



A Few Suggestions Concerning the Work
by Frank Salt

A FEW SUGGESTIONS.

The process of Initiation proceeds in its own way, under its own "steam", as a natural part of human evolution. However, much as an expectant mother may develop a longing for unusual food, so people feel an urge to follow unusual interests. The simile is good in that in pregnancy it is the new life, the embryo, who signals the mother of its needs. It is also the embryo who triggers the hormonal signals for labour to begin, when the new life is ready to be born. The "new Life" quickening in the subconscious part of us also triggers certain psychic activities and interests, but (here we go again) it has to work through the veil of our preconceptions. The personal subconscious mind is like a pure well into which generations of racial, family and personal history has been cast. Only when we dip deeply into this well do we find the pure water of the soul. This is the purpose of meditation. Now in popular books on meditation, such as "transcendental meditation", we choose some sort of focal idea, relax body, emotions and mind and sink into this well. Naturally what we get is the surface water of preconceptions, of personal ideals. If one "goes down" focusing on angels, the pliant, obliging subconscious will respond by grouping your ideals of angels about the "bait" used on your Fishhook, TZADDI, and you may get lovely visions of beautiful angels ministering to you. This is auto-suggestion based on the hypnogogic state you have induced by wrong relaxation, a misconception of what is meant by "relaxation". Misconception number one. Yes, we need to relax, but not the attentive mind - that alone must remain fully awake, alert, observant, questing, open, and in full control of the situation. This is active, positive, purposeful, wide-awake meditation in which the contents of the upper levels of the well are seen as such and accepted as such, then, using common sense, we plunge deeper. The only thing transcended by "transcendental meditation" is common sense, alert attention and purpose. Taken in small doses, this practise does produce the "desired" result, one which gets away from reality for a while. Continued practise results in habitual wishful thinking, day-dreaming, reduced personal Fire, psychic drowning. Many current books are written by people who use this practice, showing a lack of discrimination between fact and fantasy.

Given the necessary drive and purpose, the suggestions so far given and worked on may well lead to questioning certain orthodox versions of scripture by looking up the original texts. Fortunately for us the almost fanatical insistence on purity of



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copying has preserved the Hebrew scripture in an almost pristine state. As each Letter has a numerical value, the total numerical value of each section could be checked and errors eliminated. There is "THE HOLY SCRIPTURES OF THE OLD TESTAMENT HEBREW AND ENGLISH" published in Berlin for the British & Foreign Bible Society, in which the King James Version is printed alongside the accepted Hebrew writing. This book is used in the Synagogue by the congregation today and is available. The actual scrolls read in the Synagogue are still hand written in unpointed script without breaks between the words, but the King James version is tacitly accepted. In this volume one finds foot-notes showing where there was any doubt in the mind of the highly qualified scribe. Where the text has been altered the foot-note implies "it was written ! " and the original shown. Elsewhere the doubt is shown by the term, "it should be written". " showing the possible alternative spelling. In either case the ammendment probably means that the scribe could not make sense of the original, but then what was written makes sense only to one with real insight into the deeper meanings. Many apparent errors are carefully preserved such as certain letters being written larger or smaller than usual, or a final form of a letter used within a word and the letter which does appear at the end of a word not taking its usual final form. For example the very first Letter, BETH, is written larger than usual, for a very good reason.

"The exhaustive Concordance of the Bible" by James Strong available in paper-back for about \$40 helps one to look up the original Hebrew text in the former publication. This must be done because on looking for an English word Strong refers back to the probable Root of the word. thus the very first word in Hebrew is

בראשית
ברא

BeRASHITH. The accepted root being RASH, the Head, BRASHITH,

is the second word, but note that is a repeat of the first three Letters of BeRASHITH.

