



CHAPTER TWO.

Beginnings
(From Natural Religion and Beyond the Veil)
by Frank Salt

4.

Let us now run briefly through the history of Man, of which the preceding chapter dealt only with the evolution of mind and mental activities. Eons before this the earth had been condensing from what may be called nothingness into a cooling sphere with an atmosphere about it. But time is of no consequence in eternity and Life is an eternal fact. Life seeks form, it longs to have a body, to express itself in matter. Again, matter is a word directly derived from the Latin "Mater" - Mother, and from its formation the nascent earth was being "fertilised" by solar energy. The total mass that was becoming our globe was, before the sun, a mass of hydrogen, became an atomic bomb as it developed enough gravity to compress its substance enough to catch fire. Hydrogen is the simplest possible form of matter, consisting only of one proton and one electron. One positive and one negative electrical charge close enough to cohere into a neutral particle of matter, swirling in a field of pure energy. For, as we know, matter is but condensed energy, and each atom is just that, a point of condensed energy. The swirling field into which came energy from all directions caused collisions between hydrogen atoms that they fused together, absorbing more energy, a process repeated until the densest possible atom, uranium, appeared, but it was too big. It could not remain stable, so it gives off random surplus hydrogen atoms, returning to the stable form of lead. Some of the elements thus formed had, by virtue of their structure, an affinity for others, and in the cauldron of the forming world this happened, absorbing yet more energy. Thus as well as the 96 elements were produced compounds such as salt, a compound of two poisons, sodium and chlorine, as a useful example.

This is remarkable in that while the galaxies appear to consist of spheres, the salt crystal is a cube. Dissolve salt in water and the form disappears, evaporate the water and the memory of how to form a cube remains. Life seeks form, and in every type of crystal we see this propensity. Thus the first attempt to incarnate results in the crystal. Life has begun its timelessness of taking form, for a crystal can grow, though it cannot breath. Atoms also grew from the simple hydrogen atom to the complex lead, but thus far and no further, or it becomes unstable and falls apart. So with molecules of compounds, there is a limit to size before they break apart, much as does a living cell grow so far then split into two identical cells and grow again.

The difference between organic and inorganic substance is air, organic life breathes "the breath of Life" blending air and solid matter. Hence Air is a symbol of the soul, as salt is the symbol of matter producing form, order from chaos. Life loves to organise to ever increasing complexity from crystal to vegetable to animal to Man. But it does not stop there, Life uses Man for further complexity, from here on Man himself produces complexity. He is the agent for modifying himself and his environment. He produces social complexities, he takes charge of vegetation and animal life. He uses his primal conquest of fire to blaze rockets into outer space. He has harnessed electricity, that primal energy from which matter is formed. Evolution henceforth must come through Man, from within Man. In fact it has always come from within. The potential Man is inherent in that creative fire which condensed, with all its potentialities, into matter, then, in the Great Incarnation, developed the potential into the actual. Energy is scientifically indestructible, and in the atom bomb we return matter into energy - suddenly. By being human we are doing the same thing slowly, using the solar energy we receive to sustain our bodies and converting it into thought, poetry, music, government etc.

The capacity to form matter is the divine Mother, the capacity to animate matter is the divine Father, The two in copulation produce the Son, the Self who is aware of Himself through Man, knowing both Father and Mother. No academic mumblings like this can reveal the fullness of this mystery, but we have the potentiality to know it, directly, and from within ourselves. This is the goal of the academic age. What lies ahead?

The stream of Life carries us on. The Great Mother, knowing the Will of the Father, brings some to feel an urge to move on. They sense the limitations of reason and erudition. This apparently blind urge leads us to feel that there must be more to life, and we must know it. As strong as the sex urge, we feel we have come to a blank wall. Whither now? We probe, we experiment, we study unorthodox philosophies, clutching at straws of hope, yet unwilling entirely to quit the hand-rail of authority, to "launch out into the deep" without chart or compass.

This can be a very trying period for many if the urge be strong and the doubts about convention are deep. This is a very critical point both for Man and for the individual. Which way? What is real? Why so dark? To medicine the ensuing discomfort is labelled "neurosis" and put in its pigeon hole. Others grasp eagerly at some passing jetsom lest they sink. Some find no help, yet make the transition alone.

