

Whare Atua Temple

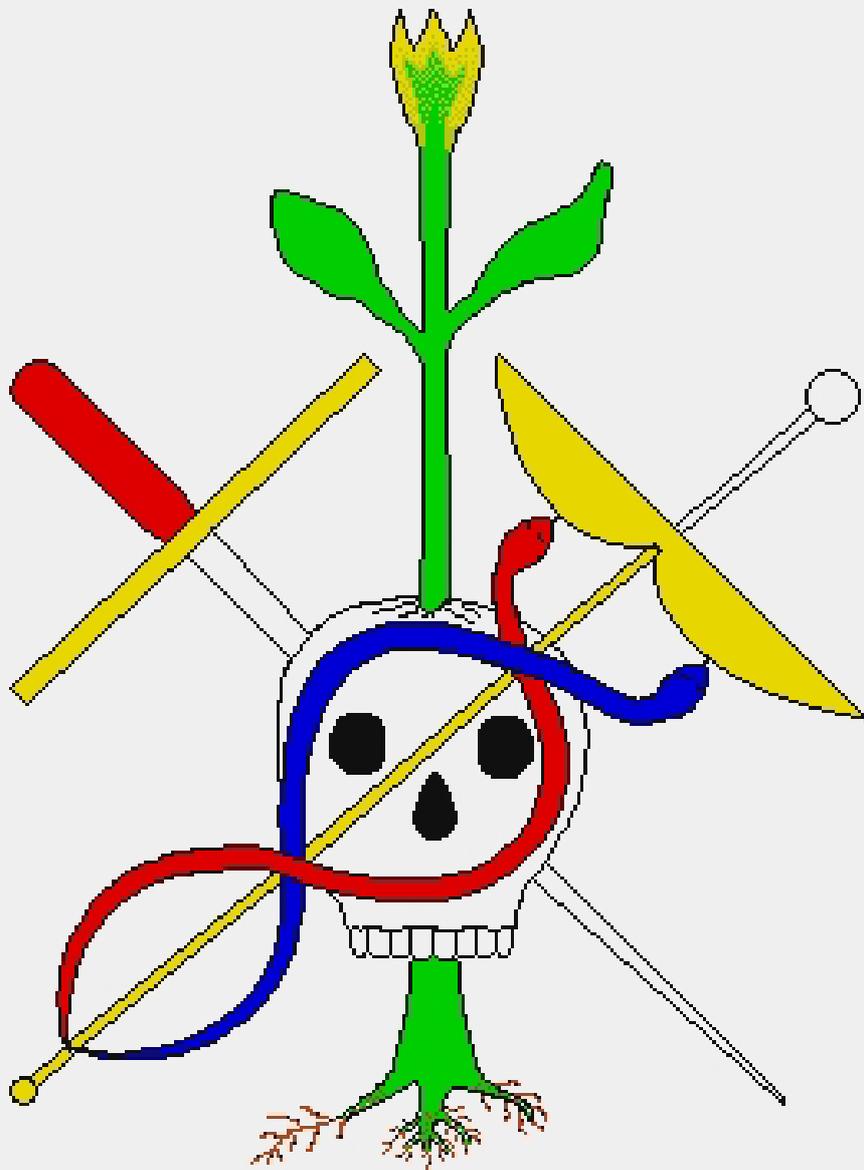
© New Zealand Order of the Golden Dawn®

Psychiatry or Psychocide?

By Frank Salt



PSYCH IATRY OR OCIDE



Contents

Chapter One	I Must
Chapter Two	Psychotherapy
Chapter Three	Proposition
Chapter Four	Discussion
Chapter Five	Summarising
Chapter Six	Emergence
Chapter Seven	Intimation
Chapter Eight	Conclusion

Chapter One

I Must

There is a dark inland sea which must be navigated when the light of the stars has failed. A sea whose turbulent depths team with weird, half-luminous things, seen but fleetingly, yet registered intensely; whose currents flow swiftly or slowly, ever unpredictably, so that the northward pointing compass shows only where is north, but never how far - East, West, South or North the swirling tides have swept.

And in the midst of the dark sea stands an island, small, steep, soaring, up whose dizzy heights the lone navigator must toil to the very top, for only there will he find the mark, the sign-post which he seeks.

A fleeting rest, an easing of the breath, a bewildering view of countless ways, then down again to the softly brooding sea. A puzzle now, for the secret Sign said simply, "Wait."

What wit within has safely brought me here? When all across the heaving sea there was no star, what was it guided me, how did I know where to find the Sign? What if - - - ?

Enough; I am here. I wait. Be still, my soul, thy quest is near fulfilled. Let the raging winds admit defeat. Let the Sea her secrets keep. From the sea I came. Air I breath. Fire is in my heart. Be still

It is midnight still, yet plainly now I see the Sun. The Sun who IS. The Sun whose steady rays brought motion to the air, life from the Sea. Life abundant.

On a rampant rock let me carve:-
"The depths were not dark ... I was."
"The heights were not dizzy ... I was."
"The storms did not rage ... I did."
"The Sun is not still I Am!"

Chapter Two

Psychotherapy

Integration is the process of synthesis of the various aspects in man to the point of harmonious blending. It is also evidenced by the relating of the individual to his environment, so that he ceases to struggle to alter the world to suit his ideals. In this sense the word 'harmonious' stands out as fundamental, and its degree expresses the inner welfare of the individual, the community and the race.

It has often been said that neurosis is a world condition expressed in discord at every level. The remedies prescribed are legion, but there is a general consensus on the dissatisfaction of the individual with himself, on a sense of dis-ease, insecurity, mistrust. The solutions range rampant from the Golden Rule, through "it's your mother" to "I think the answer lies in the soil". None seem to have touched on the radix of the condition, the evolutionary urge which has produced man from mineral. Unless this vital factor is focal to your therapy, we may well be working against it, trying to tamper with the very purpose of life.

We must at all cost avoid arousing any of the reflexes inherent in man and used by Nature in his evolution. One of the most elementary of these functions is the self-preservation instinct without which life would have succumbed to its environment. The urge to evolve uses self-preservation to its own ends.

Hence we must avoid the pointing finger -- the suggestion of error -- for to be wrong is still associated in the mind with pain at a very deep level. In neurosis, there is a very deep sense of dis-ease, of 'something wrong', of need, simply because the evolutionary urge is carrying the race along its own course, not necessarily limited to social and economic standards now prevalent. Man is far older than current educational demands which focus on financial success. The personality, locally attuned and conditioned by education relates its sense of incompleteness, the primal urge, to its social status and feels unable to cope with life.

We cannot here trace out the workings of Life, or the evolutionary urge which raises mineral into man. That is an individual task and a very interesting one, but we must keep it in mind as a prime factor in psychic

activity, in neurosis, in the human problems we see. We must work with it, never against it. Too many modern methods ignore it completely.

In attempting to advance a system free from this inherent disadvantage and using only life's natural tendencies, we must at all costs avoid anything likely to evoke such separative forces in human nature as self-defense. People begin to feel insecure when first the feeling arises that there is something incomplete about life, that the comfortable boundaries on which we have relied are not the limits of life that something lies beyond.

The instinctive fear of the unknown precipitates reactions according to individual conditioning. The very thing with which the sense of "I" was identified shimmers, wavers and begins to disperse and the self-preservation instinct is evoked in all its primal fury.

So many systems go no further than an attempt, sometimes successful, to lull this force to sleep. Some, such as political crusades, divert it. Some amount to no more than "Don't be silly" or "Rule your passions". All appear to ignore the basic factor which broke the bonds of seeming "self".

Life-assurance will not assure us of life. We cannot force ourselves into a belief in some absentee Saviour. We cannot "get an interest in some absorbing (or diverting) activity" by force, by "self-control", by an act of will. Even if there were value or truth in the psychologist's "it's your mother", so what? We cannot dam up the stream of Life. That basic pressure which broke the bounds of seeming self as grass breaks concrete will remain. Some say it must be "dealt with" disregarding the fact that to many minds it would be dealt with as is the grass, by eradication.

We might as well try and hold back the dawn; We cannot destroy the fact that grass breaks concrete, and if we retreat from this to the stand of "accept it", is the self-preservation instinct so easily rationalised away? Have we not merely set one radical instinct against another and thus intensified strife? Rationalisation produces no more than intellectual security and intellect is a rather thin and recent stratum of our substance - Our newest toy.

Our system then must involve no added threat to our landmarks. When the time is ripe, each individual will move their own limits happily, rejoicing in their expanding freedom.

