

**Spiritual Psychology  
&  
The Ageless Wisdom.**

**By John Waters**

**Please note, this pdf version of the book does not contain the diagrams referred to in the text.**

**To dearest Mai,  
Everyday you show me  
the meaning of true relationship,  
Thank you.**

**And to my beloved son,  
Callum,  
Whose heart is open,  
You embody the best of East & West,  
Believe in your Self!**

## **Acknowledgments**

I would like to thank several people who have helped me in the writing of this book. My thanks go primarily to my wife Mai who encouraged me to write about what I have understood of the spiritual journey. She has also provided helpful feedback about the content and despite my complaints has remained steadfast in her belief in it.

My thanks also go to those teachers and guides who have supported and guided me on my spiritual journey. Much of this book is the result of what they have taught me either directly or through their writings and I hope I have presented their teachings accurately. To my guides on the inner planes my thanks for recommending I undertake the investigations that have resulted in this book

Several people read the manuscript and helped in its preparation. In this regard, I would like to thank Edmund Harold who gave me some helpful feedback and also Geoff Woods, who helped me with computer-related issues.

And finally my love and gratitude to my mother Sheila, and my father Larry, who did so much for me in a spirit of love and sacrifice.

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## **Preface.**

In the hallway of our family home we had a beautiful Oak bench and carved on the backrest was the Scottish proverb, “East, West, Home’s Best.” As I was considering the subject matter of this book on spiritual growth and traditions from the East and West, I realised this saying expressed something of how I felt about the spiritual path. It also pointed to the resolution of my spiritual search. Since the age of 19, when my Spirit started to reawaken in

this lifetime, the search for Truth had led me to many places and teachers in the East and West.

The spiritual traditions of the East were like mother's milk to me from the moment I first had contact with Yoga and other Indian forms of spirituality. Through the teachings of Yoga I found a complete system of philosophy and practice that presented the meaning of life in a way that resonated deeply for me. Having sat with some profound Indian spiritual teachers from various traditions, I have been deeply influenced by their humility and practical wisdom. On a more personal note, in my marriage to Mai, I have been exposed to the cultures of India and China and so have had significant personal contact with the spirituality, culture and people of the East.

At the same time, in my childhood I had a deep spiritual hunger as my mother put it, that was temporarily satisfied by hearing about the life of Jesus Christ. Even now I can recall the feeling of deep peace and security, as I listened to the story of Jesus' life and the very profound and immediate way in which he touched those around him. Sadly, I found no Christian minister or priest who seemed to emulate his approach, though my father lived a life true to the gospel.

Having been exposed to both eastern and western traditions I knew there was something of value in both but struggled to integrate them. I know I must have caused my beloved father a lot of anguish because he was a committed Christian who saw his son follow the path of yoga. Only now do I have an inkling of how it must have felt for him, with his own traditional concept of religion, to see me fail to take up Christianity in a conventional way.

The warring factions in my heart have been quietened now, as I enter my forties, because I have realised that the true path lies within my heart. I have come to accept that Reality is found in opening to my heart, my true home and the place where my Spirit resides. And when it does open and I experience God's presence there is complete satisfaction. So for me

experiencing the truth that lies within the heart is both the path and the goal of Self-realisation. And though we are all united through the fact of our common humanity and divinity, each of us accumulates a different set of experiences in our lives. Thus, it seems to be, that each of us finds our truth upon a path that only we can tread and doesn't this make our individual lives precious and unique?

This realisation that the path leads within allows for more self-reliance and less need for external supports like teachers and groups, who simply point the way to our inner Self. Though they can offer support along the way, we need to become self-reliant in order to find our complete spiritual strength. This can be very lonely at times, but it is a privileged decree of life that we surrender to the inner direction of the Self. Only in confronting our aloneness and going through a temporary absence of support, do we develop the strength and the urge to move towards a relationship with God, the One Life, Whom, it turns out, was there all along.

The loneliness is gradually dispelled by our growing capacity to love and the experience of a closer relationship with God as the source of that Love. As a child I often felt like a stranger in unfamiliar territory and this was only relieved by the love of my family and more recently, by my growing relationship with God. Over time, I have come to recognise that we are all strangers on our sojourn through this material world and that it is more for the sake of learning about love that we are here.

So the resolution of the split between east and west came when I recognised that this issue was only a dilemma for my intellect and not for my heart, which readily accepts paradoxes in life. At the personality level, we are really nothing more than the experiences that we have been conditioned by and yet these experiences become our wisdom and are indelibly recorded in our deeper subconscious. They are the fruit of the interaction between the conscious and subconscious. In acting from this wisdom we can affirm that we are more than an accumulation of experiences. We are then aligning with our true identity as the eternal

Witness, unaffected but profoundly touched, by this bitter-sweet world. Realising that we are a conscious, loving Spirit seems to me to be the purpose of life.