Now it is obvious that creation has no beginning or end, and the second word BRA has no tense. As a grammatical root it literally implies "to create", while the last three letters of BRASHITH, SHIN-YOD-TAU, means "To dress," to "clothe", conveying the idea of "giving appearance to". So Strong's concordance must be used with the actual text to ponder the original context, including the oversized BETH, for there are many ways of reading this one word, each way sneading light on the others until we begin to conceive the intent of the authors. Strong's given meanings are coloured by the orthodox King James version, tending to justify the meanings.

Another point with Strong is that he uses pointed Hebrew, so that one group of letters may be translated in several ways. Now the idea of inserting "points", little dots and signs below, above or within a Letter was originally so that the scripture could be read aloud with a standard pronunciation. This started at the time of the rebuilding of the Temple, when the long lost scrolls were found by people who did not know of the mystical character of the original, and to "make sense" (rationalise) the text, used "points" to give different meanings to suit the preconceptions of the fundamentalists. At the same time, two groups were set up among the priests and Levites, one, the Pharisees, to interpret the Law, the other, the Saducees, to preserve the letter of the Law. Both were fanatical on their given tasks and argued, in true Jewish fashion, over what was "correct." Indeed the system of "pointing" was not finalised until about 300 A.D. We can safely disregard the "pointing" introduced by regressive fundamentalists and focus only on the letters, looking for the hidden significance of a passage rather than the academic structure put there by the Pharisees, who thundered forth "the Law of God" as a rigid moral dogma, and the Saducees who regarded the writing as "the Word of The Lord" and not to be subject to speculation. Between the two, and thanks to their differences, we do have a very good form of the original, on which, in private, we may speculate freely but personally. There are dictionaries of unpointed radical words in which the writer tries to cope with the original but is still influenced by the orthodox King James Version. Let us be free of all this and, using the training so far given, do our own investigations, always feeling free to review any conclusion we have made as transitory, dependent on our overall insight which will be expanding. Thus the two books cited can be mutually helpful. We are not interested in any final dictum, the words are there to inspire, to evoke a response, not to instruct. "The Letter killeth, the Spirit giveth Life". This it will do in degree that you have gained insight from the section on each Letter with its "key-words".

What to look for?, Please yourself, but names of people and places are often significant, particularly in the New Testament where we have no other Hebrew directly. Remember that many of the names are purely symbolic and relate to no individual or geographical place. We have already given a possible meaning of the healing at the "Pool of Bethesda" (Section One, p. 17.) Any other incident or saying is equally open to investigation, while the whole Life of Christ is one great parable of the progress and function of Man in Creation as a whole.

Referring back to the first two words of Genesis, both of

which use the Letters **ברא**. The root formed by these Letters is also the root of the wor BRIAH, **בריה**. The name of the second level or "world" of the Tree of Life on page 27, "The Creative World". We find that the Elohim BRA, "create?" the ATh **את** the "essence of" the Heavens and the Earth, and that the Earth was formless and void (insubstantial), hence of the World of Briah, creation. And so we go on, ever opening up new concepts and thus escaping the limitations of the old, the orthonox.

In the New Testament Strong gives the actual word used as a name saying "of Hebrew Origin - refer....." which takes you fairly reliably to the Hebrew equivalent from which the word was derived, and there is no doubt that the original writers of the New Testament were Initiates of the Hebraic system. The New is indeed sent "not to break, but to fulfill the Law". It is an inevitable sequence. It has been well said that "If Jesus had never lived we would have had to invent Him." The New Testament is an essential Spiritual necessity. Its existence is inevitable.

A few examples of Hebrew spelling at random.

אדם

ADM = Adam. Used 22 times in the O.T., but with a change of pointing it is also translated "Man"

many times. The root academically, means "to show blood, to redden, blush. Identical to "Edom"

From the key-words, see why DM = "Blood". Add ALEPH to make ADM and sense the import of ADM.

אדן

ADN, Eden, a basis, foundation, also the base of ADNI, a Divine Name, the Lord. From ADVN, Strength, ruler.

אור

AUR, Light

בן

BeN, Son

אחד

AChad, Unity

משה

MShH, Moses

דבר

DBR, To speak (arrange a thought for expression.)