We have suggested that intellect is of limited value. It should be noted that the written word is sifted through the intellect. For this reason the real essence of a successful system of direct dealing with the soul cannot be presented by words. Only the outline can be given, and what is written bears a relationship to its essence akin to the likeness of a child's stick figure to the character it portrays.

We have become so accustomed to a behaviouristic study of things that we find it difficult to use any other approach, yet behaviour is entirely incidental to local conditions. It is a conditioned reflection of the soul in action. Study of either the local conditions or of the behaviour opens unlimited analytical fields and increases diversity of attention. As we study any selected aspect of life we become the experts who learn more and more of less and less. The political scientist knows little of orbital velocities.

However, just as the ecologist sees common factors in many species, so may we drop analysis in favour of synthesis - particularly in psychotherapy. We need, above all, insight. Not so much into extending ramifications, as into the converging roots of life, and oddly enough, attention to radicals brings insight into ramifications, though the converse seldom applies.

There is always the query of "where do I come in?" The answer is found not in poisoning "not I" but by the very fact that radicals do converge. Man is the postulant and the answer to the problem of a chaos which seeks but to understand itself.

In psychiatry, as in other sciences, the analytic process can lead to insight, but what is ignored by the academic student is the stage of the patient, the tensions, the urges, the sense of inadequacy and urgency. These are not present in the well meaning student or practitioner. He is content with the academic logic he sees in his chosen study. Man loves to see logic in things, and is often content with a rather poor line of logic so long as it looks smooth.

On the other hand the victim of the psychic urge to fulfillment is in quite different circumstances. They are driven, not by academic curiosity but

by a biological urge, producing deep distress and often revolted by the smooth academic dictum. They must live it, not read about it. The vast tide of life has swept this one beyond the realms of cold logic, and life is warm and vital. We must always consider this and work with it to the limit. The reasons for this can only be known by one who has safely and boldly ridden the storm, and to him no explanation is here needed. To one who has not, the answer would cloud their own search with preconception.

Basically then, to the neurotic, the immediate problem stated in instinctive terms is:-

"I am uneasy, in trouble, in pain". This links naturally to "I am wrong". The cat steps on a hot roof and goes through this identical process. The self-preservation instinct is part of our automatic response mechanism which nature uses to maintain life. In an academic age using financial success as a yardstick, the corollary quickly follows - "I am unsuited to live". Though not many commit suicide, some do, some drink, some retreat, some fight, etc. The psychiatrist regards these as testing for someone's love or an inability to face life. In fact it is often 'The Unknown' that the patient is trying to fathom. The reflexes are similar, but again the therapist has ignored the basic purpose of Life.

The fundamental urge is expansion in some form. To try to talk the "patient" down to accepting life in the usual terms may, perhaps, prevent minor indiscretions or self-condemnation, but only as temporary measures. The forces at work are not personal they are archetypal, inherent in life. In mild cases, where the tide of life is feeble, psychiatric treatment may appear adequate, but if the psyche itself is on the move, it will move regardless of the comfort of the subject or the theories of the therapist.

In fact the war is only an appearance in the intellect. The intellect cannot control these forces, why pit it against them? Why try to comprehend them in a tiny pocket of their product -- Man -- for the intellect is only such? What use is intellect against a Wagner opera? Yet if we use mind merely as a lens through which we observe, a far greater symphony may be known. Why risk seeing ourselves merely as victims of circumstance when we could be the triumph of circumstance?

So many systems leave us looking hopelessly at the psychic cesspool in which we find ourselves when we could disperse it simply by looking at the cosmic grandeur about us and within us. Granted, the first thing we see

on opening our spiritual eyes is the placenta of our birth, we must be ready to show our "patient" the rest of life. **More on this later**

The sense of dis-ease which accompanies the expanding concept of life is generally referred to as neurosis, and, in popular terminology spoken of contemptuously. Consequently most victims panic and make desperate efforts to "get better" to "be normal", unaware that the old "normality" was a prison. The resulting panic is self-feeding, self-perpetuating. Psychiatric treatment becomes part of the picture, food for neurosis. Few are "cured" many get tired of the endless sessions of increasing confusion and expense.

At this stage the long period of anxious introspection, of "what is wrong with me", of *reductio ad absurdum* of motives and actions has left the subject in a state of self suspicion and seclusion in which they feel incapable of ordinary life. In point of fact, they may well have outgrown "ordinary life", but they are left to spend their time and energy in trying to follow how other people manage to live, in studying their supposed techniques, and always failing to feel satisfied at the results. They have not succeeded in tapping their own innate capacity for life in a new realm. The growing number of such victims of professional therapy suggests a need to re-evaluate our psychiatry. Perhaps it is Psychocide. Not a criminal offense, but more distressing than homicide to the victim.

Religion, organised and sectarian, may be seen as the other side of the psychic penny. While most clergy rely on their profession to keep their status and families, and many would be unfit for any other occupation, they do not levy fees for services and hence have an easier relationship with people.

They may also have more handy platitudes and an equal facility for vicarious living as many psychiatrists do. To spend one's life seeing through other people's problems and never facing them personally is a parasitic function in more than one way. Such people are probably sure they could live through such things as unemployment with an equanimity born of their faith. This may inspire the seeker and help him. Fortunately few professionals have to try, for few would survive such ordeals themselves.

If we are to propose a system, it must be free of both example and precept. Both have failed. The only real helper must be one who has been through the mill, but such a one is often easily dismissed by the vested

interests, the professionals, as an unqualified competitor. He has no bit of paper framed on his wall to certify to his humanity - nor the clerical garb.

Psychiatry, the treatment of the soul, has been appropriated by the medical professionals whose anatomical basis fits them for things of the soul as much as a butcher is fitted to be a veterinarian. To practice legally the therapist spends many years learning to be a doctor. They then spend more years copying the approved methods of dealing with tortured souls by drugs, hypnosis, shock treatment, group therapy, until they are little better than automatons blinded by an already traditional code of procedure. So, living vicariously, they are now duly qualified to hang labels on symptoms and to treat these symptoms while un-awakened to the vital factors underlying the personality reflexes.

Small wonder comedians dig in this field.

Chapter Three

Proposition

Destructive criticism is valueless, and we trust that the preceding pages are something better. Now to our proposition so far as it can be formulated. The psyche takes on its own forms, and we can neither define nor formulate in words the full process. Perhaps we can offer some sound hints and at the same time free it of some misconceptions.

Two forms of psychic treatment have been reviewed, both professional, both personal, neither really comprehending the psyche they try to work with.

The psyche is not "personal" in quite the same way as are the emotions, the intellect, educational and social status of the person, and cannot be handled in terms of moral, ethical or intellectual dogma. The soul is free in its own realm as "*The wind bloweth where it listeth*" (Wind = Gk. pneuma = soul).

There are no relative standards, no measurements. It is vital, not formal. It is active. It is Purpose. It must really live and will do so regardless of personal convenience. It is free as the winds and any effort by therapist or subject to control it is like trying to alter the Trade Winds with a fan.

Because it is radical and underlies evolution, it has precipitated its own link with the mind of man, and the methods though in daily use, are unrecognized often scorned. We can find a system and we can use it - so long as we do not try to control it. Many books have claimed to reveal this, but none has ever been written by one who knows, nor ever will be.

The system [Golden Dawn] has been adulterated, popularised, plagiarised, capitalised many times by those who do not understand it. But it still exists and always will, simply because the soul of man will keep it. Those who know do not speak simply because they know that the soul will use its own methods in its own good time. Thus there is no intention here to lay down a formula or to imply a copyright. Christ never wrote a word. He Is the Word.

We can and should use reasonable control of the emotions. To a lesser extent we control our minds. But we live in the psyche and just as the grass breaks concrete, so will the soul blow through our lives as the wind

through wire-netting. Our dogma, our moral values and social taboos are like the ridges in the sand of time formed by the winds of the soul of man, and because the winds blow from any point, we cannot use these ridges, these rules of conduct, as landmarks. We do well to consider how much trouble we have caused through unwillingness to let go of a moving landmark.

Any reference to behaviour is tainted with the age-long "right/wrong" concept and produces reactions in the personality accordingly until such time as clear insight into what lies beyond is fully established. There is no need whatever to evoke such decadent reflexes. There is another way, perhaps equally old, to appeal to a deeper motive in man than the self-preservation instinct - that reflex which moves him away from personal peril -- namely the myth-making faculty so ancient in man's heredity.

Psychiatry attacks the reflex, thus re-enforcing it. Organised religion trades on it. The reflex itself is perfectly natural. Leave it alone to operate freely and naturally within its own limits. There is a vital force which produced and used this reflex and seeks to expand beyond but not to destroy it.

