



Whare Atua Temple Order

Natural Religion
(from Natural Religion and Beyond the Veil)
by Frank Salt

FOREWORD

This publication is in the form of an advance copy of a proposed book intended to refute the many books now appearing claiming to expound the mysteries of the Order of the Golden Dawn, none of which is based on the totality of training given in that Order, nor even by members of that Order who had penetrated to the inmost heart of the System on which it was founded.

The writer was initiated into the New Zealand Branch of "The Golden Dawn" in 1936 and worked right through the system, and only with the inner experience of its fruition was able to see both that it works and consequently, now it works.

There have been many, including Israel Regardie, Aleister Crowley, Dion Fortune, Albert Edward Waite who have written books and founded Orders based on only the vaguest impressions gained on stolen copies of the Rituals. Throughout the present work are many references to "preconceptions" as formed by reading. The purpose of the present work is not to add to these romantic misconceptions, nor yet to pretend to replace them with others. Only by starting at the very beginning and personally, under supervision, to pass through each and every phase can anyone ever know just what the Order is all about.

It is proposed that a preliminary group be established to study the those prerequisites necessary for the re-incarnation of the inner Spirit of the Mysteries which has appeared in Egypt, Chaldea, Israel, Greece, India and China under various forms. As mentioned in this book, the birth of Christianity produced an initial reversion to the most primitive forms of priestcraft, and only now can the pendulum swing back to the spiritually progressive impulse of the Ageless Wisdom.

Initially, those founding the System wish to remain anonymous, but inquiries may be addressed to:-

Natural Religion,
P.O. Box

All correspondence will be treated as confidential. There will be no paid staff, so a stamped self-addressed envelope would help.

Awaiting your response,

"Fiat Lux" (convener)

By Frank Salt.



PREFACE.

The essence of this work has been highly concentrated from many years of work and can not be fully appreciated with one reading. Many concepts have been epitomised in a very few words and the reader will find its significance expanding with repeated reading.

Its purpose is not to provide any dogma or philosophy but rather that, using it as a starting base, the reader should then proceed to speculate on a broad front on the bible and on all forms of mythology and symbolism. In some cases one sentence is enough to prompt a long train of thought and speculation, thus expanding his own concepts in his own way. This is "working from within" oneself, using ones personal latent faculties and thus expending them.

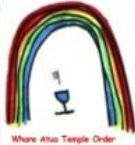
We are not trading on credulity, so it does not matter whether or not you agree with anything in it, rather that you feel free to liberate yourself from your own preconceptions.

Certain allusions to published works are made on materiel received, and are the opinion of the writer, they should be privately evaluated. In all such works, the authors have, for the most part, acted in good faith, though their references to the original Golden Dawn are seldom based on direct personal experience of advanced work with that Order.

The Way of Initiation passes from creaulity, through doubt, even despair, to knowing. To knowing from within.

The section on the Twenty-Two Letters can only be evaluated by referring back to it from the following pages, and vice-versa. This is one aspect of the Golden Dawn not mentioned in the plethora of books professing to reveal it, and a fundamental aspect, using its inner principles.

In fact the very title "Golden Dawn" has been so poluted that another name must be found for its successor, for its Spirit must and will reincarnate in a new "body" of people.



NATURAL RELIGION

"In the Great Dreamtime" as the Australian Aborigines would say, as man emerged from the animal stage, he lived entirely within nature, moving from tree to tree for food, catching fish or fowl, sleeping wherever he could. He was yet to become distinct from the animals as homo sapiens. Instinct told him all he needed to know. He was a child of Mother Nature and was guided and nurtured by Her, just beginning to become aware of Her. The dawn of human life saw man very close to his mother, living hand to mouth, surviving rather than living as we now use the term. Intellect was just being born as man began to wonder, to reflect on his existence. He learned to make and to use tools, to construct shelter, to fence himself off from the animals both physically and generically. But he was still very close to his mother. The dawn of intellect was very much associated with the use and mastery of fire. Cooking and thinking were contemporary events in human evolution. Whether the use of fire was an intuitive, intellectual or accidental discovery is debatable, but its use was to distinguish man from beast in the same way as the use of the mind.