So, “Home” for me now is my deeper Self and East and West are simply a collection of experiences and teachings that I have assimilated from living. The challenge has been to integrate the two, by constantly recollecting my true Self and becoming more detached from the illusory and often unsatisfactory nature of experience (or the non-self). As my paternal grandmother said in a moment of lucidity on her deathbed, “It is all a necessary dream”. There is no doubt that it is a dream, but it can profoundly disturb, as well as entertain. The extent to which we identify with it, is the extent to which we suffer. And yet, it seems God calls on us to respond to our experience with complete sincerity because every relationship provides an opportunity to express our true nature as Love. Everyone we meet gives us that opportunity.

I hope you enjoy reading this book, the writing of which has been as much an education for me, as for readers new to the spiritual life. As time has passed I know that the essence of what I have learnt needs to be shared. A part of me has been bursting at the seams to express something of my experience and so I feel I must write or risk the fruit withering on the tree! The product of all of the studies and searching in this lifetime needs to come out and serve others or I will have sought in vain. Doubtless, what I have to say may touch some and bore others. If what is said in this book resonates for you, then I will be glad. If it helps you on your journey, all the better. I believe we are guided to particular books for a reason and sometimes they help to open the heart so we can have a glimpse inside.

Clearly from what I said earlier, we do not all have the same tastes and that relates equally to food, movies or spiritual paths. However, I must temper this statement by affirming that a truly spiritual teaching will touch anyone whose heart is open. It is for this reason that I believe we have to start to give up concepts of east versus west, or spiritual versus scientific, because Truth is not the exclusive domain of any one culture, tradition or mode of discourse.

We are currently seeing the emergence of Tibetan Buddhism in the West, as both a teaching and a “fad” and it is a good example of how the world deals with the life of the Spirit.

Although the outcome of this process is in the hands of time, the growing availability of these profound teachings allows some to exploit them and others to grow by them. For me this is a good example of the nature of our world and shows that we are both users and abusers of resources. Everything in life becomes grist for the mill and serves the Universal Mind’s evolutionary purposes. The apparent destruction of Tibet’s religious culture is allowing people from a wide variety of lifestyles to benefit from it.

Reflecting on the lives of various people I have known has made me realise that spiritual teachers, counsellors and healers, sacrifice their lives and lift a cup of suffering to their lips, when they decide to share their time, energy and love with those who desire enlightenment or healing. Like the moths attracted to a light switched on in the dark, those attracted to a teacher or healer represent the full spectrum of humanity.

They include the merely curious hedonist who feels that here is one more experience to be had. Then there is the sincere spiritual seeker who needs to know there is something more to existence than the externals of life and is looking for answers and guidance. At the other end of the spectrum are those desperate, confused souls, whose karma has combined with their environment, to create a nightmare of self-esteem and identity problems, which make their lives a misery. Any reason for starting on the path is good enough and the reasons we continue on it will often change as we progress.

I thank God for giving me the opportunity to share these thoughts and experiences with you. Many of the thoughts have been offered to me by wiser souls and are the distillation of my understanding of their teaching. The rest of the content is the understanding I have gleaned from my work as a psychotherapist and spiritual aspirant. I wish you well and hope that you will grow to experience who you truly are.

## **Chapter One - Spiritual Psychology & The Ageless Wisdom.**

The term “Ageless Wisdom” tends to evoke an image of esoteric philosophy being studied by bearded old men in some ethereal Himalayan stronghold. However, the benefits of this wisdom are very practical in that it can help those of us living in the everyday world to build a relationship between our personality and Soul. It explains the “big picture”, but at the same time encourages an experiential approach to spiritual growth. These teachings regard divine Will as the purpose or plan behind our existence and they explain how we can align ourselves with that Will and find our true purpose. Spiritual power is seen as the capacity to give life and vitality and we are shown how to access and use it in a motiveless fashion. Love is regarded as the motive power behind our existence and the teachers of this wisdom show us how to express love as a unifying and healing factor.

It was suggested to me some years ago that I familiarise myself with this wisdom that permeates and predates the main belief systems of our religions. This suggestion came from a spiritual guide during a healing session. My arrival at the healer’s door had come about through a series of incidents, which may be interesting to recount, because they illustrate how a destiny can unfold. On a trip to India to visit my wife’s family, Mai’s mother who is Chinese, told her that I seemed to lack “chi”, the inner digestive fire. She suggested to Mai that I try a Chinese herbal remedy and so I decided to see a herbalist in Melbourne who gave me a concoction that I took for several days. After I had been taking it for a while I started to develop a pain in my heart.

