



teozofija v sloveniji



Edi Bilimoria

UNFOLDING CONSCIOUSNESS

Exploring the Living Universe

and Intelligent Powers in Nature and Humans

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Contributions to the Research of the History of the Theosophical Movement

Given the complexity of our subject and the density of material presented in this work, it would be useful to present a route map through its contents and outline the organization, purpose, and objective of the Chapters. This work comprises three Volumes, each addressing our theme from a particular angle and with a specific subject in mind.

Volume I: A Panoramic Survey – Science Contrasted with the Perennial Philosophy on Consciousness and Man

In line with Schrödinger's observations stated above, the overriding purpose of Volume I is to explain the scientific position on consciousness and the nature of the human mind; and then reveal the added insights to be gained from the *philosophia perennis*. This Volume also addresses reservations in the minds of readers about their persuasion: whom to 'vote for', so to speak, on questions about life, mind and consciousness. Should it be for mainstream science,ⁱ the *philosophia perennis*, or possibly both? It will soon become apparent that in making the case for embracing the *philosophia perennis*, what is needed is indeed an embrace, a true union of the *philosophia perennis* with science, not an either-or dichotomy or tussle between the two. Mainstream science and the *philosophia perennis* move in dif-

ⁱ 'Mainstream' as, for example, the science promoted by learned societies such as the Royal Society and international science journals like *Nature*. 'Science', also referred to as 'natural science', is, however, a term embodying a wide range of meanings. The Definitions in Volume IV provide an outline of the genesis of natural science, explaining its forerunner in natural philosophy, and the contrast between Western science and Eastern science in their respective philosophies and approaches to investigating nature.

ferent orbits, but they have areas of overlap as well and it is important to recognize this. To this end, their respective paradigms, methodologies, and modes of thought are summarized, along with their attendant strengths and limitations, in the framework of their respective disciplines.

Volume I is written in two major sections, with two supporting Appendices. The first section, covering Chapters 1 to 6, constitutes the scientific portion with the principal objective of uncovering and exposing the shortcomings of mainstream science when faced with problems lying outside its legitimate bounds of expertise, notably on the nature of mind and consciousness; hence justifying the need for incorporating the *philosophia perennis* within the scientific ethos. The second section, comprising Chapters 7 to 9, explains the nature of the Mystery Teachings of the *philosophia perennis* and the insights that they provide as to the nature of the human being at all levels from the spiritual to the physical. The final Chapter is a recapitulation that provides the link with Volume II.

The subject matter of Volume I will now be outlined.

Abstract and sequential progression of Chapters of Volume I

The Chapters of this Volume have a natural sequential progression and interconnection. An abstract of each Chapter now follows.

Chapter 1 of the first section broadens the scope of the central theme, ‘Who am I?’ and the rejoinder ‘Man, Know Thyself’. It invites the reader to set aside all that he has learnt over the years from books, discussions and lectures and, instead, to contemplate his own inner experience and what it means to be truly human. With notable and rare exceptions, mainstream scientists see human beings as sophisticated animals or biological machines and nothing more. On the other hand, artists, writers, and poets tend to acknowledge the spiritual, as well as corporeal nature, of the human being. Can science mature to embrace mysticism, religion, and art in a wider scope of enquiry, or has it become ossified—stuck within the confines of its own mechanistic approach? This exercise in self-reflection leads on logically to the next Chapter.

Chapter 2 presents the latest claims about the nature of mind and consciousness from science, and the arguments that neuroscience specifically puts forward to support its claims. Examples are given, from Nobel scientists, of diametrically opposed views about the role of the brain in regard to mind and consciousness. This dichotomy of views about the role of the brain from mainstream science provides the spur to a deeper enquiry into how a purely brain-based theory could account for the phenomenon of genius or child prodigy. Further examples are provided to show that robust evidence for phenomena, such as near-death experiences and the survival of consciousness after death, cannot be brushed aside on the grounds of hallucination or imperfect research data, nor explained based on purely mechanistic theories of the brain. This Chapter concludes with a summary of the principal flow of ideas that underpin the mainstream paradigm on mind and consciousness. Moreover, it relates them to the perspective of renowned scientists and neurosurgeons who argue for and against the idea that neuronal activity is the only way of explaining the nature of mind and what it means to be human.