Man lived in small family groups and felt part of the living world about him. He thus easily anthropomorphised the world about him, using life as a mirror of himself. His mind, uncluttered by education, readily learned just by living in the natural world. He felt a spiritual affinity with all life and perforce learned much of the secrets of nature for purely survival motives perhaps, but he became not merely intuitively and instinctively motivated but mentally and spiritually interested in nature. His mind was then entirely absorbed in nature. Sun, moon, rain, fire, wind, took their place in his interest alongside mere survival. Observing primitive people we see in all cases that there was no separation between the spiritual and the physical worlds. The Red Indian, Maori, Aboriginal Australian, and our own ancient forefathers all can be seen as deeply religious, having an affinity with both worlds, seeing them as one.

With the introduction of agriculture and husbandry, the small family groups tended to grow into larger and more settled communities, which required more formalised social structures. From the simple family group to the settled tribal unit Man sacrificed some of his affinity with nature, just a little. Till now the mini group could communicate by simple body language and by the tone of his voice. Words were few. Moreover he had used instinctive or intuitive means to communicate. This highly developed sensitivity to moods and close identity with nature was enough for the little troops. They were very sensitive to the moods of nature, could sense the weather, proximity of danger or food and water. Part of nature, they felt her moods and by instinct acted accordingly.

Crops and herds put new demands on man. He must tend both. He must plan ahead. Learn to store his food, estimate how much to plant and to store, what area to plant, how many beasts to retain for breeding and he must know the seasons. To do all this he must improve his vocabulary, agree on social principles. Above all, now he must think.

This was the beginning of the birth of homo sapiens, his parturition from the Great Mother. He was beginning to fend for himself. Much of the old intuitive function remained, and for thousands of years he stayed in touch with the Great Mother. Instinctive awareness was still strong. We wonder how well the Red Indians, the Zulu and the Polynesians could read their smoke signals and tom-toms. This was largely by telepathic means. The banging of the drums meant someone had a message. The feelings of the drummer appeared in the rhythm of the beat. Alarm, concern, jubilation, relief, all were easy to imply. But the feelings of the drummer and those with him struck a chord in his attentive hearers. Man had no morse code, for he had no letters to encode. Even today many people, acting on a whim, find

the whim rooted in reality. Moods still sweep through a community, especially those based on fear. Throughout the world, up to a couple of hundred years ago, primitive people had an almost uncanny way of knowing what was happening miles away. The bond within family groups of really modern man are still strong enough to carry impressions from one to another.

In spiritual matters primal man also had to formulate, to agree upon certain things. As today, so then there were the bright ones and the dull. From the bright ones came a form of priestcraft who's words were respected. Before this man saw himself as a fish, swimming in the vast ocean of Life, and all pervading force which both fed him and guided him. Life was all about him. It was hidden in the seed, a secret his now dawning mind attempted to probe. Somewhere within that seed lay the secret of how to convert soil into wood, then into fruit from which came another seed with its mystery of life. Hidden in the seed was the secret of life, the miracle of conversion from earth to tree. He saw that wood had strength and suppleness apparently alien qualities from earth, yet obviously inherent in it. Among the priestly class were those who wondered, inferred, tested and marvelled. They looked objectively on much that had been accepted without question, subjectively. The infant mind of man looked both outwardly at nature and inwardly on himself.

Living now a little apart from his world of nature, he yet must feel her pulse within him. Where life once simply flowed through him back into the sea of life about him, he began to formalise this flow in song and dance, not actually conscious worship but instinctive one-ness. He had to respond, to share symbolically the joy of living, that irresistible urge which Nature needs - to enjoy itself, Life.

But as always, evolutionary trends and progress involve some sacrifice. As the mind pondered and exercised its new-found wings, so came puzzlement, worry, success and failure in experiments. His flocks and herds attracted those of his own kind who were less advanced or in more straightened circumstances. Not yet knowing ownership, they took what they found. So weapons and strategy had to be invented, as well as tools for husbandry. Man was moving a little further from his "Garden of Eden." Innate cunning and wit had to make way for cleverness - and man had tasted the fruit of the Tree of Knowledge. Cleverness gradually assumed a higher pedestal than wisdom. Larger communities meant more power to resist territorial invasion. Man became more possessive, more aggressive, and more predatory towards other settlements. Social organisation was more specialised, life more complex. The priestcraft had to concentrate on their role while the peasants toiled in the field with improved techniques. The gap between the tiller of the soil and the growing hierarchy of government grew. The labourer could not understand the notions of the priestly chiefs, so taboos were invented to cope with the folly of the sons of the soil. Recently, in Australia, a white man noted that the women were walking half a mile to carry water. He installed a pipe and tap in the settlement, the proud benefactor. Next visit he found the tap in use but the village moved half a mile away. Folklore forbade living too close to water to prevent pollution. Wisdom or cleverness?

