



Concerning Books by Frank Salt

CONCERNING BOOKS.

All through this work we have emphasised the advantage of doing your own original research and still do so. What you find thus is nourishment to the soul. "What you borrow from books will have to be repaid" is a positive maxim in occult work. There are one or two which have been written by "Knowers" as very distinct from those who pose as authorities. NO books have been written by Initiates of the Golden Dawn or any other system on the practical use of symbolism. Isreal Regardie and Aleister Crowley are the worst possible authors to follow. Dion Fortune is on quite the wrong track and a follower of Crowley. Robert Wang produced "The Golden Dawn Tarot" with no trace of insight into the proper application of Tarot and with a thunderous error rising from Regardie's unenlightened appropriation of the system. Wang made an apparently honest attempt to reproduce the Golden Dawn Tarot but one serious error is the naming of the Trumps. As used in the Golden Dawn, cards were not labelled. The copies used by Wang are labelled - wrongly. This is especially true in the confusion between the Knights and the Kings. Rightly, the King is a seated figure, riding in a chariot on which only ONE wheel should be shown, a hint of Kether, The One. He is seated to imply stability. The Knight is a MOUNTED figure with the horse's feet AIRBOURNE, not definitely grounded, because the Knights are attributed to the VAU of IHVH, AIR, Tiphareth. The mounted horse signifies very clearly speed, intuition; whereas the harnessed horse with the chariot and seated King implies mobility with stability. There is indeed a great mystery in the wording attributed to the King and the Knight - intentionally so. There is a vague reference to this mystery in the original wording, and the Knight is described as "King of the Powers of" in the official text but is definitely NOT the King of the suit. Wang copied almost exactly Regardie's text which probably came from the papers Crowley stole from the London Temple and altered to his own ends.

PAUL FOSTER CASE has published a book entitled "THE TAROT" which indicates that despite his only contact with the Golden Dawn being the renegade ARTHUR EDWARD WAITE, an honest but verbose man, Case had obtained genuine insight by his own efforts. Unfortunately no member of his Builders of the Adytum (B.O.T.A.) have the same insight. He has produced a set of trumps based on the "Ryder pack" produced by Waite. It is over-ornate, his writing a little overdone, but reasonably sound. His work on the Court Cards and the 40 "Minor" arcana is negligible, though these 56 cards are necessary to work on the Tree of Life in Tarot.

Case showed his insight by writing "The plain truth is that the first rule in occult teaching is that the pupil should be told almost nothing that he can find out for himself". (p. 171 in the notes on Key 17.) This idea is upheld in the present work and emphasis laid on "do it yourself", or rather, "Let the Soul use you to do it by acting as if you alone were writing positively about your meditation topic." Active - Positive Meditation.

"THE SEPHER YETZIRAH" translated by Wm. Wynn Westcott, published by the Theosophical Publishing Society, first in 1890, second edition 1893 and still available on request contains much highly mystical work.. It is in two small sections, first "the SEPHER YETZIRAH - The Book of Formation" and also " The ThirtyTwo Mysterious Paths of Wisdom" There is a "Suppliment to Chapter IV" and also a "Suppliment to chapter V" both of which he says are recent additions and indeed they are of no use. He only included them because, as an old time Scholar, he felt it his duty as translator to do so. This little work is well worth having, particularly the paragraph quoted on page 54 herein.

"The Kabbalah Unveiled" by S.L. McGregor Mathers is a wilderness of words and has been the basis of many a jungle of words by other would-be authorities trying to cash in on the gullible.

Meditation is the breath of the Soul - books are fodder for the ego. It is the ego, the false self that must be crucified that the Christ may rise and reign.

What is written here is in highly concentrated form and is intended for constant re-reading. Having read it once, it will seem much more intelligible the second, third or fourth time, and the section on the 22 Letters needs constant study and practise to bear fruit. The last Seven Letters have been especially treated to avoid excessive romantiscism on the Seven Stages of Initiation, which do indeed constitute a great revelation, but to those who are properly prepared it is "just natural" rather than the highly romantic version given by Blavatsky, Bailey or such wishful thinkers. Steady perseverance will bring you safely in to port. Strain will retard you, credulity will get you nowhere.