To write about this alternative method, to frame it into a system, is to encase it in terms of right and wrong, in formulated dogma, the very shell the soul is trying to escape, the result being merely a credo with its adherents and critics. Thus entombed it cannot work. However, it can be discovered by a quiet study of Nature, of the natural processes of life from its humblest beginnings to its fullest modes. There must be no sense of violent necessity (though this can be handled), for nature works silently and with infinite patience. Nature herself prompts the seeker and works through him. It is at the will of his parents, one of whom is Mother Nature, that the Son of Man seeks to know himself and hence meet his true parents.

Much is made today of the two complexes, 'mother' and 'father'. Fixations and divers other labels which convey nothing but false impressions and hide a simple truth. Our personal parents are, to the soul, incidental symbolic figurines, and the mountains made by psychiatrists of them are stumbling-blocks to the seeker and gold-mines to the practitioner. They are probably his own parents anyway, but he farms them out profitably enough.

As for the individual, it is true to say and frustrating to hear, "Seek and ye shall find". Admonitions, advice, evidence and argument, from any source, occupy time and energy to no purpose. All these must be set aside as coming from an external source. True, many will feel desperate and will grasp at these straws, but as we shall see later, neurosis is a sign of progress - however distressing. But for the present we are writing for those whose urge has not yet reached this peak in the hope of avoiding such a state.

Not that remembered quotations are valueless, for the soul uses such memories to enshrine new concepts, but a flood of remembered sayings is more likely to reflect excessive enthusiasm than natural and spontaneous response. It is perhaps better to see the tendency of nature to expand from within than to formulate theories which could petrify into dogma.

In an alternative to, or as another point in the triangle with religion and psychiatry (we must accept both in degree, but only in degree), may we turn our attention to a third, as inclusive yet transcendent of both. Now in this method we are not to regard ourselves as technicians operating a system, but rather observers and sharers in a process which occurs naturally.

We must never become slaves to a system nor masters of an art rather we are as the water in a wave. It is only on the beach where land, sea and air meet that a wave has horizontal motion, further out the wave travels through the water yet leaves it in the same place. The motive power of the wave is only vertical as it passes each point - the point is incidental to the wave. So it is with man. The tides and currents flow through him, he does not make them personally. One actually directs and controls very little though we think we do so much.

Because the tides needed man to develop his intellect, he invented writing. Because he wanted to communicate with people far away, he developed the telephone and radio. Because he wanted to see far places and to visit many people, he developed the car and the train, because he wanted even more, he developed the plane. So it goes on but always a need preceded invention, always desire prompted intellect, so he learned to use his mind to fulfill a desire, a need.

Now that wave has passed for many of us. We feel the need for spiritual completion and try to use our minds to accomplish the end. But it is not so. Intellect, for some at least, has reached its peak. We fear the loss of

our reason because it cannot cope with the new demand. This is neurosis, the futile flogging of the brain to fill the need of the heart and soul. Hence the Crucifixion occurs on Golgotha, "*the place of the Skull*". Now man must rest his mind. Now he must cease his struggle, for the soul is near at hand. But the habit of ages cannot easily be switched off. He must still use his intellect to earn a living - how hard to still the mind with the sense of need so strong. Lucky is the man who starts his quest young and treats it as a hobby.

How to release the individual from his intellectual heights through emotional depths to spiritual space and liberty is the basic problem. The tides of life have swept us on, but we have learned to control reaction so well that we are not free to respond.

The method used can only be applied by one who has traveled the same way to the extent that he is free of preconceptions as to individual reactions and response. He must have seen that the word "individual" applies most particularly in this field and that each will respond and react quite differently. Any "behaviour pattern" would be either what the subject expected or in the mind of the operator. Certainly, there can be no advice as to what the individual ought to do and no hint of what he may expect in the long run.

A psychiatrist can only practice after training -- but all he has ever done is accept second-hand experience. Even his own subjection to analysis is a pseudo experience of a superficial look at his personality. He may imagine that his distinctive form of persona is his individuality, his real self. This is simply unreal. Individuality is realised after quite another manner. It has nothing to do with personal character or mannerisms.

Thus in our [Golden Dawn] system the operator must have looked right past his personal life into the very core of his being - and that takes a form of courage born not of personal fortitude, but of spiritual impulse. It is the spirit which seeks to know itself in man, not man who seeks sensual pleasure from godliness or religion, though this suffices for many.

In all ages men have made symbols of some sort. Even a smile or a clenched fist is a symbol. Every form of art or science uses the symbol as a compendium of some area of knowledge. In every age men have seen significance in random forms. The astrologers have existed from earliest times, and the art is still appealing, yet the figures they saw in the academically random groups of stars were at once fanciful projections

and basic realities of human nature. Aries, the Ram, forceful leader, tireless pioneer, dynamic originator sum up all the attributed ideas, and a ram is a fitting symbol of a basic human drive. All seen in a haphazard sprinkling of stars.

Yet men as far apart as China and Arabia saw closely similar figures with identical qualities in the same star groups. Why? Because they used the heavens as a mirror of themselves. Now, if we scatter sand on a surface and gaze musingly at it, we may discern outlines which have meaning for us.

A cloud assumes likenesses as it floats above, seen by one and not by another according to personal conditioning, but certain symbols have a convergence of meaning, they appear very differently to each of us at first, but if we continue our speculation long enough, personal conditioning is transcended and the deeper life within sends ideas up to the surface of the mind.

Use can be made of this myth-making faculty. It is a radical activity. Properly used, it can bring the conscious mind into tune with nascent concepts of life, with the very reason for existence. To this end the ancients erected enduring monuments like the Sphinx and its associated pyramids they invented symbolic figures like the Unicorn, the Gryphon, the Dragon, figures that were either compounded or simple. Even if these were pure fantasy surely the propensity to visualise them was inherent in man? Today it is "Superman", a hero figure, Goofy, a comic figure, in the same way as the Virgin and Child have endured and appealed. Even the popularity of fortune-telling from the utterly random arrangements of tea-leaves, the fantasy of the medium, the idle tinkle of a piano, all are interpretations of inner activities by conveniently random media.

To some extent this is used both in religion and in psychiatry. Religion presents a watered down version of an archetypal idea to lead the soul, psychiatry grabs the first few words and nails them to the prescribed form from The Book by another orthodoxy and tries to bend the patient back to "the pattern".

How much better to use both aspects but to avoid injunction, preconception and interference, leaving the soul to work out its own salvation, its real destiny? True, there are blatant forms of psychic

disturbance which are antisocial factors in some people, and many lesser disturbances which are successfully handled by current methods, but by no means every person who is a little unconventional is in need of "straightening out".

Indeed all the symptoms of psychic or mental disorder are actually linked with the racial evolutionary urge and hence perfectly natural and racially healthy signs. It is only at the individual level that they are really distressing. Here, the sense of urgency, the pressure from within may by its very intensity preclude the chances of finding a way. Conventionally this intensity is branded "neurosis" and as such curbed by drugs so that the conscious mind is dulled to it, while the deeper levels continue to seek fulfillment so that more drugs are needed, then Shock Therapy which induces the personal sub-conscious to dissociate itself from its race-conscious mother, the psyche, and the person becomes increasingly isolated from society.

We have worked against the psyche when we could have worked with it. There are means of directing the attention and releasing the pressures along natural lines, thus easing this frustrating pressure and speeding the development of a free individual. Current methods are frustrating to the soul, however satisfying to the academic mind, simply because the progressive nature of the psychic urge is not considered by the practitioner, who then interprets the parallax as avoidance by the patient of facing his personality problem. The doctor is unfamiliar with the urge, which is simply the final phase of the primal biological process, the vital dynamic factor in every living thing.

An incubator chick knows everything needful to living as a chicken and goes right on living the "right-way" as one. This process continued right from the fertilisation of the egg, and the breaking out of the shell was merely an incident in the cycle. A human being, having reached that point in life at which the spiritual entity is to emerge in consciousness also "knows" how to go on, but since he has been "educated" at schools, habitually seeks external teaching. What he is really experiencing and trying to understand is interior teaching. His personality has been taught to rely on books and teachers; he feels he must add to himself in order to qualify for life.

In fact the time has come for him to release himself from the sense of ignorance and allow the natural wisdom of the soul to irradiate his environment. Personality and individuality are out of tune. Unlike the

chicken, he has been taught how to behave and that pain results from error. To focus attention on behaviour at this point intensifies the discord. He is told that his discomfort arises from sin, by the church, or because he is not living properly by the doctor. Both re-enforce the pain-error association, both increase the striving for improvement in the personality. But the personality is the shell soon to be cast aside. It is the temporary covering worn by imitative man during the formative phases of the soul-life and which must be shed in due course. It is too late to try to patch up the cracks in the outgrown shell.

