

Occult Psychology

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Forward

The purpose of this book is to describe, in as far as I understand, some of the inner correspondences between the Qabalah and the psychology of C. C. Yung. For this task I expect more criticism than praise, for even though there has been an equally strong antipathy among their practitioners and adherents. Occultists have accepted and absorbed Jung's psychology to some degree, on the other hand, have made a great effort to be "empirical" and to prove things "scientifically." They have been criticized for being "mystical" so much that they are too defensive about it. Therefore they tend to reject much of occultism and to insulate themselves from it.

Alchemy has come to have a certain acceptance with Jung's followers, and even with others, because of Jung's influence. But the Qabalah, even for all the interest shown in it in recent years, is still relatively unknown. Yet much of the cosmology and the philosophical writing so the alchemists were derived from the Qabalah, and the Qabalah is an older (and purer) source. In many cases the alchemists sought to "cover-up" the knowledge by overlaying it with the symbolism of metals; this can be more of a blind to understand than an aid. The original Qabalah contains the ideas pure without the symbolic coverings. Some Qabalists have been miffed because Jung did not give the Qabalah as much space in his works as he did to the source material he gathered from Eastern philosophical systems. But how much can we expect of the man in one life? His books occupy a full shelf in my library and I can not understand everything in them. How can we expect him to have done more! But I have also heard it said that Jung had personal disrespect for his occult contemporaries. If this were true, then this feeling, on the part of a few occultists, was returned in kind. It led to split that has not yet been healed, and may never heal. Jung came to do a service for many, just as Madam Blavatsky did. Neither one choose to join an existing lodge, but founded their own institutions. They where competes for the minds of their contemporaries. But we who follow much later, need not to follow a single banner so religiously. Some of Jung's contemporaries also feel that Jung's cribbed from their works without giving them credit, but he in turn had an urge to make these idea's acceptable to the university mind. He came to bring ideas to the rational thinker just as HPB came to bring Eastern ideas to the West.

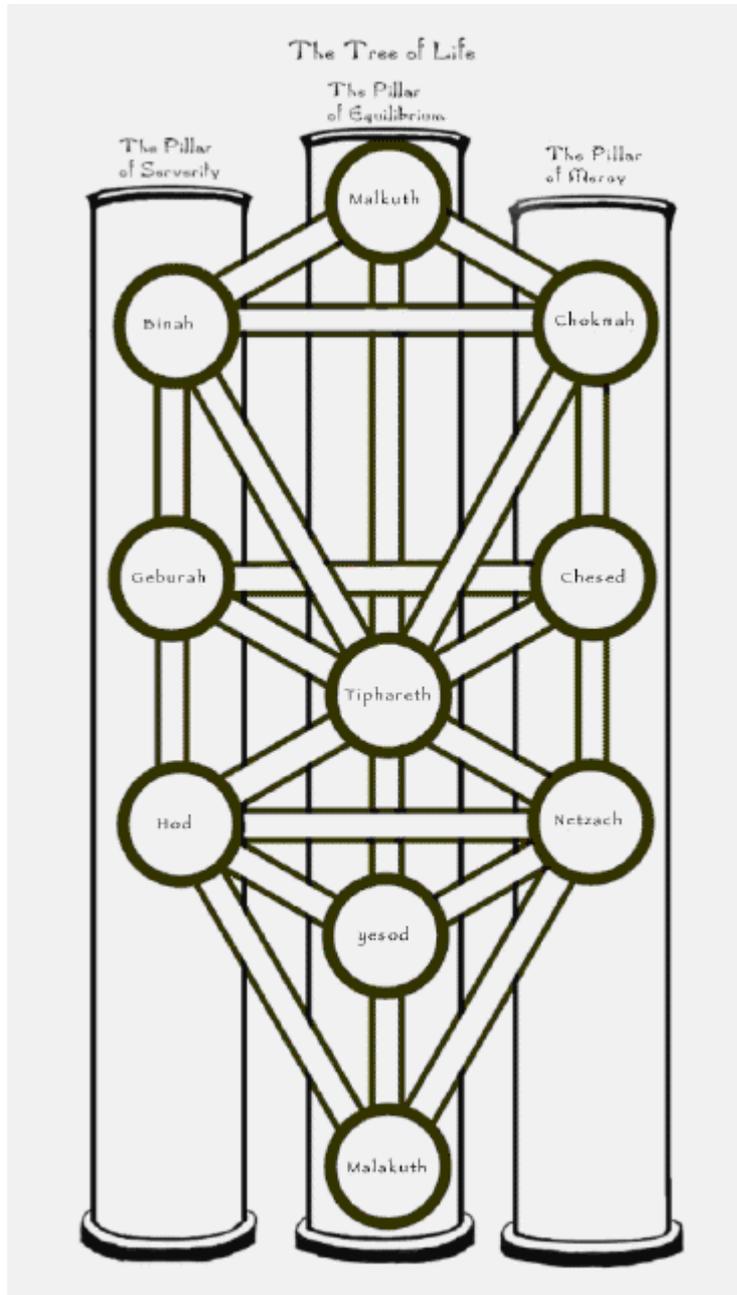
Jung so counteracted the current trend in occultism to stress the magical aspect to the exclusion of the mystical. The magical uses of the Tree-to analyze and manipulate the other worlds, astrology, witchcraft, palmistry, healing (the emphasis on physical health is very strong in magical types), Gematria-are "side

pillar" powers, and these can exert fascination over the student That can often divert him from his goal of self-realization. Although Blavatsky reestablished our Western Wisdom for us, most of her descendants adopted only the superficial aspects of her work: The phenomena of miracles. But Jung addressed himself understanding. To the extent that he was successful in this, he can be said to be more properly in the mainstream of Western Occult Tradition, Serving the development of the inner man.

Such an idea will no doubt raise a great cry of protest from Qabalists and Jungians alike. Neither group has any particular interest in being associated with the other. The psychologists will criticize me for being mystical and the occultists will criticize me for abandoning the purity of the ancient doctrine and selling out to science. But so be it. I have heard the same said about my own teacher, whose background and training were in Eastern Yoga, therefore Associate his work with either occultism or psychology, though he drew heavily from both camps. This is the petty quarreling of primitive chauvinism. Because I do not belong to either tribe I can be free to adopt the wisdom of both without having to restrict myself to what a group- mind would decree as acceptable doctrine. My service is to the Law itself, and I cannot refuse Its urge to manifest Itself.

This book is not intended to be "scientific" or even rational! It is rather to be taken intuitively and it should be used not as a source of study and thinking, but as a source of dreaming and inspiration. In other words, it speaks to the intuitive mind and to the unconscious rather than to the cortical mind. I do hope, however, that it will arouse in the reader some respect for the ancient wisdom left us by our forbears. In many cases they suffered great brutalities for their heresies, so that we might be able to buy them in paperback editions at the local liquor store. But just because we can buy them at the liquor store, we are prone to not value the tragic cost to those who made this easy access to truth possible to us today. Such great sacrifice deserves more reward than the superficial attention we give to them as curiosities.

CHAPTER I THE ETERNAL QUEST



Most of us have heard of one or more of the systems of Eastern Yoga. We all know something about Hatha Yoga- the techniques of controlling the body, and if we are early risers we may have practiced some of the exercises demonstrated on early-morning television by its modern apostles. So most of us think of Yoga only as an exotic form of physical exercise. Students of philosophy or religion know that this Yoga is but one aspect of a large and complex religious-philosophical system used in oriental nations (primarily India) to achieve Nirvana (Liberation)-also called Enlightenment or Cosmic Consciousness. That such a state exists for Man and that

there exist methods for attaining it, is usually regarded with suspicion in our Western world. I am sure that this is due greatly to our Judaeo-Christian heritage or our misinterpretation of it, which does not believe in any other state of consciousness than the most gruesomely mundane one, and does not believe in any personal capacity to achieve another level of existence. Spiritual awakening and enlightened consciousness carry subtle implications of class differences between people (the enlightened vs. the unenlightened) and this idea is vaguely troubling to our Protestant-democratic ideals. Protestant Christianity and conventional Judaism view all persons as equal in the sight of God; the heritage of our democratic governments demands that all persons be treated as equals by law and by society.

Our culture believes that we are all equally sinners, and that in the End we shall all be angels or devils; that these are the only states of mankind and they are distinct and only God has the power to decree what we shall become. In this view, we are powerless to do anything other than to try to do nice things for our neighbors and hope that in the End God will give us gold stars because we gave to the United Fund. So we strive mightily to prove our worth by objectifying our ideals. We build hospitals and schools and all manner of charities for the poor, the homeless and the unfortunate.

The East turns its spiritual attention inward. It views heaven as a state of consciousness that is achieved by long and arduous personal effort. The ambitious yogin seeks to spiritualize himself by retreating from the outside world. As a result, the East has been spiritually wealthy while remaining socially "backward"-or so it seems to us in the West. In recent years there has been an exchange of ideals between East and West which blurs this superficial view of apparent differences. Yet the West remains outwardly affluent, covered with hospitals and libraries and other manifestations of our good intentions, while the East is littered with starving people in Yoga postures.

Is this what Life is all about? Well, as the corporation says, "Our business is business," so it is with Man: the Life of Man is Life, and ever more Life. If you are a businessman buying non-deductible Thanksgiving dinners for the poor, you may be hoping for a pat on the back from God; if you are a Hindu fakir you know that every breath you take through your left nostril is one more step closer to Nirvana. And if you are a corporal on leave in Tijuana getting drunk and getting laid, your object is the same: to be more than what you are today, to have an experience that transcends your "ordinary" self-awareness. To have it now or after death, by the grace of God, or by your own effort. All of us are dissatisfied, hungry, and unfulfilled; all seeking to become something more than what we are today.

For who among us is truly satisfied with himself? In *Back to Methuselah*, Bernard Shaw proposes that Mankind was created immortal but invented death and suicide because immortality offered no possibilities for change. Shaw's character

expressed it well: "I cannot bear the thought of being Adam for eternity!" If there is anything about Man that is Universal, it is that he has an uncontrollable desire to be something more than Man. All of Man's activities serve this greatest Urge, and sex and hunger are only means to serve its end. So it is that all religions aim for this, and differ mainly in their means to achieve it.

All religions have a common base, although their outward forms differ greatly. The forms vary from age to age and from place to place and often reflect the environment in which Man finds himself. T. E. Lawrence has pointed out that the fierce desert of the Middle East was an ideal breeding ground for Monotheistic religions, where the nomad under the great night sky had one thing and one thing only that he could relate to—the All (or Al or El or Bel or God). In nearby Egypt and Greece where there was agriculture, there were floods and droughts and fierce winds; all personified as gods and goddesses to be appeased in order that Life might proceed smoothly. Many of these religions therefore might not seem to be relevant to us today, at least in those forms which reflect the trials of another time and place. But for some where to wash a holy man's feet with oil is no more meaningful than to hear about how Zeus sent Persephone to Hades to count the seeds in a pomegranate. Most of the religious stories, whether Greek or Christian or modern, are allegories which depict the states or conditions of man's inner life. To interpret them as events only devalues them. These myths are the forms in which the religious urge manifests. And unfortunately only the forms have been passed down to us. The essence is difficult to extract but well worth the effort if we are willing to put aside some of our prejudices about the quaint language and style. The labors of Hercules, for example, can have great relevance to any modern man whatever his life circumstances. I have seen many men set off to work daily to slay the Nemean Lion or to clean the Augean stables.

Such tales are found in all ages. One way to approach our own contemporary situation is to try to extract the common thread of purpose which runs through the history of Man. This book is not intended to be a study of comparative religion, nor an exhaustive dissertation on "the meaning of life." But after many years of study, and many more of experience, I am daily amazed by the number of people who still believe that there is one and only one true way to heaven, that they have just found it (or invented it), and that everyone else must follow them right now! My purpose, if there is one, is to add some historical perspective, and to help point out the underlying unity (as far as I see it) in just a few of the aspects of what Lao Tze called "The Way." Above all else I am frightened by my own ignorance; like an archaeologist I am constantly uncovering one more path to God, one more relic of the spirituality of another age. There is no end to it, this search for Self beyond self. I am also deeply reverent toward all the great saints and philosophers of all ages who never wrote a word, who have no disciples, who are unremembered and unworshipped. If I take an historical attitude it is out of reverence for all those great ones who came and went and never left a trace. As the mathematician says, if there is one exception to the rule, then it is not a rule, and then there are an infinity of exceptions. So if the past yields up one saint, one man who became more than

man, like Guatama Buddha or Saint Francis or Meister Eckhart, then there are an infinity of saints. In the past. To come in the future. And in the present!

Sri Ramakrishna was such a man in our time. His teachings are now carried on by the Ramakrishna-Vivekananda Society, the major vehicle in the West for the Vedanta sect of Hinduism. Vedanta is one branch of Hinduism, and Yoga is another branch of Hinduism. There are many sects within Hinduism just as there are many sects within Christianity. But before we proceed further perhaps we should consider what the term 'Yoga' implies.

Yoga means Union! That is all that the term Yoga implies. Webster defines this union variously, from the root Latin term unio: oneness, or the French unius: one, 1) the act or instance of uniting two or more things into one; state of being so united; junction; coalition; combination. 2) A spiritual uniting to bring about concord; also the unity so produced. 3) A uniting in marriage, etc. In the lexicons on Yoga we see that Yoga, as a term, implies a state of consciousness in which a man's life, in action and in thought, is entirely in harmony with the very source or root of his being. The methods to achieve this Yoga (union) have become confused with the term Yoga, so that in popular thought the method has become synonymous with the state implied by the term Yoga. But whether the method is Bhakti, Hatha, Rajas or whatever, these methods are merely means to an end that have now become competitive one with the other. Just as there is no one royal road to Rome, so there is no one way to achieve union. Or, the Missionary posture to the contrary, just as there is no one way to achieve orgasm, so there is no one way, or path, to achieve union. The ways and methods are called Paths and depend on the temperament of the adherent. In other words, all roads lead to Rome. But I would remind the reader that any given road to Rome is not Rome itself, so we must avoid falling into the methodology trap or we may find ourselves on the road to Rome forever, by never having arrived. Inasmuch as we are talking about union, this would be tantamount to sex foreplay that for whatever reason does not end in orgasm. Yoga means union! Union has nothing to do with breathing, meditation, concentration, physical posture, controlling the mind, eating habits. What we are dealing with, or hoping to deal with in Yoga itself is energy, the same energy that sometimes unites two people (for a second or two) in orgasm. So Yoga means union! The goal is not the method, anymore than the road leading to Rome is Rome itself. If we are on our way to Rome, Rome is where we want to be! To be in the state of union, if permanently affixed in consciousness, is to have achieved the goal of Yoga. Yoga means union. Method, or system, is like doctrine. By adhering to a given Christian doctrine I may achieve and maintain peace-of-mind, but peace-of-mind and the meeting of God face-to-face are two quite different conditions. When Saul was on the road to Damascus he met Christ (had a peak experience), and he had never been any kind of Christian at all. He didn't need a method. Union happened to him in spite of himself! So we see that method is not of prime importance. There are many "Paths"-methods, systems, ways, ways-of-life. We choose one according to our personal temperament.

Yoga methods are the techniques of Hinduism (although one does not have to be a Hindu to practice Yoga). Buddhism also has its spiritual practices, and many of these differ from sect to sect. The Tibetan Buddhist system has been unknown until recent years, even though earlier explorers such as Madam Blavatsky, Theos Bernard, and Madam David-Neel gave us some introduction to that secluded land. The recent emigration of the lamas from Tibet has been Tibet's loss, but our gain. Just as the methods of Yoga are intended to lead the practitioner to Yoga (union), many of the Tibetan Buddhist techniques are designed to lead to "bodhi," the state of complete awareness. The continuity of this "union" is Tantra, which in the West is called Alchemy. Strictly speaking, then, Tantra and Alchemy cannot be placed in the category of Yoga methods. If you have managed to arrive in Rome, by whatever road, then the sensible thing to do is to settle down and enjoy living there.

Vedanta is roughly equivalent to the Monist School of the Greek Gnostic System. My teacher taught Qualified Monism correlated with the septenary system of the Hindus all housed within the framework of General Semantics. I hold to the Monist view, but I only have a theoretical grasp thereof, because, in a world that appears to be dualistic the mind is overwhelmed by the evidence of the senses and must live (and even think) as though the world were made up of independent parts, in place of consisting of one organic whole. One system which comes out of the West which appears to include both the Monotheistic and Pantheistic approach is the Holy Qabalah. It is because the Qabalah is so successful in reconciling these two points of view that I will make frequent reference to it. It is also the West's most ancient system of philosophy (with the possible exception of The Egyptian Book of the Dead, a guide book, so to speak, for making a safe journey through "the dark night of the soul"). The Qabalah and the psychology of C. G. Jung, our most recent system which is relatively complete, form a proper pair of systems which can aid us to some insight into "The Way." Reference will be made to one or more of the Yoga systems as they apply, and are relevant.

As mentioned before, there is an underlying unity in all systems. Once having grasped this unity, it is difficult to return to the state of mind of seeing them as distinct and separate. In talking to friends, I find it nearly impossible to speak of aspects of one system without referring to corresponding aspects of another. Also, I find that one system will express a concept very clearly in one word, while another may take pages to describe the same thing. For sheer economy of presentation it is helpful to use words and concepts from a variety of sources. Language too has its barriers to the mind. Just as "Weltanschauung" is untranslatable, so are many other words in Sanskrit or Hebrew, such as "Samaddhi" or "Rauch," and such terms are better left untranslated.

Here in the West we are not as well acquainted with our own Western Tradition and/or philosophy, as we are with Eastern Yoga. Our great mystical tradition went underground in the third century A.D. because of persecution by the Church. Dr. Alvin Boyd Kuhn, in his *Shadow of the Third Century*, has given a very scholarly account of this tragedy. In the East the knowledge has remained alive

uninterrupted for millennia and therefore is more complete. That is, it is more integrated and the subsystems match up better than they do in the West. Our Western knowledge comes to us in bits and pieces and it is a part of our discipline to try to put this Humpty Dumpty back together again. The fact that much of our knowledge is hidden or scattered can work to our advantage, however. A child in India growing up and finding himself seeking wisdom may automatically reject the faith of his fathers and in so doing find himself without religious affiliation or philosophical roots. But in the West if we reject the accepted truths and values of the mass culture we have only to stop for a moment on some busy city street corner to find "wisdom" being hawked in every direction. So it is with many young people today, dissatisfied with Jesus and Mary and the New York Stock Exchange, rejecting it all, and finding to their delight astrology and Yoga and Zen and Theosophy, and at least a hundred others.

Our Western tradition comes to us from several sources. There is Norse Mythology with its Scandinavian Tree of Life, the Sacred Ash Tree. There is the Gnosticism of the Pagan Greeks and of the Early Christians; the Essenes were probably a Gnostic cult. Dr. Alvin Boyd Kuhn, James Pryse, and my teacher, have each made an inestimable contribution to the correlation of these ancient systems with the Eastern septenary system, and have given new meaning to the hidden or esoteric truths in the New Testament and the Book of Revelations. Our major root is in the wisdom of Egypt, which itself is a poor derivative from Atlantis. But Atlantis is only myth and legend to us, and Egypt is our only link to that mystery. Egypt was the source of other religions and philosophies also. We are told that the major Greek scholars, like Pythagoras, went to Egypt for training and initiation, and it is likely that the Qabalah is derived from Egyptian sources.

The two systems which we will deal mainly with herein are the teachings of the Qabalah and Dr. Carl Jung's system of Analytical Psychology. In addition to being the West's oldest system, the Qabalah is also the most timeless, having survived uninterrupted since its birth so many ages ago. Each new age with its new language turns again to the Qabalah for reference, for guidance, and for proof. So it is that the Tarot, Astrology, Alchemy, and Psychology have all touched briefly upon the Qabalah, and in so doing have not only preserved the system of thought but have enriched it with fresh and daring ideas.

The system of the Qabalah and Dr. Jung's system can both be considered as instruments for obtaining direct religious experience. We can easily analyze and compare the psychological teachings of the Qabalah with those of Jung. Both systems deal with the gradual integration of the powers within the human psyche, and both use imagination to tap the energy bound in the archetypes and complexes of the personal and/or collective unconscious. The ideas of the Qabalah are represented in an organized diagram called the Otz Chum, or Tree of Life. Dr. Jung's system can be related to this glyph in many ways, resulting in a better understanding of his system (especially in his use of the archetypes) than could be possible without the Tree for a background. This also has the effect of adding Jung's symbols to the rich symbolism of the Qabalah, and helps give us a modern

language for some of the ancient Qabalistic principles. But this is one of the values of the Otz Chum: that it serves the mind as a backdrop on which to measure all things whatsoever in the universe.

In theory the systems map together with good grace. In practice, however, I have found that students of the two ways seldom agree on fundamentals, even though they might agree on the equivalence of the appearance. That is, psychologists have a tendency to over-subjectify, to over-symbolize everything. To them, all is in the mind and therefore transitory and ephemeral and (because they are still based in Judaeo-Christianity), it isn't really real. Oh yes, they will grant that dreams and images affect men's lives, and therefore their effect is real, but they never quite believe that the dream or vision itself is real. To a psychologist, the Qabalah is a collection of images which because of its persistent usage over millennia, is more permanent (therefore archetypal) than other sets. But it is still a collection of images and is treated as little more than another mythology which lies as a relic in man's unconscious. To him, active imagination is still imagination, and is useful only if it produces results that are tangible in "this" world. In other words, did active imagination make your marriage happier? Did it dispel your mental and emotional confusion? Such a psychiatrist or psychologist is like the engineer who uses imaginary numbers to build engines. He knows these numbers are not "real," but he uses them, rather apologetically, to solve his problems and calculate the answers he needs, and thinks it is all a cute little shortcut to the real and essential nature of Life, which is engines. This is not to demean engines, or good solid marriages, or dedicated psychologists who toil daily to help us to endure ourselves. But is to point out the danger of being too doctrinaire in assuming that imagination is only imaginary, that the contents of the unconscious are only phantoms of the past that must be whipped into submission by the everglorious concrete mind. Not all psychiatrists think this way, but much of the literature reflects this point of view. Unfortunately, many physicians of the mind have only seen the negative side of fantasy, so they are eager to lead their patients "out of fantasy and into reality." A doctor who only saw overweight patients might conclude that eating was a disease. But starvation is as serious as overeating, and a person can also be ill from too little fantasy and dreaming. In fact, recent sleep research has given evidence that if a subject's dreams are disrupted so that he is not allowed to dream for several nights, he begins to show signs of mental and emotional strain and fatigue. It is from our dreams, visions, and imagination that arises the impulse to become "more than self," as well as all our objective inventions and other achievements. Occultism teaches that imagination is the greatest tool that the mind has.

On the other hand, the average student of occultism or metaphysics will tend to over-objectify his waking or dreaming visions. If a psychiatrist thinks that your dream was only a dream, the Western student will think that his dream was 100 percent real and eternal and a message direct to him from his Master. Every image he sees in vision will be an eternal god, or devil. The gods on The Tree form an incredible pantheon of absolutely palpable beings who must be daily appeased. There is no thing which is subjective or which might be symbolic. To see grandma

in a dream is to really see the real grandma, while to the psychologist grandma would only be a symbol. The truth lies, as most truths do, somewhere between. Either one, or both, interpretations might be right, and the wise action is to use both interpretations just to be safe. Dr. Jung, for example, gives both an objective and a subjective interpretation to the same dream, because in practice he discovered that in most instances when the unconscious "hands us an idea" it is pointing in both directions. However, analysis is never intended to yield a "true" answer as in 5th grade arithmetic. It is the analysis itself that is worthwhile, the real object of the exercise.

All I hope to show, however, is that Jung's system and the system of the Qabalah are fundamentally compatible, and not just superficially accommodating. In other words, while most people still think in terms of the polarity of subjective and objective in terms of body and psyche and continue to deal with the world in those terms even while dealing with concept-structures such as the Qabalah or psychology, there is really no such well-defined polarity. Most all of our thinking tends to center on polarities of one kind or another and so it is no wonder that we usually tend to think in terms of subjective psyche (imagination) versus objective body and ignore the possibilities of the objective psyche and the subjective body. To try to think in terms of all four, and to treat these four as portions of a single organic whole, is to resolve a great many of the apparent contradictions within our normal thinking. The occultist postulates that man has an occult anatomy, with "inner" bodies that are as real on their own planes as the so-called physical body is in the material plane. To him subjective and objective are only separated by rates of frequency so to him subjective is as real as objective. Contemplation on the oneness of these four states of existence may help us to arrive at a deeper level of understanding. Common experience tells us much about the material body. It is my opinion that it tells us too much. Like the man who went to the library and got the book on penguins. He sat up all night reading it and in the morning when he closed the book he said, "Now I know more about penguins than I wanted to know." Common psychology tells us much about the subjective psyche and Dr. Jung told us a great deal about the objective psyche, which he called the Collective Unconscious. Systems such as Yoga and Alchemy yield much knowledge about the subjective bodies, and the Qabalah has a great deal to say about it all. To ignore any segment or the systems that describe it, is to risk not being whole. This is the advantage to a collective approach to such knowledge: all and everything to the apotheosis! Who shall say the spirit is satisfied?

CHAPTER II

THE ROOTS OF THE QABALAH

There is a great body of literature extant which makes reference to the

historical position of Qabalistic thought. Some of this literature is highly academic, having been written by great Hebrew scholars, and is not intended for popular interest. Some of this literature comes to us from the several esoteric orders that claim to be pendants to the Inner Plane Orders of Western Tradition. With slight variations on the theme the various schools of this tradition predicate that the Qabalah stemmed by one line of successive propagation, or Apostolic Succession, from a revered system of truth that was given to early humanity. It claims that the remote sources of the Qabalah trace back to the primeval revelation or initial wisdom, as tradition postulates that demi-gods vouchsafed it to mankind. In the teachings of the Western Tradition we are told of it as having been an original dictation of God to holy men of old, presupposing that the holy men of old were beings of another order of creation who were evolved to near-divine status. Whatever the manner or agency, any idea more abstract than this is beyond human conception.

In Chassidic lore we find reference to the Qabalah as having been brought down from Mount Sinai by Moses. The exceptional play, the *Dybbuk*, as translated by S. Morris Von Engel, is an interesting dramatization of the esoteric knowledge, based on the Qabalah as understood by the Chassidim. The Chassidim are little known today even in Judaism, but they originated as a Russian cult of Judaism and today they are scattered throughout the world. Considerable mystery surrounds them, including tales of their strange and unknown powers. Mystery in itself can invest people with powers they may not have, but it is conceded that the few Chassidic Rabbis in this country do indeed have strange powers, such as healing and psychic gifts and other esoteric talents. It is also true that such powers can make men mysterious, and therefore the reputation of the Chassidim is probably well-deserved. Herbert Weiner's *9-1/2 Mystics* gives a good account of the modern Chassidim and other devoted Judaic scholars.

It is historically confirmed, in von Mosheim's well accredited history of the early centuries of Christianity that the Jews derived their canon from the Egyptians. If we trace Jewish history back far enough we find that, like the Arabs, the Hebrews are descendants of the early Egyptians. Probably only a little research would be necessary to fill in the gaps to show a continuous evolution of Egyptian thought into Judaism. Perhaps this has been done. Thomas Mann, in his fine study *Joseph and His Brothers* pictures the Judaism of Jacob and Isaac as only slightly removed from the astrological pantheism of their fathers. This is historical fiction, of course, but it helps us to reconstruct an age in which the religion was in transition. We could be a little naughty and consider that Moses was probably the Martin Luther of his day, being considered by the Egyptian Establishment as some upstart rebel whose ideas were not so removed from the age which bore him. He did, after all, have to explain these wild ideas to a public which had been raised under Egyptian Theocracy for generations. This all assumes that Moses is an historical person, which he may not be. But then, if Moses didn't lead the children of Israel out of Egypt, then someone else did so it comes out the same. But the Qabalah, as the key to the Old Testament, would consider even the Exodus story as an allegory

with deeper meanings.

We also have every reason to believe that the early Christians copied after the Egyptians; at any rate, the Rosetta Stone (discovered in 1799) showed some startling similarities. Today we tend to think of all these religions as separate and distinct, when they are not all that different. So Judaism may be Egyptian Magic with a new idea thrown in, and Christianity and Islam may both be Judaism, each with a different Messiah. To see them as essentially the same does not diminish the value of any one but rather increases it. So it is that the religions we think of as separate are well related, with a fine and noble family tree. We could more accurately speak of Judaeo-Christianity as Egypto-Judaeo-Christianity, and even better as Atlantean-Egypto-Judaeo-Christianity. Beyond that is only mists of Time, even Atlantis herself being buried in the shadows of the antediluvian world. We are told in esoteric tradition however, that the Qabalah formed the teachings of the more profound Atlantean Mystery Schools, and that it was perpetuated by Moses and the Schools of Samuel the Prophet, at which time it consisted of oral tradition. The keys were only communicated orally, and this holds true today.