You may get no great flashes of insight during meditation, for this is when the seed is sown, they come while you are painting the gutter, riding a bike, trimming a hedge or some little job while the intellect is quiescent but the mind lightly alert, quite by chance.

For a change try the Rubiyat of Omar Khayyam, the Book of Proverbs and the Song of Solomon, and the mythology of Egypt, Greece and Rome. Maori mythology is good, once you get the hang of it.

"The Phenomenon of Man." by Pierre de Chardin is a fine example of intelligent insight and profound meditation on his topic. It also sheds light on the term "within".

"The Secret of the Golden Flower," by Richard Wilhelm with a commentary by Carl Jung, especially Jung's part, is worth reading. However, to make a study of Jung's ideas induces an analytic self-assessment, pulling one's self up by the roots to see how one is progressing, and this is harmfully egocentric, hindering the work of the Soul. Because he went far but became fascinated with the process of Individuation, he never took the final step. He became too academic. His work has now been pounced upon by a host of exponents who write from theory and not from knowing. He has become a cult. Better to leave his major works to the well-meaning psychiatrists.

Books, generally are more hindrance than help. No-one taught you to assimilate food, no-one need teach you soul-growth, both are natural processes. In general, books are ego-fodder for both the reader and the writer. Again, Pierre de Chardin in his "Le Milieu Divin" shows the quiet confidence of one who knows. He is clearly interested in "The Great Work" of the Creator rather than in the salvation of a petty ego.

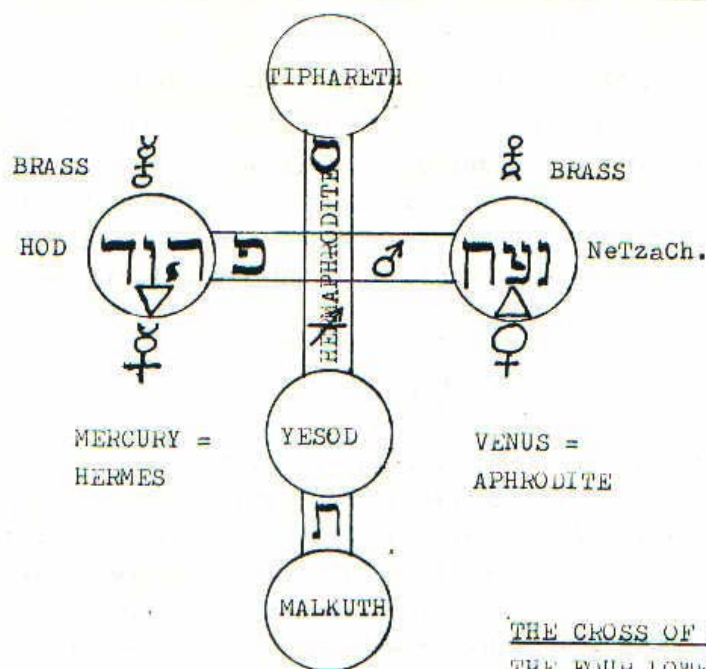
Self analysis, self assessment, self criticism, self aggrandisement all reflect the ego as the centre rather than the One Who manifests in multiplicity. The One Life using every form to rejoice in His Being, the Essence of the joy of Life.

"Go forth, and in every face, greet the Risen One in thy silence. If he be awake He shall return thy silence. If He be asleep, leave Him, for He knoweth his appointed time." For in His view there is no relativity of value, but a Unity of Purpose.

Of the Seven Steps from AYIN to TAU, the individual can do little but respond to the evolutionary urge, but he can stand in the Path of SAMEKH, which epitomises evolution; he can quietly aspire, poised between NETZACH and HOD, recognising and respecting each but identifying with neither. In one sense they are the two "thieves", one on either side of the Cross. In another sense they are the mythical Scylla and Charybdis whose sweet-voiced Sirens lure Man from the straight and narrow passage by which he may safely pass. See how well this myth ties in with our Tree of Life.

