

Recent Trends
(From Natural Religion)
by Frank Salt

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"He that hath ears to hear, let him hear." (Luke 8:8), read this whole chapter, it gives typical proverbs and symbolism with an explanation one level above the literal. There are four levels. The whole chapter, like the rest of our bible, especially Genesis and the four gospels with the book of Revelation, it is full of cryptic inuendo. The reference to the Mother, the ship, the storm, "over against Galilee", as said in verse 17 "For nothing is secret, that shall not be made manifest (clear), neither anything hid, that shall not be known and come abroad." And v.18. "Take heed therefore how ye hear - - " The expression is repeated many times in Rev. 2 and 3 etc., a book written in typical qabalistic terms. Why listen to anyone else's translation? to do so is to hear a babel of many voices, none being "What the Spirit saith to the Churches." For one must wait to hear the still, small voice within to benefit, and it is that capacity to listen and to hear that inner voice that matters more than what is spoken, for having learned to listen one has moved into the next stage of evolution. "He who speaks does not know, he who knows does not speak" goes the frustrating adage. Frustrating to he who tries to contain Reality in intellect. One must realise, REAL-ise the Unknown. Only thus shall that which is secret "be known".

Much ridicule has been cast at the bible for its lack of consistency with "facts" and history. Exactly why it is written in such cryptic terms, to incite questioning. Wherever there is some apparent absurdity, there lies a secret.

To listen and to "see" are the faculties developed by the Mysteries. Regardie and Crowley have published much of the "letter" of the "Golden Dawn" but know nothing of the oral tradition and training given privately and in different ways to different people. Reading all their books, memorising the lot satisfies only petty curiosity. One must be very carefully and personally trained how to use the rituals and qabalah. Mathers and Dion Fortune wrote much of qabalah, thus converting it to the Mother side, the letter, for when the time comes one sees books as but the dead leaves of the Tree of Knowledge. The author becomes an "authority", a maternal figure. Does not this make the reader negative in respect to the author? Does this not trade on credulity, even gullibility, giving rise to sectarianism, even fanaticism? This very demand to "be told" was the weakness feared by the founders. It encourages "authority" figures, misusing the positive or "Father" side of the Deity. That was exactly why Crowley was not accepted and Mathers later disowned. Their ego was too hungry, they were "adding cubits to their stature". (Luke 12:25, "which of you by taking thought (intellection) can add one cubit to his stature?". Yet the insistence on "being taught" remains rampant. Few can imagine any other way of "Knowing".

Intuition itself has acquired a dubious connotation, being confused with spiritualism, spook-thumping. But INTUITION can be found in its true sense, literally teaching from within. "The Kingdom of Heaven is WITHIN you, seek ye first the Kingdom of Heaven and all these things shall be added unto you."

We speak here of a different kind of Knowing. A unitive knowing of the essence of each and every thing as it is in the sight of God. Not knowing about things as from books but knowing the thing itself, what it is and how it feels at the spiritual level. Of this nothing can be said, much less written. You know your family having read nothing, but all the books about Christopher Columbus cannot let you know him as did his family for he was one with his family as you are one with yours. Such knowing requires a special kind of love. Love without wanting to possess, love born of respect for the very existence both of the beloved and of the lover, It is awareness of both parties being complete entities, each in its own right yet bonded in love.

Such love is very positive and affirmative, not the drooling yearning to hold, to hug, to possess, but an infinite respect for yet another expression of Divinity, whether in human, animal, vegetable or mineral form. For we do not see the deformities produced by its history or environment, the distortions termed character, but the spirit within which has thus sacrificed itself in order to gain form. Spirit loves matter; Father, loving Mater, produces Son, God incarnate. For what else is Life but the animating spirit? What is the difference between a blade of grass and a straw? The individual life of the grass has gone whence it came, yet there is still some life in the straw or the horse would eat it in vain. The life who produces a symphony is one and the same life who forms a crystal, and has caused the inspiration of the musician and the appreciation of the listener. To listen. To hear the inner voice of the Silence, and finally, to KNOW. This is our destiny and the purpose underlying the whole of creation. This is the purpose of Creation and the basis of the Mysteries of Initiation.

Yet now the Regardie Foundation and the body using the name "The Golden Dawn Temple and Society" now claims copyright and sells certificates for \$US695 prepayed - plus certification fees and extras.

No certificates were ever issued by the original Order, and none expected. While most members benefited from the total training, it must be admitted that few attained the supreme inner experience, and those few wrote no books on their inner experience. For this mode of knowing is not felt as a personal achievement, the personality is unimportant, but the completion of the Great Work is the will of God, not a personal achievement. The knower knows he is but one spark in a boundless universe of Light, and that he only ever reacted to his inner urge in the way his environment provided.

The Tree of Knowledge taught us of sin. The Tree of Life inspires us to see beyond "good and evil", to the very roots of Life. Only as we truly see every other creature as divine do we become one as the "Son of Man". We can only own what we give away. In giving love we find our divinity by according it to All.