Chapter 3 is critical for the *raison d’être* of this work. It argues that it is not sufficient for science and neuroscience to make their categorical pronouncements regarding consciousness, mind, and brain without a full understanding of the paradigm upon which these assertions rest. Accordingly, terse

accounts are given on the philosophy and metaphysical basis of materialism, and the requirement in science for causal closure associated with reductionism. This follows on to a discussion of the scientific basis of mind, and the promising trend nowadays to supplement quantitative science with a science of qualities. The historical basis and genesis of scientific materialism are summarized followed by their influence on the ontology and epistemology of science, and associated implications regarding a scientific theory of evolution. The natural fallout from the above arguments is the limits and limitations of science described in the following Chapter.

Chapter 4 concentrates on the limitations in the modern scientific outlook on mind and nature—phenomena that science cannot explain adequately. They include organizing fields, vitalism, and morphic resonance, along with phenomena like near-death experiences, remote viewing, and mediumship. It is explained how, and why, such phenomena have resulted in death-blows to materialism. Ironically, quantum science has cracked the hitherto exclusively materialistic paradigm of classical science, invoked the role of consciousness in an essentially non-material universe, and moved science close to the orbit of esoteric science. The paradigm shift has been such as to offer new vistas in subjects as wide-ranging as chemistry, telepathy, and the primacy of consciousness. Besides glimpsing the view through the cracks, its implications, in terms of what is meant by evidence and the pressing need for a science of qualities, are presented. The Chapter concludes by describing how the scientific establishment deals with anomalous evidence. Not satisfied, however, with just a faint glimpse through the cracks of the exclusively materialistic philosophy, we need to strain our eyes to look further afield, as in the next Chapter.

Chapter 5 takes up the theme, set out at the close of the previous Chapter, about the dogma of scientism; then continues with a historical timeline showing the gradual breakdown of materialism. The question is posed whether brains are an indispensable necessity for intelligence. This leads on to a catalogue of the fatal flaws in a theory of mind and evolution based exclusively on Darwinism and thereby points towards the need for a broader science, not limited to the five physical senses. This ‘enlightened science’ is slowly coming to the realization that consciousness is not a fixed thing but has an elasticity, rather like a radio receiver that responds to a range of tuning frequencies. The far vistas that come into focus are summarized in terms of the various levels of consciousness. Given that there is the possibility of consciousness extending beyond the physical realm, the final Chapter in the first section of Volume I must obviously divulge the next step.

Chapter 6 opens the second section of Volume I. It depicts the brain processes of a person whose thinking is entirely materialistic, in contrast to someone who is able to explore the noumenal, as well as the phenomenal worlds. With respect to the latter, reference is made to Goethean Science in the West and *Jnana Yoga* (Yoga of the Mind) in the East. Both of these stress the need of a universal and holistic approach in contrast to the predominantly analytical thinking in mainstream science in the Western world. The seminal insights of psychology are shown to undermine the dogma that thought is solely a function of the brain.

This first section of Volume I has prepared the ground for the need of the Mystery Teachings of the *philosophia perennis* comprising the second major section in Chapters 7 to 9.

Chapter 7 presents an overview of the teachings imparted in the Mystery Schools that lie at the root of both Western and Eastern cultures. The location of these great centres of wisdom, and their emis-

saries, are also touched upon. A route map is provided to show how science, religion, philosophy, and culture are the tributaries fecundated by the stream of universal wisdom, or *philosophia perennis*.

A major portion of this Chapter comprises a necessarily meticulous explanation of terms such as esotericism, theosophy, and occult science. The reason is not difficult to fathom, since abstruse words conjure up meanings ranging from the absurd to the muddled and imprecise. More instructive than definitions, is insight into the origin of words. For this reason, and to counter foreign accretions which have grown up, like poisonous ivy, around their pristine essences, we elucidate the etymology of recondite words. This also furnishes a clue about their inner meaning at different levels and in different contexts. Having thus cleared the decks of prejudicial debris and clutter, we can proceed to the following Chapters to show the floodlight that occult science throws upon our understanding of man at all levels from the physical to the spiritual.