The litter of lost souls strewn throughout our society indicates that much of our psychotherapy may instead be Psychocide in effect, though not in intent. "He means well" is a devastating appraisal!

The chicken grows its feathers and scratches in the soil not as a result of personal training nor as a result of an intellectual or rational conclusion it has reached, but simply because this activity is part of chicken-ness, the biological urge unregistered mentally. Man can register his activities mentally as an intelligent observer, but he cannot mentally control and direct his psychic functions which are, after all, the human extension of the biological urge. An increase of insight is a form of growth which can be assisted, but freedom from the sense of "I ought to..." cannot be gained by looking at "I ought not..."

Increase of individuality is hindered rather than enhanced by casting a role, by formulating a "line of action" at a mental level because it can only be seen in terms of the past. A natural urge causes the bird to fly; it does not do it by examining its egg or its nest. Again, it can build a nest and raise its young without any form of study or "education", for an incubated bird will perform as well as one which has been reared naturally. A duckling hatched by a fowl will swim quite happily as soon as it finds water.

Our point here is to distinguish between psychic and personal functions, the one spontaneous the other conditioned. Psychic life has only an incidental link with erudition, and self-examination in either moral or analytic ways has little to offer to psychic maturity. There is a far safer and surer way. Nature is a complete and unified entity, and the cosmos provides all that is needful for us who are cells in its body and, under its will, move on to fulfill our cosmic role. Let us then turn our attention outward to the cosmic life rather than sit in judgment over our personal oddities. Insight is needed but insight soon tells us that of ourselves we

can do little. We each have our personal history and environment and always will have, but we sense that life transcends these limits.

Since current psychological methods are devised by minds unaffected by the stresses which arise in certain types of progressive neurosis, they miss the point. By "progressive neurosis" we mean that the subject is actually making progress from one level of life to another and fuller one. Hence these methods ignore the reality of the sense of "something unusual", of the uncanny, the real fear of the unknown. They actually increase one's fear of insanity by trying to revert the subject to their former modes of cognizance.

It is no use adding to the problems of the subject by pointing out the non sequiturs in their remarks or referring to "immaturity", suggesting that they are using childlike tricks to get what the doctor thinks they want. The very sense of urgency must produce these symptoms. At the risk of coining another pet phrase, let us say that pressure from the soul produces a sense of need in the personality.

The greater the pressure, the keener the need is felt, and the personal sub-conscious, even the race-mind, turn out all their heavy artillery in the struggle to fulfill the need. The fact that reflexes common to babies appear in adults merely indicates the degree of pressure, since these reflexes are never destroyed, they are of the soul, they are inherent in human nature as are sleep, tears, fun or anger.

Again, leave them alone. Don't complicate the situation by focusing on them. Under the parallax produced by pressure they will loom too large, become bogies occupy time and energy to no purpose. Because he often is in fear of losing his mind, he will start testing and doubting his reason, when, in fact, he is about to transcend the limits of logic, to enter the unknown.

This he can easily be led to do so long as we have not first increased his fear and his need for logic. He is about to enter into a more poetic, a more mystical relationship with life. He will continue to listen to the voice of reason, while free to range beyond its walls, into realms where there can be no pre-concept because those who enter it know that it is a Self-expressive world, needing no interpreter and incapable of description or definition; how could we define the infinite?

Having trained in hospitals with serious psychotics the modern therapist seldom considers neurosis as possibly progressive, in fact usually progressive. Still less is he aware of the Divine activity which is incarnate in man. Rather he habitually relates remarks and reactions to his accustomed zone of child-mother on its literal level. But the literal mother is often long since buried and such symptoms may be firmly progressed to the concept of the patient trying to relate his strange new subjective experiences to something known, something familiar, some echo of the past.

This is symbolised in certain scriptures and traditions as a child-mother relationship, but it is the Divine Mother, not the "mum" of the psycho boys whose witch-hunts frustrate increasing numbers of people. Given time and opportunity, this deeper child-mother relationship will mature of itself simply because it is God in action, not men's mental muddling. Man passes from a duality to a Triad, thence through the Tetrad to Unity. Not because some bright boy from Vienna invented the idea, but because this is how it is.

Chapter Four

Discussion

It is axiomatic that man is an animal plus insight, but average man is by no means free from instinct. Insight allows people to outgrow an instinct. We must therefore cultivate insight, but let the exercise follow wholesome lines rather than merely directing it at destroying instinct. Decay of one form in nature follows construction of another quietly and harmlessly. The shell is vital to the chicken for a time, and when no longer needed is easily cast aside in favour of freedom.

So it is with man. An outgrown shell of habit, of creed, of convention, will slip away at the right moment. The chicken never formulated a conscious resolution - "I will destroy this shell", it just did it. We cannot attack a man's shells nor teach him how to break them, so why decry them? He is living in the world he has found, his own psychic environment, and as he becomes aware of and willing to enter a wider field he will do so. We can only stand by ready to welcome him into his new world.

In these days of "Nature Cures", perhaps a reference to a natural path of the soul may be looked at askance, but current works on the life of the soul show that mythology portrays just this. In fact it is scarcely necessary here to go to any great lengths to establish this point. While it is obvious that many people do reach a sense of fulfillment without any traceable aid, it is also reasonable to assume that much depends on the general pattern of the life preceding the process of emergence, of the awakening of the Sleeping Beauty and the emancipation of the individual.

This process can be very painful and the cause of great distress, especially if the patient feels alone and unable to communicate with someone who really understands their condition, as frequently happens. Psychiatrists class this as a case of withdrawal, of failure to integrate into society, of persecution or fear of the mother or of testing or of anything but what it really is, a person alone in a strange new realm, seeking someone to share the life they have begun to enter.

Even given some such contact, the experience of aloneness is part of the process of leaving the herd and becoming an individual. There is always that darkest hour, that Gethsemane, to pass through.

Though no one can help him; though the cup cannot be set aside, this person, above all others, needs handling by one who knows how to stand by, to watch, to wait and to greet him when it is over. It is indeed a "second birth". Once it is over, he will never again be alone, but this is a mystical experience which words can only tarnish. This is, in part, why he feels unable to communicate, why he is withdrawn, why his mind reels. He must lose the old modes of contact to enter into a truer communion. To look on him is like looking for the first time on a new born child -- there is a sense of reverent awe.

But doctors prescribe electric shock therapy. A few blasts through his brain would send him back to his job, a soul-less social slave. Cured. Psycho-therapy? Psycho-cide!

Sorry about that last little paragraph, but it just had to come. It fits; it is true, for the present. To those who escape this living death, there is revealed a living world of wonder, and the greatest marvel of all is that not one thing is really changed. There is simply meaning in all about us, a sense of reality, of freedom, a realisation that everything is as it is simply because that is the only way it could be. We can joyfully accept ourselves, warts and all. The strife is over. It is the Revelation, when "the morning stars sang together and all the sons of God shouted for joy", yet something only expressed in the eloquence of its silence.

Constructively, our point is that our way can never be an ideal copy-book process in fact it can not be intellectually or academically set forth, for it must appeal directly to the soul with the minimum of offence to the intellect. It must help the subject to feel part of a natural process and at all costs avoid any worry over sanity. The very word "mad" is so frequently used as an insult to someone's intellect, and our subject must use their intellect to the very limit in order to discover what lies beyond it.

One must appreciate the value and the limits of intellect in order to transcend it. One must differentiate between intellect and mind, and must respect the full value of every function of their being in order to be free in them. But at every step he must keep faith with himself. Perhaps all the images with which he has identified himself will fall flat, and with each crumbling will come pain, then release. The images, the figures, are universal in nature. They are not the product of one tortured mind, but the product of the psyche, the soul of nature from which our individual souls are differentiated.

This is no high-brow method there is no need for any high I.Q any advanced education. The study of mythology (as used by many races), the scriptures of several creeds, folk lore, all are helpful in shedding side-lights on the various human functions and activities. Thus when one wrestles with a problem, he may see some familiar features in himself, for mythology is a precipitate of the soul. Unfortunately many modern translations have been touched up by academics, most blatant of all being the Christian Bible, so redolent of the ageless wisdom which is enshrined in the Hebrew and Greek versions.

There is a craze to make these fit into academic niceties of history and decorum, so that Psyche can find no Eros, and even the intellect revolts at the latest versions.

