Creates the Material World* (New York: Penguin Putnam Inc., 1993), 110.
- ⁴⁶ Robert Ornstein, *The Evolution of Consciousness* (New York, NY: Simon & Schuster Paperbacks, 1991), 231.
- ⁴⁷ Adam Atkin, *Does All Begin with Consciousness?* (Lincoln, NE: iUniverse, 2007), 205.
- ⁴⁸ Gerald M. Edelman and Giulio Tononi, *A Universe of Consciousness* (New York, NY: Basic Books, 2000), 184-185.
- ⁴⁹ Evelyn Underhill, *Mysticism: A Study in the Nature and Development of Man's Spiritual Consciousness* (New York: Penguin Books USA Inc., 1974), 52-53.
- ⁵⁰ Georg Feuerstein, *The Shambhala Encyclopedia of Yoga* (Boston, MA: Shambhala Publications, Inc., 1997), 313.
- ⁵¹ *Ibid.*, 314.
- ⁵² Sigmund Freud, *The Ego and the Id* (New York, NY: W.W. Norton & Company, Inc., 1960), 4.
- ⁵³ Carl G. Jung, *The Symbolic Life*, Vol. 18, Bollingen Series XX, 2nd ed., trans. by R.F.C. Hull (Princeton, NJ: Princeton University Press, 1955), 10.
- ⁵⁴ Carl G. Jung *Two Essays on Analytical Psychology*. Vol. 7, 127.
- ⁵⁵ *Ibid.*, 128.
- ⁵⁶ Carl G. Jung, *Psychology and Alchemy*, Vol. 12, Bollingen Series XX, 2nd ed., trans. R.F.C. Hull (Princeton, NJ: Princeton University Press, 1968), 137.
- ⁵⁷ *Ibid.*, 148.

-
- ⁵⁸ Carl G. Jung, *Psychological Types*, Vol. 6, Bollingen Series XX, trans. R.F.C. Hull (Princeton, NJ: Princeton University Press, 1971), 485.
- ⁵⁹ *Ibid.*, 484.
- ⁶⁰ *Ibid.*, 485.
- ⁶¹ Carl G. Jung, *Two Essays on Analytical Psychology*, 66.
- ⁶² Carl G. Jung, *The Archetypes of the Collective Unconscious*, Vol. 9, part 1; Bollingen Series XX, 2nd ed., trans. R.F.C. Hull (Princeton, NJ: Princeton University Press, 1969), 4.
- ⁶³ Roberto Assagioli, MD. *Transpersonal Development*, (Findhorn, Scotland: Inner Way Productions, 2007), 20.
- ⁶⁴ *Ibid.*, 3-4.

-
- ⁶⁵ Carl G. Jung, *Psychological Types*, Vol. 6, Bollingen Series XX, trans. R.F.C. Hull. Princeton, NJ: Princeton University Press, 1971, 485.
- ⁶⁶ Carl G. Jung, *Two Essays on Analytical Psychology*, Vol. 7, 66.
- ⁶⁷ Erich Neumann, *The Origins and History of Consciousness*, Bollingen Series XLI, trans. R.F.C. Hull (Princeton, NJ: Princeton University Press, 1954), 292.
- ⁶⁸ Jolande Jacoby, *Complex/Archetype/Symbol: In the Psychology of C.G. Jung*, Bollingen Series LVII, trans. Ralph Manheim (New York: Princeton University Press, 1959), 59.
- ⁶⁹ *Ibid.*, 60.
- ⁷⁰ *Ibid.*, 61.