

# DIPLOMA IN CONSCIOUSNESS STUDIES PROSPECTUS

Accredited by the Sangyan Vedic Studies & Research Centre  
Chaturveda Niketan, Jodhamal Road,  
Hoshiarpur, Punjab, India

*'Our capacity for joy is small, as is our capacity for suffering. We can contain very little of the great Force of Life - we cannot withstand the charge. The Force of Life does not suffer; it is not troubled or exalted, evil or good - it just is, flowing serenely, all-encompassing.*

*To cosmic consciousness in its state of complete knowledge and complete experience all touches come as joy, Ananda. It is the narrowness and deficiency of consciousness that cause all our troubles, moral and even physical, as well as our impotence and the perpetual tragicomedy of our existence. But the remedy is not to starve the vital, as the moralists would have us do; it is to widen it; not to renounce, but to accept more, always more, and to extend one's consciousness'.*

*From The Adventure of Consciousness by Satprem*

Our habitual centre of consciousness is conditioned by many factors, such as the values of our family, our community, our culture and our times. This framework becomes our 'reality' and we become completely identified with it. But from time to time we get an inkling of a reality so vast, free and breath-taking that it leaves us with a life-long hunger for it. This is Absolute Reality, and the way to dwell in it is to discover our true centre of consciousness. This involves a transformation, a complete unlearning of the conditioning which encloses us in the bubble of relativity that we call the real world.

**Who Am I?:** In order to effect this transformation we have to know ourselves thoroughly - our conscious thoughts, values, desires, but also every nook and cranny of our unconscious psyches. Each one of us functions in a construct which consists of our political, social, economic, moral, aesthetic, biological, as well as religious involvements all of which require examination. We also have to attain objectivity about our mental, emotional and intellectual constructs, and even our human one.

Moreover, we must undertake this self-analysis in the context of our evolutionary history - the history which haunts us still with its desperate struggle for existence and the fear, pain and uncertainty which accompanied it; the history which gave us three

successively acquired brains, the reptilian, mammalian and neo-mammalian, each one encapsulating an evolutionary stage and reflecting our three levels of self-awareness - bodily, emotional and mental. We can only know ourselves fully by knowing our reptilian and mammalian origins and the instincts and struggles that defined their existence.

**Transitional Stage:** We are at a transitional stage as a species. At the mercy of the raging drives of our primitive brain, we can also hear the call of the higher brain. The higher brain, the seat of compassion, foresight and creative thinking, is a recent acquisition and we have only a tenuous connection to it so far. But it is our future and holds all the thrilling possibilities of our future evolution.

**The War Within:** The great divide within us has been portrayed in cultures across the world as the battle between the hero and the dragon or monster. In order to win this battle the hero has to undergo many ordeals which test his mettle to the breaking-point. Overcoming the monster is the great task for the hero, and his victory represents the triumph of consciousness over regression, the victory of the higher brain over the primitive one, not just on a personal level, but on a collective level for his community.

**The Shadow:** The split in our brains and in our natures has led to a deeply fragmented psyche for our species. In the course of our history we have learnt to deal with this fragmentation mainly through suppression and denial. Religion and culture exhorted us to amputate the instinctual, 'animal' side of our nature because it could override the dictates of the rational brain. We learnt to despise those aspects of ourselves which got us into trouble with the status quo, and the ever-widening rift between our inner natures and our personae led to the formation of the shadow.

**Psychopathology:** The extreme form of the split-off shadow manifests in psychopathology and severe mental illness. Collectively, we are fascinated by stories and films about serial killers, perversions and the breaching of existing taboos of ethics and normality. We have all gazed into the abyss of human nature, and now need to confront our own pockets of madness. Schizophrenia, autism, psychosis and psychopathy are all part of us, and we need to understand these deeply unconscious aspects of our psyches.

**Our Muddy Roots:** However, in denying our instincts we also lost a vital part of our nature, which Jung termed the two million-year-old self within us. This ancient self dates back to the origin of our species and holds the key to age-old strategies of adaptation and the resulting fulfillment of archetypal drives. Jung believed that in order to be whole we needed first of all to embrace our muddy roots, and to reclaim this ancient being that still lives within us. Our rejection of this self and the subsequent frustration of archetypal

intent, Jung felt, is the cause of contemporary angst and mental illness, depression, obsessive compulsive disorders, anxiety and phobias.

**Hijacked Instincts:** The instincts and drives of our lower nature were once our great allies, fighting for our survival and continuity. Not only were our instincts engaged in fulfilling a legitimate function, they were also subject to the checks and balances of natural limitations. Now however, with our survival assured, and surplus supplies, our instincts are no longer gainfully employed, their energy hijacked by distorted desires the fueling of which is the *raison d'être* of consumerism.