Chapter 8 commences with a careful description of the methods of science and occult science, emphasizing the fact that they are complementary and not antagonistic. Then follows an overview of occult science leading to summaries of key occult principles and essential characteristics. Particular stress is laid on the Hermetic Axiom—about the indissoluble relation and correspondences, at all levels, between the greater and the lesser, or the macrocosm and the microcosm. Three versions of the Emerald Tablet of Hermes are presented, including the translation by Sir Isaac Newton. A few examples of the operation of macro-microcosmic correspondences are outlined. What is further revealed in this light forms the context of the next Chapter.

Chapter 9 presents a condensed exposition on the nature of man from the Mystery Teachings of the West and the East, from archaic ages to the present century. These are the teachings of the Greeks and early Christians, the Egyptians, Persians, Indians, and the Americans of both continents. Contemporary Mystery Teachings are also included. The modern teachings of the Emerson era, namely, transcendentalism and the New Thought movement warrant a further section since these ideas were fermented during the early years of the Theosophical Society and resonate closely with the perennial wisdom that was disseminated through the latter. It is explained that from whatever corner of the globe these teachings emanate, their essential purpose is always to unfold the Inner nature of man, the various techniques, trials, and processes in the Mystery Schools all intended for that sole objective.

Having progressed this far, a *Recapitulation* should be welcomed. It is provided. Here we stress the need for a *science of consciousness*, not consciousness as a subject within mainstream science. Also explained is the meaning of soul and subtle bodies, in simple terms at this stage, thus providing a bridge for the full exposition in Volume II.

Volume I closes with two appendices. *Appendix A* provides a useful timeline showing principal milestones in the development of physics and cosmology in mainstream science from the middle of the nineteenth century (a time of extreme materialism) to the present age. This runs alongside what we have just referred to as 'enlightened science'. *Appendix B* provides a similar timeline for highlights in the parallel development in mainstream and enlightened life sciences, i.e. biology and evolution.

The overriding purpose and message of Volume I is to demonstrate that the realm of direct truth can be approached only by moving beyond, and rising above, the realm of intellect in which doubts and debates will always reign. The conclusions of science on matters that are not exclusively connected with the physical world are vitiated because they are based on the unjustifiable assumption that only

the physical world exists. Consequently the experiments and mathematical inferences ensuing from this limited, and therefore limiting, perspective of science are tarred by the same brush.

Volume II: Peering Down the Microscope – Man’s Internal Landscapes

Volume II is a microscopic exposition of man’s complete constitution and nature—what is sometimes referred to in esoteric and occult literature as the ‘Principles of Man’. As such, its purpose is to extend considerably the scope of Volume I on this subject. Here we progress well beyond general remarks about soul and spirit, or mind and consciousness, in favour of a detailed exposition of man’s vehicles of consciousness (subtle bodies in modern parlance) on all levels from the spiritual to the physical.

Severely handicapped by a paradigm which confines itself to physical matter and, in consequence, the five physical senses which circumscribe what it ‘knows’ about matter, establishment science obviously has nothing to proclaim about the subtle, i.e., non-physical bodies—and so should desist from attempting to deny their validity. However, since time immemorial the sages, saints, prophets, and hierophants of the Mystery Schools of all cultures worldwide, have provided every possible evidence about the geography and contours of man’s internal landscapes—his inner, subjective constitution and nature. This is something which has also been intuited by scientists possessed of an awakened mystical faculty. To this end, in order to show their commonality, we have drawn upon the profound occult doctrines, expressed in a modern scientific format, through the nexus with the modern Theosophical Society, and also from other great centres of learning. This has been supported by the pronouncements of legendary scientists who have progressed beyond the confines of physical science.

This Volume is written in three sections, with three supporting Appendices, and copiously illustrated. The *Preamble* sets the scene by briefly reviewing the message of Volume I focussing on the fundamental question of *who*, or *what* is man, and what is meant by mind and consciousness from the standpoints of science and occult science. The first section, covering Chapters 1 to 5, comprises major expositions from occult science on how man is constituted and how he functions. Such understanding provides the foundation for explaining death in terms of a change of state of consciousness, and not its extinction, as almost singularly promulgated by science. Accordingly, the dynamics of the cyclical transitional process—involving death, after-death states and rebirth—is explained and justified, along with the related phenomena of apparitions and phantoms. The second section, spanning Chapters 6 and 7, commences by clarifying common misconceptions that abound in a subject as abstruse as the occult sciences. This is followed by a comprehensive exposition on a major theme of this work, namely: justifying why the human being cannot be thought of merely as a bio-physical machine, nor the human mind equated with the brain, which in turn, cannot be regarded, even in principle, as ‘just a computer’. The third section, comprising Chapter 8, draws together teachings from a wide range of sources, ancient and modern, from the West and the East, specifically to demonstrate their common origin in the *philosophia perennis*. Lastly, the *Coda* is a rather novel way of summarizing the contents of Volume II and the link with Volume III by way of two similes: the construction of a temple and man’s structure and constitution; and the transmission of electricity and man’s energies and nature.