This is, as history describes it, the Wisdom that already existed from antiquity, and is therefore thought to be the root of the religion which Saint Augustine declared came to be called Christianity in his day. We may say with Saint Augustine that it was "called" that, but after it became literalized by the early Christians I do not know how true a religion we may say it turned out to be, in its present form. Religions as we know them are facets of and issue from one primeval wisdom, even though many are badly distorted representations. Religions in any form are but pictures of spiritual life, and therefore only representations. Like the pictures we have of George Washington, some are good and some are not so good. It so happens that the one that is most common, the one on the dollar bill, was a portrait made of him when he had his false teeth out, and doesn't match at all with the other dozen or so pictures of him. So what everyone thinks George looked like is not at all accurate, and at any rate, it is only a picture. It is not George Washington himself. If my teacher the semanticist were here he would probably say that our common religion today is an inadequate representation of spiritual principles, and that before we can get on with the business of "The Way" we had better get a better "picture," a better "roadmap" to guide us. The Qabalah as we know it today is therefore a derivative from and a development out of the patriarchal system as the Old Testament prophets maintained it, whether we want to take the Old Testament prophets as mythological figures or as living men of those times.

Whatever attitude we may prefer to take about this, we do see that the Qabalah is a growing system of realization. Because it is a growing system everything that we know today can be added to the pyramid of thought that the Qabalah serves to the mind. If we take the Qabalah from the point of view of religious faith it is a legacy passed on to mankind by the Prophets. The Qabalah, being derived from the common source as a composite of the primeval revelation, has been handed on through the ages by oral tradition, finally being framed in the

written word.

This sapient philosophy, its mystical and intellectual evolution, held that supernal wisdom was not to be given to the untutored masses. Such knowledge was held in secret brotherhoods and was imparted only after a student had undergone a long purificatory discipline. This is common in the mystery schools of past and present. For example, in the Greek Pythagorean School absolute silence was required for a period of five years before the student was considered capable of being able to learn anything. It is obvious that we cannot pour liquid into a vessel as long as we are pouring liquid out of it and it can be no different with ideas and the mind, but whether such drastic requirements should be imposed today is open to question. But anyone who has "fought, bled, and died" many times over for his little understanding of occult law, is not anxious to give the keys away to someone who has not learned that suffering is the price thereof.

Whether or not such secrecy is justified is always open to question. Aleister Crowley mentions that The Order of the Golden Dawn placed him under strict and terrible oaths of secrecy, and one secret he was not to divulge was the Hebrew alphabet. But then, we all know of schools who make a great secret of the fact that the first day of the week is Sunday. There are many who prize secrecy for the sake of secrecy, often just to be able to charge a price for the "knowledge" they dispense. No matter what we may think of such practices, we must admit that our own age has developed this technique to a greater degree than could ever be imagined by the priests of old. The modern medical profession imparts its highly detailed esoteric doctrine only to those willing to pay the price of five or ten years dedicated study and many thousands of dollars in tuition and fees. For such a sacrifice these "priests" are rewarded with government protection whereby the state severely punishes anyone who attempts to use the secret knowledge without blessing from the "priesthood." In this case divulging of secrets is not forbidden, but practice of medicine is forbidden without a license, even when the practitioner has a degree. The medical profession can give excellent reasons for this, e.g., that medicine is an exact discipline that requires lengthy training, that the public must be protected from unscrupulous practitioners, etc. Very similar reasoning could be applied to Hermetic Science and the Occult Arts, and in ancient times (also in the genuine schools today) this was applied. In ancient times, mathematics was a secret, but medicine was openly and indiscriminately practiced. What is secret is what we value highly, or what we fear, or both. Today we do not value esoteric science, so we do not consider it worth the effort, in time or money, to study it deeply or to commit our lives to it. Today we are interested in our material bodies, so a very large portion of our money goes for medicine, for food, for physical fitness, cosmetics, reducing aids, and digestive relief. Medicine is highly valued, so its practitioners are secret about their secrets.

Military security, however, demands oaths of secrecy so strict that a defense-plant worker is not in a very different position from the ancient Pythagorean student who was not permitted to speak for five years. The Pythagorean school was a mystery (i.e., philosophical) school, and not a military installation, however, so it

seems strange to us today that philosophy should be kept secret. If we remember, however, that Pythagoras was also a genius mathematician, the Einstein of his day, that one of his "secrets" was geometry, and that the Greeks maintained their nation greatly because of their advanced military prowess in using new gadgetry (Archimedes designed the great catapults which helped Sicily demolish the Roman navy in the Punic Wars), then we see that such "secrecy" in mystical matters had a direct relationship to ordinary life and the fate of nations. We might all ponder what the history of the twentieth century might have been if Einstein had kept his discoveries secret and had imparted them only to a few individuals of high dedication and responsibility, instead of publishing them for world consumption.

There is a tale about Descartes, the French mathematician- philosopher, who developed (in the sixteenth century) a gun that was so powerful and accurate that it would kill a cow at the distance of one mile. The invention so horrified him that he destroyed its plans, believing that mankind would destroy itself with such a weapon. We developed that weapon later, anyway, which maybe shows that secrecy does not win out in the end. Many ideas which were "secrets" in the past are now common knowledge. The point, perhaps, is that wizards should and do take some reverence and responsibility toward what they know and what they learn. Like the wise philanthropist who does not give all his money away in a lump to the first person who comes along, but exercises thought and discrimination in disseminating it where it will do the most good, so wise Qabalists are cautious with their knowledge, not out of a secrecy or to perpetuate mystery, but for the sake of good and reasonable judgement.

The Qabalistic system of methodology was taught by those Orders or Schools that Christian F. Ginsberg mentions: the school of Gerona, a school supposedly being the cradle of the Qabalah, and based upon the teachings of Isaac the Blind; the school of Segovia, founded by Jacob Segovia; the Quasi-Philosophic school founded by Isaac Allatif; and the school of Abulafia and the Zohar school. And finally it is said that the Qabalah was also made known among the -Christians by Raymond Lully the great Alchemist (1236- 1315) who regarded it as a divine science ("Ars Magna" as he referred to it). The Qabalistic methodology was no doubt taught by the Essenes, Knights Templar, Alchemists, and Rosicrucians, where we are given to understand that the true aristocracy of culture and learning was based on the intrinsic faculties and not on mere objective or external qualifications. This is in contrast to today where we are led to believe that a man with a Ph.D. is wise, whereas he may in fact only hold the degree because he has paid for it with money and time and effort in the institution of "higher learning." If he has wisdom it is incidental to his degree and often in spite of it. Sagacity is a quality of Chokmah, the Qabalist would say, and may act in concert with the intellect, but the intellect does not acquire it merely by the exercise of learning.

In the great works of the past we see that all of the Orders taught the

Qabalistic use of myth, symbolism, and allegory, which are the indispensable instruments of the esotericist who realizes that while truth may be a product of the intellect, still, human apperception does not come through the intellect alone. It is only the very few who acquire genuine mercurial genius, due to the fact that the mercurial principle is known only by members of the genuine (or real) esoteric Orders. This does not hold as true today, however, as it did in the past, and this is due to the relaxation of the prohibitions against publishing some of the more elementary practices of Tantra Yoga. None of the publications are very specific on the regenerative and/or reformative aspects of Tantra, but more is known than formerly about this body of Yoga. "The little known" leaves us with "the much to be desired" however, so we may not be as well off with partial information as with none at all. Perhaps the inspiring presence of the Tibetan Lamas here in the West now, will infiltrate our collective unconscious with ideas ("Dark Familiars") made in the images of the gods of Tantra. Here in the West sex has just now come of age, so now we are all acting like little children who have just been granted our first privilege of staying out after 10 o'clock on Saturday night. We will not be capable of practicing Tantra as it was understood in Tibet, until our collective unconscious has been conditioned to "see" luminosity in the human body. Inasmuch as this world is a dynamic energy system, then not any "thing" in this world is what it appears to be to the five physical senses. The human body is a luminous creation—a lump of dynamic points of energy. If we keep this in mind when we use this body to practice Yoga, any form of Yoga, we may be able to keep some of the personal equation out of the way. Yoga a deux is being practiced willy-nilly in the West today, but personal attraction has more to do with choice of partners than does level of awareness. In this case, to use Jung's term, it is more likely to be an anima-animus encounter, so regeneration and transmutation of energy cannot be said to be the sole purpose and interest of the relationship. But The Self is impersonal in the world of form and cannot be made to serve human goals.

The Qabalah is a growing body of knowledge and continues to be studied today. Much new material has been added in the last 100 years, but most of it has been done by scholars who are outside traditional Judaism. Just when it was that the Qabalah ceased to be a purely Judaic curiosity and was adopted by non-Jews, is difficult to pinpoint. We do know that in the early Christian era, Judaism was considered to be as "pagan" as the Greek mysteries or the Mithraic practices. The intensity of Christian feeling forced all of them to go underground together. Being persecuted together, they sought each other's company for mutual protection, with resulting cross-fertilization of ideas. In any event, when they surfaced just before the Renaissance, the Qabalah was an accepted part of Alchemy, the Hermetic Art. It can be interesting here to note that the first flowering of Alchemy occurred at least 100 years before the Renaissance started. This means that we cannot say that the Renaissance caused a new interest in Alchemy, because Alchemy preceded the Renaissance. It is more likely that the Alchemists were the stimulus for the Renaissance. The Alchemists of any age are always the freedom fighters in the spiritual underground, ready to push the culture off dead center when organized religion is beginning to lose its restrictive hold on the society, so the Alchemists

gave the urge to the Renaissance. This follows Qabalistic doctrine about the pioneers of a life wave that precede humanity in all things.

From this time on much of Alchemy was based on the Qabalah, and the Qabalah in turn was enriched by the discoveries of the Alchemists. Since that time, Alchemy and the Qabalah have traveled together and complemented each other. Each is a complete system, but the Qabalah stresses the study of philosophy, while Alchemy is oriented to its practice. One might say that Alchemy is the practical application of the theory in the Qabalah, much as modern engineering is the application of science. Alchemy has its own long and varied history, and is a complete system that deserves separate treatment. It developed out of its pagan roots independently of the Qabalah, at least until the Christian era, when the Alchemists began to absorb the Qabalah into their thought. At any rate, the Qabalah was kept alive throughout the Renaissance by the Alchemists, especially Raymond Lully, Thomas Vaughn, Robert Fludd, and the great Paracelsus.

An esoteric art is only handed on orally, but too many students who find the oral teachings valuable, neglect, for various personal reasons, to read and learn anything of the written history of the tradition, so they practice the art without empathy with the sufferings of their great and martyred predecessors. But "the death of the martyrs is the seed of the church" so it behooves us to know as much as possible about the history of those great ones in whose bloody footsteps we make our relatively free way today. In politics, we realize that we cannot vote wisely without some understanding of the platform, including the history and struggles of our chosen party, but we blithely cast our "voting pebble" for the "kingdom of heaven on earth" with no knowledge at all of the aims of the Movement. This is why I have included an all too brief reference to the lives and person, as well as the aims, of those Western Adepts who left us some history of the Qabalah and the lore of Alchemy. It is my hope to spur the reader to search in the extant literature left us by our tortured predecessors for the courage we so sorely need to enable us to endure the ignorance of our own times. "If there is nothing higher than ourselves, what hope have we?" To hope to successfully carry the tradition forward in our times, we must turn to that body of writings left to us by those who went before us. They did not risk their very lives to write, in cryptic form, books for popular consumption, nor did they even write for searchers of their own day. Their books hold hints for the wise, who in every age are born out of due season. If we find their "jargon" hard to take and a waste of our time to read, then to us, a hint to the wise is no better than a wink to a dead horse. In that case, we do not waste our time reading their books. They have wasted their time writing them for us.

If we by any slim chance happen to contribute anything of real importance to the

tradition, we, too, may be found mentioned in one short line in some book written by a devotee of the future. Will that one line tell the reader anything about our personal struggles, our efforts on behalf of the tradition, our hopes, our heartbreak? Will the reader learn that we too had children we loved, had to work in a hostile environment in order to pay our taxes, and that we died lucky because we managed to save out of an entire lifetime of hard toil, enough to pay our funeral expenses? And if that one line does manage to convey any of this, will anyone who reads it care a damn? I wonder? So yes, if I take an historical attitude it is, as I mentioned elsewhere, out of reverence for all those who risked their lives to leave us some account of our tradition, and also for all those great ones who came and went and never left a trace. Were it not for them we would not have our search as relatively easy as it is today.

During the last few centuries, the Qabalah became part of the doctrine of the European Freemason and Rosicrucian movements, and became a central part of the theurgy of the modern Occult Lodges, such as the Golden Dawn and the Society of the Inner Light. These more recent groups also labored in our behalf. They added new material, which can be found in the works of Eliphas Levi, Mathers, Waite, Crowley, Regardie, Pullen-Burry, and Dion Fortune. In my opinion, Fortune's *The Mystical Qabalah* is the most thorough and accurate exposition of the Qabalah, and is also the most readable for modern students. Dr. Regardie's *A Garden of Pomegranates* and *The Tree of Life* also deserve mention as two of the more scholarly works on the modern Qabalah.

Books on the Qabalah continue to be published today, as new students add their insights and interpretations. A Qabalist is always a student of the subject, never an expert, for the depth of its mystery is never fully explored. Those Judaic scholars who are attracted to it often devote their entire lives to its study. It must, in fact, become a lifelong inquiry in order to yield its greatest rewards for individual understanding and inner growth. In this sense it is much like psychology, the study of the psyche. The great challenge in psychology is not what is known about the psyche, but to discover what is yet unknown. Psychology can never be complete, for there are always new mysteries, new problems to confront us. Psychology is considered to be a "modern" science, yet it is really only a new name for man's most ancient and enduring quest-his search for self-knowledge. Psychology, particularly that of C. G. Jung, may be only the new garment for the ancient wisdom. Jung's *Analytical Psychology* is, in many ways, a restatement of the Ancient Wisdom (particularly Alchemy and the Archetypes) in psychological terms. I am sure that the close of this century will find us hard pressed to know whether to give Einstein or Jung the credit for the cultural evolution of this Age. The decision will no doubt depend on the predilection of the historians making the judgment. Einstein and Jung were contemporaries, and Freud and the Curies were contemporaries. It may not be irrelevant that the probing of the innermost secrets of matter and the probing of the depths of the Unconscious first occurred at about the same time. We should also remember that the ancient Alchemists were the originators of both chemistry and psychology, and that they themselves considered

those to be a single science, not two separate subjects. If they are in fact a single science, then the parallel growth of chemistry and psychology in the twentieth century may not be accidental. Today we have relegated knowledge into strict categories, and we are careful to place the psychology department and the chemistry department at opposite ends of the campus so they won't infect each other with strange and wanton ideas. This forces the seeker of truth to do a lot of legwork and to learn many jargons if he wants to find all knowledge. It may take a master wizard to put Humpty Dumpty back together again, but if it can be done, we might then have one wisdom, instead of one million facts. The Qabalah views all these separate entities as manifestations of a single force, or as little bits of glass reflecting the one Light. The history of the Qabalah, and of the Qabalists, is a record of those who sought this oneness in a world of diversity.

CHAPTER III

THE TEACHINGS OF THE QABALAH

The history of the background of the Qabalah is not the history of a race or people, but rather pertains to a perpetuated system for obtaining direct religious experience. The Qabalah can be approached as a theoretical study—the study of the energies and qualities of the Universe and their interrelationships; or as a practical technique for manipulating these aspects. The most important use of the Practical Qabalah is for self-development leading to Individuation. The theoretical Qabalah consists of a set of basic principles, combined with a diagram called the Otz Chum or Tree of Life. One of the basic Qabalistic teachings is the concept of "veils" or blinds on our knowledge, whereby each idea which we have is but a symbol for a more abstract idea. Therefore the Qabalah does not admit to any ultimate truth, but only to degrees of truth, each degree being but the threshold of a deeper and more viable truth: "Veil after veil is lifted and veil after veil is left behind." The Practical Qabalah consists of the methods for deliberately removing these veils in an effort to achieve what Dr. Jung would call a Transformation of Values. Such a dissolution of veils is part of the art of Alchemy.

These veils are the root of the mystery of the Qabalah, for it is an essential part of Qabalistic thought that every answer is only followed by another question, that knowledge is infinite and never fully attainable. It might be said that wisdom is the full realization of this idea and its integration into daily life. The history of man, and of each person, is a continuous sequence of seeking, then finding, and then being dissatisfied with what is found—leading to a new seeking. Oh, if I could only get one more raise in pay, then all my problems would be solved. But the raise comes, followed inevitably by a new set of problems. It is no different in "serious" endeavors, where physicists seek the ultimate atom of matter, only to find that it

has parts. How wonderful this is to them, to find the ultimate, until they discover that the parts have parts, and as Jonathan Swift observed, A flea hath smaller fleas that on him prey; And these have smaller still to bite-em; And so proceed ad infinitum.

The wise student of the Qabalah is always prepared to find smaller fleas, so he is ever suspicious of absolutes and ultimate solutions, knowing that each truth only conceals a deeper truth. Eventually he comes to see even concrete objects as mere symbols of a more fundamental reality.

The second major teaching of the Qabalah pertains to the law of correspondences, or of reflection. It is embodied in the famous Hermetic saying, "As above, so below." In one sense this is interpreted to mean that Man (the microcosm) is a replica of God or the Universe (the macrocosm). The historical position of Astrology has taught for centuries that Man is ruled by Heavenly Bodies and that their motions directly influence the activities of Man. Jung took this one step further and postulated a synchronistic, rather than a causal, relationship. That is, he stated that one could not logically maintain that planets really influence men, but only that their activities correlate to an amazing degree. It would be possible to postulate another force which is the "ultimate" cause of both planetary motion and man's deeds, but Jung's point was that the very concept of cause and effect by whatever means is a primitive one as compared with the idea of a wholistic universe—a universe that moves and functions as a single entity. So it is with Qabalism, and its ideas of macrocosm and microcosm, which treat each as a reflection of the other and therefore indissolubly linked together.

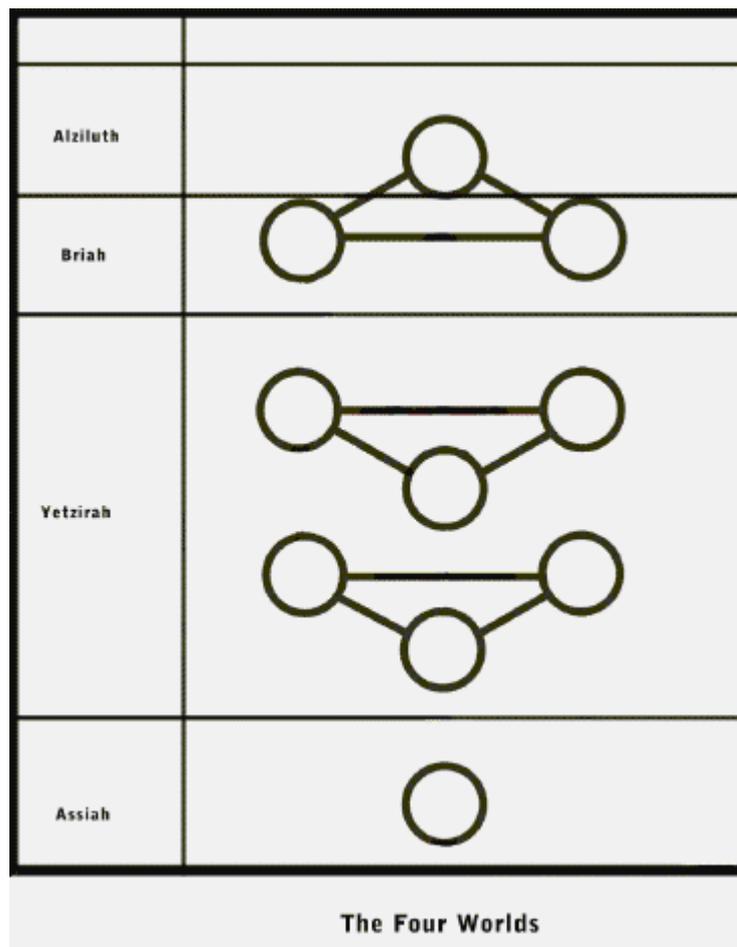
A knowledge of the basic principles of the Qabalah reveals that the body of the Heavenly Man, the macrocosm, is epitomized in the body of Man. The planets, as mundane chakras (centers) in the Solar System, have a tidal action on the corresponding centers in Man. This concept fits well with the Hindu Chakra system that recognizes that the seven tattvas (the cosmic tides) not only form the levels of potential existence (the Lokas) of Man and of all living beings, but that these tides rise and fall in Man and therefore have a direct influence on him. The Greek god Hermes was a giver of increase, so his art was devised to increase the effect of these tides in Man so that man could have a greater share in the bounteous energies of the universe. Man invokes the increase of these energies at his own risk, however, and that is why we should enquire about the magical properties in the "foods of the gods" before we eat them! Who, in Western science, understands why certain consciousness-altering herbs produce "flashbacks"? How many modern alchemists know that their "chemical combinations" have a catalytic effect in the endocrine system? The concept of the law of correspondences constitutes the true esotericism to the astute student of the Qabalah.

In a larger sense, the idea of the correspondences implies that if a law is Universal, then it recurs again and again and applies to all levels of existence. For example, if some psychological principles are universal, then they should apply to nations as well as to persons. We could view each nation as one person with his own virtues and vices, his hopes and fears and aspirations and neurotic eccentricities. We ought then to be able to evaluate the interactions of nations, and to plot their destinies. But we could do this only if we were careful in our analysis, and only if such a psychology was really applicable to different worlds of existence. If it is not applicable, then it still may be a valid psychology within a local environment. But the Qabalist is particularly interested in those principles which are universally valid. A modern nursery rhyme tells us, with more truth than was probably intended, that "Once upon a time the world was round, and you could go round-and-round-and-round on it, and everywhere was somewhere." If the world is one entity, made up of connected parts, then what is happening between nations today may indicate that the world is having a nervous breakdown. We are all in this one world together so we cannot, avoid influencing each other, for good or ill. The Hindu would say that we are just instruments for world karma. "Karma must come, but woe unto those through whom it must come." We may hope to be instruments for the good karma of the world, however, and toward that end we may diligently apply ourselves, by not passing judgement on effects that are not causal in this plane. Man's situation on Earth, for good or ill, cannot be blamed on Man, anymore than we can blame him for earthquakes, tidal waves, or other "acts of God." If we can blame him for anything, we may blame him for being stupid enough to have to live in the wake of the gods. When two totally unrelated situations come together meaningfully in time and space, that is Synchronicity, it is not causality. So if the situation is what we call "good" then no one can be given credit for it, anymore than anyone can be blamed for it if it is not "good." Man is not evolved yet on this planet to where he can make conscious decisions about his destiny. This does not give us leave to act irresponsibly, but we should be cautious about blaming specific persons for collective events. Wars (and truces) are not caused by presidents, dictators, or mad assassins. Such people are usually the agents of collective desires-conscious or unconscious.

The Otz Chum gives a picture of some of these principles which are also found in Jung's work. A glance at the glyph reveals that it has ten spheres, or sephiroth, connected by paths. The sephiroth represent ten basic qualities in the manifested universe. The connecting paths attempt to show that these basic qualities, while apparently separate, are united as in a network like the organs in the human body. The organs are semi-autonomous, but a change in any one causes all the others to adjust to maintain the balance of the total organism. The organism is only as strong as its weakest organ. There is, therefore, no such thing as lopsided development. Every principle must be brought into balance with every other principle, as we go along. If this is not attended to, nature will redress the balance for us. Nature does not, however, take the human situation into account, so if we leave the balance up

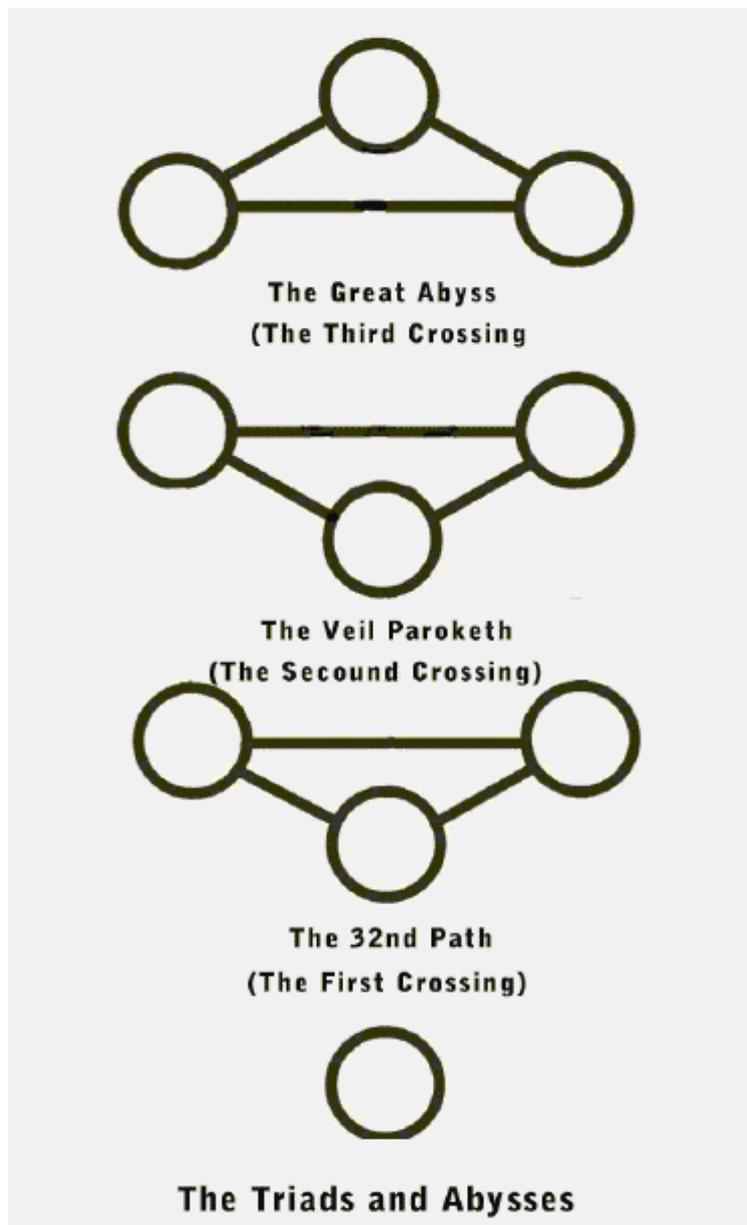
to nature, "She" has some surprises in store for us. The qualities of the sephiroth are:

1. Kether (Crown) pure Existence.
2. Chokmah (Wisdom) the principle of Force.
3. Binah (Understanding) the principle of Form.
4. Chesed (Mercy) the Principle of Growth, or Anabolism.
5. Geburah (Strength) the principle of Destruction, or Catabolism.
6. Tiphareth (Beauty) Agape, or the principle of Mediation. (Without this principle being functional, none of the other principles can be synthesized.)
7. Netzach (Victory) the principle of Aesthetics.
8. Hod (Glory) the principle of Concentration (ratiocination).
9. Yesod (Foundation) the principle of Generation or Formation. (The secret of regeneration lies in generation, so without the functional aspect of this principle, there can be no increase of energy.)
10. Malkuth (Kingdom) the principle of Consolidation, Concretion.