The *Twelve Labours of Hercules* is well worth pondering, especially in a lighter vein. The older the translation the better; Let the subject do their own interpretation, draw their own conclusions rather than read any learned commentary. Let the subject do his own associations of other groupings of twelve in other mythologies - there are plenty of them. One must work quite alone and keep their own conclusions, or remain the slave of another's opinion.

Other numerical groupings will come to mind, work on them. Seek out all correspondences; question every travesty of logic, for the wise hide truth in folly lest fools rush in. Whom did Cain marry? Fair question; do not be put off by some high-flown rationalisation of an impossible situation, your own is better. How come Light was created on the First Day, the earth brought forth vegetation on the Third Day, yet no sun or moon or stars until the Fourth Day?

There is an answer. Find it, not by rationalising it away, but by finding out why the author, who can have been no fool, used this sequence so acceptable to the soul yet so offensive to materialistic logic.

As history, the Bible never stood a chance, as the product of the soul; it has great merit, to the soul free of dogma. Speaking, still in cryptic terms, St. Paul said, "These things are an allegory unto us." Here is our chance to get beyond credulity and into wisdom, to tap the human octave of the wisdom which teaches the sparrow how to build a nest, Aesop his Fables and man to know himself.

Wisdom is not taught, it is inherent, requiring only liberation from the doctrine of ignorance imposed by our schools. Liberation from intellectual pride and indoctrinated prejudice. We are born free, we are immured by doctrine. Let us be wrong for once on this line at least. As the popular song says, "...the answer, my friend, is blowing in the wind..."

But it can't get through a mortar-board hat. That is spirit-proof, a temporary helmet against psychic reality. Sometimes effective too, for in modern currency credulity rates higher than common sense, for mortar-boards are only issued to those who suit the examiner's opinions. University students rank high in the suicide rate. *Sic transit gloria mundi.*

Conventional study is peripheral rather than radial in that it deals with surface relationships rather than radicals. We tabulate our chemical elements, about 100 then we build our molecules from these, and away goes chemistry until biology has to take over and an infinitude of possible ramifications ensues. We take our atom and divide it progressively and away goes nuclear physics and its kin. But few ask why man should possess the motive to do these things.

In seeking the ultimate atom we defeat our prime motive, the search for an Ultimate by analysis. The same search for an Ultimate in astronomy has merely revealed that there is no edge to space. It is the same in philosophy, the best we have achieved is an admission that philosophers merely rationalise things away, they get to no radical. "I think, therefore I am." A child does not need this assurance of his existence yet this verbal profundity magically fulfilled the requirements of philosophers for centuries.

But chaos asks a little more, what am I, why and who am I or is "I"? We could justly reverse the philosopher's touchstone and say "I am, therefore I think". Our Radix could never accept an alternative since it must consist of pure existence, yet something utterly knowable. If we are to have a dictum, let it be "If proof were possible, all men would believe -- thank God it is not, and that some may KNOW."

There should be no hurry in these private speculations, no short-cuts taken in the form of memorised texts, for other people's opinions are a great hindrance.

As these allegories, myths and symbols are drawn from the universal substance of life, that same substance as formed us, it is very helpful to

watch for their activity in daily life - the greatest teacher of all. We see every aspect of human life here and now on every level. For example is not the reformer, political, moral or spiritual, faced with the task of cleaning the stables of Augeas? Is not the rabid purist slaying the Hydra? These are trivial examples, but a wide reading of many mythologies helps one to illuminate the other.

As we said earlier, daily life is an important factor in this progress. The more practical and down-to-earth the occupation the better and sound common sense is essential. Too many aspirants try to build the Tower of Babel to escape earth's tribulations, often in the name of a religion which says "The Kingdom of Heaven is within you," and, "Thy kingdom come, Thy will be done in earth...". The true path is not one of escape, but of fulfillment here and now, and the keynote of success is COMMON SENSE.

Etymology in some form, not too pedantic, is another useful hobby. It uses the inclination to get back to radicals, to distinguish between what is radial and what is peripheral. Many systems of symbology are similarly useful if only because no one can ever write down a final meaning for a symbol, though many think they have.

Since we have mentioned the Twelve Labours of Hercules, astrology is a rich reservoir of evocative symbolism. There is no need to become slaves to its edicts or fanatical about it, but it has not survived thousands of years for nothing, its practical value lies deeper than in fortune-telling or predestination. Even to watch a cloud and let it change in meaning as it moves is useful.

Meditation on simple geometric forms and upon things deeply rooted in the race-memory such as: the sun, sea, moon, stars, rain and fire, etc., as a means of attaining independence from opinion or of gaining experience in the twin functions of impression and expression, are all valid.

At this stage it is well to repeat the need for quiet reflection as distinct from desperate struggle. We may wonder to advantage or demand and be frustrated. It is the soul that builds, the mind merely observes. A suitable atmosphere for these things can be provided within limits however, the basic factor is interest. Unless the subject is genuinely and wholesomely interested he is best left alone.

In religion there is an interest or a need volunteered. In psychiatry there is an interest born of fear. In true psychic progression there is interest per se. Fear is a hard task-master, and though there may be fear in religion, it is unwholesome, immature. True religion springs from the sense of wonder and beauty. Again, let us repeat, the keynote of liberation is common sense [1], common, because it is common to all of us.

[Ed Note: Frank Salt is not talking about common sense here in the usual manner of the word, but in what can be best described as *Mindfulness* - Jean de Cabalis]

Chapter Five

Summarising

For the sake of occidental society, the religious principle in man is most heavily coloured or enlightened by the Bible. Yet many reach a stage where they cry, "A Bible, a Bible! They must have a Bible!" This is a cry of despair uttered by one who can no longer accept hearsay or history, an insistence on direct awareness in place of an accepted tradition which is seen as a negation of man's capacity to get along on his own steam, a protest at the worship of an absentee god, fleeing, perhaps, from the confines of theology.

But let us not cast out the baby with the bath water. To who can still feel that there could be a hidden value in all these scriptures, there is much of value. In two places a Book of the Bible starts, "In the beginning". The Hebrew word thus translated means much more than this.

It certainly is not used to refer to a specific point in time, it is not historical, and it is radical. In fact only a personal and private study over a long period of time can enlighten the reader. It is certainly not our intention to put yet another layer of dogma over this word, but to use the same basic intent here as there.

The primal cause of existence is, by its very nature, an ever active radix and it seeks of itself its own manifestation. No writer can or need do this work, no reader is without its purposeful aid and therefore in any need of an exposition. An exposition could reach only the intellect, the fourth story in the edifice of man, where it would be subject to the destructive process of analysis. It would be like giving a rose to a monkey, who would promptly take it to pieces and after looking at the parts, and throw them away. Man appreciates a rose after another manner, from his own roots, as a thing of beauty and of wonder. So must man know his God from his own root even to his spiritual summit, if he is to real-ise (make real) his destiny. To succeed, our method must accomplish just this, and it can.

This Radix is active at the moment of conception of every individual and thus "all men are born equal" is a prevalent concept. But immediately we draw our first breath we start to become affected by environment, heredity, each in a different way until no one can really say, "I am myself", rather, "I am a chance agglomeration of conditioned reflexes generated by my environment." The less evident this is, the more heavily

conditioned the personality as we may note if we set the son of a successful businessman alongside his nervous general clerk. The one appears secure, and will probably need psychiatry the other will earn his own degree of security. There is no credit or blame to either, it just works that way.

Much emphasis is laid today on "security". "You are insecure" is a remark passed with much the same smug disparagement as our grandparents would have said "your parents were not married". The "secure" person is generally too egoistical to see that they are using a crutch, their inheritance of some sort, while the "insecure" is at least willing to ask themselves the valid question, "what am I?" That person at least has no "graven image" of themselves. Perhaps each is judging themselves by "success" standards, but the one who is not too sure has a chance to find their real self while the other has not. The "secure" person, the "successful", is the type subject to heart attack or stroke when their image flickers in the face of facts, the less egoistical may have bouts of depression and a sense of futility, but this may well be because they dimly sense the purpose of the soul.

We now face the problem as to whether or not the sense of dis-ease can be progressed to inner fulfillment, or whether it would be better to let one build themselves an image more acceptable to their ideals by the current psychological methods of reducing the size of the image hence the sense of inadequacy. If this course is unsuccessful, there is a further loss of self value plus an added sense of failure and frustration.

The treatment began in hope and ended in frustration. The inner pressure remains, while hope recedes and because we live in an intellectual environment, the mind becomes a whirling vortex of activity. It needs to be calm and quiet if the purpose of the soul is to be realised. Again we see the self-feeding factor, not only in neurosis, but in the "strong personality". In each case the sub-conscious is fed an image and reacts to support it, but the subconscious is not the soul, for it can be bypassed by suitable methods while the soul can not.