**The Falcon Cannot Hear the Falconer:** A predatory capitalism and the cult of the individual has intensified our isolation and led to the existential despair which writers and artists have expressed so obsessively and tellingly for the past 100 years. Our fragmentation has now reached a dangerous and extreme level which manifests externally in many forms - as psychopathology, severe mental illness, violent crime, the breakdown of family and social units and the loss of kinship libido, massive disparity in the distribution of wealth, the exploitation and murder of other species, the plunder of earth's resources, insatiable consumption, terrorism and the threat of nuclear, biological and chemical warfare.

**The 21st Century Hero:** The task for the 21st century hero is clear, to heal the deep split in our nature and to achieve a new kind of consciousness which can hold together all our fragmented aspects in a new synthesis, by creating a bridge between the different parts to ensure a continuous flow between our higher and lower natures. Instead of slaying the dragon of our evolutionary origins we must learn to honour its nature and to offer thanks to it for getting us to this human state. It has much to teach us - the graceful acceptance of limitations, an intuitive understanding of the body and its care, the ability to live in harmony with our inner nature and the environment, to employ our drives in the service of legitimate needs. Jung wrote that animals are the true servants of God, pious in the real sense of the word. Our instincts are the true source of morality and a loving connection to the world. Today more than ever we need this source of authentic morality which springs from a deep and intuitive understanding of our place in the world. We then discover that our lower nature is not in opposition to the higher self, but an integral part of the symphony of the Self.

Paradoxically, it is by honouring our rejected animal nature that we discover our higher nature and gain a full-blooded realization of the Self. We need to put flesh on the spirit and also to breathe spirit into our worldly existence. As the two realities begin to inform each other, a wonderful alchemy occurs - spirit becomes grounded and the mundane is given wings.

**Awakening the Soul:** The higher self has the capacity to awaken many wonderful faculties within us such as intuition, imagination and subtle perception. We all experience these abilities but only in rare moments of heightened awareness. At first this aspect of our nature appears to belong to another realm, the realm of angels and deities, and indeed we have projected our own divinity on to sacred beings. So here is another giant leap we have to make - just as we have to own our shadow, so too do we have to own our divinity.

**The Secret:** As Satprem writes in 'The Adventure of Consciousness', 'the lost Secret of all the seekers, the quest for the Treasure in the depths of the cave is this: the earth is our salvation, the ultimate place of victory and of perfect accomplishment. There is no need to escape to heaven. All is here - totally, in the body - Joy, Consciousness, supreme Powers - if we have the courage to unseal our eyes and to dream a living dream instead of a sleeping one'.

**'Shadow and Light, Good and Evil, have all prepared a divine birth in Matter':** "Day and Night both suckle the divine Child", according to the Rig Veda, the seeker is "the son of the two Mothers", the son of Aditi, the white Mother of the Superconscious infinite, and Diti, the earthly Mother of "the dark infinite". He possesses "the two births", human and divine, "eternal and in one nest".

**The Small Self and the Big Self:** What we habitually experience as our self is in fact only an identification with the mind, the ego and the body. This is the small self, the instrument with which we experience the phenomenal level of existence. At this level, we are ruled by the survival instinct and the pleasure-principle. These run our every move, as the drives to ensure our physical existence, but also as the hidden motivation behind every action, thought, and desire. The more we identify with this level, the more we snare ourselves in an illusory world of our own making – a world determined by our complexes, projections, expectations and desires.

**The Illusion of Separateness:** The ego, being an instrument of survival, has the construct of separatism. It sees the world not just as separate, but also as hostile and opposed to us, in competition and as an object that has to be conquered, gained and exploited.

The identification with the senses and ego-centred consciousness thus creates a false sense of separateness, which we confuse with a feeling of being unique individuals. In fact this alienation does the opposite. It provokes existential terror which sends us spinning into fusion with the collective, seeking a fake wholeness based on shared

misconceptions and collective blind-spots. By seeing the world as outside, something alien, we cut the world off from our consciousness, and imagine ourselves as helpless and at the mercy of the world. An authentic connection to the cosmos, our fellow-creatures and the world around us is replaced with the clichés of the ruling fads of our times.

**What does it mean to be ego-less?** : In fact, the ego 'I' of the small self which we take to be our centre of consciousness and of our world is only one constituent among many. We need to regard it as an instrument, like the body, a vehicle that serves the real I, the big Self which includes but transcends ego, mind and body. Then we can regard it with objectivity and even amusement at its various pretensions.

**Centres of Consciousness:** We have many different centres of consciousness, though most of the time they are identified and fused with the ego. We can learn to experience these centres in their true functions provided we remove the agendas of the ego. For instance, our physical centre of consciousness, becomes dull and jaded and so the world appears dull and jaded too. This happens as a result of inadequate care of the body and of the nervous system. Over-work, the wrong food, lack of sleep, exercise and healthy routines affect our metabolism, our immune system and our organs. Our body gets weighed down in a state of Tamas, sluggish inertia, or Rajas, manic excitability. We can rectify this imbalance by eating Sattvic, pure energizing food, hatha yoga and pranayama.

