



Administration Notes of the Officers
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ADMINISTRATION NOTES Pt. 2

OF THE OFFICERS.

From past experience we know that people, human nature, and lack of insight have been the downfall of Temples in the past, and look to avoid the pitfalls of these factors.

"Power corrupts - absolute power corrupts absolutely:

"BUT THE GREATEST HERESY OF ALL IS THAT THE OFFICE

"SANCTIFIES THE OFFICER."

Lord Acton's Axiom thus sums up the weakness which has led to the decay and demise of the Temple in Havelock North in 1978, and is an excerpt of a letter to the then Chiefs ten years before that. another excerpt reads, 'hiding incompetence under grandiose robes, they (the Chiefs) block the birth of any abortive strangling of discussion Result - separation.'

Absolute power being vested in the tenants of this office, and as they "held the keys but neither entered in nor allowed others to enter." They inherited Office without having found that insight which is essential for the survival of the Order. They, or two of them frankly admitted they had never really reached the point in meditation where inductive reasoning supercedes mere association of ideas - as dogma.

It would appear then that we must be very careful not to set a similar snare for those who follow. McGregor Mathers also saw himself as a supreme authority, perhaps he was, on his chosen topic of academic qabalah, but unlike Wynn-Wescott, Dr. Felkin and others, he had stuck to the academic and never found that it was merely a means to an end. He continued to add cubits to his stature academically, got carried away with it and with sorcery, and, in his own opinion, was boss. Of nothing. The letter quoted above, to the Chiefs of a dying Order will be kept for further reference.

For now, we must try to allow for the human tendency to self aggrandisement, the tendency to "make wise the hem of our garments, to sit in high places, to thank God that we are not as other men. We have the privilege of being human and fallible.

Symbolically and administratively we need three Chiefs and three Wardens, symbolising the Supernal Triad and its reflection together signifying the upper six Sephiroth. In ceremonial work according to our tradition they sit in symbolic colours on the dais. In plain fact they became dead wood. The Office had to be filled, even though the appointee was, as we all are for a long time, under the hoodwinks, groping in the dark. Let us never pretend to be otherwise. As stated in the "Temple" section of this paper, the RITUALS MUST NEVER BE ALTERED. How then do we cope with human frailty? Perhaps this can only be realised by those who attend the Inner Ceremony of the Installation of the Hierophant and to some extent from the "Confession of the Hierophant" on installation in the Outer Temple at Equinox. The Sceptre of the Hierophant is cup shaped at the top, to indicate that he works by a "Jerived power from beyond the symbolic Veil. The remaining seats on the Dais are symbolic only, and indeed are inferred or implied, without being an essential physical element of any Outer ceremony. In order to observe our precept of strict adherence to the Ritual, but in view of past experience, it is proposed that these symbolic offices be not filled in the meantime. For administrative purposes we shall



require much help. There will be a great deal of work - far beyond the capacity of one, to be handled, but great value can be found in doing even the humblest tasks, such as fabricating symbols, copying, diagrams, making fittings. When the Order started ALL manuscripts had to be hand copied even Rituals, and having done a great deal of this, one quickly realises the increase in insight while copying. The fact that our subconscious mind has to follow the text makes the record so much more enduring. The Xerox is a mixed blessing but one we regretfully accept. I used Dr. Felkin's own hand-written Rituals to amend and renovate many of the Temple Diagrams and rituals, and learned much in so doing.

FINANCE: This was little trouble in the early days of Havelock North as a number of wealthy and well educated people were among the early members. 5 1/2 acres were given from one farm, and a solid concrete building erected. Artists and artisans were many, and robes etc. were beautifully made. No fees were charged but generous donations were made. We will have no salaries to pay, but must pay for space and equipment. Until we have a considerable membership we will have to make do with whatever space is available and ceremonies will have to be performed without a full team of officers. The first ten admitted must accept a limited impact from the ceremonies and compensate for this by studying and taking office in the rituals. We trust that we can soon find suitable premises and equip them so that a minimum of sacrifice is required of these ten. Finance is the concern of all members, though requirements for some Inner Order equipment cannot readily be discussed in the presence of Outer members.