In so doing we are not obeying a commandment but fulfilling a prophecy. Reading the commandments, even the two new ones of Christ, we can see what happens when man's long journey is over, Then we shall love our neighbour as ourself. If we do so, like good little children, because we are told to do so, we are under the law. If we find ourselves doing so spontaneously, we are free in the law. For the inner life cannot just be an affectation, a mask we wear because it numbers us among the "good", we are false to our selves and to others. For, as said, we must tread every step from Bethlehem to Bethany, the birth to the ascension, inwardly experiencing and knowing what each step is and why it was necessary. The exhortation to be "good" serves the childish response to the Mother, it serves the masses. The emphasis on being "good" imposes a limitation by implying there is something we may not be. In whose opinion? Who is the judge? Mother Church? She has changed her mind too often to be respected as infallible.

Such freedom does not come from "good" resolutions to limit our lives, seeing good or evil in our actions but by directing our attention to Life and to Living. We ourselves must take the shame out of being "wrong" and be willing to accept the consequences of our actions and opinions. In so doing we find the strength to cope and the natural ability to live fully. Personality traits are merely the result of our background. "Take up thy bed and walk", accept our humanity, our conditioning, and transcend it. No one is "perfect" in the eyes of the law. Yet beginners on the Path judge their mentors in terms of their own preconceptions about saintliness, being not yet free in the law. The work prescribed on the Path entails some things we have been conditioned to avoid. To the freed man nothing is forbidden. Forbidding is the role of the Mother and necessary for the antisocial tendencies we inherit. She can guide us only so far,

then we transfer our need for guidance to someone who knows the Father who also knows that for a time some little guidance must be accepted, but he also knows that his role is to encourage the aspirant to rely on himself, to be in-dependent. He seeks no allegiance, makes no effort to take charge. His or her role is to wean. He may well puzzle the aspirant by refusing to accept the role of preceptor or exemplar, purposely refusing to conform with any preconceptions of saintliness. Deliberately showing his feet of clay. To wean, not to accept adulation or become a surrogate parent, gently but firmly to encourage independence is the role of the mentor.

Herein lies the "slough of despond" through which we pass. Who to accept as mentor? Not the written word of someone posing as a Master and cashing in on credulity and need. We are all individuals, having different needs and certainly different preconceptions; different responses to even the spoken word.

Again, the tendency to revert to the Mother is not easily outgrown. The advice given in books is usually well intended and written by someone who has found methods of reviving the feelings of the warmth and security of the womb. It is easily done by one who seeks such personal comfort. There are many clever tricks to revive atavistic faculties, and the beginner is still under the impression that progress relies on cleverness. Those who follow this path may be seen as little children doing clever tricks to gain admiration from the Mother, to feel the comforting warmth of Her presence. Cleverness and Wisdom are poles apart. Many of these tricks are in fact incestuous attempts to re-enter the Mother, refusing to be born as individuals. Regardie gives some dangerously stupid exercises. He has prostituted his own Mother to the world to satisfy his now dead ego. He is by no means the first. The letter killeth, the spirit giveth life. Live. Of such we may say, in love and sincerity, "Forgive them Father, they know not what they do." Such ignorance is not "evil", The Mother is not "evil" they are aspects of Life as we find it and as it ever was and will be.

At this stage of evolution we reach the veil of the temple. We have been lead through the outer temple which has now fulfilled its purpose. We must now seek that which lies beyond that veil. Beyond the limits of human knowledge which can be taught. To penetrate into the inner sanctuary we must comprehend the nature of the veil. We must not expect the next chamber to be a bigger, brighter "better" extension of the past or present. We must have no preconceptions of what lies beyond. For the veil is composed entirely of our preconceptions. They alone blind us to the inner beauty. At the death of Jesus the veil of the temple was rent in "twain from top to bottom". The duality of Good and Evil gave way. As the ego is offered up, the Self appears. All our preconceptions must dissolve. To many this experience is a terrible sacrifice. To see all they have worked for and believed in swept aside is an experience for which few are prepared. Hence the need for proper preparation and the protection of the unprepared by the Mother. Now we need courage, not of ambition but of stark necessity, which is much stronger. We are stripped of all our personal adornments, all our "riches" in terms of erudition. In the Masonic initiation the candidate is stripped of all worldly possessions, all "valuables". Symbolically poor and penniless. At this stage none of our acquired assets of personality nor our liabilities, count for anything. The personality being but a set of conditioned reflexes in which dwell, the spirit, unrecognised except as a conventional term, a theoretical postulation. "The Light dwelleth in the Darkness and the Darkness comprehendeth it not". Is cleverness your robe of darkness? It will be stripped from you. Do you live in the odour of sanctity? It will be fouled. But the Light to be found dispells the need for fancy clothing. What lies ahead is Real, Living and timeless.