The patterns formed by the sephiroth have meanings in themselves which amplify the meanings of the spheres. The spheres are arranged in three columns, or pillars,

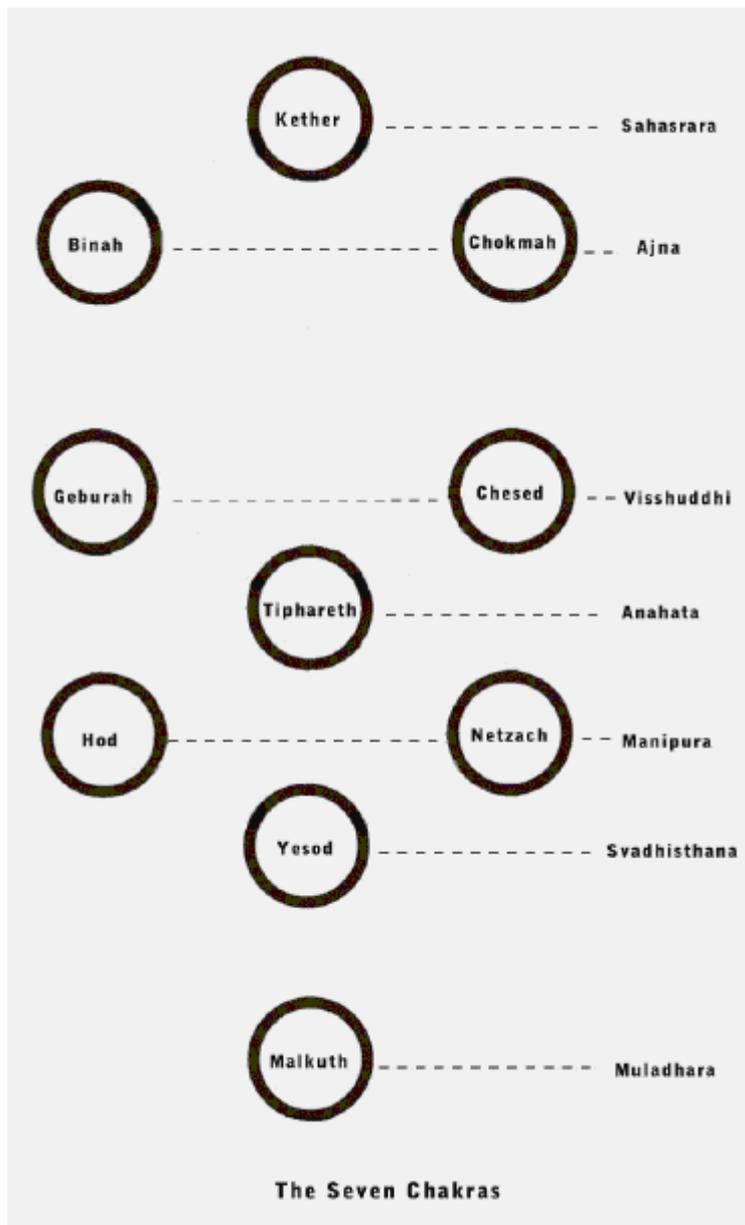
called the Pillar of Severity (left), the Pillar of Mercy (right), and the Pillar of Mildness (the Middle Pillar). The Pillar of Mercy represents the Force aspect of Nature, and the Pillar of Severity represents the Form aspect. The spheres are also arranged into three triangles or triads, with the tenth Sephiroth, Malkuth, standing alone. These four groups represent the four worlds of manifestation, or four levels of existence, and are called from top to bottom, Atziluth (the archetypal world), Briah (the creative world), Yetzirah (the formative world), and Assiah (the material world). These correspond to four phases of manifestation. For example, the process of creating a house involves 1) the creative urge or intent, 2) the overall concept or idea of what is to be built, 3) the detailed plans and drawings, and 4) the house itself. We tend to think only of the end result (the actual house) as being real, but the Qabalist would view all four as different aspects of the "thing" whose manifestation in Assiah is the house. To the Qabalist, the plans and drawings are every bit as real as the bricks and lumber; they are just a different aspect or view of the same entity. This is another formulation of the idea of correspondences, and we see that on the Tree the triads are replicated in the different worlds, each triad being a reflection in a "lower" world of the triad above it. The glyph is somewhat misleading in showing the worlds and the spheres in an up down format; it is preferable to think of them as different dimensions, but that is difficult to portray on a flat chart. The Teachings of the Qabalah.



When we view the Tree as a picture of the microcosm (Man) then there are two other patterns which are useful. First, the triads are separated by three boundaries, called respectively, the Great Abyss, the veil Paroketh, and the First Crossing. (Each term was invented during a different stage in Qabalistic growth.) These represent three major crises in Man's psychological growth. Also, the Tree can be viewed as having seven levels, which correspond with the seven chakras of the Hindu system. All of these patterns will be referred to later. But let us first examine the dynamics of the formation of the Tree.

The cosmology of the Qabalah avers that creation occurs as God's breath, the Ruach Elohim, flows into the spheres one at a time from top down, and is withdrawn back out of the spheres at the end of manifestation. God's inbreathing and outbreathing is thus the great cycle of life into and out of manifestation. (For the whole cosmos, an outbreathing would be the cycle of manifestation that the Hindus

call "Manvantra," and which is called "The Day of God" in Western terminology. An inbreathing would be that period of world-rest referred to by the Hindus as "Pralaya" and as "The Night of God" by Western students.) The Otz Chum thus shows us the processes of the emanation of the life breath or force from its one undivided source, and its subsequent tangential course. It thereby typifies the emanative or involutory direction of life in its outward flow at the beginning of a creative period and its return or evolutionary direction. The student of the Qabalah sees evolution not as Darwin describes it, but as a development of life out of form, after having used form as a mold for the discipline or training thereof. So, as individual man in the course of psychic development (either in Jung's system or the Qabalistic system) takes a path of withdrawal and return, so does all of humanity eventually leave and "return to the father's house" in the great cycles of evolution. Therefore the terminal paths of the Tree also show us the unfolding of Cosmic Realization in human consciousness as a whole, of a solar system, a universe, etc., and how this is achieved, finally returning back into the one source carrying acquired gains with it. Since this is a universal process, it also applies to our example of the house, which emanates from the unmanifest as intention and idea, then plan, then house. After fulfilling its "purpose" it returns to the unmanifest first by yielding up its form-it deteriorates or is bulldozed away. For a while people remember its image, but eventually even memory fades, and the "house" returns to the unmanifest. To the Qabalist, this process is part of the natural cycle of growth and decay, which takes place as the Ruach Elohim- God's breath-breathes in and out of all things. It is said that the ancient Mayans built great temples, used them, and then abandoned them and built new ones. They believed that a building was a living thing that lived and died, so it was only natural to stop using it when its "spirit" had died. The Qabalist understands how this principle applies to all things-to the cosmos, to Man, to buildings, and to organizations and ideas as well.



Dichotomy is in this sense a universal process, representing the outward and inward flow of the cycle of evolution. Meditation on this composite glyph of the Otz Chum reveals that the dichotomic principle produces the involutory or emanative force, and the evolutionary or return current, which conjoin and intermingle their energies in the world of manifestation; the two working together in polarity as the two opposites of any triangle (triad) and their harmonizing function in the third or central sephirah of a given triad. We have seen how energy travels down through the worlds and back again. At a more detailed level it can be seen that it passes through each sphere in turn, causing that quality to manifest itself. Within any one triad, this shows that the force manifests as thesis, as antithesis (in its opposite), and as synthesis (in the central sphere of the triad).

Each sphere has a name which represents an abstract quality, such as Justice or Beauty. In non-Judaic cultures, such abstractions were personified as gods, so we could as well view the spheres as "gods" and speak of "Zeus" or "Aphrodite." Thus

when the Qabalist says that the Ruach is expressing itself through Geburah, the ancient Roman might have said that "Mars is ruling the world," and the modern psychologist might say that the world is being overwhelmed by aggressive impulses-the same thought expressed in three different languages. This view of the spheres as gods who express the will of the one God, gives the Qabalah that curious mixture of polytheism and monotheism that makes it unique in philosophical systems.

Thus is the Tree of Life employed by the Qabalists as the symbol of the distribution, and then the uniting of the living forces of creative power represented by the gods (forces in nature) who are the agents of God's energy and the distributors of Life to the universe and to Man. As "Nature is but God's nature," we see that what we call the forces of nature are but subsidiary powers of one life that we call God. The forces of nature are specialized aspects of the one universal life, so there are not "many gods" on the Tree, but for the purposes of dealing with these forces we must act as though the one life force took the form of many gods. In fact, in Man's mind it does. As Dr. Jung points out, Man is a psychological being, so as long as man thinks this way it works this way for him.

The four worlds-the planes and the sub-planes of the four worlds-are not stacked one on top of another like a layer cake. One dimension is separated from another by rate of frequency. As far as consciousness is concerned the highest up is the deepest in, but we may use an image to get in touch with a given force (a rate of frequency) that we call a god. There is in fact no other way to do it. If we want to produce a conscious effect on a given world of the Qabalah, or if we wish to get into touch, for magical purposes, with a frequency state (separate it out from homogeneous Godhead), we must act and think as though there is an aggregate of gods. If we meditate on energy, on the life force alone, the energy will use us. We have to "channel build" if we wish to use energy by the application of the mind to the desired results, because energy not given a form seeks a natural channel to flow into and through. We may meditate on the energy in a given chakra (center), but if we wish to do anything with that energy besides direct it to a "higher" center, we must mentally give that energy a form. We must start by using imagination, which will automatically slip over into "active imagination" to use Jung's term. This is why the god forms are the real secrets of the Western Lodges, and also of the meditative method of Tantra Yoga. In the Western Occult Lodges development of the psyche is achieved by meditating upon projection of the etheric double and the use of imagination to induce a repercussion of the forces thus evoked against the centers in the psyche. I can only say with Dion Fortune that I cannot say exactly how this works. We only know that if we do certain things, we get certain results. The results should be enough, without haggling over exact knowledge. We live most of our life on intermittent acts of faith, but when it comes to the practice of an esoteric principle we insist on an exact blueprint of the process. But, due to the nature of the beast, the practical application of occult science is like taking castor

oil; it will work whether we believe in it or not. This is, of course, why we must exercise the faculty of discrimination when we are fraternizing with the gods. An overdose can kill us!

These energies, typed as gods on the Tree, are the formative powers of Nature and they start out as one undifferentiated current, at their source. When they reach the periphery of creation (as in the dichotomic principle of the sacred Ash Tree), they turn back to finally merge into the one source from which they emanated. So the One emanates from Kether, while the other rises up from Malkuth. Their correlated function carries life through each of its great cycles. Thus we see that heavenly bodies and earthly affairs are rooted in one source, and that Pralaya follows Manvantra cyclically throughout the fullness of time.

It is vital for the student to understand that by following the rules of Yoga (East or West) that he is brought under direct influence with these fields of force in the Macrocosm. Once he begins to develop and expand his own energy system, then this system is going to react with far more power to the Cosmic Tides, the ebb and flow of energy within the cosmos. His physical, etheric, and emotional bodies will become "like bursting wine skins" if he is not prepared to handle the ever increasing ebb and flow of the energies of these tides as they rise and fall in his own aura when the planetary bodies transit his natal aspects. Such aspects do indeed represent a "time pattern" of the cyclic flow of energy. Just as we know that apple trees blossom on a given date each spring, which they do with amazing accuracy every year, so we should know that certain reactions will occur within ourselves in concert with these same tides. All things soever in the manifested universe swell within the bosom of The Great Mother, the Sea of Life. Her tides are the burden of power. This is why the truly great adepts are at the same time tough, compassionate, and cautious. The Qabalah (the written Qabalah) is an excellent method for helping us to anticipate the results which are brought through its practical application to the development of the psyche.

In the East these tides are called the Tattvas, or Tattwas. Relevant to matter, the Tattvas link the five elemental impulses in which originated the five states of matter-ether, air, fire, water and earth-with the basic impulses of the five physical senses: the sensations of hearing, touch, sight, taste and smell. Because Alchemy deals directly with matter (mater, the Great Mother) the five elements are directly affected by the tides (tattvas), and because of this The Teachings of the Qabalah correspondence, the senses are enhanced, disturbed, or thrown off balance by the practice of Yoga or Alchemy.

So we see that Man does reflect the universe in his own sphere or world. As an

image of the Macrocosm he is a universe in his own right, and is a fourfold being. To summarize, (1) he has, as the Qabalah tells us, a spiritual nature not only like unto the Logos but an intrinsic part thereof, as contained in the Divine Spark which is the nuclear atom (raw material) from whence arises his spiritual consciousness. (2) He has an abstract mind and the intuitional faculty accruing to the Higher or essential Self as functions of the intellectual consciousness of the individuality. (3) He has an Astral consciousness or psyche appearing substantive (the creations of his own desires and longings). (4) He has a physical body consisting of the subtle electric substance of the etheric plane and the particles of course matter (physical elements) coalesced thereon, or built into the framework of the etheric body.

The main purpose of this book is to try to explore the common ground of understanding underlying the Qabalah and the psychology of C. G. Jung. We have seen already that there are many correlations between the two systems. And I have heard it said on a number of occasions that Dr. Jung drew heavily from the Qabalah as well as from Eastern Yoga systems and especially from Theosophy. Dr. Jung himself mentions, with some amusement, this latter allegation. I am personally of the opinion that he arrived at his early conclusions independently and only later drew on these systems by way of elucidation. In some of Dr. Jung's early works we see the prejudice he held at that time against Spiritualism, and even to Eastern disciplines for Western Man. In his autobiography he rectified some of his earlier misgivings, hinting at the fact that due to misjudgment by his contemporaries he had been at pains to deliberately avoid stating his personal views of these matters. Today we see a great number of books coming onto the market, even written by some of the students of the Jungian persuasion, pointing to the fact that Dr. Jung must have been aware that his Collective Unconscious correlated with the Astral world as the term is used in occultism. There is a great deal of criticism from these sources today, stating that the term itself (Collective Unconscious) is too misleading in respect to what is meant by the contents of this Collective source of inspiration. Be that as it may, I respect Dr. Jung's reasons for the use of this term. As it was he suffered a great deal from the judgment (or rather mis-judgment) of his contemporaries who said he had become mystical in his later years. To that accusation I can heartily say, would that every man could become mystical!

The whole controversy reminds me of Plato's Republic. It has been said that in his Republic Plato made his greatest contribution to political thought, but at the end he must have lost his mind because to his Republic he added an after thought entitled The Vision of Er. This is a treatise on reincarnation, and our political pundits cannot reconcile Plato's rational views on politics with what they consider an unsound theory. Dr. Jung's interest with Alchemy, Eastern Yoga and Western occultism, has had somewhat the same effect on our modern psychologists! We do find in Dr. Jung's book *Modern Man in Search of a Soul* that he was well acquainted with the theories of Theosophy, but what he had to say about this in this book, should have laid to rest all of the ghosts in the minds of his accusers. However that may be, Theosophy itself must only laugh at such petty quarreling. Madame

Blavatsky brought us a live coal from the fires of Eastern Philosophy to light the dead embers of our hidden truths. We owe her eternal gratitude, whether or not we agree with all her premises. As Dion Fortune makes very clear, Theosophy is a propaganda school. It was HPB's purpose and service to spread the doctrine of the East in the West, and from the new look on the face of the spiritual culture of the West today, we may say that she did a very good job of it. Before her time the West was so steeped in the bias of Christian doctrine that we all believed that Hinduism was a "heathen" religion. The people in the West of 1873, when Blavatsky first came to New York, had not even heard the word 'reincarnation,' and as Man cannot think beyond the dead level of language, they could not abstract beyond the idea of either a heaven or a hell after death, according to one's just desserts. Yes, we have a great deal for which to be grateful to Madame Blavatsky and her Theosophical Order. If we consider only the very least that she accomplished, she prompted people to become intrigued by the mystery teachings, and thereby saved many of the rare volumes of our Western Tradition from extinction.

It can be shown that esoteric philosophy has evolved uninterruptedly in the West, though under terrible social constraints. Yet the trials of persecution starting in the third century and continuing to the present day (I have a friend who went to trial in 1959 in Philadelphia for witchcraft!), had so crippled the esoteric orders, driving them underground and forcing them to modify their public doctrines, that they were badly in need of help when Blavatsky came. The Qabalah seems to have survived best, in that it was last to be discarded, and also because it had some supporters within Orthodox Judaism itself. However, Judaism has not always been kind to its Qabalists either, considering them as freaks the way the Church treats its most powerful mystics. Both relegate such visionaries to hidden places and try not to publicize their strange ideas (which might be quite heretical) and yet they are afraid to throw them out bodily for fear that they might, just maybe, be saints. Saint Francis of Assisi was one such "saint" who, during his life time was an embarrassment to the Church, but who since his death has become one of its greatest assets.

So Qabalism is enjoying some relative freedom of expression today. How long this will last is anyone's guess. The Shadow of another Third Century stands heavy before us, as history proves that it must. It is not only inevitable, but part of the cycle of things. The Qabalah itself would have us think so. If nothing else, the Qabalah helps us to appreciate these great tides, to be joyous and energetic if we find ourselves living in the Summer of Man's expression, and to be quiet and patient when the Winter of a Dark Age descends. Of course we all would prefer to live in a time and place where wisdom is revered, as it was in Hellenistic Greece and in Tibet. As the Tibetan blessing says, "May you be reborn in a land where the dharma is taught." Tibet was our last stronghold of the spirit, which did not prove out to be strong enough to stand against the might of material power. Guns and butter do rule the modern world. Today the pendulum of Life hangs taut in Geburah,

ready to swing slowly back to the cohesiveness of Chesed in the Pillar of Mercy, or to go off the hook into total chaos. To praise mankind if it does not go off the hook, or to blame it if it does, would be tantamount to praising or blaming a baby for familial circumstances. The Qabalistic concept of veils which conceal the truth, teaches us to always look behind the appearance, and even behind the appearance of the appearance for the real reasons for such events.

CHAPTER IV

THE UNIVERSAL FORCE

The glyph of the Tree of Life, the Otz Chum, is a picture of the aspects which life takes during its journey out of the unmanifest or undifferentiated state, into manifestation, and back again into the unmanifest. When active within an individual, this force is called Kundalini by the Hindus. The closest approximation of this that we have in the West is libido, a term used in psychology and psychiatry, but which is usually limited to mean psychic energy, and specifically sexual energy. Technically, the "Life force" as referred to by the Qabalists is closer to the concept of pure energy as it is used by modern physicists—a "something" which pervades everything. Physicists would qualify this energy by its temporary vehicle of manifestation, such as "chemical energy," "mechanical energy," "electrical energy," and so on, but never forgetting that any one type of energy is equivalent to any other type. This is roughly the way that Qabalists would think, in speaking of the energy of Hod, or the energy of Chesed, etc. They, like physicists, do not arbitrarily distinguish between the energy of the macrocosm and the microcosm, considering (quite properly) that they are really one and the same anyway. Thus to a physicist, chemical energy as it may occur in reactions within a star and chemical energy that is liberated in the human body when blood sugar turns to alcohol, is still chemical energy.

Kundalini, as the Hindus think of it, is primarily limited to the energy system of man, or an individual man, though they do posit a "universal Kundalini" that, in their terms, does not describe energy as it is defined by Western physicists. This is not meant to be a commentary on any limitation of either point of view, because to the Hindu Kundalini acts the same in the body of Brahma as in the body of man, and to the Western physicist energy acts the same in a star as it does in the body of man. The only real difference is that the Hindus have believed, for centuries, that man can learn to control this force in his own body to further his own evolution, whereas in the West this same energy in the human system can only be sublimated to the benefit of the culture. Due to Freud's influence, however, even sublimation of energy is considered to be unnatural and neurotic, but this sublimation is tolerated as long as it benefits the culture, i.e., building the Church, business, or the college football team. If, on the other hand, we choose to direct this energy for our own interests, then we are classified as narcissistic on top of being neurotic. Only recently, through our investigations into bio-feedback, are we beginning to have the

slightest inkling of understanding for the Yogin's ability to control his own energy. We could not even grasp this however, until we had built a machine to do it for us! By the time we have built this machine we still are not interested in the "higher life" because we see bio-feedback only as a means to improve our bodily health, by helping to relieve headaches or relieve stress on the heart. We are so material that we built an electronic machine to improve the physiological machine, which is compounding materialism on top of materialism.

In the East (until recent times) their primary interest was in individual destiny (dharma). The believing Hindu would say, "Why worry about all those stars and suns when they are within me anyway. If I think about my own Kundalini I will know about all those stars." The oracle at Delphi points us in the same direction, "Man know thyself and you will know all." Sad to say, however, Western technology is fast being absorbed by the East so that today we see jeeps and military tanks parked in front of the Potala in the Sacred City of Lhasa! And in the West today we see businessmen, politicians, and bureaucrats taking off to Big Sur for the weekend to practice Transcendental Meditation. All this means is that the group mind of the East is making an exchange with the group mind of the West. The spirits of nations reincarnate even as individuals do.

Kundalini is the psycho-physiological energy of a man in its integrated aspect. Generally in dissertations on Yoga Kundalini is treated as energy that is unavailable to average man, but which, if roused by Yoga practice, may be utilized for spiritual development. Or, if accidentally aroused, it may lead to spiritual enlightenment, or to physiological and/or psychological suffering. No one seems to pay much attention to the Kundalini which makes the legs move or which lends inspiring quality to the voice in lecturing, though technically these are also aspects of Kundalini. Our concept of libido is roughly equivalent to the psychological portion of Kundalini. Why we do not also include the physical aspect, and treat them as an integrated unit, is probably due to the fact that body doctors and head doctors have only recently agreed to agree on the relationship between the mind and the body. Psychosomatic medicine has not come of age yet, and aside from the Jungian school, none of these camps recognizes the psyche as a real part of the human being. True as it may be, according to the Alchemists, that the soul is an Epiphenomenon of matter, medicine at any rate, missed its opportunity to discover this when the theories of Paracelsus were rejected by the profession.

Dr. Jung took a considerably different attitude toward libido than most psychiatrists do, and particularly the Freudian psychiatrists. We are all more or less familiar with the Freudian theory about libido, but Jung sees it as the all-inclusive life force, serving not only sexuality, but nutrition, growth, and many other vital functions in the psycho physiological organism. Any of the major schools of psychology holds that libido is a basic energy, in the sense that it is the drive behind the primal urge to live. But we see in Jung's theory that libido is total psychic energy. This idea of libido would equate it more closely with the concept of Kundalini.

In Kundalini Yoga it is this energy that, in its deeper layers than needed for ordinary life, is aroused and directed to developmental ends. In Qabalistic terminology this energy that we call libido and the Hindus call Kundalini, is known as the Serpent Nechushtan, with his tail in Malkuth and his head resting in the sphere of Chokmah. Nechushtan on the Tree will yield to consciousness the same realization that may be derived from meditation on a like symbol in any other system. Nechushtan crosses every path on the Tree, so we see that, as Jung avers, libido is total psychic energy. This strange statement that "Nechushtan crosses every path on the Tree," also shows a student of the Qabalah that this energy can be used in the development techniques ("the way of life") of any path, any Yoga method. We do know that it is awakened quite easily with Mudra Yoga, which the Greeks had perfected independently of the Hindus. Being total energy it must of course come into play in any Yoga discipline, East or West.

It would behoove us then, as students of the Western Mysteries, to try to learn as much about this energy as the Eastern students do. We have to go far a field of even Dr. Jung's findings about libido, however, to understand it in its broader aspects. I will venture to say that many people in our insane asylums are there not because they are psychotic (what is psychotic?) but because they brought over some of the deeper layers of this energy from past lives dedicated to working with this energy. But here in our Western culture nothing is known about this static electricity (and that is exactly what it is) just as little is known about reincarnation, except in its more popular sense which applies only to the ego, so our psychiatrists grow rich because we are a nation of metaphysical illiterates.

Where psychology is concerned, however, Western man responds best to something he is paying for. That is one reason why modern psychology works best for him. I have been on both sides of this fence and as a result I am convinced that the teacher or psychologist who does not charge money for his services, serves best. When we have to take into consideration the patient's ability to pay, we find ourselves in the position of a house divided against itself. Jung refers to those psychologists who brag that the transference comes to an end when the patient runs out of money. Dr. Jung carried the patient's treatment on until the conflict was resolved, regardless of whether the patient could pay or not. That certainly puts him in line with the very best schools in Eastern tradition.

But in the West money is our magic talisman, so he who charges most is known to be best. Money is, in fact, libido crystallized, as even the most ordinary psychologists recognize. That is, through working at a job, we transform some of our energy (physical, mental, emotional) into green paper, which we then trade for goods (the product of someone else's energy). Freud's attitude toward payment was that money, as a token of libido, represented the patient's commitment of his energy resources to health, and to the psychoanalytic process. The stock phrase in psychoanalytic circles is "Well, if you really wanted to get well you would have no

trouble raising the money for treatment. To say that you cannot afford it is just a rationalization of your suppressed desire to remain ill." Etc. All of which may be true, or may not be true. That is one kind of answer, and it holds for one kind of patient. But what of the person who actually wanting and needing treatment and not having the money for it, should be tempted to rob a bank? Would that really contribute to that person's health? Nor is this as farfetched as it may seem. There are those certain types of people who have gone to every length to obtain the money for therapy.

There are other ways of payment than that which orthodox medicine requires. There is payment in other services rendered, like the maid I knew who did the musician's laundry in exchange for music lessons. There is payment through pure love alone, which is what the good Hindu teacher prizes above all else. And there is payment in kind, the vow to give comparable service to another, as you yourself were helped, as is exemplified in Alcoholics Anonymous. By refusing all of these other forms of payment, of dedication if you will, orthodox psychiatry has limited its clientele to one particular kind of patient: the person with money, and the person who values money-that is, who has a money psychology. To be so limiting is not bad in itself; Alcoholics Anonymous limits its clientele to those with alcohol problems; Synanon specializes in drug problems. But neither of these organizations pretends to be more than what it is, and as a result, ironically, each is greater than what it claims to be. Studies have shown, incidentally, that the types of problems encountered and the results of analysis are far different when the money obstacle is removed. Many of the classical statistics of psychoanalysis (such as percentage of neurotics who come from broken homes, etc.) have been proved invalid because the study only represented the people under paid treatment (i.e., the wealthy) and therefore did not represent the population as a whole.

As long as Western Man does have that peculiar belief that "it is only good if it costs a lot" then he will be unable to receive the free gifts of the spirit. We are psychologically conditioned to believe that if it is for free it isn't any good, and at the same time we are always looking for something for nothing! This schizoid -attitude toward money must be very confusing to an outsider looking at our culture. The trouble is that we have a long list of well-defined items which are either free or to be paid for. For example, it is not proper (in some locales not legal) to give a person a free ride. Rides must be paid for, in taxis or buses or trains. A hitchhiker (one who has the audacity to ask for a free ride) is a low form of life. But sex is supposed to be for free. A person who tries to charge for sex is a criminal. If a woman suggests to a man that he should pay first in case of fire, he is horrified; she should be "immoral" for nothing! It is all very confusing. The minister who comes to your house to comfort you after a death in the family is supposed to do this service freely, for love of God and you, but the psychiatrist, who provides the exact same comfort, must be paid. It makes no sense at all. So it is that we criticize visiting Hindu missionaries if they charge money from their devotees, but we think highly of the American philosopher because he "is so good he charges \$25 a seat for his lectures."

But what has this to do with Western occult teachers, one may ask. An example could be the minister of a parish: he cannot serve his parishioners full time and still work eight hours a day to earn his own living. This exemplifies the position of any occult or Hindu teacher, too. And there is the matter of scholarship also. We understand why an attorney or a medical man may charge for what he has given many years and a great deal of money to learn. But beyond scholarship and time, servants of the spirit cannot be expected to serve well if they are concerned about payment. "Where your attention is, there will your heart be also."

We see, then, that none of this is as irrelevant as it may seem, because in speaking of libido (Kundalini), money is the aspect of it which Westerners understand the best. They certainly spend more time worrying about it, loving it, making it and spending it. To try to resolve some of our attitudes toward money is to ferret out some of our feelings toward sex, spiritual values, and toward life in general. Money is the semen of the society, the symbol of its energy concentrated into a tangible object, the medium whereby energy is transmitted one to another and from generation to generation. It is the pentacles of the Tarot, the Earth element. It is the key to the function of the culture and is central in the same way that bread was to ancient agrarian societies. Reread the Old Testament references to bread with this in mind, remembering that bread to them was their money, their sustenance, their only hope to survive another day.

Money is therefore central in any discussion of Kundalini, representing as it does the root, the source of power. Our attitudes toward money are carried with us onto the path, and influence how we treat each other and ourselves. Are we savers? Will we try to hoard our spiritual gains until we die from the pressure of forces our bodies cannot bear ("Prove me now if I will not pour you out a cup until there is not room to receive it.") Are we spenders? Will we take our spiritual potential and blow it all on some useless trinket before we have a chance to get anywhere at all? Or do we try to be good husbandmen, saving in bad times and spending in times of plenty? The wise man will do the opposite, saving during times of plenty to tide him (and others) through the lean years.

Regarding the spirit, old John D. Rockefeller's advice to his children is probably very useful. As he gave them their 15c allowance, he told them it was 5c to save, 5c to spend, and 5c to give away. How many of us had parents who so wisely guided us in the handling of money matters? We all know parents who teach their children to save and also to spend carefully, but how many teach their children to share one third of their "spending money" with others?

If we cannot understand libido in terms of pure energy, which it really is, perhaps we can grasp it in its Earth-form. As with the money we have, so it is with energy. We inherit a sum of energy. We earn a sum of energy, and some we get free. But,

as mentioned before, at the same time that we are looking for something for nothing, we are convinced that anything that is for free isn't any good. A wise teacher who hopes to be of real service to his pupils, must fit himself somewhere between these two stools. If he gives his time and the benefit of his scholarship without charge, neither his time nor his teachings will help the student. If he charges for his time and his scholarship, he will be classified with the commercial movements that serve spirituality in the West. I know a very great teacher who granted interviews to anyone requesting to see him. Eventually the curious took all of his time that he could have been giving to the worthy, so he decided to charge \$3.00 an hour just in order to weed out those who only wanted someone to talk to. He was immediately accused of having become commercial. How \$3.00 an hour can be considered to be commercial I do not know! Three dollars an hour is not enough to pay for the most menial labor.

Charging for time and scholarship has a lot to do with the tradition one represents, however. In the tradition I inherit one may not charge for services rendered. In one way or another we must provide for ourselves and still give time to teaching those who seek to know. This is more difficult to achieve than can be imagined by those who have not tried it. However, "the mills of the gods grind slowly, but they grind exceedingly fine." Anyone who has been put through the mills of the gods, will realize the benefit to be derived by passing through the mills again with a friend, just for the sake of that friend. And if he is not your friend when you enter the mills with him, he will be when you come out with him on the other side. That is to say, he will be if you can get him to go all the way! Too many turn back and blame you when the mills begin to grind doubly hard. But there is no other way. "All paths that have been or may be, pass somewhere through Gethsemane." I know, too, that there are those who teach that this is not necessarily so, that there is a way around Calvary. But for Westerners, at any rate, the biblical Christ said, "I am the way, the truth, and the life, whoever comes to me shall not hunger, and whoever thirsts shall drink, and whoever comes to me shall never be thirsty or hungry or cold or naked." And he went that way! The great teachers of our times, including my own, all point the way to Calvary for the personal ego. As with the biblical Christ, our great teachers "do not bring peace, but a sword." And while I know that this is a hard saying to those who have not as yet come under the training of a Great One, still, someone has to say it for the benefit of those who may be able to profit by the effort of "intentional (conscious) suffering." Nothing, absolutely nothing is to be gained by taking the easy way out.

