



Of the First Fourteen Letters
by Frank Salt

OF THE FIRST FOURTEEN LETTERS.

Under SAMEKH, 60, Saggitarius, the Path of the Arrow, the "End Returning on Itself", EVOLUTION, we saw, as it were, the completion of the Great Circle, preceding the Seven Steps of Initiation, the last Seven Letters. SAMEKH, 60, the Six Days of Creation ending in ADAM, Mankind.

Now a glance at Egyptian mythology, the body of Osiris was torn into fourteen pieces, one of which was "swallowed by the crocodile"- the membrum virile, the phalis. Isis, the Great Mother grieving for her husband, the Father, had to gather all the pieces to restore him to momentary life, the hardest to retrieve was that "swallowed by the crocodile," materialism. The phalis restored, she managed to conceive Horus, the Son. There is not room here to give the full myth, but this should be studied now.

The Fourteen pieces correspond to the first fourteen Hebrew Letters, from ALEPH to NUN, and NUN is associated with Scorpio, ruling the genital system and to DEATH. Recall again that it was not Moses, but Joshua, the son of NUN who lead the children of Israel into the Promised Land. In this we see the admixture of Hebrew and Egyptian mythology. Abraham's tribes spent about 400 years in Egypt. So we see a parrell between HORUS and JOSHUA the son of NUN. Both represent the SON aspect.

Recall also that the letter NUN follows the Mother Letter MAIM, as the Son, linked with Death and Ressurrection.

Following NUN is SAMEKH, the completion of the first circle, the Path of the Arrow of Sagitarius, leading back through the Veil to the Sun in TIPHARETH, the veil which can only be transcended by the full Initiate, and only by travelling the remaining Seven Steps from AYIN, Capricorn, to TAU, the Cross. An inconsistency here which can only be clarified after the final Seven Steps.

ALEPH, the All Power to NUN, Individuality, personal spiritual experience of Death, accentuated by the circular symbolism of SAMEKH. These "Fourteen Generations" appear thrice in Matt. 1. v 17

For while the first fourteen Letters indeed depict the formation of Man, it is at an embryonic level, or as a child yet to recieve the "man-making Rites". He has not yet passed out through the Veil, not yet been fully born as human. To do this he must enter physical life and be subject to ordinary human up-bringing, wherein his eyes are clogged with preconceptions of "education".

To many the mire of materialism sticks too strongly to find freedom, and they continue to cling to the misconceptions heaped upon us by tradition, the Lethal Letter of the Law. In a few, however, the Spirit is strong enough, the perception keen enough for him to sense the inadequacy and limitations of the system. Such a one will travel the last Seven Steps, finally ascending by the Path of the Arrow, SAMEKH piercing the Veil and regaining his spiritual eyes.

To do this the aspirant must follow his inner impulses, all the fourteen Letters to NUN represent his eternal Self Who now seeks to express his potentialities (YOD) by serving as the link VAU between Spirit, the Ideal, the Intent, of the Father and the substance of the Mother. Matter, (Mater), infused with Spirit produces the infinite variety of living creatures, culminating in Man, in and by whom alone is the circle completed, the Spirit made flesh, and every slightest human activity is the Divine activity incarnate. There is no separation between Spirit and Matter possible, except in the mind of humanity as an entity, and, paradoxically, that illusory gap can only be bridged by the individual. NUN = Individuality. Not only can but must be bridged and will be made one. Not by isolated man, but as one sees oneself as part of the Whole, an intregal and essential element in Existence.



Why, then, the Hebrew Alphabet? simply because it is The Unknown to most of us, certainly as set out herein.

Since earliest times Man has been able to deal with the Unknown in terms of his environment, the more remote the better. Thus he was able to allow his imagination to ascribe his inner and unknown self, to project himself, to the sun, moon, stars, winds and natural phenomena free of any "proof" to the contrary. Materialism has gradually eroded the spirituality of the universe, and now that there are footprints on the moon the scope for romantic speculation has diminished, and the soul is happy with the romantic, the poetic and artistic activities of life. We have not only trampled on the once hallowed moon, we have also probed our solar system with rocket borne cameras. In one sense we have desecrated our heavenly sanctuary, in another, we have been forced to draw in our horns, to accept our projections as our own, to realise that the desecration of the outer intensifies the sanctity of the inner, for what we feel remains with us regardless of the lack of a screen on which to project. Once we blamed Mars for strife, now we must accept our share in it. The great gods of the universe have come home to us. The romance of moonlight in young lovers remains, even if the moon is only ancient rock, subject to laboratory analysis.