The subject matter of Volume II will now be outlined.

Abstract and sequential progression of Chapters of Volume II

The Chapters of this Volume have a natural sequential progression and interconnection. An abstract of each Chapter now follows.

Chapter 1 of the first section is intended to dispel the confusion abounding in the vast literature on esoteric, philosophical, and religious matters on the composition of man. The main causes are differences in meaning between languages, thinking in dichotomies associated with literal interpretations without discerning nuances of meaning, errors of category, misperception of levels of meaning, and obscuring the content of a subject with its form of expression. These causes are individually discussed and are a necessary prerequisite to the following two Chapters dealing with man's constitution and nature—his occult 'anatomy' and 'physiology'.

Chapter 2 concerns man's constitution: man, as structure, that is, how he is constructed. We explain the significance of the basic twofold constitution of man into individuality (immortal Self) and personality (mortal self). We go on to discuss the rationale for their unfoldment into spirit and body, with soul as interface. Whilst it is acknowledged that man is a unity, we explore the fivefold and sevenfold constitution of man, ranging from the outer physical to the inner spiritual. This Chapter is supported by a detailed diagram and tabular summary.

Chapter 3 concerns man's nature: man, as process, that is, how he acts and is energized. 'Soul' is a word that is used so loosely in everyday speech that its meaning is distorted out of all proportion. For the avoidance of doubt, its meaning is defined at the outset. The unific nature of man is again stressed, but we continue to explore the dual, triple, quintuple, and septenary nature of man. Terminology is addressed so as to cleanse it from the modern accretions which have grown up around it. This Chapter also has a detailed diagram and tabular summary.

Chapter 4 deals with the three primary vehicles of consciousness through which man lives, functions, and has his being. These vehicles are described, first the two higher vehicles pertaining to the 'aura', a loose term whose meaning and function is explained; and then the brain consciousness. We discuss how and why the aura of a newly departed person can apparently materialize in the form of a seeming 'double' of the person during life. We note that in other cases, materializations appear to emanate from a higher source.

Chapters 2 to 4 provide a necessary foreground before detailing the process of death, and beyond, which now follows.

Chapter 5 presents an explanation about the three principal transitional stages involved in the cycle of reincarnation: physical death, post-mortem existence, and rebirth. It is demonstrated that contrary to the scientific dictum that death equals the extinction of consciousness, the *philosophia perennis* teaches that death is both transition and release from earthly bondage—not an extinguishment. The topic of apparitions is revisited with emphasis on how a strongly earth-bound nature can temporarily energize the postmortem psychic vestures. The exposition draws on the occult doctrines presented earlier on the composition of man and his vehicles of consciousness. Further elucidation is provided from poetical and literary works of great stature, primarily the *Divine Comedy* by Dante Alighieri. Scientific and photographic evidence is adduced in support of some of the occult tenets. Post-mortem existence is commonly associated with 'heaven' and 'hell'. These terms are emotive; therefore no effort

is spared in clarifying their meaning and significance. A major section is devoted to explaining how the fate of an incarnation depends on whether the connection between the personality and Higher Self is maintained and strengthened or weakened and severed. Since this is a complex Chapter, it is fully illustrated and closes with a summary and postlude.

Chapter 6 opens the second section of this Volume. It is concerned with clarifying numerous misconceptions that abound on topics such as the meaning of soul and the associated distinction between soul and spirit, the dual nature of mind, and whether man is just an animal, or whether he has some characteristics of mind unique to himself. The last topic is of such importance that the whole of the next Chapter is devoted to it.