Under its pseudo-historical surface lie many clues. If we can drift free of the orthodox concept of moral and ethical precept, yet retain the inner essence of the New Testament, we find we can read it on other planes than the historical for as said therein "The letter killeth but the Spirit giveth Life." For in essence it belongs to the realm of the Jungian Archetypes. As such it may be known in Spirit and in Truth - once we learn how to read it, this higher plane. Rightly read it contains what little we need not just to read it on a higher plane but to open another level of our minds to the abundant influx of new conceptions and inner vitality in a new age, beyond the age of intellect.

But what did happen in the Christian era? Man went right on sticking with convention, and indeed more harshly and radically than ever. That portion patronised by the might of Rome flourished as an authority in the Name of He who offered us freedom, and did so by returning to the Mother. "Holy Mary, Mother of God, pray for us now and at the hour of our death." For the Great Mother is also the dark angel of Death. Statues of Mary were everywhere, while the Saviour was depicted as dead in the crucifix. Miracles were ascribed to local effigies of the Madonna - and it worked. The reversion produces spectacular phenomena from the dead past. Atavistic qualities are easily aroused, and the retreat into the Mother seems comfortable and respectable. Today many who feel the urge to explore find cults using the return to the Mother. In these cults there is much emphasis on ancient scripts, much digging up of folklore, much "teaching", for man refuses to sacrifice erudition for knowing; for innate wisdom. We must learn from books and teachers. "The Kingdom of heaven is within you" but the habit of thousands of years has been to believe. Credulity is mistaken as knowing. We find it hard to admit this fallacy for that would make us ignorant fools - or "as little children". Knowing is an activity of the present, knowledge is the dead leaves of the Tree of Knowledge. "The letter killeth, the Spirit giveth Life." But we stick to the letter, to scholarship, ancient manuscripts, erudition, academia. For we cannot conceive of any other way. In some cases this reversion leads to "Black" magic, Black being the colour ascribed to the Mother. Yet what do we know of the relationship between Jesus and Mary? Three times He speaks to Her. At twelve years old he remains in the temple until Mary and Joseph return to find him. To their question He replies "wist ye not that I must be about My Father's business?". After baptism in the water (Mother) of Jordan, at a wedding in Cana of Gallilee (Beginnings) Mary points out "they lack wine", His strange reply "Woman, what have I to do with thee? Mine hour is not yet come." Again, from the cross, to Mary and John he says "Woman, behold thy son, son behold thy Mother." His hour had come. The dark angel of death was at hand. At the opened tomb, she saw Him "but supposing him to be the gardener - " and He says, "touch Me not, for I am not yet ascended to My Father".

All through his life he speaks of "The Father", never of his mother. Yet those who assumed secular control of His work revert to

the Mother cult. A patriarchal priesthood devoted to the Mother. This is also the way of the individual. His first step is to recapitulate personally the totality of the Incarnation to date. Still seeking teaching, belief, still credulous and trusting, still tending toward the Tree of Knowledge, the wise initiator infuses his work with the breath of the Father, gradually drawing on the inner resources of the Neophyte, knowing that the seed is there and will grow of its own accord - if the Neophyte is indeed properly motivated. Gradually the positive activity of this motivation is nurtured, wider vision is cultivated. Yet the initiate must never become a master, never lead the aspirant to place dependence on anyone other than his as yet unrecognised Self. This is a gentle weaning process, to be handled carefully and with the reverence due to the God within the neophyte. True, there always have been some who worked alone and succeeded. But theirs is an even harder and more bitter road to travel. They will lose faith in everything; the personality will die, even appear to be killed by the Fates. The strong survive, arising from their own ashes as a new entity. The parable of the life and death and the resurrection of Jesus depictsth. He taught the people in parables "and without a parable spake He not unto them." He stood in a boat in the "sea" (MARE - Mother), and when he had finished His disciples questioned His words - "Launch out into the deep!" He replied. The whole of the Gospel saga must be read as parable. It is too self contradictory to do otherwise.