In the same way we do not experience the mind, the mental centre of consciousness in its true glory. What we call thinking is actually a very mechanical thought-pattern, acquired from layers of conditioning, habits and the shallow clichés of the collective. In fact, like the senses, the mind is caught up in a reactive feed-back loop of the pain of desire and the cessation of the pain through gratification. Just like we hunger after the goods that appeal to the senses, so we hunger after emotional and mental states that feel momentarily pleasurable. Just as we are willing to sacrifice our health for the sake of immediate gratification when it comes to the physical, so too on the mental and moral planes we are quite willing to sacrifice reality in order to save ourselves the pain of awareness or acceptance of responsibility for the consequences of our blissful ignorance.

**Ego-Defenses:** One of Freud's greatest contributions was the discovery of the ego-defenses and their role in defending us against painful aspects of reality. Freud's work revealed that ego-defenses were the lackeys of the pleasure-principle, and that we used defenses such as repression, intellectualization, rationalization, denial, projection, acting-out, and splitting to deceive ourselves, that morally dubious actions could be rationalized away, and even high-minded ideals and achievements could be deployed in

defending us against feelings of inferiority and inadequacy. Slice by tiny slice, we have to learn to bear more reality, and process the pain and sadness that the ego will inevitably experience in letting go of its illusions and accepting the limitations of the human condition.

**The Two Birds:** In one of the most famous verses in the Upanishads the rishi Angiras explains the relation of the everyday self to the Atman or the Witness Self:

‘Like two golden birds perched on the selfsame tree,  
Intimate friends, the ego and the Self  
Dwell in the same body. The former eats  
The sweet and sour fruits of the tree of life  
While the latter looks on in detachment’.

It is not that the ego and the Self are enemies, they are intimate friends, because in reality the ego is not separate from the Self. The lower bird hops about from branch to branch savouring the sweet fruits and spitting out the sour. This is how we live life at the lower unconscious level. We have no perspective, we are caught in the pleasure-pain duo of opposites, we pursue the pleasant experiences and reject the painful ones. It is only when we get satiated with the pleasant and broken by the painful experiences that we jump on to a higher branch, meaning we are forced to gain more objectivity and perspective.

### **Tat Tvam Asi (Thou Art That)**

Each time the lower bird harvests the experiences of a particular level, it expands its consciousness to include more Reality. Then it is ready to take the next hop up. It is this step-by-step progress which is the hallmark of genuine spirituality. We cannot make huge leaps and bounds and conquer the heights. Rather the ascent can be painfully slow, foothold by foothold, at each level we have to deal with our complexes, our limitations, our areas of unconsciousness. Then we get ready for the next level, where the complexes have to be worked on at a deeper level. This is the reason that the theme of ascent is prevalent in so many religions, dreams and myths. Mountains, ladders, stairs and spirals are all symbolic of this slow and steady climb towards the higher consciousness.

At each step up we expand our consciousness and get closer to the higher bird, the Self. When we get to the top where the higher bird dwells, we realize something miraculous, which is that all along we were the higher bird, the ego only imagined itself to be distinct from the Self, in reality there is only the Self. Then the ego effortlessly dissolves into the Self.

**The Integration of Consciousness:** The integration of consciousness has to be achieved at each level of our being. All our involvements have to be taken care of first, the way we live in this world, every day, every minute, every moment of time, taking into account every aspect of our relationship with the world.

There is therefore no conflict between our various goals, and we do not have to give up the world for our soul's sake. Rather, the world becomes our soul, and we have to fully engage with our responsibilities at each level and stage of our lives, paying our worldly taxes, rendering unto Caesar what is Caesar's due.

At the level of absolute Reality, there is no dichotomy between the phenomenal and the noumenal, matter and spirit, subject and object. We can get inside everything, inside light and colour and sound, we become everything we see. There is no distinction between the known, the knower and the knowing. Then we experience the Self as the biggest of the big and the smallest of the small, and we realize that we are everything, the particle and the wave, the sun, the moon and the stars, the galaxies all are our friends, sharing with us the blissful vibration of Universal Consciousness.

## Course Details

The Course will take place across 15 Sundays (11am-5pm) in Buswells Hotel on Molesworth Street, Dublin 2. The Course starts on the 10<sup>th</sup> of November 2019 and will run until June 2020. The fees are €2,000. To register for the course please fill out the application form on the Consciousness page of our website [www.jungcentre.com](http://www.jungcentre.com) where you can also pay your deposit of €400.

For more information please Email [jungireland@hotmail.com](mailto:jungireland@hotmail.com) or Phone 085-7610354

Chairwoman . Jasbinder Garnermann  
Founding Patron . Sir Laurens van der Post  
Copyright © 2019 C.G. Jung Centre All rights reserved