Chapter 7 dispenses the fog of mistaken ideas by shining a floodlight on the pivotal questions, ‘Who, or What Am I?’ and relatedly, ‘Does my Mind have Unique Characteristics that Distinguish it from an Animal or a Computer?’ We ask whether the brain is just a ‘wet computer’ or a ‘biological computer made of meat’—two commonly used colloquial phrases to convey the mainstream neuroscientific idea that there is fundamentally no difference between the way the brain and the computer operate. We approach this subject by describing what the brain-equals-computer analogy purports to show, and then unravel the philosophical weaknesses in this simile. Concrete cases are given to demonstrate the breakdown of the computationalist argumentation. Specific examples are cited of how scientists of impeccable standing are treated by their colleagues when the former dare to question the inviolability of materialistic theories about mind and consciousness, human life and evolution. We suggest a way forward to resolve the brain-versus-mind conundrum and close with the question of whether robots will eventually overtake humanity.

Chapter 8 opens the third section of Volume II. On the question of man’s ‘internal landscapes’, we have consistently maintained that the *philosophia perennis*—whether from the West or the East, either ancient or modern—is essentially one Wisdom in essence. This is now demonstrated by summarizing major teachings that both complement and corroborate the detailed exposition in Chapters 2 and 3 on man’s composition, based on the core occult doctrines disseminated through classical Theosophy.ⁱⁱ

These supplementary teachings are: (a) the diverse expositions during the period of classical Theosophy, the postclassical era, and subsequent teachings based on the Theosophical tradition; then (b) from the East: the Buddhist, Vedānta, and Tarāka Raja-Yoga systems of India; and the Egyptian, Indian, and Zarathuṣtrian (Zoroastrian) teachings; and (c) from the West: the Greek and Pauline traditions; the Fourth Way School; the twentieth century Anthroposophy of Rudolf Steiner; and modern transpersonal psychology from Ken Wilber, et al. The unity amongst these various doctrines should demonstrate forcefully that the composition of man is the distilled wisdom of the ages and no fanciful conjecture of any one individual or religion. The different approaches to the composition of man are celebrated and the recommendations of Gottfried Leibniz for establishing a framework to reconcile contrasting philosophical systems, while rejecting what is false, are examined.

The *Coda* to Volume II draws together the core precepts of the occult teaching on the complex and multifaceted features of man’s complete makeup. The insights of three celebrated scientists are shown

ⁱⁱ ‘Theosophy’ is capitalized to distinguish between theosophy—*theosophia*, or the *philosophia perennis*—and its modern expression through the Theosophical Society—see Volume I, Chapter 7.

to lend support to the edifice of occult science on the composition of man and the nature of mind: from the English Nobel laureate in neurophysiology and President of the Royal Society, Sir Charles Sherrington OM (1857–1952); the Austrian Nobel physicist, Erwin Schrödinger (1887–1961); and the British philosopher, author, and educator, C. E. M. Joad (1891–1953) who openly declared his admiration for the trailblazing ideas of H. P. Blavatsky (1831–1891), the principal Founder of the Theosophical Society. We show how the conjoined function of desire and mind acts as the pivot linking the immortal and mortal parts of man.

The construction of a temple comprising the foundation, apex, and internal storeys is used as a simile for the physical, spiritual, and soul components of the constitution of man. The transmission of electricity from a power station to domestic houses, via transformers, is used as a simile to describe how the Divine Self energizes the physical body via the three soul components. This makes the case that the man of flesh becomes man *in toto* only when soul and spirit are conjoined in the same way. To draw a parallel, a building of bricks and mortar in vacant possession becomes a temple when it is occupied and energized by a living human being.

Volume II closes with three appendices: Appendix A provides robust evidence from numerous academic, peer-reviewed scientific journals in support of the existence of an ether (the postulated medium required for the propagation of light waves through space, not considered possible in a vacuum)—a precept of occult science—the existence of which has supposedly been disproved for all time by mainstream science at large on the basis of the 1887 Michelson-Morley experiment.

Appendix B supplies more details about the function and role of the mysterious bridge that connects the two levels of the mind. If mainstream psychiatry were to take on board this important teaching of occult science, it would facilitate an understanding of the causes of problems of the split-personality type, typically the bizarre ‘Jekyll and Hyde’ phenomenon where the same person, virtually instantly and with little or no prior warning, displays vast and aberrant changes in moral character and behaviour from one situation to the next.ⁱⁱⁱ

Appendix C explains the main contributory factors towards a conformist mindset in some sections of the Theosophical Society, and in other spiritual societies with similar aims and outlook. This tendency has, unfortunately, impeded insights from other sources especially on the subject of the occult composition of man.