When this persisted and as I felt it wasn't a physical illness, I decided to try some form of spiritual healing to see if I could get to the bottom of the energy problems that I had experienced all of my life. The day of the appointment with the healer arrived and as I lay on the healing table Gail held her hands several inches above my body and ran them down each side of my body. As she did so, she made comments about the clairvoyant images and messages she was receiving. As she was working near my chest region she described a large sword with a jewel-encrusted hilt that she could see had been driven deep into my (subtle) heart. She said she would remove it and then continued on with her commentary, though I felt like I had had enough surprises for one day! She went on to say that I had experienced several lifetimes of extreme torture for my beliefs and that this was connected to my energy problems.

She also told me that there was a Greek teacher in the room and that he wanted to communicate with me. He spoke as an old friend and suggested I slow down when driving the car (I had been speeding on the way to the appointment). He gave his name as Hermas and he said we had wandered the streets of ancient Bethlehem together, that I had been holding him off in this lifetime, but that now it was time for our work together to begin. He suggested I study the Ageless Wisdom in order to teach it and said that the Qabalah, Tarot, and Alchemy would all seem familiar to me. He then held up the Holy Grail, the symbol of the Self and said it was the goal of my search. After this session my energy levels began to improve and I resolved to investigate the areas he had mentioned. It turned out there had been a visionary called Hermas who lived around 150 B.C. and he wrote a book called "The Shepard". I pursued his suggestion to study the Ageless Wisdom and his suggestion and this book is the result.

Whether we speak of the Yogis, the Sufis, the Rosicrucians or Theosophists, all of these traditions are expressions of gnosis or divinely inspired knowledge. They each regard humanity as a group of spiritual beings called Monads or Purushas, who have become

identified with matter. Each tradition has its own system of practices and wisdom that enable the practitioner to realise the Absolute.

The experiences and realisations pointed to by the Ageless Wisdom teachings are profound but available to anyone willing to practise some simple values, discipline their personality, and surrender to their inner Self. There is a tendency for the lower self to be sceptical and cynical when it comes to psychic and spiritual experiences and yet the dynamics of the subtle planes operate according to natural and consistent laws. These dynamics can't be measured by science as yet, although techniques such as Kirlian photography have made some headway in this regard. So it is helpful to keep an open mind and heart when investigating unfamiliar psychological and spiritual territory while also maintaining one's critical faculty and sense of humour.

The Ageless Wisdom has relevance for anyone interested in psychological growth because it explains the various levels of our identity and the nature of the mind. From the perspective of esoteric psychologists the mind is much more than the activity of the brain. It is the factor that uses the brain as a vehicle to interface with the material world, just as the mind itself is used by the Soul to witness the activity of nature and mould the personality. It is also the vehicle of self-consciousness and has subconscious (instinctive) and superconscious (intuitive) levels.

The mind plays a pivotal role in our lives because it is the mirror through which we experience our psychic nature, as well as the physical world. Thoughts, emotions, belief systems and prejudices can all colour the mind and distort reality. This means it is important to purify the mind so that one's perceptions remain clear and undistorted. This isn't an easy task given our susceptibility to the glamour and illusion of the ego and the world itself.

We do need to understand how the mind functions if we want to have a more consistent contact with our spiritual nature because although the Spirit transcends the mind it can also

be obscured by it. Observing the fluctuations and dynamics of the mind help us to see how the mind can breed both happiness and despair and this understanding then gives us the power to change, a power that comes from awareness.

As it deals with the nature of the mind, Spiritual psychology has the potential to forge stronger links between metaphysics and the physical sciences. It utilises counselling processes that facilitate the emergence of one's spiritual nature in real and evident ways and has a therapeutic and an educative dimension. The therapeutic process is the means to heal the distortions that appear within the personality complex due to negative conditioning and egoism. The educative dimension can help explain the dynamics and different levels of the mind and the relationship between the personality and the Soul. It provides the techniques to train the mind to function more effectively as a vehicle of the Self. The Spiritual psychologist may take several roles as a spiritual midwife, an educator and a doctor of the Soul.

In choosing a psychological therapy as an adjunct to your spiritual journey it is desirable to have a system that readily fits into your spiritual practice. The therapeutic processes I discuss in this book do enable the aspirant to enhance their spiritual life and address any difficulties that occur through vital, emotional, psychological and psychic distress.

However, this is not a typical self-help book because I believe techniques and understanding should be absorbed through a one-to-one or small group process where discussion and feedback can be provided.