This whole subject of the constitution of man is technically and analytically too vast to consider here, but approached intuitively, almost mystically, it is beautifully simple and self-evident. Once past the intellectual block, any person of normal intelligence can grasp it. This is our purpose, to by-pass the intellectual block, to throw our sop to Cerberus and to enter the depths of our being in a vital sense, not an

academic one. The technicalities are subsequent intellectual fabrications, not pre-sequent hand-rails. It can be done, simply and safely, without drugs or hypnosis, by a simple act of intent using a suitably evocative symbol. There is no trance, no abandoning one's normal faculties, nothing even romantic about it. We simply use an intelligent means of cooperating with the ageless work of the soul. So long as the personality cooperates with the soul, there is no strife, no deep frustration. Naturally such methods are not broadcast as has been L.S.D. and alcohol too many stupid people would harm themselves by having illusions, or rather, delusions. If our experience follows an expected pattern, it is more likely to be auto-suggestion, a mere shadow play between conscious and subconscious mind motivated by mere personal curiosity. Not much harm would be done, but to serious seekers yet another popular misconception to deal with.

"Which of you, by taking thought, can add one cubit to his stature?" Here the intellectual throws down his Bible. His mental mountain top begins to wamble, so his mind snaps shut. He must have his mountain secure. He must add more cubits to it. They did it at Babel too, so says the allegory. "For security reasons", it is further from hell.

It is necessary and natural for man to build such towers, for only when they crumble is he liberated from the need for them. Like Nebuchadnezzar's image, they must first appear then may man find the feet of clay and the mystical Stone which broke them. So it is with the touchstone of "security", so profitable to the professionals who traffic in human misery. One whose ideals, philosophy, hopes and faith have crumbled away before him, one who has seen God die, he is well on the way to true security, to knowledge of the Self.

Though he feels in desperate need, he is most easily helped, simply because he will never again rely on other people, he must find, and can find, his own inner security, his liberation from opinion, his individuality. It may take time, but now he probably realizes he has all eternity to use; he merely needs a little company on the way. Perhaps he still needs a little of the permissive atmosphere to help him look into his soul, to relinquish his once valued persona, to feel "born again", a child in God, to see the resurrection of a new (concept of) heaven and earth, to Be, freely, but of himself, not of another. This can be done.

Security is ever elusive. The fortunate may assume it, the unfortunate may waive it. Those who know are so rare as to be insignificant in

proportion. For the purpose of syntax let us leave it that security is an unreal feeling for the vast majority. Those who need it do not know it, those few who know it do not need it. The most pitiable are those who think they have it.

But that superior race, the Vienna Boys chant their anthem of Security and Maturity as an objective, something not now extant, a monstrous goal for their employers (comfortingly referred to as patients) to strive for. Man must be active, but we do not need to strive thus for these goals. Maturity (note the 'mater') strives for us, on our behalf. It is nascent, pubertal, adolescent and full fledged in every individual, requiring only recognition and identity -- Id-Entity.

We cannot mentally or logically bargain with life, it pursues its own course, causing us to emerge from our comfortable cocoon of convention. On emergence we need to see life as a whole, so that the old right-wrong boundaries are not merely discarded for licentious living but dropped in favour of that freedom sought by the soul. At this point we see how necessary was the cocoon.

Chapter Six

Emergence

I am a point in which things are realised. Real-ised, made real.

There was a time when a pupil-teacher relationship existed and appeared to concern an external, an "otherness". It consisted of the super-imposing of conventional reflexes called "good manners", "education", "culture" and Being British, Being Anglican, etc., etc. Thus was I conditioned to believe in the fallacy of the Void.

It was assumed that I had brought nothing into the world, so the world proceeded to burden me with a host of things I could not carry out of it. I even believed that without a teacher I could not find God, that having made me fallible He would damn my failures, which was a puzzle even then. I had to learn about Him in Sunday school that which the next six days belied.

No wonder youth revolts. Social integration is a sub-conscious function and our minds could well be left alone and free for other things. Russian, Arabian, Spanish, Hottentot, which culture was worth learning and in whose eyes? Our Golden Calf! Not very good in the gut.

This habitual human assumption of the void which must have things shoveled into it, this insistence on telling other people what is good for them can have no place in emergence of the soul, still less in what follows this process (for there is more to come).

Conditioning is inevitable, and we may use some of it since our attitude to life is the outcome of personal experience, but that is where it ends. Culture assumes that all knowing is ingested and sees each of us as a void in Knowing, as if learning were the consort of ignorance. Unless we learn to accept what we are taught by the authorities we are underprivileged and cannot earn a living or meet the Joneses. Some revolt and fall into manual labour, boredom which we try to brazen out with a defiant woman-and-booze act.

Into the void go such monstrosities as the Doctrine of Original Sin, the need for repentance with its dubious bride, Guilt, the virtue of abstinence and the control of the emotions. The last is the vilest. Even that modern edition of the ageless witch-doctor, the psychiatrist, tries

to recondition his patient who is suffering from nothing more than nausea at the food fed into his personal sub-conscious.

If he could be helped to see beyond this little pocket of history, instead of ruing his vomit he could see the Ride of the Valkyrie. But the "trained expert" the psychiatrist has to offer just that much more conditioning, that much extra burden, that much more limitation. He rejects Calvin's rectitude yet throws his patient into another set of scales of some sort.

Its calibrations have new and exciting values, but he cannot see that the inward pressure distressing his patient is natural and 'good', that while he is bewildered, his patient is set to worry over yet more values based on another duality. A thing is wise or foolish, mature or childlike, real or imaginary and a staggering array of well-intended chaos.

Drugs like L.S.D. are different. The subject undergoes his own experience and, in degree, learns to see while they last. They provide the permissive atmosphere for deeper experience by dulling the watch-dog of logic, but after each "trip" there is only memory. The main virtue of this drug is that the concept of "soul" has acquired permission to exist. Actually, all the experiences of L.S.D. can also be had without it. It is an unnatural short cut, and an artificial insemination of the soul.

There are very simple and safe methods of progressively entering into selected zones of this new realm. True, they are less spectacular and have no commercial value, but the end effect is to produce an enduring and natural rapport between mind and soul -- and finally to spirit. These methods are "secret", partly because erudite gentlemen would not believe them, partly because fools would prostitute them, and partly because they lack instant thrills. They require quiet perseverance and a capacity for evaluation on the part of the subject. Very few of those who know them have this latter faculty.

Moreover they can be used with discrimination, which is not true of L.S.D. The drug is taken and "stand clear", there is no selection of "happenings". Wisely used this simple system works progressively as required and produces sequential results. L.S.D. subjects have very rich and vivid experiences, but there is a lack of sequential validity, and results are "pro tem" only, except for memory, while our method can eventually be dispensed with. Even these are useful rather than essential.

If the Soul-life is to come into bloom in reality, it must be lived not thought about or dreamed up. A bridge has to be built between reason and intuition, a bridge which links these two variants, a fusion of finite and in-finite. No amount of memory is the ocean of reality, merely a little reservoir. We can and will sail the seven seas of reality. Memory is the fading flower of yesterday. It cannot be repeated. There is only today and no sustaining pedal can recapture the chord in its richness. The chord of yesterday is the "lost chord" and not worth the effort of recapture at the sacrifice of today, which is real.

If, in place of the internal void, we create an external void, a need, a demand for action, we follow the path of the ancient myth-makers, we discover that from within ourselves we can fill this void, we can discover our own plenitude. As a simple example, man found the exertion of herding sheep in rough country tiring, so he trained dogs to help him. A need produced an asset. He needed water to irrigate his fields, so he dammed a stream and dug ditches. This was not enough, so he invented the pump. On another level, he found words inadequate for some forms of expression he began to sing, to beat drums. Progress this and we have a Beethoven Symphony. The outer void was filled from within.

This is the principle used by the "mystery schools" of all races - and still used. If we can sense what it is a man seeks to realise, we can place a selected symbol, myth or rite before him and let him, using this as a void, express his inner tuition in his own way. Often he will choose his own catalyst and work on it, as Carl Jung noted. In this way one can come to terms with his own depths, and once he sees what it was that limited them, he is on the road to freedom.

Man naturally functions in this manner and because he is working with nature, no harm can follow. In fact if he has been strongly conditioned against it, he may well have "hallucinations" in which the soul-pressure simply breaks through. In themselves these visions or audio impressions are harmless, but because they are of the "unknown", man fears them. In fact what else are our T.V. programmes but external forms of hallucinations?