So libido (Kundalini) while a joy and a delight to the egoless man, can also be a terror if not understood, precisely because of its power and autonomy. Rising suddenly in one who has no referent for it can (and usually does) lead to tragic results. Where, where indeed, does the man in the straight-jacket get that super-human energy that cannot be restrained by his caretakers? A river in spate is not demonstrating its own natural flow of water power. Nor is the madman or the saint demonstrating his own quota of power.

Dr. Jung says that we "grow in all dimensions integratively," meaning that libido flows backward and forward from conscious to unconscious, and that both are

illuminated as a result of this rise and fall of energy. (Outpouring and withdrawing of energy.) This is also borne out in the psychological application of the Tree of Life and also, graphically, if we think of Nechushtan the serpent which passes over all the paths. This view is also held by the great teacher Gurdjieff, as by many others who teach that libido (Kundalini) sets the cycle of growth and expanding life. Whether it is flowing forward from the unconscious to the conscious mind, or in reverse, does it enhance the function of these two levels of the mind.

The normal flow of libido is progressive, both in its forward and reverse flow, and if a restraint in its course persists too long it will result in a complex or neurosis, and eventually even damage to the physical body. If any of the deeper layers of this energy (those layers called the Kundalini fire) start to flow forward and one is not aware of what is occurring or has no understanding of these deeper layers, the opposite situation may occur, and there will be the appearance of neurosis, or even of psychosis, because there is no arrest in the progressive flow. The distinction may seem subtle, but this is because ordinary psychology does not see a difference. Hindu Yogins can detect such a difference, which may only prove that their ancient psychology is not as crude as ours. If one in this latter state is treated in the usual Freudian manner, no cure will be effected. The patient's condition will only worsen. After all, the analyst is trying to remove some blockage, when the man's problem is that he doesn't have enough blockage (i.e., control).

Our culture has suffered from repression so long that it believes that uncontrolled freedom is the only answer. But we do not give our bowels complete freedom. Diarrhea is no cure for constipation; it may be worse. Kundalini can and does rise spontaneously in those who least expect it, in fact in some people who know nothing at all about it and, ironically, one of its peripheral effects is diarrhea! A Yogin would expect the Kundalini power to cause all the glands (including the endocrines) to be over-activated and to oversecrete. This might be a "physical" explanation for the extraordinary powers sometimes exhibited by the Yogins- that the adrenals are over-active. My teacher thought so at any rate, and said that an overactive Kundalini caused any one, or any combination, of the following: involuntary diarrhea, urination, ejaculation, crying, or sweating. He also contended that such symptoms might indicate that the person is not suffering from "common" neurosis or blockage of the energy, usually typified by constrictive symptoms: constipation, an inability to cry, etc. These are of course only physical symptoms, occurring in tandem with a host of psychological effects that cannot really be separated. The man is a unit being, after all. This of course represents only the unusual case, involving the awakening of layers of Kundalini beyond what is normally functional.

In the "normal" case, libido flows back and forth, in and out of layers of the mind (the Worlds of the Qabalah). Dr. Jung says that it is according to which direction this energy usually flows, that determines whether an individual will be an introvert or extrovert. So the differences of temperament influence the course of libido, too, and therefore analytical psychology must include "type" psychology if it is to

understand and reach the needs of human nature.

Libido, then, is the energy of human activity in all its aspects. As used by psychiatry, it is usually limited to mean psychic energy, and is habitually identified with the sex instinct, which is really only one of its aspects. Freud even expanded his definition of sex to include a great deal more than the common experience thinks of as sex, as his psychology finally forced him to broaden his thinking. But common thinking prevails, and common followers of Freud still become caught in their own snickering interpretations of libido. Fortunately, Kundalini has seldom been subjected to similar value-reduction of its meaning, and is therefore more adequate as a term. But popular concepts of Kundalini still refer mainly to an individual organism (person). The cosmic aspect is called prana in Hinduism. This is the great ocean of Cosmic Energy. The Hindu tativas are the tides in this ocean that rise and fall in man, as they rise and fall in cosmos. The different aspects of man-his body functions, his mind, his emotions-are ruled by these tides. But Hindu cosmology is even more abstruse than Qabalistic cosmology, if that is possible, so we have to see life as it functions in Atziluth before we can clearly grasp the philosophy of Hindu metaphysics.

The Qabalistic Ruach Elohim (the Breath of God) is the same as the Hindus' prana. The Qabalah maintains the concept of an essential unity (Yechida) within the cosmos, and that this "Life Energy" flows through and activates all things. It is through it that all things are indeed One; they are made One; they can never be separated so long as the Breath continues to flow back and forth, in and out of Creation. Primal energy it is, energy it will always be, and it can never be contaminated by qualities which we may choose to ascribe to it. It cannot be "dirty sex" or even "beautiful sex," or evil or good. It can only be just exactly what it is.

Using the glyph of the Otz Chum, we could say that if the spheres are lights like Christmas-free bulbs strung about, then the Ruach Elohim is the electricity which flows through and lights them all, pretty and ugly colors alike, but providing their only reason for being. For what good is an unlighted bulb? To the Qabalists. the spheres are the qualities, the aspects under which we observe the Am Soph Aur (the limitless light). (We cannot see electricity, for example. We can only see the light generated by it.) Sex is but one of these aspects, and to consider it as the only one is just constrictive to our own thinking. The Qabalah helps us to keep these aspects, the Sephiroth, in nice order, without permitting us to identify any one aspect with the force or energy which activates it. If we can utilize such a concept wisely, then we can have a much broader and more sensible attitude toward psychology. To see libido as pure force or energy, not confined to any peculiar manifestation, helps to clarify many psychological concepts which otherwise are confusing. It also permits psychology room to grow. For example, it makes possible a psychology which is valid for angels, who may have no sex at all! (But then, the Bible doesn't say that angels don't have sex; it just says that they don't get married!)

Libido as energy, Kundalini as energy, is that ultimate force which drives everything. The energy dynamics of interpersonal relationships, for example, are much clearer when we see that social intercourse (conversation) and bodily intercourse differ only in degree and not in kind. Psychology deals mainly in the charting of the course of flow of this energy. Esoteric systems such as Yoga or the Alchemical Qabalah deal mainly with the diversion of this energy to specific goals. How it functions is preliminary information: the roadmap, the theory, the cosmology, like psychoanalytic theory. How to apply this knowledge to achieve ends, specifically the achievement of satori, samaddhi, Union with God, or psychological Integration, constitutes the main application of the theory. As such, it amounts to turning Life back in upon itself, the Uroboric serpent eating its own tail.

CHAPTER V

THE COLLECTIVE UNCONSCIOUS

Dr. Jung's psychology sets forth the supposition that there are three levels ("layers") to the mind. Consciousness is the state of being aware, and Jung defines this function of the mind as an active principle that sustains the relation of the psychic contents with ego consciousness. This would be the analytical mind built upon the evidence of the senses. The Hindus say "the mind is the slayer of the real, kill out the mind." They are referring to this part of the mind, but in the West we have to take a different attitude toward the analytical mind. Without this faculty we would have nothing with which to integrate the unconscious contents, as Dr. Jung points out. Not that a simple analytical analysis of the contents rising from the unconscious to consciousness is all there is to the process of integration, as many patients have discovered in Freudian analysis, but the analytical faculty is one tool we cannot do without and hope to live an active life in West. Because the analytical mind is built upon the evidence of the senses, we see why to the Hindus this mind is conditioned by the Maya. If we distinguish between illusion and delusion we will not fall into the trap of thinking that when the Hindus suggest that this mind should be "killed out" that they mean that this part of the one mind should be destroyed. It is all too often the case that if we stop to analyze a psychic experience (an other-worldly experience that does not come to us through one of the five senses) then we will be prone to analyze (rationalize) ourselves out of the impression we have received intuitionally. But the analytical mind, if conditioned to accept the illusionary world as a condition depending on the limited range of registry of the five senses, can be used not only to deal with the objective world, but also to aid us in integrating these forces and impressions rising to consciousness from the unconscious.

Dr. Jung called the second level of the mind the "personal unconscious." This is the submerged portion, which is the storehouse (Fortune called it the "ash bin") of our memories of past events (of this life) and of all repressed emotional content of a personal nature. This implies that this part of the mind bears the imprints of the events and emotions pertaining to the personality, the unit of incarnation. If they are unconscious, they can be assimilated to consciousness, thereby being caused to seek integration with the "higher life" if conscious intention is so oriented. In other words, it, the personal unconscious, can be regenerated and oriented to the higher life, if the conscious mind aims in that direction. The conscious mind is not autonomous in respect to the Collective Unconscious, but it does hold some autonomy over the personal unconscious. This is readily evidenced in the practice of Christian Science, New Thought, control of the emotions and even of the body's metabolism in bio-feedback, etc. This is one evidence of the benefits to be derived from the practical application of the analytical faculty to the process of integration. In place of allowing the personal unconscious to drive us ragged with impressions from repressed emotions, we can use the analytical mind to determine the cause and to also control the energy that is out of hand. This kind of control does not seek to repress the energy again, but to utilize it to conscious ends. It is not a case of diagnosing the condition and then trusting that somehow the diagnosis will effect a cure. For knowing what is out of order, diagnosis may be half the battle but diagnosis alone never solved any illness, physical or psychological. However, diagnosis is part of the conscious process. The other part is to direct the energy out of the symptom. Here again the conscious mind is most useful, because an attempt to take the energy out of the symptom (out of the complex) by staging an emotional fit (known as an abreaction in psychology) merely leaves the individual in a psychic void, unable to react one way or the other. Being empty is no cure for psychic wholeness. We must somehow be aware of the conflict between God and Devil, in order to retain our balance between the two. If we can totally repress-one or the other, the repressed content will in time flood consciousness with an urgent appeal to be recognized. This is what has happened to Christianity. In the past, Christianity had so effectively repressed the Devil that he is now showing up as the urge-to-power of the Western World. "Onward Christian Soldiers, leading as to war," is an unconscious expression of Western man's outfrontness in directing world destiny.

Dr. Jung also postulated a Collective, or impersonal Unconscious, something which could revolutionize the practice (and results) of Western psychology if it were generally accepted. This "layer" of the mind, as referred to earlier, has been known under the label "The Astral World" in the teachings of occultism, where it is divided into many planes and sub-planes. Dr. Jung refers to these as layers of the Collective Unconscious. Here in Jung's system we find the common source, the archetypes of experience which are drawn upon by fantasy, dream imagery and symbolism. Just as our personal dreams and fantasies are peopled with our personal memories-Aunt Jane, our second-grade teacher, the pictures in our first story-books-so are our collective visions peopled with collective images which we as individuals may not have experienced. The concept of the Collective Unconscious is central to Jung's thought and is one idea which has been most controversial.

Jung has hinted that the Collective Unconscious may be rooted in biology, that is, in the human genetic structure. He never pursued this idea in his later writings, to my knowledge, so his intent is unclear. Perhaps he hoped that this might be the key to the body-mind dichotomy, providing the medium whereby psychology could truly become a study of the mind body system as an integrated unit. He had verified the existence of a Collective Unconscious empirically and had mapped a good deal of the territory therein. No doubt he hoped that if some relationship could be found between the Collective Unconscious (or portions of it) and the physical body, then the old rift between body medicine and head medicine would be healed. After all, all ancient healing sciences were so united, even as the African witch doctor of today practices, and as we understand was the case with the Pharaoh-priest-physicians of ancient Egypt. But Jung was born in our time so his idea was interpreted as implying different, racially-segregated psychologies.

Others have interpreted his writings as saying that if the unconscious is genetically determined, then each race has its own racial Collective Unconscious with its own unique contents, and each member of that race is forever committed to being dominated by that collective. Where a racial group mind (concepts and mores peculiar to any given people and referred to by occultists as an artificial humanly-created elemental that rules the unconscious conduct of that people) is concerned, it is true that this artificial entity does dominate the ethics, customs, and conventions of the race concerned. Jung, however, was not referring to group minds when he gave us the concept of the Collective Unconscious. But some readers of his works inferred this, and it was unfortunate that it all happened in Germanic Switzerland of the 1930's. He became personally embroiled in a controversy over anti-Semitism which I am sure will forever haunt him and his students. The controversy arose over a statement made by Jung to the effect that there is a perceptible difference between Germanic (not German) and Jewish psychologies. Anyone who knows that psychology, as a science, includes a personal constituent not generally found in the other sciences, would find no argument with this statement. But it is never wise to point out group differences during a period of racial strife, no matter how true it may be. As it was for Jung, if Hitler had won the war Jung was on the list of those slated for extermination, so it is only too obvious that the Nazis did not think that Jung was sympathetic toward their Movement. In spite of this, the criticism continues even today. Yet neither Jung nor his many Jewish students, some of them world-famous, ever felt obliged to respond to this gossip in public.

Jolande Jacobi, in *Complex/Archetype/Symbol* does devote considerable space to the exploration of the biological roots of the archetypes, but for the most part, and due no doubt to Jung's untimely remark, Jungian studies have veered away from this idea. Occultism, however, not contending with the other sciences for popular approbation, does not have to go to any pains to make palatable the fact that the archetypal man of each race was molded in different patterns out of the basic clay of life. To be different does not imply inferiority. Dion Fortune made it

clear enough why a student of one race should not follow a "master" of another race, but she in no way implied by this that one race is superior or inferior to another. But when such a statement is made by someone like Dion Fortune or like Dr. Jung, there is always the proletariat in every society ready to latch onto it.

So Jung's original idea, only a fragment really, will have to wait for another century to explore it fully. In the meantime we are deprived of what we most want to know: what Jung knew about how body and mind are truly interrelated. We can turn to occult theory for our answer, of course, but a good psychologist might say "the Unconscious doesn't want us to know that." It isn't really that the Unconscious doesn't want us to know, however. Dr. Jung said that "it is hard work to become conscious" so it requires hard labor (what the Alchemists called work) on the part of the conscious intentions to be able to get anything out of the Unconscious. This key to body-mind unity may be a very simple (not easy) thing: some physical act we could perform that would instantly reveal unconscious contents to consciousness, as the Alchemists aver. Such knowledge, if it does exist, is understandably sealed in the unconscious. To break this seal on the mind is one aim of Eastern or Western Yoga practices. But both Eastern Yoga and Alchemy require cooperation from the conscious mind, or, as Gurdjieff said, only by "intentional suffering" can we hope to evolve out of the mechanical state of man.

So today we speak of cultural differences in mass psychology, but not racial differences, and in so doing soften the terror of determinism. We are today populist-minded and believe in free will just enough that we are afraid of any idea which implies that we are forever condemned because of the "sins" of our Fathers. Cultural differences are culturally acceptable, because they can be modified. Today we fear the unchangeable even as our fathers feared change, and this may be one reason why the idea of the Collective Unconscious is -still met with suspicion. Freud, in mapping the dimensions of the personal unconscious, placed a great deal of stress on its "evil," that is, destructive aspects. This is our heritage in psychology. So when we meet the idea of a collective, no doubt we imagine monsters even greater and more powerful than that little old Id. Indeed it is true. But one thing which Jung tried so hard to develop was a psychology, as opposed to psychiatry. That is, a science of the "normal" mind, as opposed to a technique for treating illness and therefore descriptive of only non-healthy states. Thus Jung went to some lengths to uncover the "good," that is, constructive aspects of the Collective Unconscious, the life-giving and life-sustaining powers. Psychiatry has been better for his efforts, because how can you heal a sick mind unless you can define what "health" is first.

Jung defines the Collective Unconscious as the sum total of all the concepts, the hopes and wishes and desires (for good or ill) which Man as a whole has ever had. This agrees with the Akashic Records referred to in occult literature: an ether that is a sort of substrate of matter that serves as the superstructure for the material world, and which holds the records of history, sort of a picture-library from which can be "read" the events of the past, and of the future, too! It is the mathematical union of every personal unconscious of all time, but because Time is an Eternal

Now, past, present and future are recorded "there" now, so it is possible for us to tap that storehouse of images and thus make them conscious. But this great substrate of life may best be called the Collective Unconscious as long as we remain unconscious of it. Theoretically, if we know about something it is not unconscious. But if we forget it, it is unconscious again, so we see that the dividing line between conscious and unconscious is very thin, if indeed it exists at all. What constitutes common knowledge to a Buddhist may be unconscious to me, and therefore is part of what I would call the Collective Unconscious. This is, in fact, what Jung discovered and the thing which prompted him to formulate the idea in the first place. He discovered that some of his patients dreamt in symbols which were directly out of Buddhist or Hindu theology. This happened despite the fact that none of these patients had ever even heard of such things in this life. Some of his patients could draw pictures of what they saw in their dreams, that would be exact reproductions of drawings out of ancient temples.

Occultism might "explain" this phenomenon as "remembering a previous incarnation," telepathy, or clairvoyance. I am not aware that Jung ever claimed to believe in reincarnation; instead, he postulated a Collective Unconscious, a super reservoir of all such images. Modern esoteric students seem to feel that all these explanations are really the same. Jung has in this way given occultism an "acceptable" (when Jung's ideas do finally become fully acceptable) way of explaining their favorite ideas. But more importantly, he has given psychology a means to absorb all the hitherto unexplained "weird" phenomena of the mind into the mainstream of "normal" psychology. To use classical occult descriptions instead can be very confusing at times, because of the great variety of terms and the fact that not all occultists agree on these terms. In fact, occultists of different persuasions seldom agree on anything! But, be that as it may, the great variety of terms is due in part to the long and varied history of the Western Tradition, and that its contributors have come from all walks of life and written in different languages. Modern students can be understandably confused by ancient works such as the Zohar, written in medieval Hebrew and translated first into 19th century French and then into Victorian English. It is a wonder that any of the depth of meaning comes through at all.

Sometimes this confusion of terms is due to our modern inclination to redefine traditional terms which had broad meanings, such as 'planet' or 'atom,' and to give them more specific definitions. Our word 'planet' comes from the Greek 'planetos,' meaning "wanderer." The ancients gave this name to any heavenly body which appeared to "wander" or move relative to the background of fixed stars. Under this definition, the sun and the moon were planets, like Mercury and Jupiter. The Earth was not a planet because it was not an observable heavenly phenomenon. Today we choose to redefine the ancient word to mean "a satellite of the sun," and then we snicker at the ancients and say, "Those Greeks weren't as smart as we are because they thought the Sun was a planet." How superior we are! But if we cannot respect our ancestors, we could at least try to understand them. They cannot answer our petty criticism; they can only stand silent and wait, and wait, and wait.

Given enough time we may eventually catch up with their intuitive grasp of how the universe functions. They knew, for example, the location of planets such as Pluto and Uranus, long before telescopes were discovered so we could see them.

Another example of modern confusion of terms relates directly to the subject of the Unconscious. The ancients did not have words like 'unconscious', but they had similar concepts. In their view, man was a triune being, composed of body, soul (psyche) and spirit. These other parts were sometimes represented as bodies in their own right; as the "psychic body" or the "spiritual body." Today this idea is still accepted in Hindu philosophy where the mind, for example, is as much a body, and as real in its own plane, as the physical body is in its plane. The spiritual body is called, traditionally, the "diamond body" or the "body of light." This is the spark of pure existence itself. Paracelsus called this the "starry body," to imply that it was made of pure Light itself. When we translate the works of Paracelsus, we leave some of his Latin in the original, and we render this term as 'Astral body.' Eliphas Levi also used 'Astral body' to mean the spiritual body. But Blavatsky chose to use the term 'Astral body' to refer to the psychic nature, or the soul. Since her time, it has become conventional in Western Occultism to use 'Astral body' to refer to the psyche or the personal unconscious. This mixing of terms makes the study of our Western Tradition even more difficult. The concepts themselves are difficult enough to grasp without mixing terms for them. The students of the East-of Tibet or India have some continuity of language and culture behind their wisdom. But ours is a polyglot of ideas in many languages. Blavatsky attempted to bring these together in *Isis Unveiled*, but it was a difficult (if not impossible) task.

My teacher tried to bring the Greek and Hindu systems together in the terms of General Semantics. This is one reason why he chose not to refer to his teachings as occult, because modern students want their truths in terms science uses today. To show how important my teacher thought it was to update the terms in which the Western Tradition is given, in 1955 he wrote to me (and he was not given to writing personal letters to anyone!) and asked me if I would modernize the language in which the Qabalah is clothed. He realized at that time that the Qabalah would elicit considerable interest from students in the West before the end of this century, and he felt that some attempt should be made to modernize the terms of the Yetziratic Text. I did not feel at that time that I had sufficient grasp of the Sepher Yetzirah or sufficient time to give to a scholarly research of the subject, nor do I claim to be in any position to do adequate justice to it today. But, in memory of my teacher, I am trying to correlate terms as best I am able to do with my limited knowledge of our Western Tradition. To this end I chose to correlate the modern Qabalah with Dr. Jung's psychology, because both the modern Qabalah and Dr. Jung's psychology are claiming the attention of so many of today's Western searchers. Even now it is impossible for anyone who claims to an interest in philosophy, to ignore some reference to the Qabalah and to Dr. Jung's psychology. The interest in these can only become more demanding with time. Perhaps, however, the only real hope we have in the West is that the student will eventually, through intuition or initiation, come to some understanding that transcends language and the barriers it places on

the mind. How to lead the student to that point is a major task in itself, debilitating and often hopeless, and rarely rewarding, as I often heard my own teacher declare. To do this is to travel with the student through the Unconscious, seeking the demons which afflict him and the gods which are the source of strength and inspiration. The vast majority of people live totally within the personal psyche and have little conscious awareness of even their personal demons. To them, the concept of a Collective Unconscious is not so much incomprehensible as it is irrelevant. But anyone who has touched upon The Collective Unconscious the numinous in his dreams or imaginings, and has felt the jolt of power from an otherwise innocuous image, knows that he has made contact with a depth and root of Being of extraordinary power. Those who claim that the path to Self-realization is strewn with roses, or at least that it should be, that the thing to expect from the journey is peace-of-mind, physical and emotional well-being, are still laboring in the grip of the personal unconscious that has been conditioned on slogans such as "life, liberty and the pursuit of happiness." There is no other way in this "vale of tears" except to stand at the "Wailing Wall" with Binah, the Mother of sorrows. "All is sorrow" as the Third Intelligence of the Qabalah tells us. "All" means everything doesn't it? Happiness then is incidental to our search. If we are seeking for a way out of our misery we have taken the wrong world to pass through. Or, as Blavatsky said, "Who can dare say they are happy and still hear the whole world cry?" I am not arguing here with those who do try to alleviate some of the suffering of this world either. We all try to make it easier for each other as we pass this way together. But looking for happiness for ourselves or others merely expresses our childish search for Utopia. Utopia is an ideal to be hoped for, but that is all it is if one is looking for it in this world.

The unconscious is itself composed of many levels or layers. For example, we could plot it in this way:

0. conscious mind
1. short-term memory (events of recent past)
2. long-term memory (events of childhood)
3. familial memory
4. national or ethnic memory
5. racial memory
6. human memory
7. planetary memory
8. cosmic (angelic) memory

(For Jung's readers this has been otherwise categorized by Jolande Jacobi.) There are additional levels, and many sublevels, so this chart is intended only as a sketch of a possible structure. But it does suggest that the term 'unconscious' is very

broad and general and covers a multitude of sins.

Short-term memory contains all the trivia necessary for us to maintain our daily lives, such as phone-numbers and addresses and what happened last Wednesday. These things are not truly conscious, because they are not what I am immediately thinking about while I write this sentence. But they are easy to recall when I need the information. As time passes, these events fall into long-term memory, where they are more difficult to recall. In fact, we think we have "forgotten" them, until a dream of a childhood summer or an old injustice reminds us that they were always there.

Jung asserts that these long-term memories eventually (as we die) fall into the Collective Unconscious. Whether they stay there forever or eventually decay from disuse, has been a matter for some speculation. We do know that constant use has a reinforcing power. Just as with short-term memory, if I constantly use a particular phone number, then that tends to stay in my short-term memory. And we know that childhood events which were emotionally powerful are more easily remembered than ordinary events. So it is with collective images and events; the constant meditation of Tibetan monks on a particular image infuses it with a power that tends to "fix" this image in the collective psyche. Such an image can arise spontaneously in the minds of people of other cultures or ages. Just as we can remember childhood events with some effort, so we can "remember" collective events in which we may not have participated personally. This is not common, but it has happened and it can be done. To deliberately accomplish this requires considerable training and effort; more effort than most people are willing to devote to something which has little obvious value. The adherents of reincarnation say that when a collective event rises to consciousness this way, that one is remembering something from one's own past life. This may be true, but it also is equally as true that the general storehouse of memory can be recalled by anyone, either in dreams, visions, or as an impression in the mind. The life of humanity lays down the planetary memory, the subconscious of the race. This planetary "spirit" is available, for good or ill, to anyone who knows how to "remember" it. It also can break in on the mind of a given person spontaneously. Nostalgia for the past is a cyclic recrudescence of the power of this "spirit" that serves as an inertia on the present. So the past of humanity is constantly being "remembered" by humanity, and thus are "the good old days" repeatedly reinforced.

The student of the Wisdom, however, consciously journeys into the collective to search out the wisdom of the ancients. His concern is not to renew the longed-for past, but to unleash the inspiring power bound up in the images left there by the ancients. As the Vagrom Angel said, "If you know an angel's name you can call him by it." You can also call up the power of the pagan gods if you can "remember" their forms. "If you wear the mask of Horus you will speak with the voice (power) of Horus" This is where esotericism parts company with those teachings that stick to scientific hermeneutics. Going to the pains to insist that occultism is a dead issue in this day of scientific descriptions does not obviate the fact that scientific terminology

does not serve as mantra for hidden powers. To say, as we do today, that the Sun is a ball of fire, or an atomic body, has cut us off from the intimate contact the American Indian has with The Great Spirit.

We can depict the layers of the Collective Unconscious as rock strata in the earth, as Jolande Jacobi has done in her book on Jung's Psychology, with persons being little hills rising above the plain of the collective. If we cover the plain with water, the persons become islands which are apparently separate, but in reality are connected below by common strata of rock (the collective). The water level is the boundary between conscious and unconscious. Everything below water is "unconscious," some of it personal, some of it collective. We all seem to be little islands, separate and distinct, wandering around and talking to each other across the waves, arguing about war and property rights and high taxes. Yet we are connected below, and at some level (in the basic clay of life) we are all One, for good or ill.

Generally speaking, however, the Collective Unconscious is equivalent to the Astral World. In Qabalistic terms the Astral World is the world of Yetzirah, the world of Formation. Depending on whom you are talking to, the Astral World is a place of spirits (good and/or evil spirits), of fantasmal images or absolute truth, the residence of the souls of the dead and of the unborn. All the gods of Greece and Egypt live there, along with all the long-dead gods of civilizations we know not of. To a Spiritualist, his dead Uncle Joe lives there. To Jung, all that Uncle Joe said and thought and desired resides in the Collective Unconscious as a memory bundle, together with all that anyone ever thought about Uncle Joe. Furthermore, this Uncle Joe lump is autonomous, according to Jung. That is, it has a life and a will of its own, independent of me or you. The Spiritualist would say that his Uncle Joe is independent of me or you, too, so, while Jung and the Spiritualist differ on this, still there isn't all that much difference to be able to argue about it. Either opinion, at any rate, is opposed to personal psychology, where Uncle Joe exists only as a memory in my personal unconscious or in yours, and when I die, my memory of him dies.

But in the concept of the Collective Unconscious, an archetype lives as a unit, autonomously, Dr. Jung referred to this aspect by calling the Collective Unconscious the objective unconscious, or the objective psyche. As objective psyche it would have to be equated as well with the over-soul of the human race, but if Jung had this in mind he did not make it clear. Being objective to the personal unconscious or psyche, and autonomous, anything within the Collective Unconscious functions beyond my will, just as the world around me, the weather, human beings, etc., function without my consent, and may have an effect on me without my consent, too. All of which reminds me of the man I know who was undergoing Freudian analysis, and one of his dreams gave his analyst quite a problem in trying to analyze it. This man dreamed that one of his friends came up to him in his dream and said to him, "What am I doing in your dream?" This man awakened as soon as the dream was over, and as he had been keeping a record of

his dreams, he recorded this one and the time in his dream notebook and went back to sleep. The next morning he phoned the friend he had dreamed about to tell him about the dream but before he could tell him, his friend said, "Last night I dreamed that I was in your dream and I walked up to you and said, 'What am I doing in your dream?'"