זהר

ZHR, to gleam, enlighten

פני

PhNI, Face

מים

MIM, Maim, Waters **שמים** ShMIM Heaven

לב

LBB The Heart

חיים

ChIIM, Livingness, from **חי** Live! Life

מת

MTh (Moth) Death.

You could work for a week on any of these and unconsciously the work would continue, so that a month later new ideas would still arise. That is the principle of qabbalah, the soul continues the investment of serious time spent on one symbol, and the rate increases if there is no strain. NEVER try to force a meaning, play with symbols.

At first the work may seem laborious and obscure. Persist quietly and results will follow in time.



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בראשית
GENESIS.
CAPUT I A

THE FIRST BOOK OF MOSES,

CALLED

GENESIS.

CHAPTER I

2 בראשית ברא אלהים את השמים ואת הארץ; והארץ
 חלמה ויהי נברו והשד על פני תהום ויהי אלהים
 3 מדקפת על פני המים: ויאמר אלהים יהי אור ויהי
 4 אור: וירא אלהים אתהאור ברטוב ויבדל אלהים בין
 5 האור ובין החשך: ויקרא אלהים לאור יום ולחשך
 6 ה לילה ויהי ערב ויהי בקר יום אחד: פ
 7 ויאמר אלהים יהי רקיע בתוך המים ויהי מבדיל בין
 8 מים למים: ויעש אלהים אתהרקיע ויבדל בין המים
 9 אשר מתחת לרקיע ובין המים אשר מעל לרקיע ויהי
 10 קו: ויקרא אלהים לרקיע שמים ויהי ערב ויהי בקר
 11 יום שני: פ
 12 ויאמר אלהים יקוו המים מתחת השמים אל מקום אחד
 13 ויתראה הרכשה ויהי קו: ויקרא אלהים לרכשה ארץ
 14 ולמקנה המים קרא ימים וירא אלהים ברטוב: ויאמר
 15 אלהים תרשא הארץ וישא עשב מוריע ורע עץ פרי
 16 עשה פרי למיני אשר ורעדו עלהארץ ויהי קו:
 17 ותרשא הארץ וישא עשב מוריע ורע למיניו ועץ עשה
 18 פרי אשר ורעדו למיניו וירא אלהים ברטוב: ויהי
 19 ערב ויהי בקר יום שלישי: פ
 20 ויאמר אלהים יהי מארת ברקיע השמים להבדיל בין
 21 היום ובין הלילה ויהי לאות ולמזמרים ולמים ושנים:
 22 והי

IN the beginning God created the heaven and the earth.
 2 And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.
 3 And God said, Let there be light: and there was light.
 4 And God saw the light, that it was good; and God divided the light from the darkness.
 5 And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.
 6 ¶ And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.
 7 And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so.
 8 And God called the firmament Heaven. And the evening and the morning were the second day.
 9 ¶ And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so.
 10 And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good.
 11 And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so.
 12 And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good.
 13 And the evening and the morning were the third day.
 14 ¶ And God said, Let there be lights in the firmament of the heaven to divide the day from the night: and let them be for signs, and for seasons, and for days, and years:

ל. א. ב. ג. ד. ה. ו. ז. ח. ט. י. יא. יב. יג. יד. טו. טז. יז. יח. יט. כ. כא. כב. כג. כד. כה. כו. כז. כח. כט. ל.

Once again, Hebrew is written from right to left. The above page shows the "pointing" referred to, which can be ignored for our purposes, as can Hebrew grammar. It is all too easy to get bogged down in academic supercargo. It would be too easy to start reading cursively rather than getting the inner feeling implicit in Hebrew. In Hebrew the verses are divided by a colon : , whereas the original was written as one continuous line of letters down to the end of verse 5, another continuous series to the end of verse 8 then after v. 13, an isolated Letter PEH after each "day" until the Seventh day. The next such PEH occurs after v. 21 of Chapter 2, then an isolated SAMECH at the end of chapter 2.