



Whare Atua Temple

New Zealand Order of the Golden Dawn®



The Healing at Bethesda

By Frank Salt (Admitted Whare Ra 1936)

Ref: Gospel of John chapter 5 verses 1 to 9.

To understand the inner meaning of the Four Gospels, some knowledge of the meaning of names of people and places is helpful. In this case we are discussing Bethesda. Bethesda is generally taken as Beth and Esda. Beth means House while ESDA is from the Hebrew Chesed meaning Mercy, Abundance, Lush, Exuberant Bounty and Ripe.

By Beth we do not mean simply the bricks or the building; rather we are expressing the interior activity within the house, family life, or as 'The House of David'. Firstly of notice the pool has five 'porches' or means of access and these relate to the five senses. Secondly it is 'near the sheep market' the common herd. Many people were there, all of them waiting for the miraculous healing of the pool - but only one is healed! And he had been there for 38 years. In Hebrew, 38 is written L-Ch which could be pronounced 'lush' and which also has a similar meaning.

Now how many have read this scripture and have seen this clue? How many just gloss over it? Consider the man whom had waited 38 years; during that time, taken literally, who had fed him, who had washed the man, feed him and toileted him? Such absurdities point to a need to get below the surface meaning. Do not over look the fact that such apparent absurdities abound in scripture and always point to a deeper mystery.

That the man was 'ripe' for healing is a safe assumption. Yet, he lay beside the 'pool', a feminine symbol of the Mother the Shekinah. This man had completed his 'six days of labour' but got stuck with the usual problem he could not accept himself as worthy of entry into the Promised Land, the 'Kingdom of Heaven'. He could not accept his limitations, his conditioned personality. Then speaks the Christ within: 'Arise, take up thy bed and walk' - The bed meaning his personality.

We are all taught that we are full of sin yet we are not taught what sin really means. We now need to see that we can not help being just what we are. That is the forgiveness. Not that some Almighty God should alter things, but that we may accept our limitations as human, mortal, limited being hence forgiven and with condemnation. We then upon accepting ourselves do feel 'forgiveness' forgiven for being ourselves and towards others - for we have nothing to hide. We thus begin to 'take up our bed' and walk on into the Sabbath of Rest, and note that this occurred on 'The Sabbath Day'. This is contrary to the teachings of Jewish Orthodoxy, whom Jesus spoke against, for they consider it inappropriate to 'carry one's bed', inappropriate to be a normal person

on entry to the Kingdom of Heaven. Yet it is by our acceptance of sin or normality that the great divinity arises within.

Orthodoxy, convention, expects such a person to conform to its preconceptions. It cannot accept the plain Joe Blow as Divine, as 'Made in the lineage of God'. Judge not lest ye be judged. We see in terms of Right and Wrong, the Tree of Knowledge of Good and Evil, not the Tree of Life. Get clear of this judgmental attitude and we are free in the law.

"Sin" is of the Tree of Knowledge of Good and Evil, not the Tree of Life, which we can find - if we look thus into scripture. This example is not a final or dogmatic one, try for yourself on other parts of the Bible.

Appendum:

Activity is important. Actions are not.

Inertia is wasted Energy.

Results become Causes.

Anorexia is a refusal to share in the transmutation of Energy.

Disappointment is the child of Expectation, not of Intention.

If the Sun shines make hay; if not, make compost.

Forgiveness can be spoken two ways - yours and mine."

God knows best (but I wish He'd try things my way!)

He who knows not but knows not that he knows not, is dead; leave him. He who knows, but knows not that he knows is asleep; wake him. He who knows not but thinks that he knows is a fool, avoid him. He who knows and knows that he knows, is a wise man; greet him, in the silence. He who knows does not speak and he who speaks does not know.