TRAINING. Once the Temple is established and members "get the feeling" of the system training will be easier, but until then much time must be spent with each individual. The system is unsuit to group lectures and depends primarily on individual interest and private action. Each must probe and find his own way. Carl Jung calls the process "individuation" - becoming a true entity, independent and we must indeed find our own inner values, our spiritual maturity and for each it is an individual experience. We leave the herd to be free in ourselves, from thence to unity. No more may be said. Insight is gained by inner discoveries, without insight, in-sight, we can not become in-dependent. The ego must die that the Self may live. The process is not a happy time, but the end and the process are the Will of God. "--to them gave He power (EXOUSIA, ability) to become the Sns of God" Such is the Goal. The way is clearly marked in the Order system, used by the soul, to fulfill our destiny. Not some lofty and exalted ideal in the remote ^{future} as envisaged by many speculators, but a humble awareness of reality here and now. But these are things "it is not lawful to utter". Hence we work in Silence.

In the past we have been taught from without, and our teaching was based on our credulity. Once we were taught that the earth was flat, the universe geocentric - and we believed. Now we are taught only the symbols, the reality will be known - not believe. The Infinite is just that - not finite, so no matter how much we may "learn" from teachers, it is less than a drop in infinity - but we have the ability to know the All - not just a collection of details about it. To know It, we must live it, discover our essence, and that we are truly "made in the image of God". This is the way of the occultist, combining the mystic with the magician. A new way, a new faculty must be discovered by us and in us. "Know thyself"

Shortly before her death M.C. (Maim Chiim), Mrs. Felkin called a meeting of the Council, those of the 5=5 Grade and over, in which she told members very firmly that not one of them had made sufficient progress to take over the office of Chief, (I was then only 5=6) and further that anyone claiming to have received a message from her after her death would be deluded as she would definitely not be passing any messages, neither would "The Chief", Dr. Felkin. Very wise. It stopped a lot of nonsense later. And it was true. But those who followed as chiefs had a role to live up to, a misconceived role - they felt important.

While it is not necessary to stay in one Grade to await full realisation, it is not desirable to act the role of Chief when not aware of how the Order works and THAT it works. Insight may occur at any time in any individual, and each of the higher Grades increases the possibility of enlightenment but does not confer it. The only way to drive in a nail is to keep hitting it on the head. The probability of enlightenment does increase if the aspirant is motivated by the right intention. These Grades are beautifully attuned to what one may realise at any time, they are bene-sential rather than esse-sential. But one who has not "conceived" the spiritual essence is oblivious of the inner significance thus portrayed. Such insight can only be developed by proper training in meditation, which they had not done. Given time and true meditation the 0=0 and 1=10 contain all the essence, so does the Tarot, properly understood. But as in these Grades the candidate is lead by the Hegemon, so the Order serves as Hegemon until the real "blindfold" is removed - by the Kerux. Note.

All this is related in the fervent hope that pride, laxity, and ambition will not destroy the Order again.

"For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted."

We must be humble enough to be aware of our darkness. The chiefs and the wardens are there to serve the Order, not to rule it. We are related - not relative in the sight of God. Remember the sparrow and the lilies of the field. The true "Inner" Order is within every heart - the Grades are but sign-posts, if we can read them. Let us be very careful in occupying these roles.

It is but natural for the neophyte to project great respect on the chiefs. Being aware of this projection, the officer must expect it. The projection will gradually be assimilated by the neophyte. We must try to wear the robe projected upon us with the respect it merits. It is a natural process and part of the process of initiation. But we must realise that it is the Higher Self of the neophyte that he sees, something very sacred to him. To know this and to keep silent about it is a grave responsibility. In his own good time he will relieve the chief of this responsibility. It is natural, and must not be destroyed. Such respect is conferred, not assumed. We all pass through this phase.

The point may appear laboured, but it is born of bitter experience. The life of the Order may depend on it. Let us be very careful of the offices of chief and warden.



Where Ahas Temple Order