Scylla was a steep cliff up which no man may climb to the top. The intellectual heights of NETZACH, FIRE; Charybdis was a great whirlpool sucking down the unhappy mariner, HOD, WATER

Let us compare the symbolism:-



THE CROSS OF TIPHARETH AND
THE FOUR LOWER SEPHIROTH

Using alchemical symbolism, the two symbols of the hermaphroditical Brass are referred to NETZACH and HOD, while in our system the planets Venus and Mercury are referred to the same Sephiroth. If we translate the Roman to the Greek gods, we get the above result. "Hermaphrodite" was the "Son" of Hermes and Aphrodite. So stands the aspirant in the Path of SAMEKH, being both, he is neither. The intellectual heights and the emotional whirlpool are real things, but neither is a goal. In TAROT the sex of the figures "The Fool" and "The Universe" are not definite. In them, duality merges in Unity.

It would be well to study several versions of the myths in which these bits of symbolism occur, and versions vary a lot.

And note that in the Path of PEH, MARS, strife, is ruler in the lowest transverse Path, while in the highest transverse Path VENUS, peace and love, is ruler. You will discern a difference in the qualities of the Planets depending on whether they are in the Sephiroth (Passive, potential) or the Paths, (active).

When the symbol of VENUS is drawn on the Tree of Life, the circle encloses the upper six Sephiroth, while the lower Four form the Cross. Thus does the symbol of VENUS embrace all the sephiroth of the Higher and the Lower Man - as Love embraces All.

When ISIS had "re-membered" OSIRIS, HORUS was begotten. When the first Fourteen Letters are "re-membered" the Son appears in the Path of SAMEKH, the Seven Stages of Initiation ensue quite naturally, and are woven into the Life of Jesus in the Four Gospels. While universal in Nature, they can only be manifest in each individual - as the Son of NUN; Scorpio; the Eagle: the Letter VAU.

Study well the Twenty-two Letters, their astrological and Elemental attributions, the Paths in which they fall, study well the Ten Sephiroth with their associations. Do some elementary practical astrology merely to integrate the symbolism. In all this you are "re-membering" your own divinity, as the "body" of Osiris

Dwell also on the three Archetypal images referred to TIPH-ARETH,

A KING

A BABE

A SLAIN GOD.

all of which appear in the Life of Christ, whether as history or myth.

In the SEPHER YETZIRAH by Wm. Wynn-Westcott the Path of SAMEKH is thus described:- "The Twenty-fifth Path is the Intelligence of Probation, or is Tentative, and is so called because it is the primary temptation, by which the Creator trieth all righteous persons", again referring to the NeTzaCh - HOD duality shown on the previous page herein. Obviously there is no moral or ethical reference implied, but the word "Intelligence" applied to every Path in the Sepher Yetzirah implies rather "awareness of - " or "Mode of Consciousness" - read it as your will. But recall that the first ten Paths are referred to the Ten Sephiroth, and hence are passive in nature, being rather "states" or "degrees" of consciousness, while the remaining Twenty-two Paths are active.

What is the point of all this fiddling with the Letters and the "Thirty-two Paths of Wisdom"? Every time you look at any of the symbolism involved you are consciously working with those vital factors playing throughout the universe, with Life itself, rather than with mere philosophy, with merely academic concepts, you are enhancing your insight into the mysteries of Life, vivifying the "letter" of the bible, or any other form of spiritual expression. You are gradually dissipating the substance of the Veil, your preconceptions, transcending the personality, the ego, letting the Self manifest through you, as It wills. This it does in silence, very gently, in full accordance with the Will of God. This It does in silence all about you, at all times, in all places. You are at this moment reading this page at the Will of the Self, who thus seeks to work through you. Self seeks you, you merely respond, let your response be joyful, free and unselfish - and silent. Speech dissipates energy. Speech is too often ego-fodder. Silence! At the close of each meditation, in a state of alert attention, "Be still - and Know - I AM - GOD". Then join the whole of Creation in the Great Incarnation - daily life, here, now, everywhere, always,