Now it is things like this that show us that we had better find out whether we know all we should know about what Jung called the Collective Unconscious. Is the dream merely a dream, or do we have a life that we live at night when the body is asleep? Do we dream in the personal unconscious and live in the Collective Unconscious very much the same as we live in the waking state? At any rate, if there is any difference at all between Dr. Jung's three layers of the mind and the mind as viewed by the Qabalists, it is in a lack of stress made in Dr. Jung's teachings anent the four worlds. But in reading the many references Dr. Jung makes to the

mind in his writings, one is aware that he was not unmindful of the fact that Man, like the Universe, is a four-fold being. But as Dr. Jung said of God, as an archetype, he was only interested in proving that God is a "typus" in the soul of man, and not in trying to prove that God is an objective entity, separate from Man. He was therefore also not interested, we may assume, in trying to prove what he must certainly have known: that the Astral World is the fourth dimension. Not that this gives it a location outside of man's psyche, but it does show us that we can deal with it as though it were a "place." The Yogins of the East and the good Adepts of the West, come-and-go in that "place" (dimension) as easily as we come-and-go about our lives here in the third dimension.

The difference, or one difference is that there is no time in the Astral World. That is, the fourth dimension is time, and therefore there is not time within it, in the same way that we cannot measure height (the third dimension) except by reference to the other two dimensions ("ten feet above ground"). There is no height in height itself. To say that the Astral World lacks time does not just mean that "travel" in that World is instantaneous. We must remember that all frequency is measured by time ("four hundred cycles per second"); therefore in a world where time is manipulable, frequency itself is pliable (mutable). So sounds become colors, and colors become smells, and atoms of one kind become atoms of another kind. A fantasmal world indeed! A scientist who understands antimatter (and who does?) knows it exists only because of negative time. And if there is negative time and positive time, then there must be a point in between where there is zero-time or no-time. This zero point is the place from which we drop a perpendicular into the fifth dimension, the realm beyond even the Astral World. Mathematically, this is similar to a singularity in the space-time continuum, where all dimensions meet (or disappear) at some zero-point. This is the World of Briah on the Otz Chum, the world of the mind. If, for example, we are in the Astral World and we think of a given place in time and space, we find ourselves there instantly. This is one reason why the Yogins put so much stress on learning to concentrate, to control thought, hold the mind still.

This also gives us a far better theory about where the U.F.O.'s come from than does the theory that they come from outer space. Perhaps the U.F.O.'s do not travel through time and space to arrive here from another planet. Perhaps they just eliminate time and space altogether until they "arrive" here. Then, of course, they would be subject to time and space as we know it, but not subject to our gravity and therefore can travel in our skies at rates of speed that seem impossible to us. For example, if an Eastern Yogin or a Western Adept needs to be in some distant place in the matter of a split second, he leaves his physical body and, placing himself in this zero point (eliminating the sense of time) he is where he wants to be. He does not need to "Travel in the Astral." He then builds up, in the matter of a split second, a body that in the East is called the Mayavi Rupa (in the West we call this the Body of Illusion), which, owing to the fact that it is built up out of the material of his etheric body is, therefore, a very physical-like body that will hold together as long as he needs it. In doing this he does not use his astral body to take an "astral journey" because those who travel astrally still use a sense of time. Generally, in fact, they do not project out of their cellular bodies any further than "into" the surrounding atmosphere of the physical world. It requires a knowledge of the many different planes of the astral world to be able to project into one of them. Without this knowledge, projection "out" of the physical body "into" the astral body merely puts one into the atmosphere of the planet. One then travels around looking at the same old familiar world. One hasn't really gone anywhere, except that "in" the astral body one can travel faster than in the physical body and can therefore cover more territory. What has happened in such a case is that the individual has projected his astral body but has left his etheric body with his physical body. But the Yogin or Adept who uses his etheric body takes a "trip" that does not require time, and the purpose for taking this non-trip is to do something in the physical world, but at a distance that would take too much time and effort were he to go there in his physical (material cellular) body. This is as much an impossible wonder to us as space travel is to Australian aborigines. But space travel is possible and is accomplished whether or not aborigines understand it! So our disbelief does not prevent Yogins or Adepts from exercising their powers!

There is not space in this book to go into a detailed account of the esoteric concept of the origin of matter in order to clarify the subject of "inner" bodies, but briefly, esoteric science says that there are seven planes in a Universe, and seven sub-planes to a plane, and that Man is a replica, in miniature, of the Universe, or in other words, that he has "bodies" that live in each of the seven planes of his universe. Physics and chemistry do not recognize the many forms of matter that are known to esoteric science. Physics does, however, recognize an ether that is a medium permeating all space and which transmits transverse waves, as in the undulatory theory. If science can postulate this ether that they have never seen and find that it works for their purposes, then why not an ether for esoteric science? Applied esoteric science has found that their ether works as well for their purposes as does the ether of modern science. This esoteric ether is as much a form of matter as is the ether of modern science. It is, in fact, the super-structure of the physiological organism. Therefore it is a definite part of the physical body, and/or of the physical world. It is not at all difficult for a trained Yogin or Adept to separate

this etheric body out from the so-called physical body and then to use this etheric body as a very tangible material body right here in the world of "stuff" and "things."

To be active in the region (world) of non-time, an Adept must have access to the fifth dimension, equivalent to the Qabalistic World of Briah. Only an Adept based in Briah has the Mayavi Rupa (body of illusion) controlled to a degree that it can be used in such "travel." Astral travel could be said to be travel in the Collective Unconscious, if we equate the two worlds. But, as mentioned before, very few people ever project their astral bodies beyond the confines of the material world. The astral faculties are merely extensions of the five physical senses anyway, so, like the physical body, the astral senses can only register more attenuated aspects of the physical world than the five physical senses can register. The sixth sense, which is not developed in mass humanity, is the sex sense and properly functions in the sixth plane body. It is a function at this level that can be applied to creating ideas that are born out of the unconscious into the world of men, in place of being used merely to create havoc by over-populating the world. Man does not use this sense. It uses him to preserve the species. To this end it acts through sensation rather than through the vehicle of a controlled mind. One of the aims of Yoga is to develop this sixth sense as a functional faculty of the thinking principle. As it acts in mass man, it swamps his mind through his sensation center and thus uses him unconsciously in the service of the species. This is not bad, however, where mass man is concerned, except where false conventions cause him to repress his sex energies or to put them into mass culture for the benefit of those institutions (governments, etc.) that control society.

I have discussed this at some length, however, merely by way of showing that the general understanding of the Collective Unconscious does not at all make clear what this part of the mind is, and even then it is not a sufficient model to explain all "unconscious" phenomena. There is always something left over that, Horatio, is not dreamt of in our philosophy, just as our governments must constantly pass new laws to take care of loopholes in the old laws. So there is a fifth dimension, and then a sixth, and then a seventh. But just trying to map out the fourth dimension is a labor to keep all of us busy for some time. The esoteric Qabalist would take the "layers of the unconscious" given earlier, and then turn them upside down to put them on the Tree. For him, the "highest up is the deepest in," so the deepest depths of the "unconscious" thus map onto the planes of the Astral World, and in reverse order to the way the esoteric Qabalist gives them. This idea is supposed to be one of the "hidden" truths, so it is not a subject for publication. The Tree in any system, however, is always shown upside down with its roots at the top. We miss the significance of this because we are not aware of what center our own roots are planted in, but the esotericist says that "the lowest center in man is the highest center in God" and that should give us some hint about how to "look" at the Tree. I know that this will be confusing to people who wear their crowns (Kether) on their heads, but so be it!

If we believe that when a man "dies" he is not really dead, but remains "living" in

the Astral World (the Collective Unconscious) then our whole set of values toward death and dying, murder, suicide and war requires reevaluation. In the end we may wind up with the same conclusions, but for different reasons. One example is the attitude toward capital punishment. If we do not believe in the finality of death, we could be tempted to use this as an endorsement of capital punishment, reasoning that you cannot really kill a man anyway, and therefore execution is not a "sin" on society because the man, as a soul, is not really dead. But if his "home" as a "dead" man is really the Collective Unconscious, then we see that we have neither cured the criminal of his tendencies nor insulated him from society. We have merely forced the complex into the unconscious (classical Freudian repression) where it will live until it gathers sufficient strength to break out again. When a criminal is forced into The Collective Unconscious the Astral World, because this is the Collective Unconscious, his tendencies are free to come up through the consciousness of anyone still "living."

A man with criminal tendencies should be rendered the mercy and the justice of having an opportunity to be rehabilitated, and to rejoin society and live a useful life so that he can, when death comes to him naturally, die in that state of consciousness in place of in the belief that he is a criminal. I would venture to say that at least fifty percent of our crime would eventually end if we stopped using capital punishment and rehabilitated the emotionally sick criminals who are as much victims of society as society is of them. (I am referring here to real crime, such as murder, robbery, kidnapping, etc., and not to prostitution, smoking pot, pornography, etc.,-those victimless "crimes" that use up most of the taxpayers money and most of the time and effort the police should be giving to apprehending those who perpetrate real crime.) The fifty percent who probably would not respond to rehabilitation would simply be those who cannot be "cured" by psychology, at least until we learn to step back of the personal unconscious and take a broader view. There are a myriad of cases from throughout history which bear this out: rock outcroppings in the mountains called "suicide rock" from the number of suicides that occurred, or the little alleys in the bowels of London and other cities with names like "axe-murder alley," so called because of the number of identical murders which took place there by people who knew nothing of the local history but who were "suddenly overcome" by a terrible desire to murder someone. These are often cases of obsession or possession. The little axe-murder alleys border on the hells of the Astral World, proving why we should not encourage the existence of these festering sore-spots in the tenderloins of the great cities. If for no other reason than self-preservation (a very selfish reason I admit) we should bring our love (and that includes our money and our time) to bear upon the conditions in these sinks of poverty and degradation. But even the so-called best of us "get lived" more than we live by conscious will, so what we neglect to do to alleviate the misery in our nation may prove that as a nation of people we are all unconsciously in cahoots with the powers of darkness. Be this as it may, we are at any rate a nation of metaphysical illiterates who by neglect permit criminals, alcoholics and drug addicts to rot and die in prison, thus throwing them into the Astral planes while still in a distressed state of mind. This sets them free to obsess anyone who will respond to their frequency state. The idea of treating others as we would be treated

is not only moral, it is ethical.

This is the lesson of the Collective Unconscious; that it is the "plane or world of causes;" we merely see and experience the symptoms and in our ignorance think the symptoms are causal. We find the god-images, all of them from all times, in the Collective Unconscious. For good or ill, they are demanding, and they will be served! Because they reflect archetypal instincts we cannot kill them, but we can say no to them or, if we know how, we can consciously cooperate with them so that we shall not be crushed by their pressure in our psyches. The process of Individuation attempts to bring to consciousness and integrate the contents of the personal unconscious. In the mysteries this is called adeptship. The service of the Adept, in addition to helping others achieve the same, is to attempt to bring to consciousness the collective contents, to hunt out the hidden gods and map their territory, to describe their images, their "footprints" and their tendencies. He wants to find the gods before they find him-guerrilla warfare of the soul! To speak of these gods (instincts) as unconscious is only to mean that we are unconscious of them. It is they who are autonomous, not us. It is only a very high grade Yogin or Adept who is aware of the energy of these great instincts anyway. The rest of us only come under their beneficent and malevolent influence in our natal house affairs.

According to Jung the Collective Unconscious is not only autonomous, it contains everything that is not in the time-slice of our immediate conscious attention. My teacher often said that "the deepest in is the highest up" and who can say that we are ever aware of the depths, to say nothing of being aware of the "higher" reaches of the Tree of Life? For the purpose of perspective, then, we may map the "layers of the Collective Unconscious" onto the Tree in their inverted order, so that the "deepest" layers fall at Kether. But of course God, the All Father, is an unconscious entity for all intents and purposes pertaining to the conscious mind, so to become conscious of the source of Being would throw the conscious mind out of focus and render it unconscious of this world at least temporarily if not permanently. This is no doubt what happened to Enoch when he "walked with God and was no more because God had taken him." At the level of the Self (Tiphareth) the Qabalists and also Dr. Jung make it clear enough that this shift in consciousness displaces the ego with the Self so that henceforth one does not function in ego consciousness at all. An abyss has been bridged between ego and Self and inasmuch as "the true center of gravity lies across the abyss" the individual is now totally oriented to The Great Work. The unfulfilled desires that formerly kept the individual bound to the "pursuit of personal happiness" have suddenly and autonomously been granted in full in the realization of union with Self: that one value that transcends all values. But until this state is attained, the source of energy flows from Kether drilling its zigzag way as a lightning flash back and forth between the two side pillars of the Tree, until it strikes in Malkuth. This is therefore the medium for cause and effect which does not depend on anything Man does or does not do. Action describes karma. In the West we call this the law of cause and effect. But the master who gave The Cosmic Doctrine through Dion Fortune, said, metaphorically, that "In the beginning space (Kether) moved." We can hardly blame or give credit to Man for

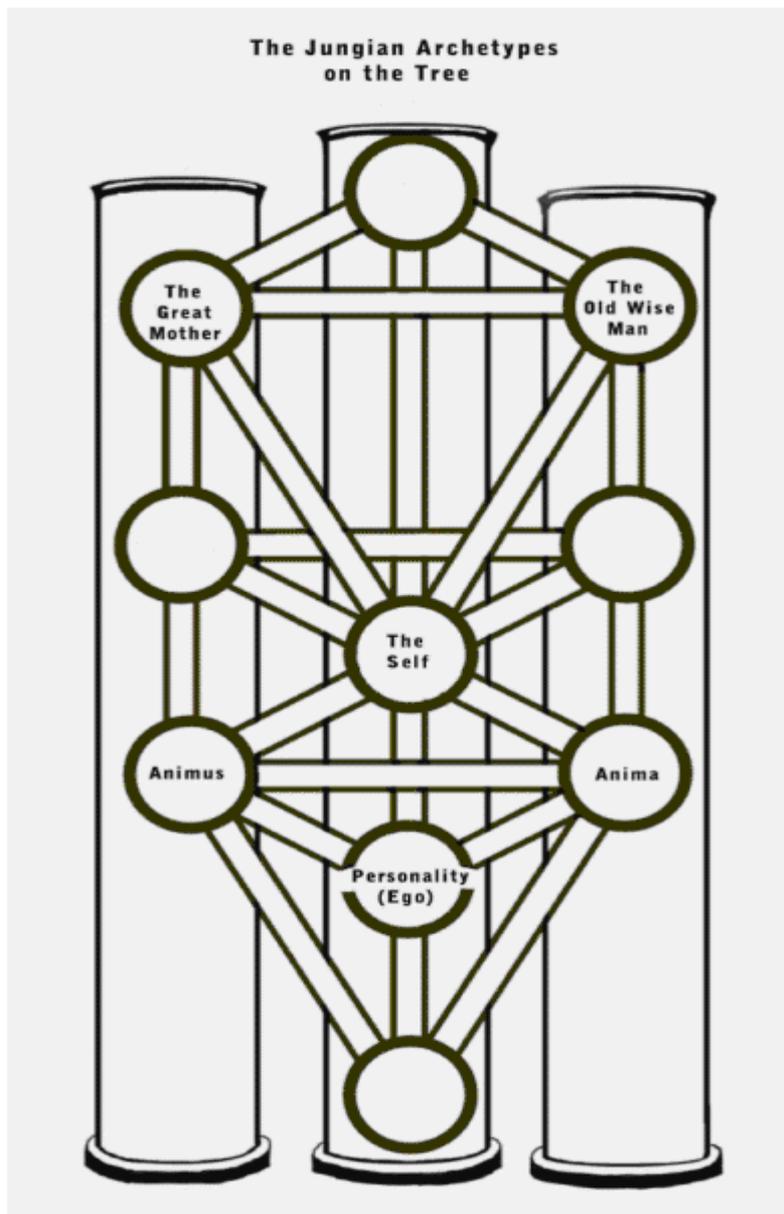
this original action. So at last we have found the culprit-space is the cause of it all! And so are the deeper layers of the Collective Unconscious positive to the conscious mind, which often reflects them directly as a mirror does. We have all met some people, for example, whom we could swear were constantly under the rule of the unconscious and could scarcely be called conscious even in everyday speech!

So the Collective Unconscious as the Astral World has long been taught by occultism. It is a common concept in esoteric thought. It is perhaps too common, because each branch of occultism (and even those schools that refuse to refer to themselves as occult) has its own peculiar vision of what the Astral World is, and of what is there, and each thinks that his idea is the one and only correct one. But this is all good, because it gives diversity to the Astral World that it would not have if everyone imagined it to be the same. The Astral World has its own "matter"-emotional "stuff" that is real enough to be manipulated by thought and feeling. It is not an imaginary world ("such stuff as dreams are made of") but its "stuff" responds to imagination, so that we find there the Christian Heaven and Hell, Dante's Inferno, Purgatory, the Islamic Land of the Houris, the Summerland of the Spiritualists, and the Happy Hunting Ground of the American Indian. All these are different "places" within the Astral World, so it is probably best to call it the Collective Unconscious and be done with it. Its "stuff" can be molded by an idea that is factual, or by one that is not factual, and its "places" change, for better or for worse, as Man's concepts about Reality change.

CHAPTER VI

THE ARCHETYPES AS PSYCHOLOGICAL FACTORS

As Jung defined them, the archetypes are the major inhabitants of the unconscious. Jung uses various expressions to describe them, such as "nodal points," "motifs," "primordial images," and "patterns of behavior." One metaphor he uses is to speak of them as organs of the unconscious much as the heart, liver, etc., are organs of the physical body. In the next chapter we will examine the force and energy aspect of the archetypes to enable us to equate these energies with the Hindu chakra system (the mundane centers on the Tree) because, in the World of Atziluth we find the root energy that we can, think of as centers and fields of force of the sephirah. Strictly speaking, the Qabalists only refer to this root energy as being archetypal. It is not registered as form or image until it reaches the World of Briah, the Prototypal World, when it becomes what Jung called archetypal images. For the moment we will confine ourselves to the individual's relationship to the major archetypal images Jung associates with the process of Individuation. Later we can examine the archetypal energy that our psychic senses register as images or forms in dreams and visions.



Within the human psyche, the archetypes represent ways of thinking and of acting—an inherited mode of psychic functioning or a pattern of behavior (an instinct). As mentioned before, in essence an archetype is a force, but it is registered most commonly as an image. In dreams archetypes appear often as persons, sometimes quite ordinary, sometimes as mythological or ancient figures. In personal development (development of the psyche) the primary archetypes are the Shadow, the anima (a man's soul image), the animus (a woman's soul image), the guide, the Self, the Magna Mater (the Old Wise Woman), and the Old Wise Man who is the philosopher. The anima and the Magna Mater (Great Mother) appear as feminine; the animus and Old Wise Man appear as masculine, in both a man's and a woman's psyche. Due to our Western patriarchal orientation (male chauvinism) the guide and the Self usually appear as masculine. In the East a Yogin attempts to make union (Yoga) with "The Mother," but in the West both men and women look to a savior that is a man! If any feminists happen to read this book, it may please them to know that the Higher Self (Tiphareth, the Sun) is as much feminine as It is masculine. That is to say, the mediator may appear as feminine. And where, but in

the world of the home, does woman serve so well as she does as mediator between the warring factors of the family? So why not between the warring factors in the soul too? In the septenary system of the Hindus the mediating force is Kundalini and is a neutral force that can take on both masculine or feminine qualities according to whether it is rising in Ida or Pingala. Jung's Shadow (the nigredo of Alchemy) will usually have the same sex as the dreamer but this is not necessarily so.

If we view a dream as some kind of stage-play, then these figures take on roles in the play that reflect their particular natures. In a series of dreams we will continually meet these same players over and over again in different dress and with different plots, speaking different line but always representing particular "patterns of behavior." This is not unlike the medieval morality plays, whose characters represented not persons but attitudes such as "Faith," "Sorrow," "Courage," etc. Even today these morality plays are performed "out there" in movies and on television. Some styles of play have become honed and perfected the degree that they are now more like rituals than like plays. The universal appeal of the "Western" movie largely due to its use of players as archetypal symbol. We all recognize the Hero (the good guy, with the white hat), the Shadow (he wears the black hat), the Old Wise Man (the rancher, or the old doctor), the bright anima (the rancher's daughter, pure and sweet), and the darks anima (the dancehall strumpet, sullied but redeemable). The great Hero Myth replays itself every night on the living room TV. This is our own unique Hero Myth, and serves us as the tales of Ulysses enchanted the Greeks, or the stories of the Knights of the Round Table served the people of medieval England.

Our own personal dreams are no less interesting or significant. They are far more valuable to us, in fact, because they are a record of our inner growth. We do not pay as much attention to them as we should, but if we did, we would soon learn to recognize the "players" just as we recognize them in the Western movie. These players are parts of ourselves, and each night act out our problems, our hopes, and our potentials. They often have contradictory desires and needs which will be acted out in conflicts of various kinds. Sometimes the dreamer is a passive observer, and in these cases the dream is a way that the unconscious tells the ego what the unconscious wants it to know. This is reasonable enough, since the unconscious can't talk to us when we are "awake," but when we are "asleep," it has control, and then it can complain to us, or congratulate us about how we acted during the day. In psychological terms, some dreams are compensatory (makeup for what we do not do when "awake"), and some dreams are complementary (complement our "waking" life).

In some dreams the dreamer takes an active part and himself participates in the play. Often he represents himself (the ego), but sometimes he may take the part of one of the archetypes. In such a role he may do many things that he ordinarily cannot do (like flying through the air), or that he would not do (like murder), and can experience great successes and great failures. Proper analysis and reflection upon these plays can lead us to greater self-understanding, and also to inner growth.

To do this requires some understanding of ancient symbolism, however. Our dream figures do not always appear as cowboys and bandits and other easily recognized figures. Often they appear as ancient or archaic images. Dr. Jung's dream analysis rests upon his postulation about the archetypes, where he often associates dream symbolism with the symbolism of ancient cults. Arriving thus at his abstract conclusions we see why these have served to baffle many of the more orthodox psychologists of our day, and why they would be inclined to think of Dr. Jung as being mystical. His conclusions about this do, however, agree in the main with the teachings of the Mystical Qabalah, and other genuine occult systems.

One of the structures Jung finds in the psyche he calls the Persona. This, he says, is the mask the self-conscious personality wears to meet the exigencies of its world. If the personality becomes totally identified with the Persona it becomes a "grown on" mask that thereby rules and dominates the true personality. This results in the conscious mind being cut off from, and therefore unable to recognize the inferior element or function, which Jung calls the Shadow. (In occult terms the true personality would be the "unit of incarnation," and the Persona would be the conditioning, mores, etc., that this personality becomes identified with, including one's position in life—doctor, lawyer, merchant chief, butcher, baker, candlestick maker, to quote from the old nursery rhyme.) Jung's shadow archetype would equate with the Dweller on the Threshold of occultism—one's inferior proclivities hidden in the unconscious. The cutting off of this element from consciousness, as the "good" Christian in particular does, results in psychic eruptions that must (due to their subconscious origin) be projected onto one's world.

In terms of current psychology, the Persona is the role which a person plays, the major or predominant role. Most people have several roles to play: businessman by day, boy-scout leader at night, church-elder on Sunday, etc. Most of us are aware of these roles and can play them without becoming fully identified with them. That is, we are aware that we are playing a role, and do not fully believe that we are what we are playing at being. This does not mean that we are not serious in our play; we can be deadly serious. But we do not intend to become one of those roles for 24 hours a day. In fact we usually cannot keep it up for 24 hours. This is the success of the "marathon therapy" currently in vogue; it wears down the Persona which a person cannot maintain, and it then permits the personality to emerge. The fact that such large numbers of people profit from this therapy suggests that very few of us ever show our real selves in public. But the ease with which the person may be unmasked (by sheer 24 hour endurance) also shows that marathon therapy is not dealing with the psychological depths, but only with the most superficial aspect of the psyche. Anyone who is able (or rather willing) to drop his mask at will is neither frightened by such therapy nor helped by it.

The personality is the "it" which knows that it is the businessman, the boy-scout leader, and the church elder all together and is also "itself," Harry, who once fenced hot goods to work his way through college and who has a secret passion for the poetry of Keats. Harry is the unifying intelligence which keeps all the others

together, and the danger comes only when he forgets he is Harry and starts to believe that he is one of Harry's roles, like Mr. Business man. If he comes to believe that he is Mr. Businessman to the exclusion of all the rest, then the other parts of Harry become repressed and have no chance to live. Living unconsciously, they will turn mean and nag him. Mr. Businessman comes to dominate Harry, and will not let him remember that he was once a fence.

This is how the Shadow becomes totally split off from consciousness. Not that the Shadow is conscious, by any means. But most of us are aware to some extent of our own failings and shortcomings, of our Mr. Hyde. It is only when we will not own up to being bad, even to ourselves, even in darkest night, that we are in deep trouble psychologically. When this happens, we can do nothing but project this dark side onto the world and begin to see horrible criminals on every side, threatening our own false goodness. When this happens on a mass level the world turns to witch-hunting, an event as common today as it was in ages past. Witch-hunts inevitably follow ages of spiritual purity, for a witch-hunt is the ultimate in holier-than-thou-ness.

The individual, or society, is constantly oscillating between projecting his better self onto the world and projecting his lesser self. These are but two aspects or sides to life, though manifesting as separate in time. Life experiences alternate in this cyclic fashion, back and forth, back and forth, forever and ever. This forms the basis of the Hindu concept of the cyclic rhythms of the cosmos, whereas we in the West tend to view everything in a straight line: progress onward and upward and things getting better and better every day. The fact that we have wars and peace in quite regular rhythms does not dissuade us from this linear way of thinking, but if there is progress to be had, it would appear from the evidence of psychology and occult science that it is only the cycle itself which progresses. For the individual person, the period or length of time between the "highs" and "lows" gets progressively shorter as psychological unity (Individuation or Adeptness) is approached. For modern nations the period seems, at least in our known history, to be about twenty years. A war (with inflation) followed by a period of peace (with a depression) and again followed by a war, the whole sequence taking about twenty years.

For ordinary man the period is somewhat shorter, maybe fourteen years, with seven "good" years followed by seven "bad" years in a continuing pattern throughout his life. As with nations, the period is so long that it is usually not recognized as being part of a cycle and therefore not dealt with or adapted to. For an Initiate, the period begins to shorten radically, to months and then to weeks. As he begins to work at becoming conscious, the two sides of himself start to assert themselves with increasing frequency until angel and devil (Christ and anti-Christ) are battling it out together, each demanding control of the personality. When the cycle is reduced to days and then to minutes, the crisis is at its head, and is only resolved when one side or the other wins control, or when a higher unity asserts itself. If the angel wins, the man may believe he is God or (in the West) Jesus, and

is usually committed to a mental hospital. If the devil wins then he proceeds to do the devil's work and may be caught and committed to prison. Either event is a great tragedy, for the personality is gone, possessed and dominated by what used to be a factor (archetype) in the unconscious. Success is achieved when a higher (i.e., more powerful) force descends to integrate the functions into a unity which transcends the ability of the personality to accomplish.

All in all, the process may be visualized by observing the function $f = \sin(1/x)$ as x approaches zero. The oscillation becomes more and more rapid, the period gets smaller and smaller until, as x approaches zero, it would appear that the phases would meld into a constant polarity. But at the moment that $x = 0$, the function becomes "indeterminate," i.e., it disappears from this dimension into a "somewhere" that is unknown. No one can say what this is, least of all the person who directly experiences it. For, as Crowley put it, "it unites in an explosion of heat, of light, and of electricity." Angel and devil and personality are rolled up into one and spit like a pea into the yawning womb of the cosmos. Freedom indeed for the fettered soul! But a gaping abyss at first sight, which is why freedom, real freedom is first experienced as terror, the terror of insecurity. Such an experience is hard to achieve, harder still to recover from.

Thus recognition of these archetypes within the psyche is the first step toward their integration (Jung, contrary to Freud, makes a distinction between mental acceptance and true integration). Jung posits the archetypes of the anima and animus as part of the Collective Unconscious-like a submerged personality. And this is particularly important to remember, that these two archetypes act like submerged personalities. A whole volume could be devoted to consideration of just these two archetypes alone, because they play such a big part in our unconscious life. These (anima and animus) are unconscious "soul-images" representing respectively the contra-sexual counterpart of the male and female principles in man or woman. This agrees well enough with the Qabalistic teachings on polarity, but this will be referred to later when we consider the shifting of the poles of consciousness in either the psychological process, or initiation.

Jung asserts that among the most important archetypes as far as the individuation process is concerned, are the "mana personalities." More has been written on these in Alchemical literature than anywhere else, but these are also to be found on the Qabalistic Tree of Life. These two archetypes personify the spiritual principle in man (the Old Wise Man) which would equate with Chokmah on the Tree, and the material principle in woman (the Magna Mater) which corresponds to Binah. In the septenary system of the Hindus, Chokmah the Father is known as Purusha and Binah the Great Mother is known as Prakriti. Prakriti is Nature, Creative Energy. Purusha is Being, as Self-as opposed to Nature.

It is very difficult for us, with our Western minds, to grasp these concepts. Prakriti has three gunas (qualities): tamas (inertia), rajas (active or dynamic inertia), and sattva (belonging to the quality of light, and also to the plastic ability to preserve forms). Binah is the form-giving sephira and is the dark sterile Mother, and also the bright fertile Mother. She is mutable or changing Nature, that, as the Magna Mater, may be thought of as the genetic or reproductive function. Chokmah, as the Wise Old Man, personifies primary power.