In our study of the mind in the West we have really only focussed on the waking state of consciousness and the superficial subconscious. The superconscious (which brings higher forms of spiritual experience) and the deeper subconscious, have hardly been mapped and are a major field of investigation for psychologists of the Soul. Having been exposed to eastern spiritual technologies as well as western psychological therapies, the new generation of therapists has the task of integrating these disparate approaches. A well-trained

psychotherapist understands the nature of the unconscious mind and its instinctive and human urges, while the spiritual teacher understands the superconscious mind and the intuitive dynamics of the Soul. By combining both these fields we can have a powerful and integrated system of Spiritual psychology.

The forms that hide our Spirit are being continually shed in this ever-changing world. The cycles of nature bring death, renewal and constant change and while we may wish to resist change it is central to our spiritual growth. If the Soul is unable to fully express itself through its personality life it can result in a loss of energy and meaning and if unresolved can lead to illness and depression. The crises that occur in our lives are often a natural response to inhibited Soul life and they demand that we change and grow.

Examples of this are seen at each rite of passage such as leaving home, starting tertiary education, marriage, the mid-life crisis and old age. When we don't grow we tend to crystallise or regress. However, if we have the courage to take the next step it often introduces us to a larger perspective than the one that preceded it. Having then taken the step we often look back and wonder what we were afraid of. The form-life is inherently crystallising if we remain static. On a global level, the social and political upheavals in recent centuries have occurred as a response to the static and outmoded processes of government, religion and other aspects of society. At the individual level we may need to rebel against the tyranny of a negative self-image and destructive forms of relationship.

In the past hundred years, the West has been exposed to many eastern spiritual traditions, particularly those from the Hindu and Buddhist lineages. We have experienced a "melting pot" of influences and have struggled to assimilate these new flavours. It has been a time of radical change but now we are witnessing a gradual synthesis of the different systems of psychotherapy and spirituality. The way is now open for the emergence of universal, inclusive pathways to spiritual growth.

One of the main vehicles for this synthesis has been the Ageless Wisdom teachings presented by the Tibetan teacher, Master Djwhal Khul, (D.K). He introduced these through the Theosophical and Arcane schools and they have stimulated much experimentation with new schools of esoteric psychology, healing and astrology emerging as a result. The assessment and therapeutic techniques of these schools are practical attempts to implement the Tibetan's "Psychology of the Seven Rays". The seven rays being the seven intelligent creative forces that flow from the Universal mind. (See Table 1). They are the main conditioning principles throughout our solar system and all living beings have a combination of these rays in their make-up.

It is possible for an expert on the seven rays to ascertain our Soul and personality ray type and reveal the factors that condition our lives in unseen ways. This can provide useful insights about one's unique physical, emotional, mental and spiritual constitution. Each ray relates to one of the seven planes with the first ray expressing the Divine plane and so on. The rays affect all life forms whether that form be vegetable, human, nation or planet. To understand one's ray type is a useful form of self-knowledge.

The Ageless Wisdom also subscribes to the belief that all matter is endowed with life. The practical outcome of this belief is a sense of reverence for all life. In earlier times those who accepted these ideas were branded as heretics and pantheists by the Christian church. And yet, quantum physics is gradually coming to the conclusion that matter is only a gradation of energy and thus not substantial. I wonder how long it will take us to discover that each atom is not only endowed with life but with love and consciousness too!

A well known form of the Ageless Wisdom in India is Yoga. Yoga represents the pure crystal of spiritual practice, unalloyed by the dogmas or rituals of the various religious traditions. The eightfold path of Classical yoga was developed by the Indian rishi, Patanjali, who identified the essence of the various traditions of yoga in his era and wove them into a system. It is an integrated form of practise in that it can maintain your physical, emotional

and mental wellbeing. The proviso is that it must be practised with perseverance, devotion and detachment. These qualities tend to strengthen the will and challenge the ego, as we move toward the goals of service and Self-realisation.

Initially, Yoga focuses on the development of positive values such as non-violence, truthfulness, detachment, patience and purity. In this way it builds a very solid foundation for the later experience of the Self. (Many of us aren't aware of the central importance of such values as the basis of both mental health and spiritual growth.) Next come the Asanas or physical postures, which are coordinated with breathing rhythms. These rhythmic exercises tone and condition the internal organs as well as the muscular, nervous and glandular systems of the body. The techniques create a balanced flow of bio-energy throughout the physical and vital bodies.

The yogis have long known that the breath is the link between the body and mind and that by controlling the breath you start to control the mind. Through the combination of breathing, concentration and relaxation techniques the practitioner gradually overcomes any distracted condition of the mind and develops the capacity for sustained concentration. S/he is then able to focus the mind within in order to experience the inner Self. This is a path that takes ongoing practice and results in a strong and healthy body/mind complex and awareness of the Self.