We can accept dreams which come in sleep it is only a step further to waking impressions. We must come to terms with these phenomena if we are to progress. We must let our conscious minds ponder on these emanations of the unconscious. They have a purpose, that which is

unconscious seeks consciousness, and in man full consciousness is potential.

In many cases the imagery is enough, as witnessed by the deep satisfaction of the devout Catholic, and the fact that many are content with the myth, the symbol or the scripture. St. George slays the dragon and all is well. But to the more dynamic and emergent functions of the soul, trained insight leads the subject to see beyond the symbol into the living reality at once hidden and revealed by the symbolism. Hidden to the unprepared, revealed to those who press on with insight. Again, your L.S.D. subject is usually content with the imagery he sees -- up to a point -- but often he is in danger of going beyond his personal capacity, there is no safeguard with drugs.

Evocative imagery, then, can be used -- provided the operator has himself traveled the road. The process is, of course, of some duration. There is no hurry. Our symbolism can be used in two ways, to evoke and equilibrate. We do not just evoke St. George, but the dragon as well. We cannot swing the pendulum one way without the other, and we must be sure our subject can stand both.

Contemporary "esoteric" sects are legion, and mainly for ineffective sensationalists. They try to evoke (or as they say, 'invoke') St. George and pretend the dragon is mere superstition. Of course this is mere escapism and these will-o-the-wisp groups do not last.

In its quest the soul may experiment with them then cast them aside. Many people dabble in spiritualism for a while, or in numerology or astrology, but these are of very limited value, they do not suffice for our serious student, though to the many who are satisfied, they do no harm, they are natural enough. They provide a degree of reassurance.

These little groups serve a need, as do the larger ones like Freemasonry, Theosophy and many other well respected bodies, and are in no need of criticism. But it is to those who emerge unsatisfied that we may offer help or rather respond to their need if they should ask.

At this stage it is the need that must be handled, rather than the personality in which it appears. We must deal directly with the soul, and even deeper, with the central Spirit itself. The operator must never try to interfere in these matters. He must try to sense the immediate need and to keep abreast of any changes as they occur. Yet if he is to be a

guest at the wedding of Psyche and Eros, he must also consider and love the outer man, the personality. He is a witness to a courtship rather than a counselor, and this is natural if he has himself passed this way, he cannot but love and respect what he sees.

One is reminded of the old hymn "God is working His purpose out". He is dealing with a natural process in an individual, not a type, not a specific category, and he knows that the soul will fulfill its purpose, the personality being incidental. The wedding of Psyche and Eros needs no officiating priest, no Marriage Guidance Counselor, but Eros can do with a "best man" to see him through the job, to remain in the background.

Again, the Mystery Schools, if genuine rather than idealistic, know this and have certain exercises, very simple indeed, by which one may come into contact with broadly selective aspects of soul-life. Perhaps the L.S.D merchants claim this, but only in terms of the therapist, not of the soul, nor can they select such specific or limited areas on which attention may, for the moment, be focused safely and for limited periods so that the subject is not exposed to excessive strains but gradually learns to merge with the inner world until it becomes "just ordinary".

There is little glamour or romance, just a quiet dawning sense of "it was always like this but I was too blind to see it". The transition is so gradual that an outside observer would see only a quieter, more joyful Joe Bloggs doing his ordinary job as usual. Joe Bloggs has lost concern with himself, and his joy is felt, not as personal, not as "his" but perhaps just because God wanted it that way.

The drug addict, even with L.S.D., is concerned with his own comfort. Joe Bloggs, while of no value to himself, is yet of ultimate importance to God in the world. His is at once a thoroughly mundane life and an exquisitely mystical one. He cannot talk about it, for he IS it, for being is the only mode of expressing Truth. Speech works with theories and ideas - Life simply IS.

Chapter Seven

Intimation

"Man is a microcosm of the macrocosm". This, as a bald statement is valueless, but as the fruit of observation, reflection, speculation and intuition, it springs from the heart of one in tune with nature. Human nature particularly. No knowledge of anatomy, neurology or medicine is necessary, but if, in their investigation the seeker is led to study the formation of the cells in the body, the process of assimilation of food and its metamorphosis into human cells (which arrive at the right time in the right place), relating this to the flow of life all around, then we may see something of this process as a cosmic activity within and without and perhaps extend their researches into the non-physical aspects of their being, the emotions, the intellect and the intuitive, artistic and aesthetic aspects of human life.

From the fervent, vital union of two cells proceeds a vast sequel of division into multiplicity, yet a multiplicity marvelously organised by a unity. One must at least say "I am that which organised this chaotic multitude". And again, "I knew, before those first two blended, how to grow my body".

To many even this flicker of insight is too vast yet too simple to accept and few eyes are ready to proceed beyond this point. Yet our thesis here is that there is a central point from which all activity is directed and that this point tends toward self-realisation. There is no need to destroy one jot or tattle of our present way of life, yet on this point the professionals see the downfall of their ideas. The concept that each is their own Messiah is too drastic a heresy to consider for a moment. - Especially if the professional sees a threat to his pocket.

Psychiatry, the patent right of the medical profession, is based on the superstition that only after many years of academic study (conditioning) is it possible for a person to be aware of their inherent potentiality. This magical touchstone then licenses the professional to live on the misfortune of others.

It is not that the practitioner himself is "wrong" or mislead, but that so many people during their quest (and under the urge of progress) tend, in their desperation, to consult them. "I feel unwell, I will see a doctor". We are here more concerned with suggesting alternatives than building up

evidence against individuals. Alternatives not merely opposed to psychiatry but open to investigation. In point of fact this suggestion of the inner Messiah is directly in line with the findings of Carl Jung. The professional patents do not prevent a host of other would-be therapists, colour healers, Radiesthesists, Faith Healers, Hypnotherapists etc. from working, though perhaps the psychiatrist does more harm than the others.

Why? Because he deals directly with personality and conditioned reflexes -- as if they mattered any more than the colour of the hair or eyes. More people give up hope after the medicos have added to their confusion than as a consequence of any of the other "experts".

Dr Jung demonstrated that as each problem arose and became formulated the patient could produce a dream or vision or even a guess at the solution. His dealings with the psyche clearly indicate that therapy is inherent in the subject though inhibited by education and conditioning, the pseudo self which is best left alone. With the best of intentions the psychiatrist sets one set of personality reflexes against another, leaving confusion more confounded.

However, as we said earlier, only relatively few people are yet ready to transcend the personality, and in this sphere the activity of the psyche is intense. In the majority of people the dormant psyche is content with symbolic activity only, and some form of religion or philosophy (or both) will meet the need. It is when there is a genuine psychic urge to awaken that psychiatry becomes Psychocide. It tries to regress the subject back to satisfaction with symbolic or artificial life.

We must recognise the symbol as such, then penetrate into its meaning. We may safely start with the assumption that if life is directed by and from some central Point, then it follows that the psyche, as a cosmic entity, plays its role in the process and always has done. Therefore all the normal run of our daily life contains valid symbolism. Birth, growth, courtship, marriage, procreation, the struggle to live, even when personal life seems to hold no value, and the final common factor, death, all are symbolic of inner and eternal verities.

By the same token, we are all able to produce pictures or symbols to illustrate our inner concepts. This faculty has always been used by the Mystery Schools, and accounts for the profusion of strange drawings usually associated with the Middle Ages, Alchemy, Rosicrucians,

Freemasonry etc., but not the copyright of any of these, they appear simply because that is the way man works. There is much contention in certain circles as to who owns what and which is authentic. It does not matter.

Probably most of these pictures were spontaneously produced and spring from the soul rather than from any organised "school" in the educational sense. The schools merely made use of this natural tendency. Nor is this tendency an end in itself, for we must get beyond the need for symbols eventually and live what we know. The drawings are practice runs in expression but until we ourselves feel life expressing itself through us and allow it free passage, we may feel incomplete.

In many cases of genuine psychic progress the subject will temporarily accept a symbolic expression, especially as projected in a living thing. A single person may marry, a married one may have an "affair" which will bring temporary satisfaction, but if this should not suffice, then the true mystical marriage of the two aspects of man may occur in reality, producing a very fruitful life.

This we see in much of the erotic poetry of the "sages", such as the "Song of Solomon". All established scripture portrays in symbolic language the story of the unfoldment of the complete man, though this can only be seen as one passes each point, as a retrospect.

Mythology, from which it is difficult to dissociate scripture, consists of portrayals of inner life. A study of comparative mythology and religions leads one gradually to see the basic identity motivating and sustaining the myth. The Soul carries on this work at the race level, and to the majority the harmony between myth and inner reality provides an adequate venue for psychic activity.