Yet man must travel the full path of evolution. There is no turning back. The mental world had to be conquered. This is the law of evolution. So man moved from forager to scholar. From stoneage to spaceage. Yet as with the seed, the secret of this growth was latent, potential, in arboreal man. This vast distance in complexity has been traversed by virtue of innate propensities and potentialities.

The mathematics of space travel are but an extension of the problem of gauging food storage space. It is still space.

The Spirit? Yes, it is still with us. The pedestal of cleverness quavers at our modern spiritual needs. The Tree of Knowledge has now a bitter taste to many. We have neglected our inner needs, the Tree of Life still stands, but we direct our attention as always to the medicine men. The modern witch-doctor who uses cleverness to prolong our petty personal lives. Yet inwardly we know that drugs and surgery are not the real answer. They do patch-up jobs - at a price, but they know only the mechanics, not the Life. The natural love of life is sensed as reluctance to experience personal loss of it. A natural but selfish view. We need a fuller experience of life rather than a personal perpetuation of the now circumscribed role it plays.

Our discontent with this phase of evolution now appears in the truculent moods we see in society, the increasing efforts to cope with stress, the emergence of "protest" groups - a very negative and destructive factor, quite alien to the joy of living, indicative rather of its lack.

Arboreal man felt no such lack. Watch a dog who is a family pet, see how in tune he is with every detail of the home, every mood, every action means something to him. A strange footfall is instantly known. He joins in every aspect of life. Such was primal man in his Garden of Eden. He did not think, he just knew all the activities about him and reacted instinctively to this peripheral awareness, a sense still used by the good driver of a car quite unconsciously. In fact all the ancient instincts are still with us and can be re-awakened. These are atavistic qualities, things already incorporated in man, stages of our journey along the path of evolution, the progressive incarnation of Spirit into Matter (Mater - Mother Earth.) But we must now press on to the ultimate goal and purpose of the Great Incarnation. Like Lot's wife, we must not look back. We have arisen from "the dust of the ground" through every form of life, even the Age of Reason now lies behind us. Sated with cold logic, science, social niceties, bewildered by the explosion of the computer and atomic age we stand at the threshold of the next stage of the Incarnation. What lies ahead? Should we fear it? Fear of the Unknown has always been with man. Two things have loomed large in mans spiritual or rather religious observance, the wonder and awe of Nature and fear of the Unknown. Since we left our primal innocence and the Tree of Life, since we tasted the fruit of the Tree of Knowledge, these two factors have haunted us. All our cleverness has failed to deal with either. We had to pass through the Age of Reason, to assimilate its qualities, to enjoy its freedom and reach its limitations. To many that Age is over, and once more we face the great unknown. Look around and see what man is doing about this.

First he tries to go back, to revert, to revive those instincts which served him in the past, to revert to the protection of the Great Mother. The Father we do not yet know. We have prayed to Him, spoken of Him, feared Him. We have yet to know and to love Him.

Traditionally, man was created by and in the likeness of "ELOHIM" a strange word, translated as "God". The One God of the Hebrew. Yet it is a feminine noun with a masculine plural ending "-IM". The word translated "The Lord", the unspeakable "IYVH" is not so much a name or definition as a title. The significance of this distinction is lost in our usage of the two words as in the translation. But this distinction is consistent with other great religions, as is the Christian era. It seems that the spirit of the terms is consistent in many religions. Isis - Osiris - Horus. Papa - Rangi - Tane. Mother - Father - Son, A trinity appears in many systems of mythology.

Much of the population of the world still lives a primitive form of religion, but the twentieth century, with its rapid communication and increased mobility, is carrying forward into the Age of Reason, the birth of Man, with all its strife and troubles. Gradually we move forward towards the Father, as the Son of Man. Many have already passed ahead, but remain unrecognized by the many who still cling to the skirts of the Great Mother.