However we may look at these mana personalities, they do signify the "extraordinarily effective" power (the power that produces the numinosum) which, when made available to consciousness via either psychoanalysis, meditative and/or practical occult methods, and/or Alchemical distillation, leads to Individuation; which is symbolized by the archetype of the Self. There is a grave danger in trying to integrate these mana personalities, however, because the power in these archetypes can effect an exaggeration of the egotistical aspects of one's character whereby, due to the flooding of the conscious mind by the unconscious one would experience the contradictory effect of spiritual arrogance. If this occurs to a woman we get something even worse than an animus possession. In a man it may take the form of a Christ complex, as mentioned previously. If a woman is swamped by unconscious content at this level and if her religious background is Christian, she may identify with the Mother Mary figure, in which case she becomes too good to be true! In everyday life, at the animus level, we find mild degrees of this complex in otherwise quite ordinary women. Such a woman is well portrayed (in absentia) in O'Neill's wonderful drama, *The Iceman Cometh*.

In Alchemical literature a very definite distinction is made between the polarity of anima-animus (Hod-Netzach) and Rex-Regina (Chokmah and Binah). If we consider that Tiphareth is the Higher Self, drawing into its unity the functions of anima (Netzach), animus (Hod), personality (Yesod) and the Shadow (the repressed aspects of the personality that show up as undesirable complexes on the 32nd path), then the appearance of Rex and Regina (the Old Wise Man and the Great Mother) upon the scene is slightly disconcerting, to say the least. The Qabalah of course teaches that each sphere is but a blind or cover for a deeper sphere, so that the expansion is infinite, and we should not therefore be surprised to find another world beyond our local world. The experience of relief and peace and solidity achieved by the participant in marathon therapy is the experience of rediscovering his personality beneath the Persona mask. But this personality is but one member of a quaternary which is absorbed into Selfhood, an experience one thousand times deeper and more rewarding. It is an experience which few survive however, and which is therefore the more important for its rarity. When this baby-pea Self is thrust onto its own, it is lost in the abyss of night; and it is only later that it comes to see that its night is filled with other stars: Geburah and Chesed, Chokmah and Binah, the stages of Adept hood. Self hood is suddenly no more the final unity than the personality was.

We have no better example of the process of Individuation than Jung's own evolution of his psychology, for he discovered these principles as he himself experienced them. First he discovered the Shadow, then the anima. The animus eluded him until his women students pointed it out to him. This gives him the edge on men teachers of the occult even though he was late in discovering it. Men teachers are all too prone to expect that women cannot make any gains whatever. Jung did discover, however, that through the Eros principle women could achieve the same Selfhood that had since the fall of the pagan temple been thought to be man's prerogative.

For many years the interplay of anima-animus occupied Jung, until the concept of the Self as unifying factor imposed itself upon his mind. By this time he had discovered the archetypes of Magna Mater and Old Wise Man in the Alchemical literature, but it was only later in life that he began to pay devoted attention to them as powers. That is, he began to experience what he previously knew intellectually. This is the value of the written Qabalah to us, that it can prepare us intellectually for what we are to experience later, and thus it can soften the impact of what is always a soul-shaking event, thereby lessening the danger of being swamped by the content of the unconscious.

From this we can see that when Alchemy speaks of operations involving Rex and Regina (Chokmah and Binah) it is referring to principles that are far deeper (more fundamental and more universal) than a simple man-woman relationship. It most often speaks of a quarternity with the two operators in the art (man and woman) standing in Hod and Netzach and reflecting across the Tree aspects of the higher Man-Woman (Chokmah-Binah). But in such a ceremony the operators are not just "representing" the higher powers, as is implied in a lodge ceremony where the Magus stands within the sphere and serves as the ground or vehicle for the invoked power or aspect of a given sphere. In this holy quarternity, Rex and Regina are equal quarters within the whole of the quarternity, so we see that force and form (or the root aspect of matter) are two independent entities in the operation and are required to be so for its success. Perhaps, as Jung said, the Alchemists only projected their art onto matter, so that Rex and Regina might be considered as higher (i.e., idealized) aspects of individual male-female polarity. I, personally, incline toward this interpretation- that Rex and Regina are principles within the Magus himself. But the opposite of projection is identity, and the Alchemists may have chosen this method as a guarantee which prevented them from falling into the trap of misidentifying root principles as a "nothing but" kind of idea. Be that as it may, the Alchemists were by some magical secret able to transform base metal into gold, a feat which eludes us today and therefore commands our attention and respect, even if they did talk about it in Old English gobbledygook. If we are so smart that we know everything, then what hope have we to become something more than we are? Anyway, to know everything takes away all the thrill and excitement of learning. I shall have more to say later about the Quarternity. Let it suffice for now that for most of us the experience of Chokmah and Binah is tentative at best. We can gather a great deal of information about them, and to ponder the principles is a continually enriching exercise.

CHAPTER VII

THE ARCHETYPES - THE GODS ON THE TREE

Dr. Jung defines the archetypes as centers and fields of force in the unconscious. I have stressed this here because, as centers and fields of force we are dealing, at this level of the archetypes, with the World of Atziluth on the Tree, which in the Yoga systems is the force field of the chakras (the centers; seven of which correlate with the sephiroth). In his early works, Jung spoke of the archetypes as images, primordial images as he called them. It was not until many years later that he began to make a distinction between the archetype itself (the force) and the archetypal image. This has caused some confusion for his readers, but the Qabalah has always been clear on this matter. A "thing" exists in all four worlds, so it has four aspects: a force, a concept, an image, and a material manifestation. An archetype, as a field of force, is a component of Atziluth. In the West it is difficult for us to think of a concept, for example, as being something substantial, but this idea is not at all difficult for an Easterner to accept. If we in the West give any thought at all to our occult anatomy, we think of it as something tenuous at best, but certainly not real in any substantive sense. Plato's plane of ideation consists of ideas, not things. But to an Easterner we have a body in every one of the worlds, and each body is just as real in its world as our material body is in the material world. The spiritual body, when developed, resides in the World of Atziluth. In the World of Briah is the prototype, or concept of the force, and in Yetzirah is the image, or host of images, which represent the archetype. In Yetzirah is the collect of mythology and of cultural decoration built around the archetype: its image and name, such as Zeus or Thor. In Briah it exists only as pattern and is the abstraction of that "god" such as "Love" or "Mercy," or "Fear." But in Atziluth it exists only as intention, as determination or will. For example, were I to say, "I am determined to become President someday," that intention itself, together with the amount of mental energy which I use to drive it, is a "thing," a ding an sich, which exists prior to an independent of any specific plan, or any individual acts to accomplish the goal. So, too, does the Universe allocate the Ruach Elohim (pure energy) into its intentions. If this sounds abstract then it is only representing how the old Qabalists thought, which maybe shows that our current philosophies are not so deep. The difficulty in describing it is due to language itself, and our terribly concrete minds. Language is only of Yetzirah, and concept is of Briah, so that anything in Atziluth is beyond form, image, or any label.

The energy, concentrated, takes on form (image) in Yetzirah and that is how inner vision (either in dream or clairvoyant sight) arrests the frequency. "As above, so below," so the inner senses function very much the same as the physical senses do, in respect to the registry of frequency. We know, for instance, that we do not, even in the objective world (the World of Assiah) live in a world of "Things": tables, chairs, etc. Whether we accept the quantum theory of physics or the wave theory,

this world is a dynamic energy system and "things" are in an ever changing state of flux. I need not labor the fact that our physical senses only register in a limited band of frequencies. Beyond, or below the band of a given sense, that sense breaks down and registers the frequency as a "Thing": something solid, smooth, etc. So, if I "see" an angel with my inner vision or in a dream, I am not "seeing" a Being of that shape and form. The force field labeled "angel" is registered by my inner eye as having shape and form. Now the angel does have pattern. God geometrizes, of course! This is obvious. But when we consider the pattern, we are in the World of Briah, the prototypal world. So, with this all too brief consideration of archetypes as "centers and fields of force" let us try to keep from falling into the trap of thingifying, while we consider Jung's archetypes.

An archetype functions as an instinct with its energy (libido) within Man's psyche. The libido, the Life, is "caught" within the archetype in the same way that atoms and atomic energy are "caught" within the pattern of a pencil. These atoms cannot escape and fly into space or dribble out all over the floor, as long as they are caught within the field (pattern) of "pencil," which only goes to show how potent is a mere idea! So while it is true that the Life Breath (libido) moves in and through all, once it becomes locked into some kind of form, it is difficult to disengage it! In the case of archetypes, only the Last Judgment will dissolve them. Not all of these instincts are functional in average man; that is, average man is not aware of them. The whole purpose of psychic development is to awaken and come into control of these archetypes (instincts). Because they are instincts we see that they are autonomous, as Jung says. Just as autonomous as the instincts that we call the will to live, the sex instinct, hunger, etc., are the potential archetypes autonomous. If one of these potential archetypes suddenly becomes actual, we are powerless to act against its will! (For the best account of why this is so, read Dr. M. Esther Harding's book, *Journey Into Self*)

This autonomy makes the archetypes objective to us, in the sense that they are pre-existent and are more powerful than we are. They are in control of us and that is why the ancients and the Qabalists considered them to be objective to man. Objective does not mean that they are out there walking around on the street; it means rather that they are not personal fantasies that will vanish on command. We do not need to meet them in fantasy for them to wield their powers. In fact, most of us are unconscious of them most of the time, and any archetype above the veil Paroketh on the Tree we are unconscious of all of the time, if we have not developed to where those deeper (higher) archetypes have become functional instincts in the psyche. Occasionally we may be aware of them in visions or dreams, or just in insightful recognition of their power. But just a moment's registry of their frequency can be a very powerful and provoking experience with effects that resonate throughout one's life. Anyone who has met a collective archetype (a god) in his own psyche will not forget it.

It is this spontaneous eruption of these unconscious contents into consciousness, that occupied much of Jung's interest throughout his life. One

reason for his interest was his own personal experience of having been assaulted by the contents of the unconscious. If and when the archetypes emerge into consciousness, it usually happens at their choice of time and place. But for most of the time most of us are not even aware of their presence. Chinmayananda was once asked why India, supposed by the West to be a peaceful nation, had attacked Goa with great military force to drive out the Portuguese. He replied that it was true.. .India had been very peaceful until one day "this Kali came out" and started a war. He did not blame India, or the Indian people. To him, it was just that the great Goddess of Destruction wanted to express Herself. But we in the West would call that a cheap excuse. After all, we go to war rationally. Or do we? We are in fact irrational enough to seek for answers in astrology for why certain things happen to us, and we even sometimes agree that mundane affairs are ruled by planetary influences, but then if our nation goes to war we blame the government, or big business interests, or just anything except the planets. But if we have a bad day and feel emotionally out of sorts, we say that Mars is doing it to us. We expect nations to be rational enough not to become embroiled in wars, and at the same time we find it difficult to control our tempers in respect to something that irks us. But a nation is made up of millions of unconscious people just like ourselves.

The gods can have such effects on us precisely because we are unaware (unconscious) of them. If we were conscious of their presence and intent we might be able to refuse them their desires, or to cooperate consciously with them. We also might not be able to cooperate with them under all circumstances. It isn't exactly easy to cooperate with an earthquake, whether it is rearranging the earth's crust or rearranging the psyche. It is, however, not at all possible to cooperate with an instinct that we are not aware of. The Practical Qabalah contains methods for deliberately seeking out the archetypes and invoking them. For the serious aspirant to consciousness, this is the only way to proceed. He does not wait in fear and trembling for some onslaught from the unknown, but consciously and purposefully searches for them. This is a significant point of difference in technique between Jung and the Qabalah, `for the practical Qabalist actively assaults the unknown. That is his duty, to strip the veils, one by one, from the images that conceal the powers. Jung did develop the technique of "active imagination" for exploring the unconscious, but this is a fairly simple method compared to the highly controlled and ritualized methods of the Practical Qabalah.

Dr. Jung says that we "get lived" and we "get dreamed," so another reason for trying to gain an understanding of these matters is to be able to learn to sublimate, or properly cooperate with these archetypes so that they do not autonomously take advantage of us! We are trying to be masters in our own houses (bodies and minds) without having to build up over differentiated minds (cortical function) that merely repress these archetypes. If the over differentiated mind smothers one of the deeper archetypes in the psyche, after it is ready to become a natural function of consciousness, this archetype may turn ugly in the psyche and cause all manner of psychosomatic illnesses, emotional disturbances, etc. Proper analysis and/or Alchemical development allows these archetypes to become functional aspects of

consciousness without swamping consciousness and thereby acting on their own against our conscious will. In other words, we try to integrate them into consciousness. We learn to cooperate with them; with these energies remember, not with these images.

Paradoxically, for us to deal with them as energies, we must think of them as Beings. As referred to before, if we meditate on force alone it can use us, whereas if we meditate on the form (image) we can use it! In the Qabalistic method the practitioner assumes the attitude that the "archetypes" are objective beings-gods or angels or autonomous entities of some sort, rather than components of his own psyche. By taking this attitude, he establishes a one-to-one relationship with them, and this has effects that are quite different than it would be if he tried to deal with them as instinctive forces in his own psyche. Each such "Being" such as Zeus or Kali has its images and its own complex history. This technique is one of the tools in the armory of the occult arts, in Magic, and therefore beyond the scope of this book. The imagination is a far more powerful tool than we know! One reason we are not aware of this is because of the negative connotation put on fantasy by most Western psychiatrists, especially of the Freudian school. It is true, too, that there is a great difference between indolent fantasy and controlled imagination.

The controversy over the objectivity and subjectivity of phenomena has been mentioned earlier. The different opinions about this may be found in the writings of several good schools so there is no need to take the reader's time with the subject here. It is enough to say that either point of view rests on opinion based on subjective apprehension and both points of view work well enough to make it possible for their separate adherents to deal with the phenomenal world.

If we read Aleister Crowley on this subject we discover that he sometimes writes as though he held to the theory of objectivism. He refers to Tiphareth, for example, as Self, independent of the mind (conscious or unconscious) of the individual. At other times he refers to Tiphareth as a subjective entity (state, quality). I have heard my own teacher say of the Higher Self, "I have seen Him and He is a Being of such grandeur and beauty as to defy description." But when questioned about the objectivity of this statement, my teacher argued in terms of General Semantics to prove that all "things" whatsoever in the world of outer or inner space are "in" consciousness; that this world, whether subjective or objective, is a dynamic energy system that is in fact a Light World appearing substantive to the senses and that therefore only seems to be objective to the individual. On the other hand, he did concede that when the cosmic tides (tattvas) rise and fall they also rise and fall in the individual; implying that these cosmic tides, planetary tides, etc., must in some way be objective to us. The immediate question then must be, is their effect subjective or objective? A Jnana Yogin would no doubt explain this in terms of the lokas: the invisible or inner constituent of man. He would say that the real nature of the Self (Atman, Qabalistically referred to as Tiphareth) has its Oneness with the supreme Self (Paramatman; Qabalistic Kether). The lokas are regions or levels of existence which include our physical world which seems to be objective or external

to us, and also the subtle worlds that also seem to be external to us when we are "traveling" in these invisible worlds. We do not live in our physical bodies. The physical body is held in consciousness. We seem to be in anything that is held in consciousness so we seem to be in the world, too, but we do not live in the world anymore than we live in our physical bodies. Or so would be the argument of those who embrace subjectivism.

Our difficulty here in the West with such an idea is that when we think of a center we think of it as being a some thing in the middle of other something's that are around it. Like the atom, with its nuclear center, protons, neutrons, etc. We even find it difficult to conceive of an omnipresent supreme being so it is impossible for us to think of ourselves as centers of consciousness not limited by body or world. The lokas of the Hindus, and the planes of the Astral World, and Dr. Jung's layers of the Collective Unconscious are, according to monism, referring to the same thing: states of consciousness within man himself. We deal with these by acting as though they are outside of consciousness. Being limited by the five physical senses there is no other way we can deal with them.

Jung says that we inherit the Collective Unconscious, or the ancestral images thereof, and that these "engrams" (as Dr. Pullen-Burry, the noted Qabalist, called them) are not only latent in the subconscious but also in the very structure of the brain. His entire method of "active imagination" is based upon this theory. If, as Jung says, Man is a psychological being, then this method will work for him, just as the Qabalistic method has worked in the past and works today. What any good psychologist or good teacher wants is good results, regardless of the theory accepted. We could split hairs over these theories ad infinitum and not arrive at any definite conclusion until, one-by-one, inner realization reveals the truth of the matter to us. Man is not a static being, so what will work for one man will not work for another. Jung's method works well for many people. The Qabalistic method of analysis also works well for many people, and, in the East the various forms of Yoga work well for many people. Eastern methods do not work any better for people in the West than Western methods do for people in the East, but with the loss of faith in our religious forms here in the West we are turning to Eastern disciplines and we are finding them to be rewarding in an individual sense, too. The dharma of Western nations is distinctly different than for Eastern nations, however, so we do find that "a native converted is a native spoiled" in respect to aiding the evolution of his own national spirit. The group mind of a given nation is not as obstinate as it may seem at first glance. It really does not take very much infiltration from a foreign culture to effect some serious change in that nation. The destiny of the West is to build the concrete mind. What has happened, however, is that along with our Western business suit we have taken our concrete attitudes to the entire East. We deceive ourselves however, if we think that the Eastern man wearing our business suit has entirely the same attitudes toward life that we do. It is the same with Westerners wearing saffron robes and holding out their begging bowls in our large airports. A change of dress and a change of concepts does not put one in touch with the forces resident in the unconscious of another culture. Under rare

circumstances individuals from different cultures do meet now-and-then and bridge the gap between their respective psyches. Such a coalition enriches the minds of both, as it did between my teacher and his teacher. For the most part, however, Western students would do better to stick to Western disciplines. To this end Jung's techniques are best suited for Western man unless the seeker can find a good school using the practical Qabalistic techniques. The best schools of the Qabalah for non-Jews, however, are only to be found in Europe, so Jung's method becomes even more valuable to those of us here in the Western Hemisphere.

Jung's active imagination technique is one method that has been used by the Western occult orders since long before we ever heard about psychology in its modern sense, and there can be no argument to using this technique if sufficient caution is given about the possible involuntary outpouring of vital energy in the form of ectoplasm when one lets one's attention be held on visualized images. Many more people leak prana than is detected by our psychologists, if indeed they can detect it at all. However, doctors do notice a drop in blood sugar in those patients and students who apply "active imagination" seriously. We should first try to synthesize our psyches before we project them in this manner. Jung did say that we cannot have a psychology without a psyche and then he did proceed to give us the psyche by empirically proving its existence. But even so, we still do not really know all we should about what we come into touch with when we get behind the mind. A very few brave psychologists, such as Dion Fortune, have explored this hinterland of the Mind and we'd do well by ourselves to learn more about it from such authorities before we venture very far below the surface of the Mind.

Jung has referred to the Collective Unconscious as the Objective Psyche. I find that students coming across this idea for the first time invariably ask, "Objective to what?" When we dream are we in this objective sphere, or are we dreaming off of the personal unconscious? But we may ask the same about waking visions. Is the vision coming from the reflecting ethers of the Astral Planes, or is it coming from my own unconscious? In either case if enough ectoplasm is released by letting energy flow out to the images, we can get some startling physical phenomena. This is not as uncommon as one may think, and the phenomena are not confined to the spiritualists' séance room. If one is using active imagination in the presence of heavy incense smoke it is quite easy to get physical phenomena. It is not quite as easy to banish it however! I therefore do not recommend the indiscriminate use of active imagination. Dr. Jung did not recommend an indiscriminate use of it either. He very carefully warns about the unfavorable results one may obtain. It depends on who is using it, under what controls, etc. When we find occult techniques such as this one, coming into use by psychologists who may, but also may not know exactly how occult anatomy functions (or even that we have such an anatomy!) we cannot help but regret the unfortunate circumstances that drove our Western Tradition underground in the Third Century.

Anyone who deals with the Magical Images, by any method, will in time have to come to the conclusion that all is not as simple as the psychologists make it appear to be. In one of her excellent books, Madam David-Ned tells about the thought-form

she deliberately made when on one of her journeys to Tibet, and how it became exteriorized and visible and tangible to not only herself, but to anyone who was with her. One should have considerable understanding of the "making of thought forms" before one lets one's energy flow out to images by means of the imagination. In Madam David-Neel's case it took her many months and a great deal of very grave trouble to banish the little monk she had "made" by means of active imagination. The little monk she had made took on a life of its own and eventually became quite ugly and disagreeable with her. I know many people who have read her account of this and without exception, all of them have taken it as being a curious and interesting bit of psychic phenomena, but none of them has questioned the seriousness of it. I doubt that many of us are quite this good at making magical images come true, as it were, but the images we unconsciously make do contain some of the emotional energy we pour into them, and these "live" within the psyche, acting therein much the same as foreign bodies do in the physical body. A psychic complex of this order is something real to deal with! But here again we need to know as much about our occult anatomy as our doctors do about our physical anatomy. My teacher objected to any use of "seed meditation" (as it is called in the East) for novices. Instead he kept the student's attention held on the forces, by referring always to the frequency state of "things." In private discussions I have heard him refer to the power of the imagination to bring about desired ends, but he did not teach this publicly.

Where man formerly sublimated his libido by projecting it through worship into the forms of the gods, which resulted in a participation mystique with the forces of nature, his present so-called enlightenment has caused him to discard this belief. This results in his libido regressing into the subconscious where it animates the archaic pictures which, by inheritance from the past, are potentially latent not only in the subconscious, but also in the very structure of the brain. An understanding of the awakening of the psychic centers in the brain will bear this out, for as each center is animated by the raised Kundalini (the deeper levels of libido), the archaic pictures (the god archetypes, which Dr. Pullen-Burry called engrams) will rise to consciousness. Something similar, only without consciously controlled results, will occur under the influence of certain mind-altering drugs and herbs that act on the centers of consciousness in the brain. Not that consciousness is centered in the brain anymore than it is in the solar plexus or any other nerve plexus in the body. All of the endocrines contain grey matter and, occultly understood, each endocrine serves as a brain for the inner body its corresponding chakra (center) rules, but this concerns occult anatomy and we are not prepared to go into the subject of "inner" bodies in this book. I mention it in passing to call attention to the fact that the brain is not the only instrument that serves the Mind. ESP and all extended senses operate as much off of the endocrines as off of the centers in the brain.

These archaic images do today shape the plot and fortuitous events of analysis, and therefore Jung takes these archetypal symbols as being of profound psycho-analytical significance, whether induced by "active imagination" or as images in one's dreams, or as visions (waking dreams). In the Qabalistic method of analysis

these images are caused to rise to consciousness by a controlled system consciously directed. In this way, by using a proven system for evoking the images, one knows which world one is trying to come to grips with, so to speak. And we had better come to grips with it, or it will grip us! In Qabalistic terminology, and according to how this is done, it is sometimes called Skrying in the Astral visions, or Rising on the Planes. In either case, one knows exactly "where" one is in consciousness, and therefore how to control the visions, voices, etc. One is able to turn them on or shut them off at will. What one cannot do however, is to change them. But isn't this the way it should be with any sensitive sense function? Suppose we opened our eyes and could no longer shut them? This is what sometimes happens with involuntary visions or voices: they come to us uncalled and we cannot turn them off. About the only thing psychiatry can do for a person in such a predicament is to try to convince him that he is not really seeing or hearing anything, or he can be given electric shock treatments or medications that act on the brain and nervous system, or he can just be committed to an insane institution. I knew a minister's wife who, for no apparent reason, started seeing things "that were not there." Her husband finally had to have her committed to the state insane asylum. After lengthy treatment she was released as "cured." She came to visit me not long after her release and the first thing she said to me in answer to my question as to how she was doing was, "Now I know I am not seeing anything because the doctors have told me I am not, but it still seems that I am." I was acquainted with a young woman who, for no apparent reason, started hearing a voice that told her she should kill herself. Her family put her in a private mental institution. After six months she was released as "cured." She was only home a few days when she said to her mother, "The doctor told me I am not hearing any voices so I know now that I am not, but it still seems that I am." A short time later she committed suicide. Neither of these women had ever taken any mind-altering drugs nor had they ever heard of Yoga practices, which medicine sometimes blames for causing "hallucinations." The limits of our five physical senses are more of a blessing than we know, even though there are times when we feel it would be handy to be able to register more than we normally do.

Inner control gives us the same conscious control of mental functions that we have toward our limbs: being able to raise and lower our arms at will. Inner control gives us the same conscious control of mental functions that we have toward sight: being able to open or close our eyelids at will. By being able to consciously call up and control the inner images, the force represented by the images, or the revelations from the voices, may be integrated with the conscious mind. If one is trying to deal with a complex or a neurosis, he may, by integrating the energy ("grounding it" as the Alchemists say), come eventually to control the disturbing element in his psyche. It may no longer trouble his mind and/or body as an unknown quality calling from the depths of the unconscious. If he is not troubled by a neurosis of any serious nature, he may just be seeking a more meaningful understanding of life and of himself, and he can achieve this by the same means.

Much of this material, as explained by Jung, represents the phenomena of our unconscious that harbors a whole menagerie of were-wolves, demons, malefic and beneficent gods. These are, as Jung says, "things which have affected man most profoundly." These produce the numinosum (from the Latin numen: a divine or presiding spirit). When these images rise to consciousness without conscious control the mind may be swamped by them and so one is unable to integrate the energy content thereof. In that case one has, at best, merely been to an astral picture show, though there may be some benefit derived from the drama, even as we have all come away from a movie with a deeper appreciation of some aspect of life portrayed. In a catharsis, however, the energy is thrown off in the emotional upheaval and serves no good in respect to integrating the energy. But if one only wants a mental understanding, then this will serve well enough, and because a portion of the energy bound up in the unconscious complex has been spent, one may feel relieved, or maybe empty and let down. Some of the inner pressure will be off, at any rate, even though the energy is gone. This is the best way for someone who is not seeking integration for the purposes of psychic development or psychic powers. One cannot put new wine in old bottles without expecting something to have to give, so a period of psychic purification is required by a teacher or school before teaching the student how to integrate energy. To this end analytical psychology serves the Western student best for purposes of harmonious co-ordination of the personality with the unconscious psyche.

The aspirant seeking to develop by means of the Hermetic Art, however, will also be interested in integrating the energy. It is not enough to him to merely understand what the images signify, and, by having his dreams and visions analyzed come to peace with his inner conflicts. It is not enough to him to undergo a catharsis and be able to throw off the energy and thus be relieved of the pressure from the unconscious. It is here that there is some difference in Jung's analytical method and the methodology of the practical (i.e., magical) Qabalah. But Jung must have also understood the process of integration of energy, as is well documented by him in his thorough research into Alchemy. One of the best books one can read on psychic energy is *Psychic Energy, Its Source and Goal* by Dr. M. Esther Harding, who was a student of Jung's. Outside of Dion Fortune's books, I have found nothing written in occult circles (nor in those schools that do not identify with occultism) in regard to the integration of energy, to equal this book of Dr. Harding's. In this book is a chapter on Alchemy that is the best I have read, save for *The Philosopher's Stone* by Dr. Israel Regardie.

I must add here that because Jung has said that the psyche is a closed system, with the energy sometimes flowing from the unconscious to the conscious and vice versa, one may assume a wrong impression about the displacement of energy in a catharsis. The Qabalah can help to explain this more clearly. Malkuth is not included in any triad. If energy is flowing from Kether to Malkuth, it (the energy) must round Malkuth to be effective. They say in Qabalistic terminology that Malkuth is the fallen sphere. The play *The Dybbuk* reminds us, however, that:

Wherefore, O wherefore
Is the soul
From the highest height
To the deepest depth fallen?
Within itself the Fall
Contains the Ascension.

So it is the last step that counts (or costs) in Malkuth. "The Fall contains the Ascension" providing the apotheosis is kept in mind. In other words, we must know what to do with the "fallen" energy. It must be kept in circuit. If we cast the energy off in an emotional abreaction the energy is not lost, because it cannot leave the universe, but it has not been caused to circulate back into one's own psyche, after having been purified in Yesod. Yesod purifies the Emanations. It proves and corrects the designing of their representations, and disposes the unity with which they are designed without diminution or division. As Dion Fortune pointed out, these old archaic texts say a great deal to the mind if one meditates upon them long enough. However, this one is clear enough that it should not have to be contemplated for very long to reveal its hidden meaning. What it says is that proper application of this sphere will dissipate the tension in a complex, etc., but it is at Malkuth that the final grounding of the energy must be achieved, so that it can round the nadir and return back "up" the Tree. That is to say, transmutation of energy before it has passed through the sphere of the mediator and been harmonized merely represses a type of energy applying to one of the side pillars (Ida-Pingala). As a "type" of energy it will then change type again, as it is transmuted on that pillar. For energy to be harmonized the two aspects of energy (positive and negative) must equal each other and thus be canceled out, but, if this "third" force known as the harmonizing force, is not integrated (grounded) the energy has merely scattered off into space where it returns to its universal source. Thus humanity, when not repressed, serves the universal good. When repressed, the energy of humanity goes into the culture (Church, State, art, etc.) or may, under very repressive circumstances, go to feed the Qlipoth side of the Tree, thus quickening the powers of "organized evil." I realize, too, that I am going to get a lot of argument from many quarters for having stated this so clearly in a book meant for public consumption, but so be it! Criticism of anyone who takes a stand on such matters derives from quarters that claim a corner on truth. It has ever been thus, so what cannot be cured must be endured. Today I will not be burned at the stake for having said so much, but my book may be burned as were Wilhelm Reich's books burned, and in the United States, too, as recently as 1963! The books of Wilhelm Reich contained a wealth of information that could be useful to those of us who seek truth today. One example: an "armor block" in the Reichean sense becomes the "form" or "pattern" in Briah that I spoke of earlier: a pattern which contains force locked in it. The dissolution of these forms and the release of the energy contained therein was the aim of Reichean therapy, as it also is of Tantric Yoga and Alchemy. In our Christian Bible man is admonished to save his soul, and if we had not been morally conditioned about this idea, we might have been able to see this in terms of

the conservation of energy, or even of the conservation of mass (which is the same thing) as the Alchemists were wont to do. Physics at any rate, shows us that matter and energy are the same. That is, they are the same in a theoretical sense. In a practical sense they are convertible, one into the other. The subject of Alchemy is the study of the techniques of this type of transformation, seen in its most broadly philosophical and its most painfully mundane aspects.