But in those who are driven beyond this point we find the "Divine Discontent". A sense of dis-ease, frustration and confusion; a tendency to explore beyond the form of the myth, to reject religion in one sense, and to seek some vague goal. They follow Will-o-the-Wisps, they develop drives and fears which clash, they feel they are going mad.

"It is your mother" purrs the professional. Unfortunately this has a certain symbolic truth, but the patient relates the thought to one specific personality, possibly long dead, literally and figuratively. The full mystery of the Divine Mother is one of the last to be resolved and should

be left until the subject finds it for himself. The professional, who is probably deriving a vicarious psychic satisfaction from his assumed ability to see through other people's problems and to resolve these problems by the simple process of hanging labels on them, is probably merely hiring out his own mother.

Professionalism is the very last thing to deal with psychic matters since the soul is a universal substance and cannot be commercialised. Unfortunately, in his fear of insanity, the subject may well resort to a quack of some sort, and the search for the external adviser will, in these days, often lead via the psychiatrist to Psychocide.

To quote Macbeth, "Canst thou minister to a mind diseased..." and the doctor's reply, "Therein must the patient minister to himself" To this end this book is written.

An old joke in Masonry has it that if one takes enough degrees the Lost Word will be found -- "Pay". So much for professionals. Do we suggest an amateur? No. Desperate though one's plight may be, there is no chance of resolving it by good advice. We have already mentioned the existence of helpful systems, and the seeker must feel free to try whatever he feels inclined to do, to assess it and to move on.

If he finds a wise and experienced friend he may be given some strange things to do and to ponder. So long as he retains his own judgment and freedom he must win through, just as surely as a chicken breaks its egg, and by a similarly inherent ability.

Let us look to nature for our clues. How does the locust, born a grub in the ground, know how to form a shell, sleep in it, climb a stump, break the shell and to fly, live, eat, mate and die? How does a bird know how and when and where to migrate, to build its marvelous nest? Or the tiny turtle, born in the sand know how to seek the sea?

Man's inherent desire for "light" will do all that is needful and the more we can relax and let God's will be done the quicker and easier the path. Here we must again fall back on scripture, displeasing many, "Which of you, by taking thought, can add one cubit to his stature?" Again, "The Kingdom of Heaven is within you".

Think we must, feel we must, but the prime motive in these things must be grasped in another way. Because preconceptions are the chief pitfalls

of this way, no indication can here be written as to what to expect. When we seek the secrets of Nature, we must quietly and hopefully, yet actively wait until Nature unveils her beauty to us. Beauty is a key word. Simplicity the method, complexity the appearance and freedom the goal. Not freedom from, freedom to Yet rest assured that no man, not even you, can hold back the dawn.

What is this method? It is as old as nature and as near to our hearts in reality, yet because we have been taught to believe that we are ignorant the method as used today is so similar to that of Jung that we may quote his over hasty obituary to the Mysteries.

Discussing the virtues of the ancient rites in "Two Essays on Analytical Psychology". (Collected Works vol 7, para. 385) he writes:-

"Modern man have absolutely nothing to compare with this [...] Freemasonry, l'Eglise gnostique de la France, legendary Rosicrucians, Theosophy and so forth are all feeble substitutes for something that were better marked up in red letters on the historical casualty list".

Naturally, because he felt he had to write so much, Jung could never have found a true Mystery School. His work, a marvel of insight and diligence, provides a vast additional host of preconceptions for the seeker to live down. It leaves so much more work to be done before one can say "This I discovered from within myself". Those who understand the methods of the Mysteries know better than to admit anyone likely to talk -- though some mistakes have been made. Those who are admitted and then talk do so before they have found the "Stone of the Wise". Therefore their 'talk' may be in ignorance or frustration that some Teacher did not give them the "hot gen".

Wisdom is timeless, the soul and the Spirit are eternal and changeless, so that the methods used by them do not change nor appear on "casualty lists". The myth-making faculty is such a one, and if they only knew it, today's intellectuals are still doing the very thing they debunk.

Jung goes on to say:-

"The whole symbolism of initiation rises up clear and unmistakable, in the unconscious contents. The objection that this is an antiquated superstition and altogether unscientific is about as intelligent as

remarking, in the presence of a cholera epidemic, that it is merely an infectious disease and exceedingly unhygienic."

Jung found his own enlightenment, as illustrated in his share of "The Secret of the Golden Flower" and elsewhere through Buddhist and Chinese scripts. Zen Buddhism is full of evocative and nebulous hints as are contained in the Mystery Schools. They contain no hint of dogma, neither do the Occidental Mysteries. Due to the laxity of certain students of these Mysteries, the Rosicrucian and Alchemical schools are best known in Occidental traditions but what has been discovered and written are merely private notes which the student probably intended to burn but died a little unexpectedly.

Even if a complete "system" were published, it would be valueless. The real essence can never be committed to writing. All that has been written are the fumbings of the candidate groping his way along the mystical path or the highly symbolic effluence of a few enlightened minds.

The [Golden Dawn] "system" must penetrate to the very centre of our being, to its absolute essence. There is and can be no formulated "teaching", no academic treatise on how it works. All that can be expressed in tangible form is the "Logos", the Lost Word, and it always has been and ever will be as plainly evident as the Sun. All that is "lost" is the faculty of perception, recognition. God expresses Himself by every medium except pen, ink, and advice.

The symbol must be, but is false in itself. It may conceal or reveal truth, according to the perceiver.

Jung noted a very wide variety of symbols produced by his patients which yet formed a relatively simple series of steps. A series which was common to all, though widely varied in the manifestation.

Suppose now we move a step ahead of Jung, who followed the patient, and instead could supply a series of symbols in a valid sequence for the consideration of the subject. This would be like applying a mild fertiliser to the latent aspects of the soul. If the subject spends some time pondering on basic symbols, on archetypal images, then the whole process may progress unconsciously yet with satisfaction, free from stress, until there comes a relatively rapid and painless metamorphosis and full realisation dawns quietly.

There is no question of grafting bits on to a man, or bending him into any preconceived mould. There is no "self-analysis" or focus on the transient personality, its habits, private motives or needs. Therefore, and this is important, there is no mistrust or alienation of conscious and unconscious mind. Rapport between these increases, and on the larger scale, so do soul and Spirit draw closer together until they blend. Personality then falls away and the whole man emerges. It works.

Let the professional assess the intelligence of the "patient" and treat the agitation for a few weeks, then, if the I.Q. is average, suggest that neurosis may spring from the sense of incompleteness in the age-old human quest for the ever misconceived "God".

The soul is not personal it is of man the purpose. Spirit is not split up into people it is the essence of man. If the soul, stirred by the Spirit, is seeking unity, then the patient should be released by the professional, for the soul will lead him in its own way. No matter what his "personality problems" he cannot fail to find his own way to the common human goal. He needs company, people, understanding, though his way must lead to an utter aloneness at some stage. Some day, in his own good time, he will realise that in the very cry "My God, my God, why hast Thou forsaken me?" lies the fullest contact with the All. Union.

There is no university degree for helping in this process. It just happens, as it always has. The best helper is one who is simply there when needed. Usually his greatest contribution springs from some unconsidered and promptly forgotten remark. The seeker finds, the helper is merely a catalyst. He is not clever. He is not skilled, unless humility and the simple act of existence are skills.

If merely because there are more people alive today than ever before, there is more insight abroad today than ever before. Even our cartoons no longer need the verbose captions of 50 years ago. But the system, the non-professional helper is hard to find. He is probably the bloke down the street and has to work for a living.

Finance! Aye, there's the rub! Not for the seeker, but for the one who wants to be available - often.

Chapter Eight

Conclusion

What we see from this is that there is a condition which is commonly regarded as psychopathic but which is really homopathic, human. No "trained" or "qualified" expert can or need deal with this.

The psyche is not personal or private but inherent in humanity. The psyche is utterly plebian, human. It is as it were, a womb in which the seed of the Spirit is nurtured into Man.

Drugs like L.S.D. provide an artificially permissive atmosphere lacking in discretion. Psychedelic cults serve a similar purpose; the soul can catch a fleeting breath. But drugs are not natural. Modes of expression vary widely, but the only satisfying one is a full life. How many of our great poets, composers and artists were "queer", alcoholics, and drug addicts, sex perverts, frustrated in some way because they sensed the Beauty but were unable to let it flow freely from the very pores of their skin? How many more folk enter the rat-race of commerce and die early because the urge of the soul was diverted by custom, by education, by competitive and relative standards of "success"?

Psychiatry invented and sustains neurosis.

Religion thrives on "sin".

God said, "Let there be Light".

There is Light, may you find it.