Fortunately - or rather naturally - the deepest secrets of life are actually inherent in our make-up, needing only some semblance of the Unknown to accept for a time our need to project. The mere fact that this ancient and intensely mystical writing is, as yet "unknown" makes it ideal for the purpose. In it, and in the equally ancient symbolism of the "Tree of Life" with which it is associated is summed up the entire signature of the Mystery System and of all mythology. Simply because we have no preconceptions about it, it works. What is given here is not Spiritual dogma, but the bare essentials of how to use the system. Certainly many books have been written by would-be authorities, but they serve only the most superficial curiosity. They also beset us with spurious preconceptions, thus depriving the student of the joy of discovery. The less we read the more we can discover from our own speculation, hence the more we realise of our own potentialities. YOD.

This generation knows nothing of the mysterious feelings of a dark night in open country. The sense of unknown life about us, what it feels like to walk alone through virgin bush by day, hearing all the sounds of nature, then to sit alone at night and to hear the call of the owl, the chirrup of crickets, the soft buzzing of moths, the scratching of the weta, the feeling of the silent trees so full of dreams. The very sense of mystery is stifled. In earlier times the family in the country sat around a flickering fire, with perhaps a candle, very aware of the feeling that outside, in the darkness, life goes on. They talked, told stories, fairy tales, ghost stories, letting fantasy play a role in their lives. Primitive people banged drums or sang chants "to keep away the 'evil' spirits." Now we turn on the radio or television while passing traffic in lighted streets serve the same purpose, they keep away the strange whispers and mutterings of the unconscious world from which the very substance of our being is derived. How many would feel comfortable alone in the dark and far from human habitation? We are hiding from reality behind a babel of noises, artificial and synthetic noises, protective noises, lest perchance we hear the silent spiritual stirrings within us. Those who do reel "queer" things about them run to the psychiatrist, the new witch-doctor, or reach for pills "to keep them quiet", to "Calm their nerves", drink alcohol or get involved in social activities, anything rather than accept that there IS a world of mystery, of Reality, to hide from. The Unknown.

Fear of the unknown is still deep within us, and indeed it must be approached with common sense and insight. We can know it and it wants to be known. This is the purpose of the mystery system,



to assist in bridging the apparent gap between personality and soul, the ever mysterious Psyche seeking her Eros. The moonlight for their romance.

Thus we reach the first step of initiation, the Path of AYIN, the Eyes, Outward appearance, and Capricorn, the Goat, and also the gift of Mirth. It all looks very serious, but should be subject to a certain levity. We must get through the outward appearance of symbols and into the essence they represent.

To outward appearance we apply ourselves intensely to this penetration, but in fact this is also a symptom that inner experience is immanent. The outward semblance will disperse, a new way of observing will dispel the apparent darkness, if, and only if, we await its emergence and do not strive to take the "Kingdom of Heaven" by storm, by trying to swat it up from books. "Now is the appointed time", only our preconceptions about it hide it from our AYIN, eyes. To outward appearance we aspire and strive, filling our mind with pertinent symbolism, but the real work goes on in silence within us. For this reason, unlike academic work, it does not matter if we are 'wrong' in our speculation. Immediate results are merely tokens of sincerity, not bricks for building a profound philosophy. AYIN makes it hard to imagine anything beyond a philosophy, but we are entering a new dimension. Have fun, the "Immeasurable Region" beyond right and wrong philosophy will be found.

Truth, reality, is not a matter of opinion. There no point in worrying about what you note down as ideas arising from meditation. It is the activity that counts, not the written words, but the fact that the essence of the archetypal image suggested by that symbol is gradually becoming a living reality and active factor in your living - not your opinions. Enjoy watching opinions change as you go along. It does not matter, just as the outer personality now responding to the evolutionary urge to progress does not matter. It will look like the empty shell of a cicada one day, the cocoon of a butterfly. All outward appearance is but a shell for an inner life, as is the symbol. The outgrown shell will be seen as the protective covering over the apparent gap in your totality, which now seems 'other' than you feel. Put rather crudely, the Higher Self precipitates the activity of the lower self towards mergance and unity. Respond freely and happily. Have fun. You cannot construct the total man by using your present mental equipment. Nor can you by fortifying your present concept of what is to happen. Drop all preconceptions as to your personal progress, the pattern for that is already complete on the archetypal level. Respond freely; it works. Use much the same attitude in meditation as we do in driving around a strange town, alert attention to any ideas occurring, consider them, see how they fit, accept or reject them - tentatively.