So today we have those who teach from the Tree of Knowledge and those who quietly guide back to the Tree of Life. Those who, knowing no better, trade on credulity in all sincerity, in book-learning and cleverness, and those who know that only when Faith has failed can strength be found to accept Reality. It cannot be taught. One must gather the fruit of the Tree of Life alone and unaided. One must travel the path from Gallilee to Golgatha and beyond the resurrection to the Ascension. And "Golgatha" is "The place of the skull" That is, the intellect. Having travelled thus far Man has the choice, to remain one with God or to return to snare the lot of ordinary Man. Most see modern^{man} as the most glorious point in evolution. The Spirit is at its noblest where, having no light, no faith, no belief, Man yet lives out his life. The darkest hour is just before the dawn; a little later and it takes less courage to walk alone. Therefore most elect freely to return as just plain Joe Blow, though he knows and loves the Light, he loves common Man, created in the Divine Image, more, because he can be at hand to help the neophytes of this wonderful world, - a little.

Yet this return as common man is no act of self humiliation, for one who has travelled this Path knows that of himself he did nothing but respond to the will of God. "The Father worketh in me", as in all mankind. Christ called Himself "the son of man" - we see Him as the Son of God. There is no difference. Humanity is the Divine venue, the point of balance between Spirit and Matter.

We see how pure energy, as the One Spirit, appeared as two parts, one positive, one negative; proton and electron which by mutual attraction become the beginning of matter. How matter increased in complexity. How Matter became infused with Life. Life and Matter, spirit and form, produce a quad. Spiritual Man forms the link between these opposites, completing the Trinity yet remaining a Unity.

As ever, there is no end to the academic ramifications of this basic simplicity. Books abound expounding a host of philosophies, but philosophies compound the mystery of simplicity, they cannot satisfy the ultimate need of man at the end of the mental stage of evolution. The answer has always been with us. Love of Life. We cannot see life, but only its activity. The Trinity is unified in Love of Life. The Father aspect is Life, in love with Matter, the Mother, producing the Son Who manifests both. Accept and attune ourselves to The Life by observing and enjoying its activity and sharing in it in its infinite variety of forms all created by Unity of Being.

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Since living on the fruit of the Tree of Knowledge and thereby "knowing good and evil", man has inevitably invented sin. We have come to throw all experience into the balance of good or evil, meaning pleasant or unpleasant in its effect. In some circles this has been termed "world karma". As ordinary mortals we must live life as it comes, with its good and bad times. "In the world ye shall have tribulation, but be of good cheer for I have overcome the world." Knowing that "all things work together in God for good," we accept the terms of Life as mortals, knowing that our personal pain or pleasure counts little in terms of eternity and infinity, in terms of the totality of Being. We cannot escape these but we can transcend them. We must live, share, fully in the pleasures and pains of life, not seek to evade them by retreating into some safe little haven trying to exclude some bits of life while clinging to others. Life is a totality, a Unity, we cannot cut out some bits and keep others. "Submit yourselves to every ordinance of man". We cannot live exclusive lives while remaining children of God; for only by accepting all can we know The All. The ethical, as the academic are phases of evolution, not its goal, but we may tend to see them "false gods", transitory concepts which serve social purposes, tiny fragments of the All yet parts of It. To eat of the fruit of the Tree of Life we must live Life to the full, accepting that as Man there will always be limitations. As One in God these are part of the victory, the glory of the Great Incarnation. Only if we see ourselves as "other" than one in God is our outlook soured by personal distress. What matters a few years of apparent conflict of personal interests in eternity? We can know the greater Life, here and now, see it as it really is, and merge our joys and sorrows in that infinite act of the incarnation of the One Life, if we are prepared to work singlemindedly at fulfilling our destiny. Some are ready, some are not.