In developing their techniques the yogis observed and imitated nature. The names of the practices such as the cobra pose, the stick pose, the bow and so on, reflect the sources of their observation. While the physical practices derived from observation of nature the techniques for concentration and meditation were based on the observation of the dynamics of the mind. This led to an understanding of what externalises or internalises the mind. The seers found that it was the mind's fascination with the sensory world and the fulfilment of desires that kept it externalised in the world.

This understanding led to a philosophy of mental control based on an understanding and control of desire. This is achieved through the practise of a set of values and is further enhanced by taking the position of the seer or the witness of nature and its operations. As a consequence of their insight the yogis place some emphasis on the practice of detachment. Detachment is taking the stance of the witness who doesn't identify with the vehicles and activities of the personality complex. It has been misunderstood in the West as aloofness, or a lack of compassion. In reality being detached allows one to clearly discern the factors operating any situation and to identify people's real needs, rather than being manipulated by emotionally driven agendas. This enhances one's capacity to love and serve Truth.

As the mind gradually internalises through the capacity to concentrate it then meditates on the Self. Then the latter's qualities of awareness, love and bliss can flow into the personality vehicles. The goal of yoga is permanent union with the Self.

Insights and practices from these traditions can provide the Spiritual psychologist with a wonderful array of techniques and knowledge to help in the clients' personality integration and Soul expression. Never before have we had such an opportunity to learn the Ageless Wisdom approaches to Spiritual psychology without the inhibiting elements of dogma, superstition and cultish obedience.

The spiritual vision of the seers has helped us identify nine levels of human expression including the three vehicles of the personality, the three qualities of the Soul and the three principles of the Monad or Self. On the material level we have the personality or lower self comprised of the physical, emotional and mental vehicles. When operating in a balanced fashion these three separate bodies form an integrated personality. When the integrated personality is aligned with the Soul, there is a greater inflow of the Soul's three conditioning qualities of divine will, intuitive love and abstract knowledge. These divine qualities are themselves energetic expressions of the three principles of the Monad, i.e. Will, Love-Wisdom and Active Intelligence. (or in Vedanta, Being, Consciousness and Bliss.)

The vehicle which mediates between these three levels is the causal body. (See Diagram 2.) This body is formed through the interplay of Spirit and matter. The causal body is like a container or repository within which the refined experience of the personality is stored in subtle form in seed-like permanent atoms. When the personality becomes more integrated and surrenders to the divine will, three qualities, sacrifice, love and knowledge flow into the causal body gradually conditioning the permanent atoms of the lower self. When these atoms have been purified the Monad then projects a ray of electric fire to destroy the causal body and abstract the distilled qualities of the Soul's incarnations in nature. Then the Monad has direct access to the purified personality and the human has become divinised and a direct channel for divine expression in the material world.

Another way to understand this process is through metaphor. Imagine a virgin princess (the Monad), who is too pure to enter the outside world (matter), so she sends her messenger (the Soul) to communicate her love and build a relationship with the commoner (the personality) whom she loves. The messenger teaches the man the ways of royalty (purity), and then the princess invites him to her palace (causal body), where they marry (Self-realisation). Their offspring (the divinised personality) can then live in the world, combining the divine qualities of the princess and the worldly wisdom of the commoner.

As we grow spiritually, the energetic link that connects the Soul and personality, and later the Monad and personality grows in strength. This link is called the Rainbow Bridge and allows a greater flow of life and awareness between the two. When the Rainbow Bridge is fully formed the causal body becomes obsolete and is dissolved.

However, this occurs at a late stage in our human development and the personality's main relationship in its evolutionary journey is with the Soul or reincarnating entity, rather than with the Monad whom Christ referred to as the Father.

The purification of the subconscious mind, the refinement of the causal body and the building of the Rainbow Bridge are all central to spiritual growth and are important aspects of the Spiritual psychologist's work. The therapist focuses on three areas to help clients enhance the flow of spiritual qualities into their lives. These include the discussion of spiritual values as a means to purify the subconscious, the use of traditional methods of psychotherapy to help integrate the personality and the teaching of meditation and invocation techniques. The Spiritual psychologist may also use ray and astrological analysis to identify the Soul's purpose for its personality incarnation.

Much of the spiritual journey revolves around the means and effort involved in releasing the Soul from its apparent enmeshment in Nature. Humility, faith that there is a Self, and perseverance are the essential needs on this journey and an understanding of Spiritual psychology can help smooth the way.