Alchemy as a practice has been underground (esoteric) throughout most of Western history. Jung has revived some interest in its philosophical aspects through his lengthy studies on the subject: *Alchemical Studies*, *Psychology and Alchemy*, *Mysterium Coniunctionis*, and *Aion*. For the most part he explained Alchemy in terms of psychology, and though this is not all of Alchemy by any means, he at least upgraded our approach to the subject. In his commentary to Wilhelm's translation of the Chinese treatise on Alchemy, *The Secret of the Golden Flower*, Jung made some more or less pointed references to the psycho-somatic process thereof. He also stated that Chinese Alchemy would not work very well for a Westerner, and we might say that this is quite true of most of the practices of Eastern Tantra also.

Alchemy is Western Tantra. It may be more meaningful to say that Eastern Tantra and Western Alchemy give us two different attitudes for dealing with the same fundamental principle. Aleister Crowley wrote a chapter on Alchemy in his book *Magick*. It is the most beautiful treatise on Alchemy that anyone has ever written, and it tells not a thing! At the end of the chapter Crowley says, "now we may not know what Alchemy is, but we certainly know what it is not." In Jung's works on Alchemy one knows exactly what it is. He has not told how, but he has very clearly explained what it is. He leaves it up to the reader to figure out how. But this is a great deal more than any other author on the subject has ever done. Most of them tell us what Crowley told us: what it is not. Alchemy is often classified with Black Magic by those who would keep a corner on truth. In some ways it is tantamount to "the short path" of Tibetan Magic. But Black and White Magic do not differ in practice, they differ in intentions.

CHAPTER VIII

THE FOUR FUNCTIONS

Jung came to view the psyche as having four functions: thinking, feeling, sensation, and intuition. These are not "things" in the way that the archetypes are; rather, they are modes of behavior, or attitudes-ways of relating to the world and to the unconscious. According to him each of us has one function that is dominant: the "superior function" which is our primary modal type; another function is "inferior" -largely unconscious and uncontrollable; and an "auxiliary" function which is less developed but which can assist the dominant function. The fourth function is totally

unconscious until some deep experience calls it forth. This is a rare experience, however, so we generally remain unconscious of this function. This does not mean that the fourth function does not act, but it acts totally against our will, or despite it. Jung said that each of us has all these functions in us, but in different degrees, and we may be classified by the relative strengths and weaknesses of the four types.

These four functions are paired as rational functions (thinking and feeling) and irrational functions (sensation and intuition). Thinking and feeling are rational because they deal with making value judgments, while sensation and intuition deal with direct apprehension. The thinking type judges the world on the scale of truth vs. falsehood; the feeling type judges it as pleasant or unpleasant. The sensation type reacts directly to the world as it is, and the intuitive type apprehends the interior world-the abstract or gestalt view. The functions are paired in such a way that if one type is dominant, its pair will be the inferior function, i.e., if feeling is the superior function then thinking will be the inferior function, and either sensation or intuition will be the auxiliary function.

These functions roughly correspond to the four somatic divisions of the body as described in the Greek Gnostic system: body, emotions, mind, and spirit. Because of this correspondence, there is an immediate relationship between the four functions and the process of individuation, particularly in the interaction of the personality with the Individuality (Higher Self). The four functions may also be approached as applying to the four worlds of the Tree of Life. When matched with the Qabalistic Worlds, these functions would correspond as:

Sensation -- Assiah

Feeling -- Yetzirah

Thinking -- Briah

Intuition -- Atziluth

This type of correspondence, while accurate in a qualitative way, can be misleading if we are accustomed to thinking of the four worlds as up and down or in and out, progressing from a coarse-tamasic Assiah to a refined or quality-less Atziluth. Jung had no such idea in mind when he formulated (or rather reformulated) the concept of the four functions.

The four functions are also a re-naming of the four temperaments outlined by the ancient alchemists: the bilious, phlegmatic, sanguine, and choleric. In early physiology these four conditions were used in diagnosis of illness, but that was such a long time ago that these terms now seem rather icky to us (after all, who wants to be bilious or choleric?), so we shall pass over them in favor of the Qabalistic view. These functions may easily be placed upon the five lower sephiroth, which can readily help us to see their qualities and their interaction:

Sensation-- Malkuth and Yesod
Feeling -- Netzach
Thinking --Hod
Intuition -- Tiphareth

Malkuth and Yesod share one etheric surround, just as the earth and moon do, so these two go together for all practical purposes.

These sephiroth represent the sphere of the human mind. Of them, Dion Fortune says that if we consider them subjectively, they constitute the personality and its powers. It is the aim of occult initiation to develop these powers and, if taken from the higher standpoint, as it always should be if it is not to degenerate into black magic (the use of these powers for selfish purposes), to unite them to Tiphareth, which is the focusing point of the Higher Self, or Individuality. Thus with Jung her psychological teachings show us that feeling and sensation and thinking have their proper function in the integration process, and that these psychological types, as well as the intuitional type, must be taken into account in respect thereto. The more enduring gratifications of the psyche are to be absorbed by and treasured in the Individuality. By the process of Individuation the higher element or influence impinges upon consciousness and may if rightly integrated be woven into the texture of being. A fissure in consciousness, brought about by Yoga practice, and even sometimes by accident, as in the case of Jacob Boehme, allows the radiation of the higher states to be received by the four lower sephiroth.

The psychological teachings of the Qabalah show us that full integration implies the coordinated function of the thinking, feeling, sensation and intuition principles. It cannot be by any other way that man becomes an integrated unit with an integrated personality whereby he maintains the integrity of his being. This may be implied in the idea of wholeness. Jung's idea of wholeness as also with the same idea in the teachings of the Qabalah, embraces the shadow side of life and consciousness as well as the side turned toward the light. This is an idea that is almost impossible for the Christian conditioned mind to accept, but it is a fact of experience to anyone who has labored to integrate the psyche. To try to write about it, however, will only lead one who has not experienced it to misunderstand the intentions of the writer, so most of us regretfully gloss over this in writing, or even in talking about it. But if any one of the four functions is missing, the final force being released by any high realization cannot come through fully to consciousness. Of course, for the average man this state is as yet far off, and therefore we see that we must each work toward this from the point of view of our own basic or dominant type, or state.

In looking at this from the point of view of Jung's four types, we see that if the thinking type is the dominant factor by which a man adjusts to reality, and if this

type is extraverted, then the feeling function is the inferior function. That is, in this case the feeling function would be the type which opposes thinking, according to the glyph of the quaternary of types. If we place ourselves within the sphere which represents our basic type, then the two neighboring types serve as helpers or auxiliaries which we can employ from time to time. The function opposite us is our deficiency. When it acts in us, it acts as an inferior function, that is, it acts blindly, uncontrolled, and most likely in its baser or more undeveloped form. In Qabalistic terms, it expresses the vice of the associated sephirah. But because this circle of types is a circle, it is complete and balanced. Thus the inferior function does not fail to act just because it is not the dominant type. That is to say, we all have the vices of our virtues, so that about half of the time we act through the inferior function, and half of the time through our dominant function. The balance of psychic function demands this, so anyone who happens to think that he does not act on his inferior function now-and-then had better carefully observe his dreams! He may be able to repress his inferior function in his waking state, though this is doubtful, but his dreams will compensate for his neglect; the sins of omission are quite as serious as the sins of commission. "I would thou wert cold or hot," but being neither, "I will spue thee out of my mouth."

We could, then, view this inferior function as the nether side of a personality, or its link with the unconscious. To the extent that one is unconscious of this fourth function, so will it automatically possess him. Who has not seen the highly controlled man burst into a fit of rage, or the great cool and calculating scientist weep over maudlin poetry? Because this function is inferior and unconscious, it is the type that is most subject to projection. Thus will a man tend to form love-hate relationships with people represented by the type which forms his inferior function. He may love them or hate them, but he cannot ignore them because they are essential to him; his personality requires them for its own fulfillment, to make up for what is deficient, to maintain the delicate typological balance. It might be noted here that as long as this function is projected, one never has the opportunity to develop it within oneself. So do most of us spend our lives, using others for our mirrors, grasping and needing and lonely. Self in others still preferred. This shows us too, why getting married again is generally a case of history repeating itself. Occultism would place all of this in the framework of karma and would declare that we will live with someone we may not love at all, so long as he represents our karma. Be that as it may, it is true that a husband or wife we stay with even though we are not happy with them, represents our unconscious. The unconscious bond will last as long as we have not integrated the qualities we project onto our mate. One's husband or wife may actually act out the qualities one projects upon them. This is equally true of a people, such as the Jews or the Blacks who are scapegoats for other races.

Because of the requisite balance of dynamics of the four types, the inferior function acts to compensate for the over-differentiation of the superior function. When it acts, it will tend to act in its natural inferior form, resulting in an inundation of consciousness by the repressed material and the explosive release of libido as

typed by the sphere affected. We must remember that Jung's libido includes all psychic energy, and that this is typed as it is expressed through the various sephiroth. We also observe that in connection with the four functions one makes a partial use of the relatively differentiated or auxiliary functions as an accessory to the differentiated or dominant rational factor. Jung pointed out, however, that the third function is seldom available for ordinary man's use, and that the fourth function is never at the disposal of man's will. When, through great effort, the third function is raised slightly to consciousness, in the process of its passing into consciousness it automatically acts as mediator between the conscious and the unconscious. It thereby brings with it some of the contamination from the inferior function. Though the fourth function is never at the disposal of man's will, it can be raised to consciousness, but when consciousness is confronted with this content, the individual is faced with three possibilities, any one of which brings about a monumental change in attitudes. The three possibilities are: 1) Either the conscious mind will take one look at the content and throw up its hands in horror and dread and refuse to accept it, in which case the function immediately reverts to the unconscious level. The individual will never be quite the same again, however, even though immediate repression of the content seems to restore one's former state of consciousness. The result is like having seen a ghost that one refuses to believe one saw. The effect of having seen something that one does not believe exists is as real as though one believed it to exist, as with a nightmare. One knows it is not for real, but one feels spooky about it nevertheless. 2) Or the fourth function with its reservoir of power from the unconscious so shocks the mind that the content gains control and swamps the conscious mind. This is enantiadromia (Jekyll-Hyde) wherein a person can become his opposite (for good or ill) in a moment's time. We all know someone who has lived an exemplary life for forty years, and then suddenly, overnight, and for no apparent reason, becomes a profligate. Just as frequently a profligate becomes exemplary, and for the same reason.

The third possibility is a true integration, which is a marriage of all functions into a new and unique whole man. Due to man's evolutionary status this is not likely to happen in the ordinary man's case, for, as is also to be realized, the raising to consciousness of the third function causes it to become positive, whereas formerly it had a negative potency. According to the Qabalah this means that the poles of this axis have reversed, so in Qabalistic terminology it is said that the daughter has become the son. Because this function now becomes like a mediator, and because the Qabalah assigns a masculine potency to the mediator, this function would now have to be the son. This all fits on the Tree very nicely because in the Qabalah the son is Tiphareth and the daughter is Malkuth. If at this point the reader is more mystified than enlightened, that is not to be wondered at, because how the psyche functions, the structure, function, order thereof, has not been defined by anyone except the Qabalists. until Jung undertook the task. If one is not familiar with the mystical marriage as defined by the Qabalists. one might easily be led to believe that the Qabalists sanctioned incest, because the Holy Tetragrammaton, as laid out on the Tree of Life, shows us that the Father (Chokmah) marries the Mother (Binah) and the Mother marries the Son (Tiphareth) and the Son marries the Daughter

(MalKuth) and the Daughter marries the Father (Chokmah). These are all united within the psyche. The Holy Name of God is a family name; all members of the name are equal in their oneness. It is Jung, however, who has done more research in our times into these combinations of marriages (both historically and in the psyche) than anyone is ever likely to do in the future. His book *Mysterium Coniunctionis* gives all the possible combinations so there is no need to labor the point here. He shows, as the Qabalists did before him, that the whole thing is summed up in the Holy Name of God, and in the realization resulting from the unity of the quaternity.

Jung shows that with the third possibility (Integration) something is out of order anyway, according to the norm, so we see why it isn't likely that this process is going to occur smoothly for average man, as Jung has discovered. It will take a most unusual person to get through it. By its very rarity, however, one can say that any man "attacked" by the unconscious in this manner is by definition not average! Once these four functions are brought into some semblance of balance (no easy task) then they can function in harmony and under control. Not that they always do, but the possibility is there. It is this level of function that Dion Fortune refers to when she says that an Adept can change his poles at will. Anyone who can do this deserves the title of Adept. When the reversal of poles first starts to occur though, there is no control, and the quickened change of state is a tremendous shock to the personality. In the case of ordinary man, man not consciously preparing for this change, the result can be quite disastrous to the personality due to consciousness being flooded with and at least momentarily becoming identified with the archetypal contents representing the opposite of the physical structure. Such an identification with the archetypes opposite to the physical basis of the incarnation, can cause considerable misery for both doctor and patient, or teacher and student. To classify this as a sudden eruption of homosexual tendencies merely begs the question. There is not room in this book to argue the pros and cons of homosexuality. To a good Qabalist it is no problem at all because the Tree has two sides and man, in the mass, is based in either one side or the other. The old idea that what is on the right side in man is on the left side in woman, when one is backed into the Tree, is merely a blind to cover up the fact that in all ages and in all times the percentage of homosexuals to heterosexuals has remained about the same as it is today. This is just the way it is and always has been. It is stupid to argue about the right and wrong of something that just is.

If a transference occurs at this point (and not much can be done for a patient, or student, unless some degree of empathy exists between patient and doctor or student and teacher), the unconscious content becomes projected. In some of the would-be occult schools this transference results in a "discovery" that "we are soul mates!" All hell is to pay in this instance if one or both parties are married to someone else. This depends of course on whether the transference is double, which it usually is. There is another disagreeable aspect to this stage, too, that may take the place of the "soul mate" identity. In an occult school if the teacher is a man, the students, both male and female, see him as the acme of the father image; he is

"our master" and he may even try to live up to this image. If the teacher is a woman, the students, both male and female, become her "soul children." If she tries to live up to this image she has to be too good to be true! Another complex may become exacerbated here: the Christ complex with all of its unlovely elements of pride and spiritual arrogance. Ambivalence may blind consciousness to the value resident in the dual sense of right and wrong, too. We are striving to overcome a belief in sin, guilt, etc. We are striving to overcome the pull of the opposites, but to overcome the dual thron does not mean that we may take upon ourselves the right to say to the devil, "be thou my good." That would merely be identifying with the opposite and rejecting the original, a mere exchange. This is not transcendence of the duality.

It is at this juncture in the Journey Into Self that one is verily on the razor-edged path. If one has had a road map of the journey then this phase may be passed through with cooperation from the intellect, which can "remember" and act as guide. Otherwise we need a guide (a teacher): one who has passed that way before us. So many of us have, however, found ourselves on the journey without even knowing that there is such a thing as a journey into Self. Even the best road maps (and there is hardly one of these to be found anywhere that shows in any detail what to expect) have been put together by teachers who know by experience that they dare not point out all the pitfalls in plain terms so that just anyone might read and understand. Furthermore, there is no one more unpopular than the harbinger of bad news. Even people who have gotten in way over their heads by indiscriminately using Yoga exercises, drugs, etc., refuse to listen to any warning that reminds them of past unpleasantness. Having been committed once, they prefer to believe that it cannot happen again if they do not believe in it! Metaphizzlers, one and all, know that if you do not think about it it can't happen, even though it happened the first time without having thought of it! A good road map must direct us through the labyrinth of the unconscious and there are many dark corners and turns in there that have not been explored by every teacher, so we all just do the best we can out of the memory of our own experiences in the dark night of the soul. We do not expect our own experiences to be appreciated either, until, one by one, those we would warn have come to their own dark night.

Road maps also come from different hands in times and cultures past, and bear the stamp of the age of those who suffered therein. Some may be more pure than others by being the essence of a collective journey, as in the Tibetan or Egyptian Book of the Dead, but these must necessarily suffer from translation errors. It is thus wise to read them all, to sift and merge them and to remember, all the while holding to one's favorites, as these most probably represent one's "natural" way. For in time we will pass all the relics of the past-Egyptian, Chinese, Eskimo, Christian, and Buddhist. This is, after all, the way of man through the unconscious, which has no time (so we pass the future also!). Therefore we need an experienced hand to go with us at least part of the way; someone who is not afraid of the unexpected, and even the impossible, because we do meet with the impossible, too, on this journey! Jung discovered, as Qabalists know, too, that there is always something to be experienced by each wayfarer that has never before been met by

another. Anyone who drives the chariot of service has to know that not every rider appreciates the lift, and that the destination of each depends on where each one just happens to get off. This sudden termination of a rider's trip at a cross-roads the driver has never seen before, lends an air of suspense to his service. If he isn't the nervous type he may be able to work at this task for a long time. If he is the nervous type he should not be in the business.

Dion Fortune points out, for one thing, that if we are not in touch with the aspect of Deity (as she put it) which emanated a given sphere and manifests it, then the forces belonging to that sphere on the elemental level may get out of hand and cause difficulties. This is a great deal more serious than it can be made to sound in mere words or on paper. Jung also points out that we must be in possession of the ego in order to have the faculty with which to integrate the contents of the unconscious. We are not in possession of this faculty if an inflation has occurred, whereby the ego becomes identified with the archetype that possesses it! We are also not in possession of the ego if it for any reason feels inferior, so we must somehow map our course between these two extremes. By ego Jung does not mean egotistical either, which is how some have misinterpreted him. He means that there must be some sense of self-identity remaining; there must be some "it" which can "do" the integration. This is in contradistinction to the Eastern (Oriental) way, which commands that the personality must die utterly and be absorbed by the Atman. In the East "the dew drop slips into the shining sea" and in the West the sea slips into the dewdrop. This is an important point, and it is a major point of departure of West from East. In the West we seek to bring Godhead into Manhood ("in my flesh will I know God"), to integrate the unconscious to consciousness. In the East the Sun rises, but in the West it descends to Earth, where in Life is made incarnate in Man. Involuntary samaddhi is not desirable in either East or West, but the consciousness of consciousness itself is sought for as an out-of-the-body experience in the East, and as an in-the-body experience in the West. This would be the difference between the mystic and the occult approach to consciousness as *ding an sich*. In the long run, however, both mystics and occultists read the fateful hour by the same clock. They both see the hands of the clock standing on the zero hour and pass on to where All is One.

Initiation in the West is critical because the Higher Self must be united with the personality in such a way that the incarnation is preserved (an unimportant matter to a Hindu). This means that John, or Jane, the personality, the ego, though badly battered by the trials of the confrontation with the unconscious, must nevertheless be the instrument of the act of integration. John, or Jane, or some small semblance of them, must hang on just enough to be able to effect the crystallization and absorption of the unconscious content. Otherwise what comes out of the experience may be Napoleon, or Jesus, or Mary, or Hannibal, or Cleopatra, and John or Jane will be unconscious. This is not intended to imply that the ego performs this act intellectually, for it is far from being an intellectual activity. True, the intellect is a part of the ego, but it is not necessary to be an intellectual heavy-weight. On the other hand, if the ego is fuzzy from faulty disciplines, or the use of

drugs, etc., then the content of the unconscious will take over the position of the conscious mind and will appear on the surface with no means of integrating the content. Students who ingest drugs (this does not apply to smoking pot., etc., or to burning herbs and incense) do not realize that the "spirit" of that drug is the power of one of the tattvas (the cosmic tides). This is true of any food we eat, too, but most of the foods we eat from the vegetable kingdom are forms for the innocent elemental forces in nature and are not powerful enough to disturb human consciousness. The point to note, however, is that certain drugs, plants, etc., correspond to certain of the sephiroth. This means that those substances embody the corresponding tattvas. Anyone who thinks that a weed or flower has no power, should try a few drops of the essence of the deadly nightshade. If he were not dead in a short time he would at least be very ill. Or take a chew of tobacco and then swallow it. "As below so above" however, so, as the Qabalists know so well, what we do in the physical body is "done" for the inner bodies as well. It is not for nothing that the ancients called the scarab beetle (Spanish fly), and certain herbs such as marijuana, the opium poppy, etc., gods. Anything that affects consciousness, whether it is a chemical drug prescribed by a doctor, or hemp prescribed by our Hindu teacher, has the power of a god over us. The ancients realized this so they did not bother to be scientific about it. They just called these substances gods. But what else?

"Union with God" or union with the gods, then, is no idle task, no project to be planned for next weekend. It is the Path, the Way, and is functionally identical with Individuation as seen by Jung. Within his diagram of the four types exists one standard "pattern" which can be used to describe the dynamics of this process and how it may function within an individual. That is, through a study of types, one can come to understand and invoke one's opposite, or at least be prepared for its appearance. This is not different in essence from the Qabalistic technique of passing through the spheres; or of standing in one's "home" sphere and relating to the opposite via the appropriate path. This is a well documented procedure in functional occult schools. Each method has its own advantages. The Jungian method does not give value to the types, whereas with the sephiroth the student tends to think of one sphere as better than another if it is "higher" on the Tree. This is the cause of much error in amateur Qabalism, which again shows the advantage of Jung's circle of types (without high or low). The spheres of the Tree are sometimes shown as concentric circles, too, one outside the other. This is best given in Dr. Regardie's books, to which I refer the reader.

The Qabalah does have its own inherent virtue, which is that it is by far the greatest storehouse of symbolic material we have available to us today. These symbols can be used to great advantage to maneuver through the alleyways of the Astral World (the Collective Unconscious), a power that is not yielded up by a mere knowledge of psychological types. Further, the Qabalistic correspondences give the keys to contact and make peace with the gods who rule the Paths. These gods are archetypes which are not merely personal contents, but universal or collective forces and thus Beings in their own right. However, for the transition across the personal abyss, the veil Paroketh, the schema as outlined by Jung is a complete glyph.

CHAPTER IX

THE PROCESS OF INDIVIDUATION

We have been looking at, the psychology of Jung and the Qabalah as systems of thought, or as "pictures" of the world-process. Although Jung repeatedly warned readers that his psychology was his own, that is, based within his own personal framework of reference, we have seen nevertheless that it fits surprisingly well within the framework of the Qabalah, which is a system developed over thousands of years by a multitude of contributors. Thus his psychology has the air of something universal and timeless. Of course Jung's theories were not developed in the ivory tower of isolation, but came from daily toil in the midst of human suffering. In this sense we could list all his patients, his students and their patients, as contributors who each provided some aspect 1 of the whole. This may be what he meant when he spoke of psychology an "empirical" science. Jung is usually considered for the average lay mind to be extremely difficult to read and understand; it is not, however, because his theories are deep and complex, but because his works are filled to the brim with data collected from his patients, from historical works, and from his own experience. He himself agrees that his works are mostly catalogs of collected data, not unlike a botanist's field notes. Indeed it is difficult to find much theory in his own works. It has remained for his students-Jacobi, Neumann, and Harding in particular-to delineate the major points of his work and to give some general sense of unity to his thought. He himself said that for a detailed clarification of his work it would remain up to his first, second and third generation students to provide this; that he, himself, was more like an archeologist who discovered the "diggings" and uncovered the "shards" but that it remained up to his students to restore the broken relics. Also, most of Jung's writings were couched in the terms of his profession so we can assume that he did not intend to write very much for the lay mind. Nevertheless, Jung's writings contain great insight and deep philosophical concepts for anyone who will exert the patience to read them. As is also true with the writings of the ancient Alchemists, it is necessary to have patience and persistence to discover these gems and to recognize them among the mountains of apparent trivia of psychological data which he catalogs. One also cannot bring to Jung's writings or to the works of the Alchemists, a preconceived prejudicial notion of what constitutes sound language. A writer writes in the language style of his age, for one thing. He also may be using metaphor and symbols to cover up his tracks, which was most certainly the case with the Alchemists, many of whom paid with their lives for having tried to leave a record of their art for future generations. Anyone who is critical of the terms in which the Alchemists framed their ideas, displays a lack of sympathy with their task.

Jung's statement that Man's subconscious is a vast storehouse of good and evil, fits well with Qabalistic teachings. Every sephirah has a negative as well as a positive aspect. The negative aspect may not in every instance be evil; sometimes evil is merely the vice of our virtues. Take the vice of someone with a strong Jupiterian (benevolent) nature. We find it difficult to see that the parent, for

instance, who over-indulges his child, is being evil to that child. Too much generosity may be a sign that we just have not got what it takes to say no, when no would be best for the other person. We see, then, that Virtue carried to extremes can be a very serious vice. If we want to know something about the various aspects of organized evil (which is considerably different to the negative principle) we can learn a great deal about it by reading what the Qabalists have written about the Qlipoth side of the Tree of Life. This is itself a whole Tree, and deserves more exposition than we can give here. It is enough to call attention to the fact, that, as Westerners, we are all more or less conditioned by Christian bias, a religion that has no devil, and therefore, as Jung so aptly puts it, we do not have sufficient imagination in evil to be able to recognize it when we see it. This is one reason why it is extremely dangerous to dig too deeply into the unconscious without first having a thorough understanding of these matters. It is more often better, and safer, to keep the lid on Pandora's box, even if that lid happens to be a troublesome neurosis. A neurosis does sometimes cover up a serious psychosis, and we need a psychiatrist to handle this type of mental disorder. It is also impossible to separate the mind from the body, or the psyche from the mind and body, so we should all be medical doctors as well as psychologists if we hope to do justice to the whole man. We realize, however, that psychosomatic medicine has not really come of age yet, so in the meantime we all cripple along as best we may.

When force rises up the spine from the deeper layers of Kundalini it brings with it the contamination of the fourth function, but the contamination does not belong to the fourth function. It is just that when the fourth function becomes active it lets some of the complexes of the Qlipoth rise to consciousness. Dion Fortune said that every time we deal, or hope to deal with the obverse side of the Tree we must be prepared to deal with the energy in the averse side of the Tree too. These averse energies must be dealt with in the course of psychic development, just as the world Qlipoth must be dealt with at the close of every cycle or age in world history. We might think of the Qlipothic powers as the powers of chaos and old Night, or as the apocalyptic dragon; the dragon that will rule the world for a thousand years. Anyway, "behind" any sphere on the Tree is the averse side of-that sphere- the Qlipoth side. If you touch one side you touch the other.

Besides giving us the Collective Unconscious, Jung gave us the psyche. Something we had all along, but, among the psychologists it took Dr. Jung to recognize it. He said that we cannot have psychology without a psyche. Furthermore, he reminded us that all psychological processes, conscious and unconscious, reside in the psyche, that man is not a physical being, he is a psychological being. We do not find this idea at all difficult to accept when we discover that the psyche is not an epiphenomenon of the biological connection, that it is, as Jung said, a phenomenon in itself. However, the psyche as we know it, is, in some manner not understood by us or by medical science, apparently connected with our physical bodies. Psychology therefore associates it with the brain. The word 'psyche' has taken on a poor connotation in those Western schools that do not claim association with occultism, but actually the psyche is the etheric body of occult science and a great deal is known about it and has been written about it. The Etheric Double by A. F. Powell is one of the better accounts of this, and is a good introduction for the beginning student. At any rate, it is simply a foregone

conclusion to a Qabalist or an occultist that we do not live in our physiological organism. One reason we don't is probably because it is all wet in there! Imagine living in the physical body with all of those slippery organs, the intestines, brains, etc! There are those who still believe, however, that we live in the physical body, or worse, that we are the physical body. I was never able to overcome my amazement when my mother's widowed neighbor would say to us, "I am going out to the cemetery to see my husband." We are not our physical bodies any more than we are our automobiles! We do not live in the physiological organism any more than we live in our automobiles! We use the physical body, but we live in the psyche (the etheric body). The Cosmic Doctrine implores us to look down on our dead bodies and galvanize them with our life, but not to make the mistake of living in them. So it is a case of not being identified with the physical body, but of using it as a fine instrument for a ground for the higher forces of the mind. This is exactly how the Alchemists thought of the body, too, as we can see from their many references to the body as being the Cup, the Holy Grail, the Triangle of Art, the Magic Circle, etc.