Symbolism only is the historical life of Jesus temporal, for down the ages there have always been those who know. They too spake in parables, in myth and folklore often founded on their own tribal or racial history. Maori myth and legend are happily intermingled with history. For the soul is drawn from our personal history, using the ground of our personal forefathers and tribal group as symbols on which to precipitate the archetypal images on which it feeds. Even the soil from which we gather our crops gives some of its subconscious livingness to the formation of the soul. Hebrew scripture weaves much wisdom into its folk-lore on several levels, there is precept and "the law" for the masses, inspiration for the aspirants and mysticism for the advanced individual. They used qabalah to polish the newly evolved mental state and to prepare for the new level of real spiritual wisdom of which "it is not lawful to speak." By various means the mind was developed to appreciate Beauty in mathematics, finally it held the temple mysteries, from which the Living Beauty can be intuited. The christian era preserved these inner modes of training and used it in their priesthood until the sheer mass of membership made it impossible to disseminate, there being insufficient qualified to train. Then came the Inquisition. A fanatical stage came in which the fundamentalists destroyed as heretical all that it did not understand. Church law became a power to wield, a rule by fear was fostered. Authority became essential, law and tradition swamped out beauty and intuition. Right back to the Mother it went. The Father, and very largely the Son became incidental. And the law of the Mother is a harsh one, emanating, as it does from Geburah, severity, in the tradition. The easy path of reversion had been taken, Good and Evil resumed sway. Life was unseen - only The Law remained.

Even so some great people emerged, St. Thomas Aquinas, Eliaphas Levi and Pierre de Jardin undoubtedly secretly tapped the Ageless Wisdom. Secretly the ancient system of Initiation survived. Some were retained by the church yet by a very simple means, altered to revert to the Mother,

The means used was so slight and so recondite that it has passed unnoticed for hundreds of years. Having done this it was easy to revert to "teaching" a whole galaxy of "knowledge" which the eager scholars, genuinely thirsting for the Light, absorbed by force of habit. The elementary stages of the Mystery Schools were merely expanded as the "hot gen", focusing on church tradition, on the Mother, to whom the child naturally turns for comfort and whose protective arms and ready food supply he is loath to leave. Look around at the results of too much mothering, smothering, a child. We get a shy, dependent boy lacking in initiative and drive. Carried to the extreme we get the witch-craft of Haiti, the tohunga and the tapu of the Maori, a typical stone age race, still living in intimate relation to "Papa", Mother, of whom we hear more than of Kangi, the sky God. No doubt the real Tohunga himself was trained in the Father aspect but knew this was beyond the common folk, as it is to occidental man today, unless an inner motivation drives him on, but the Maori also spoke much and with great reverence of Tane, the Son. He had not been stifled as was Jesus in the older christian church, and only appears now noticeably in the "Jesus" cult of fundamentalists. Protestant churches moved the focus toward the Son in a "poor Jesus" manner, the dumping ground of sin, the crutch on which weaklings can hobble into heaven and peace from the harsh facts of life, as a teaching, dogma, believe or die, be credulous, don't bother to meditate on His true presence and nature, His unity in the Trinity and His inherence in Man. God is Love, but not the soppy "please mother" love; creative, generative, all embracing Love. The unifying power, the cohesive force of Love, saying to each of us, "This is my beloved son in whom I am well pleased" - if we have emerged from the darkness of the womb of the Great Mother.

Present at the birth and at the death of every creature, she is known as Mother of Grief, and Mary, in Hebrew, spelled MRI, means briefly "bitterness". She knows the pain of both birth and death - and that both are necessary to Life that it may be eternally new. It is in her "son" (male or female, child,) that she sees the fulfilment of the Will of the Father. "A woman when she is in travail hath sorrow because her hour is come, but when the child is delivered she remembereth no more the anguish for joy that a Man (image of God) is born into the world. Her joy is one with that of the Father. Let us be true men, worthy of Her suffering and sacrifice, justifying Her joy, rather than cling to Her, adding to Her burden. Let us also 'be about our Father's business.' to justify Her grief and pain, which is shared by Man.

Through the Dark Ages, indeed until this century, education was limited to the "upper class", the wealthy who could afford both time to look about and to reflect, and the money for study. Here and there such men might spot a young person on his estate who showed interest and potential and give that person a chance to improve on the latent talents. The Ageless Wisdom was largely but not entirely limited to the rich. But such as came to know of it knew better than to boast or to publicise what they knew. The Mysteries were not so much hidden as respected and preserved, but they have never died. Those who talked might be burned at the stake, so care was taken not to confide in unreliable people. Also, as things of the soul are intensely personal, they were treated as sacred, then and now.