This part of the work also makes our case cogently that occult science comprising, as it does, the wisdom of all ages, is unavoidably an enormous subject. Thus, it demands a holistic approach based on universality of enquiry, which clearly cannot be constrained to a single exposition, however erudite the latter may be. Hence, a one-track purist approach is neither sensible nor true to the spirit of the esoteric and occult tradition. This is our reason for stressing the importance of teachings from other great streams of learning not directly connected with the Theosophical Society, whilst showing their confluence and nuanced differences with the latter.

ⁱⁱⁱ The highly intuitive author displayed strong intimations of occult truths in his novel. This is fully explained in this Appendix and in Chapter 5.

Volume III: Gazing Through the Telescope – Man is the Measure of All Things

Volume III is a telescopic exposition of the role of man in the overall scheme of the universe and nature. Written in three sections and fully illustrated, it explains how, and why, the wisdom and powers that have gone into the whole universe have gone into the making of man, including the human body. The core of this narrative is a detailed account of the derivation of the human senses: how a physical sensation can result in an internal experience.

The Preamble reviews the findings and implications of Volumes I and II; then elucidates the perceptive faculties that must be engaged in order to discover a new way of knowing and experiencing the subtle vistas of man and the universe that are hidden from ordinary sight.

The first section, covering Chapters 1 to 4, concerns one of the keys to wisdom—symbolism, the language of the Mysteries. Numerous demonstrations follow of the insights accruing from symbolic representations of the unity of Cosmos, Nature and man. The human body and its organs are also considered.

The second section, comprising Chapters 5 to 9, is of crucial importance and supplies the key to the adage, ‘Man, the Measure of All Things’. We demonstrate this is by explaining the significance and operation of the Hermetic Axiom. This was described in general terms in Chapter 8 of Volume I, but here we deal in detail with the mirroring and correspondences between the macrocosm and microcosm, i.e., the greater and the lesser, or the divine and the human. This leads to a detailed treatment of the unfolding of consciousness, the derivation of the human senses, how external stimuli to the physical senses result in internal subjective experience, and the role of divine forces in the human body, especially in relation to the awakening of dormant faculties of consciousness.

The third section, comprising Chapter 10, commences with a major exposition on evolution that considerably extends the scientific viewpoint, constrained by materialistic concepts, into the realm of spiritual evolution, destiny, and purpose. Robust evidence is given on the origin and vast antiquity of man from findings (hitherto suppressed) in palaeontology and archaeology that corroborate the Vedic doctrine in contradistinction to Darwinian theory. The state of enlightenment is outlined and supplemented with a simple meditational technique based on the world-travelled English sage and philosopher, Paul Brunton (1898–1981)—that illimitable disciple of the peerless Indian saint, Ramana Maharshi (1879–1950).

Chapter 11 is a comprehensive summary of the complete work on the principal theme of consciousness and its unfoldment, as seen by science and the *philosophia perennis*. The vital role of science is contrasted with its shortcomings and an account given of what it truly means to think and work in the spirit of science. Thereafter, the attributes and precepts of the *philosophia perennis* are condensed and tabulated as a prelude to the assertion that Consciousness is the ultimate Element of existence.

The Epilogue briefly surveys the status of science and spirituality in contemporary society, then explains the obligation to choose between one of two paths in life in order to address the question uppermost in the mind of every human being—immortality, and how it may be attained. The Mathematical Codicil to this Volume amplifies the earlier expositions on how mathematics alludes to the fundamentally mental nature of the so-called physical world.

The subject matter of Volume III will now be outlined.

Abstract and sequential progression of Chapters of Volume III

The Chapters of this Volume have a natural sequential progression and interconnection. An abstract of each Chapter now follows.

Chapter 1 of the first section concerns symbolism—one of the universal keys to wisdom and the idiom of the Mystery Teachings. As this is a subject that abounds in misconceptions, we commence with a clear statement about the subtle differences of meaning in figurative language, such as: symbols, allegories, and similes. Thereafter, we show how universal symbols like the labyrinth, the forest, and the Philosopher's Stone, reveal the inner nature of man. This Chapter also includes a warning about the serious perils that ensue when symbols are interpreted literally or misinterpreted.