Jung has said that the deepest, most obscure center of one's unconscious can never be made wholly conscious as far as concerns man being able to contact this autonomous field by his will. The Qabalah shows us why it would hardly be possible for man to fully contact this source and still remain man, because the supernals on the Tree depict the depth of the unconscious as being that which is the root of all manifest life of atom, man, or a universe. The man who comes into full realization of Kether on the Tree becomes as Enoch who "Walked with God and was no more, because God had taken him." Even the slightest registry of this depth causes one to lose interest in life below the abyss and it takes considerable will to make a return. Even Daath, which bridges the abyss of this over-all or Collective Unconscious brings a realization that disrupts normal consciousness. At Daath consciousness is all-inclusive, so at Daath one becomes conscious of consciousness itself. Men like Dr. Walter Russell have tried, unsuccessfully, to describe their experience of this state, but the unspeakable levels of existence cannot be caged in words. Knowing, at this depth, is all-knowing, and the human mind cannot contain it but breaks down from the shock and must be carefully guided to a return to normal human function. The mystic, seeking union with the All, does not try to return from Tiphareth but goes on "up" the Tree and enters Nirvana at Kether. Should the human mind become open to this depth prematurely it would merely result in insanity or death. This may be the basis for the fear and dread of the Qabalah which is common among Jews. At any rate, there is a great danger of loss of body or mind at this critical stage. Whether or not this is "bad" can really only be answered by a person who has experienced it, and he isn't around to tell us! So we can only presume and theorize about such an event. Such fear of death and pain and suffering deters many from Qabalistic study but death is a fact of life, and is certainly one event which we cannot avoid. If eternal union with the All can only be bought at the price of loss of body, then seeing that death of body stands across the path of every one of us without any assurance of eternal bliss, Union with the All is a goal worth seeking. This is the way some aspirants after "our holy art" feel about it anyway. Union with Kether is the Seventh Death referred to in the Cosmic Doctrine, where it is pointed out that in rare instances the individual who experiences this union does not give up his physical body. But who can say that just because he retains the same physical body that he is not dead? The

personality change is so great anyway, that even his closest friends would not recognize him were it not that physically he looks the same as before the event. The only account we have of this experience that I know of, as it occurred to someone in our times, is Dr. Walter Russell's account of what happened to him. In such an experience we are dealing with a psychic "explosion" wherein force and form unite. Generally form (body) has to give ("you cannot put new wine in old bottles") and in some cases recorded in old Alchemical texts, we find that the force of the experience incinerated the body. But that is a sure way to "go to one's own place" in a hurry! Chokmah (the Hindu Purusha) is the force side and Binah (the Hindu Prakriti) is the form side of the supernals. We have just considered why that, together, these two archetypes represent the extraordinarily effective Mana personalities. Their union results in Kether, an orgasm that is all-consuming. No wonder the non-canonical bible says "My God is a consuming fire."

Something which Jung understands, but that is not understood by many psychologists, nor by all occult teachers, either, is that withdrawal from interest in objective life is not a one-time process. In the popular glyph of the Tree of Life two abysses are shown, but in reality there are three, just as there are three crossings in the Greek Gnostic system. There is an abyss between each two sephirah on the middle pillar, and if we draw these as horizontal lines, this cuts the Tree into the four parts: the three triads and the final sphere, Malkuth. In personal development these four regions represent four major states of Being. In occult lodges, there is a separate grade (and subgrades) assigned to each sphere, but all of this can be simplified into four basic classes. The Western Tradition calls these four grades, the "Aspirant," the "Initiate," the "Adept," and the "Master" (from the bottom to the top of the Tree).

The three abysses are called, respectively, the thirty-second path (between Malkuth and Yesod), the veil Paroketh or the personal abyss (between Yesod and Tiphareth), and the Great Abyss (between Tiphareth and Kether). My teacher calls them simply the "First Crossing," the "Second Crossing," and the "Third Crossing." There is not space here to describe these in detail, so only a brief description will be given. My teacher's writings deal almost exclusively with these crossings and the process of individual enlightenment, so the reader is referred to his writings for more detail (some of these will be given in the bibliography).

Each abyss or crossing represents a major shift in consciousness. In ancient times (and in modern occult lodges) these events were called Initiations. Today, such initiations can happen "automatically" to people who know nothing of the Western Mystery Tradition, and they are diagnosed by medical men and are even experienced by the patient, as nervous breakdowns or temporary psychosis. Not all nervous breakdowns are recapitulations of initiations taken in former lives, but some tiny number of them are. An ordinary psychiatrist will interpret one of these recapitulations as an ordinary run of -the-mill neurosis, and may try to adjust the person "back" to his previous level of functioning, when in fact the impulse of the Self is to transcend the old state. These are the casualties of our age of ignorance, the Era Vulgari as Crowley called it. If the person can be "adjusted" back to his previous level of functioning, then contrary to psychology's belief that he is "cured," the bottom will have fallen out of that person's life. He may be able to go through the motions of living, but the world will be a pretty grey place to him. He will be

living below his basic state, which was what he was trying to do before he was "adjusted," so we do not have to be psychologists or psychiatrists to know that person's "cure" is not going to stick. Furthermore, the next time he comes undone he is going to be in a far worse condition than he was the first time. If we live below or above our basic state, as I have heard my teacher say at least a hundred times, we can expect to be ill.

The experience of the First Crossing is the transition from the level of brute instinctual animal awareness into a state of psychic awareness, in which the person is aware of himself as a psychological being with more-or-less refined feelings, thoughts, and emotions. One usually becomes attracted to art at this stage. Today, this First Crossing usually just "happens" to a person and is sparked by some internal or external events in his life, rather than being prompted by deliberate intention on his part. The first experience of being aware of psychic contents causes tremendous emotional and mental upheaval, and it is this experience which causes him to seek help from religious or psychiatric sources. Thus some people who come under psychiatric care are people who are stuck in the First Abyss and who can't get out. Whether or not they are helped by psychiatry is another matter. Such people may or may not be "cured;" they may be hospitalized, and they may recover spontaneously without any help. Psychiatrists and mental health workers will admit this in private.

If the person recovers, and if he has indeed crossed the abyss and not fallen back or been "adjusted" back, it will take him a long time to stabilize himself in his new way of functioning. It will perhaps take him the rest of his life. But a few people may start on the next stage of the journey, the "Journey into Self," as Esther Harding called it. The Second Crossing is traditionally called the initiation into Adeptitude, or "Union with the Higher Self," and is called by Jung "the process of Individuation." My teacher referred to it by somewhat the same term. The description of this process occupies the vast bulk of mythology, of Jung's writings, and of works on which men such as my teacher spent their lives. The Third Crossing (the Great Abyss) occurs so rarely for anyone that it is seldom mentioned in any literature of any age. Nevertheless, both the Qabalah and the Greek Gnostic system have marked it in their systems, as a major transition point. My own teacher gave very detailed descriptions of the first two crossings, but when he would come to the place in his series of lectures that led on to the Great Abyss, he always ended the class there and went back and started at the beginning again. This was not to imply that he did not personally know of the experiences and of the powers of the Great Abyss, or of what lie beyond, but, as he pointed out, there was no need to try to talk about a state that transcended language. He knew that we have a difficult enough time with language anyway. This was why he put his teaching in the framework of General Semantics. If we get the orders of abstraction established in our way of thinking, we may, according to him, be able to at least abstract to the higher levels of consciousness. Not that a verbalistic level abstraction can take the place of the reality of experience itself, but we cannot really talk clearly about anything we have not experienced unless we can mentally abstract to the level of that experience. The student of the Qabalah uses a similar way of abstracting when he draws a veil between himself and the abstract idea he is trying to contemplate. Because he knows that "that which is below is like that which is above," he then

"sees" that what lies on this side of that veil is a reflection of that which is on the other side of it. In that way he may not know exactly what is on the other side, but he has some idea of it anyway. Korzybski may have known something about how Qabalists think. Whether he did or not, any Qabalist who has read his Science and Sanity would have to say that he would have made a great Qabalist.

This all too brief summary of the process of growth has been presented merely to place modern psychology in perspective with ancient knowledge. Placing it thus on the Tree, we see that Jung's "Process of Individuation" is quite different from common psychological malfunction, and we see, too, that some cases of neurosis or "nervous breakdown" may be the same as what the ancients called Initiation. We do know that the symptoms of a psychosis are all present to some degree in the crisis stages of occult development. The difference in results is that the occult teacher does not diagnose the symptoms as being indications of mental derangement. When one's "insanity" is found to be the result of living below one's basic state, all it takes is a change in one's way of life to effect a "cure." The "cure" may not be instantaneous but I have even seen that happen.

The Third Crossing is not considered by any of our modern psychologists. A major withdrawal occurs at the Great Abyss where Daath bisects the thirteenth path (the path from Tiphareth to Kether) between Chokmah and Binah. There is very little that can be said about function at this level, as has been mentioned before. The best that can perhaps be said about it is that the shift in unconsciousness at the veil Paroketh (just back of Tiphareth) reflects this state. A reflection is not that which it reflects, but under the right circumstances it can be a perfect reflection. As for example: A very calm still lake surface will perfectly reflect the heavens above it, and so a perfectly calm and still lower mind will perfectly reflect the higher mind. This is why the great Yoga teachers stress the stilling of the mind. Man, they say, is a reverse reflection of God, and therefore the lowest center in man is the highest center in God. Meditation on this idea will reveal a great deal to the mind. If we hold a table fork tines end up over a mirror that has been placed on a table and then look in the mirror, we will see the tines reflected at the deepest point "in" the mirror. This should show us where the highest center of God is in Man! But of course: the secret of regeneration does lie in generation.

We must remember, however, that a reflection is just that, a reflection. It may be like a reflection of an image in a mirror, or it may be the reflection of the red end of the spectrum, as in a red apple. In the case of the apple, if we eat the red skin we eat that quality (red) that is not absorbed by the apple. In the case of the mirror, or the reflected heavens in a calm lake, there is no way for us to get hold of the reflection, no way to make that which is reflected a permanent state of mind. We hear a great deal about the state of ecstasy, bliss, ananda, samaddhi, or satori. The state thus signified is reflected in man's orgasm, and even an out-of-the-body samaddhi is a reflection in the still mind-body of a yet higher state. We read about the four states of samaddhi being four states of trance. In orgasm the mind is in a state of trance for a brief moment. However, unless we ground a reflection so that it is permanently "fixed" in consciousness, it is, like the heavens reflected in a calm lake, something we see periodically, when the circumstances are right for producing the phenomenon. There is an esthetic reward for the moment, but in between times life is pretty dull. What Alchemy is all about is the art of "fixing"

(integrating) the philosophical aspects of man that are not absorbed by the everyday exercises of his mind. The Philosopher's Stone reflects his gold. By availing himself of the reflection he "makes gold." This is an art not understood by the chemists, so, in trying to unravel the "secrets" of Alchemy the chemists were unable to make gold. Thus being scientists and not artisans, they relegated the Alchemists to the category of charlatans.

It takes a great deal of time and effort to perfectly reflect (merely reflect) the higher states, and the average Westerner does not have the kind of time nor the patience to exert the necessary effort. Is there some way that we as Westerners, living within the style dictated by the Western Businessman, can achieve the same results as the Easterner does in long periods of meditation or other forms of Yoga practice? Western Yoga discipline is to be found in our business world, if we will make use of the discipline required in the business world for psychic development, and this has been referred to by one of the great Eastern masters as being the best Yoga practice for a Westerner. As mentioned before, we are fulfilling, or trying to fulfill, a totally different destiny than Eastern Dharma. We do damage to ourselves by trying to escape our discipline. We also shirk our dharma (dharma: Law of Nature, or destiny; that which is right for a given race, species, etc.).

So yes, there is a way for the Western businessman to achieve the same goals as the Easterner does in his meditations and his concentration exercises. Having to earn a living in the Western business world is a lesson in concentration and meditation, but unfortunately, so very unfortunately, there is a stigma attached to psychology that is a relic of its origins in psychiatric medicine; that it (psychology) is the thing to use to turn mental illness into mental health. For this reason we avoid the psychologist (and psychology) as long as we are mentally healthy (or think we are). Jung, however, intended his psychology to be a study of the normal mind, not the abnormal mind. If we were not conditioned against "bad-tasting medicine" we would be able to see it for what it is: psychology, the science of the soul. Perhaps some future generations may see psychology with more objectivity-as a branch of physics, for example. But I wonder. Plato's works are now well respected but little understood, and seldom studied. Who among us reads and studies Plato on a daily basis? His work is acceptable, but not influential. The same fate may await Jung, although we would wish it to be better.

This is not a commentary on these men, but on the state of humanity, which in all its strivings and travails has not yet risen to carry the flame delivered by those couriers of mental liberty. A good Qabalist would not worry about that however. He would not suffer for the race, or for humanity. His hopes would lie in the potentials of Individuals to transcend humanness, or rather to utilize their human condition as they pass through it, going from here to there. Humanity is a condition, an environment, through which a Being (a soul, if you prefer) travels in its quest. For all our glorification of Man as "God's noblest creation," he is not so considered by others not of human lineage. Such beings consider that being human is like being in Hell. Many humans also think so. In fact, until we are sick and tired of Hell we are not really ready to be out of it. Perhaps Humanity (or the Earth) is like the bowels of a huge city, filled with incredible horror and beauty, filth and luxury, excitement and danger. To get from here to there we must pass through this place. Some of us are intrigued by the neon, and stop awhile; others are murdered in the streets; and

others, shaking their heads, say to themselves, "I'd rather not spend the night here," and pass through quickly. However we may speculate about this, if we can accept what the Zohar says about it, then before entering the Human Race the soul already knew everything it puts into practice in the Human Race. Man is not really trying to get through school then. He is trying to put into practice what he already had learned about before he came into the Human Race. A man just starting to practice his profession after graduation from college, does make a lot of mistakes. It is assumed that with experience he will learn better, but by the time he knows not to make mistakes he is ready to "pass on." Others coming out of college enter the profession and make their mistakes. Thus the soul puts into practice what it knows intrinsically. The difference between performance and essence, however, is the difference between the actual and the ideal.

The Qabalah shows the Earth as one sphere, and one sphere only, in a ten-fold Universe. Ironically, it is the bottom sphere, "the end of the beginning, and the beginning of the end." If we can learn only that our condition is but one of ten possibilities, and learn to search out and become familiar with the other modes of existence we will have gone a long way in freeing ourselves from personal identity. Study of the Qabalah will teach us something about cosmogony and cosmology from the Western point of view, without having to plow through tomes of Theosophical literature (which is Eastern anyway) to learn something about the nature of the Universe, because the Qabalah gives us a simple little glyph upon which we can place anything soever that comes to mind and thus see what part of the universe it belongs to. This alone will save the Westerner a lot of his precious time. Of course, we all know that we can do no better than to follow the advice of the oracle at Delphi, because to know All, Man must first know Himself. So what can we do with either Jung's system, or the system of the Qabalah, or any other Western oriented system (the Greek Gnostic system, for instance) to better understand ourselves?

We should, for one thing, understand the cyclic flow of libido. Carl Jung and Dion Fortune both had a great deal to say about this. We do not find the cyclic flow of libido very well described in the Eastern Yoga systems, though they have a great deal to say about this in respect to the tattvas (Cosmic Tides) and the great cycles of manifestation known as the Manvantras and Pralayas (Days and Nights of God). But if Man can experience these tides in himself he will immediately understand how they operate in the universe, so the place to start is in the psyche of Man. In the Qabalah we see that force will sometimes be flowing from Malkuth to Kether, and sometimes from Kether to Malkuth. This agrees with Jung's premise about the inward and outward flow of libido, and shows us that there is a time for withdrawal and a time for return to the world of activity. Not that we can elect these times by our conscious will; it is a matter of knowing how and when to cooperate with the unconscious. The charting of these tides remains even today one of the secrets of the great Western lodges. Anyone who does not come within the pylon gates of one of these great orders can, however, record the rise and fall of these tides (tattvas) by making note of them as he registers their effect in his own psyche. In time he will thus have a record of these five great impulses to which the five elements of the alchemists correspond. Knowing these by direct experience, he can then consciously cooperate with the "times and seasons" of these tides. Only the most

rashly careless pilot, for example, would think of taking his plane off the ground if the weather bureau reported unsafe weather conditions for a safe flight. But today hopeful but uninformed alchemists take flight with the Phoenix without ever taking notice whether the tides are with them or against them. There is nothing to be gained, in other words, by trying to ground a tide that is waning, and it can amount to a disaster to ground a tide that is not agreeable to one's intentions or needs at the time.

As noted elsewhere herein, the secret of regeneration lies in generation, and it has to do with the tides of the moon (especially in women). This is well described by Dr. M. Esther Harding in her book *Woman's Mysteries*. If there is any man reader of this book who does not think that he needs to know about the women's mysteries he just isn't very well acquainted with his own anima! Furthermore, he will be guilty of neglecting the development of his own submerged personality if he refuses to think that the women's mysteries have anything to do with him. An Eastern Yogin will spend a lifetime trying to develop the Mother aspect of his own nature.

We will understand better how to cooperate with the tides if we understand [he sephirah Hod. The Qabalah tells us that we can deliberately reverse the flow of libido (kundalini) by "an operation of Hod;" that, by "shortening the force" it will be available on the inner planes to build up the magical images, and for various magical (so-called) purposes. An operation of Hod is not merely a decision to repress energy that one might otherwise use in objective pursuits. The decision is essential because the mind (which belongs to the sphere of Hod) has to be in agreement with the practice in order to avoid the bad effects of repression. In repressing force, though, if you get your results on another plane, and these are consciously perceived, then there will be no psychological reaction. (One could say that psychological reactions are inevitable if the results are unconscious.) Perhaps this is the distinction between Freudian repression and sublimation. If the act of repression is unconscious, that is, if I am repressed but am not aware that I am repressed, or even if I am aware of it, then the energy boils around in the unconscious and activates the contents therein and I am under continual assault by these contents (i.e., I am psychologically disturbed). However, if I am aware of the reason for the repression and have myself deliberately suppressed it in favor of a greater value into which I wish to channel the energy, then I can deal with the aggravation, though that still does not stop the irritation.

The teacher who perhaps best understood the principle of using friction to generate energy was Gurdjieff. My own teacher was pretty good at this, too. Not all teachers act on the psyche as a catalyzing instrument but those who do are rough on rats" on the personalities of their students. Were it not that an accelerating agent is not appreciated in the field of psychology as it is in chemistry, the astringent conduct of such a teacher to his students would not produce the negative effect it sometimes has on the student and nearly always has on those who are looking at the situation from outside. Enough books have been written about this type of teacher, however, by students who did have the readiness of thought (presence of mind) to fully appreciate such soul training, that I need not labor the point here. What such teachers know is that escaping emotional irritation is not conducive to development because it is the tension caused by life's irritating moments that

produce the energy to drive the psychic machinery. To "cease upon the midnight clear" is not the way into life, because it is "life and ever more life" that is the goal of life. Were tension, aggravation, irritation, resistance, etc., not needed by the soul, then indeed it would be true, as some people think, that the inertia of the material world is the mother of all evil. But inertia is actually the absolutely necessary springboard for reaching for greater heights. Without it we could not get off the ground at all. Were it not for that someone or something that resists us we would not have to make any effort toward Self Will at all. The magical will grows out of the soil of suffering. Teachers such as Gurdjieff and my own teacher, and many others, too, serve to exacerbate our personal karma if they see that we are trying to avoid it. And who of us but tries to avoid it? But it is only by "intentional suffering" that we can overcome unconscious suffering. Karma Yoga might be called the "common Yoga" because everyone is involved in the reaction to actions set going in the past, but very few of us when choosing a path will deliberately make the choice of Karma Yoga. We need a teacher to force it on us.

The aim of psychoanalysis is to raise the unconscious contents to conscious awareness and to then deal with them at this level. However, this still does not give any means for dealing with the contents so raised. Or, as the man said after years of psychoanalysis, "I still wet the bed, but it doesn't bother me anymore." Just being aware of something does not always solve the problem. The Qabalah has always maintained that there is a balance in every formula, particularly in those which involve the manipulation of energy. It is not sufficient to release energy; it must be redirected as well. This is the crux of all magical formulae: to liberate a certain amount of energy from one form, and then through concentration (an operation of Hod) to utilize it for a specific purpose. This is also the method of Alchemy with its solve et coagula formula, and is also the process the human body uses when breaking down food and releasing its "locked-in energy" and then utilizing this energy to maintain the structure of the organism. In this sense we begin to see a "natural law" emerging, that the Qabalah has long represented with the spheres of Chesed and Geburah, which face each other across the Tree of Life. A magical operation can be represented as an interplay of forces between these spheres, where Geburah, the destructive or de-structuring (anabolic) aspect breaks down a form into its energy components and hands it to Chesed, the constructive or catabolic aspect, for reformulation, and then back to Geburah, etc. Although this may sound simple (and why shouldn't it be?) this type of energy flow is an observable "universal" phenomenon.

Because this is so, the Qabalah (and the Alchemists) continually warn against performing only one half of such an operation. An old Alchemist might say that psychoanalysis without re-integration, or social revolution without a precise plan for a new order, is evil. Today we might not use the word "evil," but we would at least say that it is dangerous, for we see that nature will always maintain a balance, and that therefore the second half of the formula will be served automatically by the unconscious. A new neurosis will replace the old one, a new dictator will replace the one we overthrew, a new establishment replaces the old. This will always continue to occur unless we consciously choose to integrate the released energy on a higher level according to a specific plan. It is this form of directed will that is the distinguishing feature of the techniques for spiritual development-Yoga and

Alchemy. It is, therefore, Jung's postulation of the process of Integration that sets his system out of the range of run-of-the-mill psychology. Only modern ignorance could have spawned psychoanalysis and the atomic bomb, which are similar in that they both seek to liberate energy while providing no means for the control and the redirection of the forces set loose.

Ancient science, though it may appear "primitive" to modern minds, never made such an error. Solve and Coagula were always considered together, just as in nature, and no operation was complete unless both aspects had been activated. Eastern Yoga, for example, places great stress on control..... a very high degree of control over the functions of body and mind. This may appear at odds with our schools of psychology which seek to "unrepress" us and imply total lack of control as the way to health (this attitude is in fact fundamental in some schools of child psychology). Yet the two are just exhibiting the two sides of the solve et coagula formula. In fact, there is a gulf of difference between the unconscious control, or the rule of us by the Unconscious, which we seek to depotentialize, and the conscious control, or New Covenant, which places the released energy at the disposal of the awakened Self. In Eastern Yoga, this "control" is exercised even from the beginning of the process (the solve portion). That is, in the East, the Yogin takes a commanding, aggressive attitude toward his "psychoanalysis," and forces the "unconscious" to respond (so different from our passive stream-of-consciousness techniques). One example: By means of Mudra (a Hatha Yoga exercise not considered to be essential by the adherents of Raja Yoga) energy is driven out of the unconscious, checked by the retention of the breath, and then consciously directed into whatever sphere (center) is chosen for the operation. It is not nearly so difficult as it may sound and the results can be more rewarding than by just letting the energy flow in its natural channel, although this also is done on occasion. It is quite as possible to use an image system to evoke energy from the unconscious, after which it may be directed likewise. The idea to be stressed here is, however, that concept held by the Easterners that God is Creator, Preserver, and Destroyer and that these three are not separate in time and space despite the evidence of our senses to the contrary. In fact, it is the concurrent breaking down and building up principles that give us the illusion of preservation. If we comply with this law in nature, we, too, will preserve-our life. It has nothing to do with preserving the appearance of things.

This Yoga practice correlates with Jung's finalist regression, which is a sort of sublimation whereby, as he says, "the development from a sexual system into a spiritual system may be built up." If we are dealing with the magical images (or any other Yoga practice) consciously and deliberately, in place of just letting them happen to us, or forcing them by drugs, then we see that we can translate the energy thereof back into spiritual potencies; that is, we can translate the energy called up by the images or by whatever method we are using. This is true integration. Of this, Dion Fortune says that "...by taking these completed forms and sacrificing them we can translate them back into spiritual potencies." When force is translated from one center (Fortune says "form" because she used an image system in place of concentrating on the centers) to a higher center, it is sacrificed. That is to say, the energy of one center is made to do the work of another center, or energy may be lifted totally out of the form-making principle of the mind so that

"consciousness beholds consciousness" face to face, sans image of any kind. This would be the true or highest degree of samaddhi. In the mysteries the term "sacrifice" does not mean what it does in Christian thought anyway. In the mysteries "sacrifice" means sacerficare, to make sacred, i.e., to raise a "common" thing into a "holy" one. As Crowley wrote of the Eucharist, "It consists in taking common things, transmuting them into things divine, and consuming them." If one is using an image system one may do this by changing images. This depends, of course, on whether one is using a bonafide image system. Energy will not just transfer from any image held in the mind's eye to just any other image. There is a graduated scale that allows energy to easily pass over from one image to one that corresponds to it, but in a "higher" world. In the chakra system one just shifts levels from one center to another, but there is also a regulated way to do this. Trying to do this without understanding its modus operandi will at best achieve no results, but it may result in serious psychological and physical reactions.

The Qabalah tells us that force changes type on the side pillars (Ida-Pingala), whereas it remains the same in the middle pillar (shushumna). If, for instance, we are working an image system on the side pillars, whether we change the image consciously or not, it will change automatically as we rise on the planes. This is why we need to know something about the four worlds and the color scale of each world, so we will know, by the images, which world we are "in." If we do not know this we cannot smoothly rise on the planes, and smoothly and safely return. This practice is as much a withdrawal and return as the greater cycles of withdrawal and return and therefore requires as much attention to the laws respecting cycles. The practitioner must, in fact, set a clock in his mind to determine the length of time he will stay "out" on the inner planes. To fail to do this can be disastrous. If we are using a chakra system then we must adhere to the regulated practice of lifting force without jumping centers. The forms must be completed before they can be sacrificed, however, if one is using an image system. The image systems are very complete and are, as referred to before, the secrets of the occult lodges. Without an understanding of how to safely ground energy it is better not to tap the energy in the unconscious by means of images.

Jung let the mandala serve as ground for a student's energy, and, as he applied this it was safe enough. He applied the mandala as a psychological means for attaining individuation by means of "self incubation," and he says that he just let the psychic process drive itself. He does, however, have a list of key-words that he uses to stimulate the process that activates the forces that drive the psychological opposites by means of the "circular movement" (the mandala). He says that these mandala pictures are phenomena that occur spontaneously, which we find in most instances of psychological disturbance is all too true! Jung does mention, however, that in Eastern Yoga systems the students use already prepared mandalas, for the purpose of getting required results.

This is the beauty of the Qabalistic system of integration and/or individuation, that it gives the student a composite glyph: the Tree of Life, and a set of associated symbols. Meditation on these symbols acts like a psychoanalysis, whereby the subconscious is set to work to direct our thinking for us, giving rise to mental concepts concerning the potencies the symbols represent, as well as the conscious registry of the forces themselves. The result is a conscious participation (a

cooperation with the unconscious), rather than a participation mystique. This is self-incubation by means of a proven system, rather than by just letting it happen and then, if a psychological accident occurs, trying to pick up the pieces afterward. The whole process requires a fine sense of balance between freedom and control, and should not be undertaken lightly (except that in most cases, people are "forced" into the process by either a recapitulation, or from external circumstances- either the environment or their own unconscious-and thus do not consciously choose the Path).

It is all very much like the yearly drive of cattle or horses from their pasture in the valley to the summer pasture in the mountains. First you gather the beasts (unbridled energy or Kundalini) into a corral (concentration within a center), you open the corral, then you stir them up and excite them so they will stop grazing and start running, and then you steer them along the trail. Once going, you do not need to push or pull or drag them, only to control their direction and speed. At the end of the journey you must stop the movement of the herd, again corral the animals and establish them in the new pasture. The whole operation is one single process and requires a great deal of expertise at each step of the journey. To stir the animals up in the corral without opening the corral will only mean explosion (which is what happens in so-called nervous breakdown). To let them loose but not direct their path will only disperse the herd--eventual loss of all the energy. If you do not stop them at the place you have chosen as destination, they will just run right over the mountain and into the valley on the other side, defeating your purpose. This analogy is appropriate, for the bull is one of the classical symbols of Kundalini, dating back at least to the realm of Minos. It is an apt symbol, representing tremendous unbridled force which is yet capable of semi-domestication. If you ignore the bull and are passive, he may run right over you; if you try to whip and beat him into submission he may turn and rend you. The only proper attitude is one of respect and judicious control.

Control of Kundalini does not mean you tie it down and lock it up. It means that you steer it in the right direction, if you can, and you feed it and give it good care. The process of Individuation, of spiritual growth, requires constant attention to the energy dynamics of the psycho-physical organism, and a finely tuned sense of balance between unfettered freedom and repressive control. Undertaken thus, it is a rewarding adventure, this journey into Self; a never-ending source of joy and pain, yielding results that cannot be measured by ordinary human values.

This longest journey, this *via dolorosa* cannot be taken sitting in an arm chair contemplating one's navel and counting one's breath, for "who, by taking thought, can add one cubit to his stature?"

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