In the clutter of literature on "the occult", much is made of the Seven 'bodies' or strata of man. Too much. It is all very impressive to read these learned treatises by experts, but in fact they present a far too complex and analytic hypothesis. Much simpler and more practical to speak of the conditioned personality, CHETH, and the real self; the same person minus his conditioning, his added complications formed to cope with life as the person has experienced it. The infant has no such complexities, but is already a real person, the personality is like a suit of armour painted to suit conditions. The conditioned reflexes. Encourage the real person to find the true, original self, and we allow the "higher self" to awaken within the armour. It is much simpler than the books of the last century would imply. The seemingly complex task of initiation is, in fact, a normal and natural process. The conditioned personality has been conditioned by a world of people also conditioned, making the personality the really complex part of us. The real self is simple, the complications are of the personality. Our meditative work is with the simple, real entity.



For this reason we pay no attention to the personality, the shell which will fall off anyway, in time. The church has made far too much fuss about morality, dealing only with the Tree of Knowledge, Good and Evil, re-enforcing the personality cult. These studies ignore it, dealing directly with the soul, helping it to undergo a metamorphosis. The caterpillar thinks only as such, chomping his way through food, until the change is due. It then turns into a chrysalis quite naturally, it "knows" how then to reform itself into a butterfly. In due time it bursts out of its protective shell and "knows" how to be a butterfly. It knows the whole process from birth as a caterpillar to life as a butterfly.

So, at the soul level, do we "know" the process of initiation, and it will come in the same way, not by mentally learning about the process, but by providing the opportunity for nature to take her course. The work of the mysteries provide this opportunity. As personality, we are merely following the course of nature by letting our consciousness dwell on the Mysteries until the Great Work is accomplished. By Nature, not by Good Works nor by erudition. Not by skill or artfulness, by nature.

Every aspect of the work is attuned to the soul and its work. The qabbalah, based on the Hebrew alphabet, leads to seeing inner side of things, the life, the Tree of Life, Life as it IS and always has been. We are not dealing in terms of history, in terms of individuals who may, perhaps, have lived thousands of years ago, but with the timeless realities portrayed as myth. The Life is here and now, your life, all life. We are used to seeing lots of little bits of life, but life is one totality in countless forms. Not just bodies, but modes, such as hope, anger, mannerisms, grief, activity, the real things which use bodies to express and to experience these realities. Therefore we see the Root of every Hebrew word as a verb, an activity, and the activity is an incarnation of an aspect of Life.

Work through the hints given on the significance of the letters, expanding them into living concepts. These Signs are as tiny seeds capable of growing into living organisms. Everywhere we can see Life enjoying itself in every form it takes, it is only in the complexity of the conditioned personality that it appears, at times otherwise. Appears - AYIN - to outward appearance, not IS. Life enjoys itself in whatever form it takes, within the limits of that form. As a tree, a lamb, a puppy, a symphony or a myth, within its CHETH it feels and expresses the joy of BEING. In every human act of creativeness, it finds joy. Only when the limits of the present phase of evolution have been reached does it feel cramped and confined, then it is ready for the next step of evolution, one which does indeed involve some queer and unaccustomed feelings, mainly fear of the Unknown, of what lies ahead. We use these exercises of probing the mysteries to accustom ourselves to the future, to the next step, the final one, in evolution. Many have gone on before us, but they know that it must be taken alone and that to speak of it would only provide more preconceptions to blind you.

Look at life, not the form it takes. We shall now proceed to look at the Tree of Life as a symbolic representation of the whole of Life, from the Absolute to Matter and back again, having thus experienced a sublime transformation.

In all this process you are the field of action, but principally, you are the observer rather than the actor, your acts being the reflection of the cosmic activity of gaining consciousness - through your mind - as the witness, observer and experienter of Absolute Being. *

This concludes this section.

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