However, in the late nineteenth century it was decided that these mysteries be enshrined in a set of 'magical' rituals and be more accessible. Grave doubts were expressed by some of the loose fraternity who knew, but the experiment was made. Three high ranking Masons, each well qualified academically, founded what came to be known outwardly as "the Order of the Golden Dawn." The doubts were soon to be seen as justified. The founders were Woodman, a natural mystic, Westcott and Mathers. Westcott was another knower. Mathers more the scholar, never saw beyond the getting of knowledge with qabalah as his forte. The weak link. He contributed much, but never suspected the spiritual essence of the work. He remained egocentric, later assuming

the hyphenated name of McGregor-Mathers, illustrating his focus on status. The Order prospered and a number of well known people became members. However Mathers, intent on adding cubits to his stature, went to France to become almost obsessed by qabalah and 'magic' as practised in France at that time. He was so absorbed in this that he gave little attention to the Order, which he always referred to as 'his'. In due course a certain Aleister Crowley sought him out as a fount of knowledge, being busy expanding his ego, Mathers sought to save time and demonstrate his prowess by sending Crowley to 'his' Order in England. Crowley duly presented himself with Mathers letter of introduction for admission. Crowley was flatly rejected as having quite the wrong motives. Being what he was, Crowley burgled the Temple, stealing the copies of the rituals used in it.

About the same time a certain Israel Regardie, a bright young man who already knew a little but in the wrong sense. He took the solemn oath never to reveal anything he came to know of the Order and then expected to be given some great secret magically conferring upon him all the secrets of nature. Unable to appreciate the value of ceremonial and disgusted at being asked to learn the Hebrew Alphabet, he went to Crowley, with the claim that he had been initiated into the Order.

Consistent with mans constant tendency to continue with the "Mother" side, the teaching, almost aping, of others, Crowley and Regardie cashed in his experience. Unable to conceive that "the letter killeth, the spirit giveth eternal life" he published all he could lay hands on. The letter. Conditioned by Crowley, altered by Crowley, debased by Crowley. As ever, man seldom conceives of anything other than an extension of his now vaunted mental faculty. The Spirit, the Father aspect, is obscured by intellectual pride, his 'riches', and recall what Jesus said to the 'rich' young man who sought to add Christian 'teaching' to his wealth, - "go, sell all thou hast, and give to the poor," and the young man went away. The capacity to learn is valid, the quantity learned is a burden. We seek to be able to prove truth. IF PROOF WERE POSSIBLE, ALL WOULD BELIEVE, thank God it is not that SOME MAY KNOW. Credulity, in mature Man, is weakness and negation of our potential divinity, of our being created "IN THE IMAGE OF GOD" We can "know" in the same way we know our family, by being of it. We can attain unitive knowledge, finding God as ONE, not an infinite agglomeration of facts, and the unifying factor is Love, it dwells in the heart, not the head. "The mind is the slayer of the real - let the slayer slay the slayer". Our evolution of the mind is complete. The next step is to use the mind as a tool is used by the craftsman, who does not identify with the tool but uses it for the single purpose it was made. The tool is not animate. Animation is of the Father. Matter would have no purpose without Life, the The Life and spirit of the Father inspires, inhabits matter, impregnates matter, fertilises matter, loves "Mater".

- Yet we continue to see only the forms matter takes, seldom asking "what is Life", because we fear the unknown, and we will never hold Life in forceps or bottles, we can only observe its effect on Matter. Intellectually Life is, and always will be "the unknown" of science, the X factor. But we are alive. We know this. So what is Life?.

The ability to create, to appreciate beauty, to live its life is inherent in man and, in degree, in beast. Wisdom and Understanding, the theme of the Book of Proverbs of Solomon, these are inherent qualities.

Insight is the quality we must now develop. Insight, little recognised, has lead man from his primal state to our present flood of new gadgets. We use our pocket calculators with little thought of how they were developed, yet surely the ability to devise these is more marvelous than the application of the invention. The creator is greater than the creature. It is why qabalah was devised and why our scripture is written in mystical rather than historical terms also why "He taught in parables and without a parable spake He not unto them."