Chapter 2 concerns the unity of Cosmos, Nature, and Man, represented symbolically through the zodiac and the Bembine Table of Isis, which latter displays a system of occult symbols depicting the rites and ceremonies involved in evoking theurgic or (so-called) magical powers. Also described is how the Tablet symbolically depicts the Hermetic Axiom—Cosmos mirrored in man—and how the two great zodiacs—the fixed and the movable—are correlated to the physiology of the human body. All this begs the question as to whether astrology is a pseudoscience. After explaining exactly what is meant by pseudoscience, we justify why astrology (understood and applied in its rightful context) should be regarded as a royal science. This Chapter flows in a natural sense into the next one explaining the basis of the adage: 'Man, the Measure of All Things'.

Chapter 3 takes up the theme of the human body in symbolism in greater detail. We describe the anatomical symbolism of the organs and members of the body. The three main body centres of consciousness are summarized. Then, we show how the current dogma in mainstream neuroscience, which dictates that the brain is the sole organ of consciousness, is slowly being eroded by evidence from the budding science of neurocardiology. This points to the primacy of the heart, and not the head, as the seat of consciousness in the human body. The Chapter ends with symbolic representations of occult powers in man and discusses how the symbolism of the Great Pyramid unveils the mystery of man.

Chapter 4 refers back to Volume II regarding the composition of man, namely, his occult anatomy and physiology. Here we show their representation in terms of the universal symbolism found in the sacred literature of the West and the East. We touch upon the symbol of the Mythical Tree and the Rosicrucian Rose; then in more detail on Padma, the Lotus; the Sephirothic Tree of the Qabalah; and the Cube, one of the Platonic solids, all of which beautifully illustrate the unfolding of man's sevenfold constitution.

Chapter 5 opens the second section and is pivotal to this Volume. It comprises an in-depth treatment of the Hermetic Axiom, and closely related matters of analogy, correspondence, and correlation that show how diversity is subsumed in organic unity. The different shades of meaning between the overlapping terms 'analogy', 'correspondence', and 'correlation' are clarified. Thereafter, the fundamental principles behind analogy and correspondence are reduced to terms of consciousness and described in three steps. How these abstract precepts are discernible in all life and existence is then shown by the relations between the human principles with cosmos, the chemical elements, phase states of matter, colours and sounds. The Chapter ends by explaining why in Indian classical music, the instrument, known as the *Veena*, mirrors the divinity within the human body. A summary prepares the reader for further insights from the *philosophia perennis* on how Divine Consciousness is reflected in human

consciousness and how human principles are the correspondences of analogous principles in the cosmos.

Chapter 6 presents an overview of the principal stages in cosmogenesis: the overall process of cosmic unfoldment on the various planes of manifestation, but here with a specific focus on man as the mirror of kosmos. The Chapter opens with a clear definition of terms to distinguish between their everyday use and their distinctive meaning in an occult context. This particularly applies to the terms ‘kosmos’ (spelled with a *k*) and ‘multiverse’, a relatively modern concept to which the former alludes. By invoking the Hermetic Axiom, the correspondences between Divine Consciousness and human consciousness are shown to be equivalent to the correspondences between the different cosmic and human planes. The process of cosmic unfoldment on seven principal planes is summarized and followed by a related account of *Akasha*, the subtle primordial substance that underlies all things. This provides a clue about the nature of Universal memory and memory in man. The next three Chapters constitute the summit of our enquiry into the unfolding of consciousness in the universe, nature, and man.

Chapter 7 is concerned with the principal stages in anthropogenesis: the coming into being of man from the Divine Self resulting in the human body materialized on Earth. How the human senses are derived from the cascading of principles at higher levels is detailed. The exposition is in two major sections. The first is a description of the process from the sacred writings of the Sāmkhya philosophy of ancient India, mirrored by equivalent precepts from the New Testament of Christianity. The second shows the same process according to occult science. The harmony and internal selfconsistency between the Eastern and Western scriptures and the occult system are shown to be unmistakable.

Chapter 8 addresses the issue of the mind–sensation problem. We show how occult science alone is able to resolve the major conundrum that currently plagues neuroscience: to discover a neural correlate of consciousness—how external and objective input to the physical senses of, say, electromagnetic waves on the retina or air waves on the eardrum, can result in an internal and subjective *experience* of colour or sound. Overriding factors that cause confusion are first considered followed by an account of the overall process of emanation from Divine Consciousness to the human being on Earth. As per the Hermetic Axiom, the correspondences and resonances between Universal Mind and individual minds, and how perception results in sensation, are detailed. The clinching issue regarding the ‘conversion’ of neurology into experience is then laid bare. The resolution of the mind–sensation puzzle is taken a step further in the next Chapter.

Chapter 9 describes the three primary divine forces in the human being and their role in awakening latent faculties of consciousness. The role of one of the divine forces that transmutes external physical sensation into internal experience is described in more detail along with robust scientific corroboration of the occult tenets. We explain the two chief glands in the human body that act as neural transducers of consciousness. Related to this is the whole question of the means of attaining super-physical powers like clairvoyance. Three such techniques, and their attendant dangers, for awakening powers normally latent in man are outlined. This is followed by an outline of a simple method to attain higher states of consciousness in safety. Finally, two examples are given of mathematical geniuses who demonstrated the faculty of unerring intuition commensurate with heightened consciousness.

Have we reached the end of our journey? Most assuredly not. We can only claim to have taken a few faltering steps with difficulty towards the ever-receding summit of all human endeavour—to know

ourselves and thereby to unveil and express, by way of love and active service, the divinity latent in each of us.

Chapter 10 opens the third section of Volume III. It describes the landscapes of our unfinished journey. This journey is of course, evolution, limitless and never-ending. But a word that has become common currency tends to attract a fixed meaning; and evolution is taken to be virtually synonymous with Darwinian theory in mainstream science and therefore in the public eye. Evolution, however, is not as simplistic as the one-sided meaning ascribed to it. Accordingly, this Chapter opens with a careful definition of terms. Thereafter, evolution is described from the standpoints of Darwinism and the *philosophia perennis*, followed by the origin of man contrasted with these two perspectives. Subsequent sections provide robust evidence, from meticulous findings in palaeontology and archaeology, about the enormous antiquity of man. The related question of intelligent design is then discussed. The final sections of this Chapter elucidate the indispensable complement of occult science on the evolution of man. We propose a simple meditational technique that may help in raising consciousness and show how such an exalted state has a direct bearing on the state of genius.

Chapter 11 comprises a summing up of the entire work in three sections. Starting with science, its role is highlighted in terms of its two sharply divergent facets: the first being its inestimable contribution in alleviating personal suffering and adding immeasurably to the quality of physical life and existence, plus our understanding of the universe, nature, and the miraculous workings of the human body; the second, concerning the hidden side of the universe, nature, and man that science struggles to understand, but provides no satisfactory answers, leaving modern man in search of a soul. This section closes with an exposition on the business of science, qualifying the reasons why the true scientific spirit is deemed a rare quality. The principal attributes of the *philosophia perennis* are highlighted, leading on to general precepts and fundamental propositions, the latter expressed in three ways: through the idiom of occult science, Western science, and esoteric philosophy. The Chapter closes with the resounding message of the work that answers the riddle of life: CONSCIOUSNESS is the primal ELEMENT; that all its manifestations are energetic forms on different planes of existence and so all our joys and sorrows are experienced, by, in, and through CONSCIOUSNESS. This understanding leads naturally to a brief mention of destiny and purpose.

The final *Epilogue* brings our ever-onward and upward journey temporarily to rest. Here we touch upon the subject of man's yearning for immortality. Drawing together the cardinal themes of the three Volumes, we review the whole question of the inroads of spirituality into the contemporary predominating materialistic paradigm. We explain that mankind is faced with a choice of just two paths regarding the unfolding of consciousness. He must choose one path exclusively: he cannot journey on both, or a part of each contemporaneously, or sequentially. The two paths have a major bearing on the question of immortality: either the scientific endeavour of enhancement and preservation of the body through transhumanism and cryonics, or the spiritual way of constant renewal and refinement of the vestures of consciousness.

Volume III concludes with Mathematical Codicil. It provides a general appreciation, philosophical postulates, and actual examples of the power of mathematics to reveal a recurrent theme of this Volume, indeed, the *philosophia perennis*—the quintessentially mental, or mind-based nature of the world.

UNFOLDING CONSCIOUSNESS

Should this Volume, or indeed the whole work, unveil, in however small a measure, the unlimited splendour and flowering of the potential within the soul of each man, the writer will be amply rewarded.