

Inner Meanings by Frank Salt

Further comment would only require yet more comment. The point to be made is the distinction between the Two Pillars, Mother and Father, female and male, passive and active, subconscious and conscious activity, man and wife, fire and water in symbolism; Dynamism and inertia. Inertia is of "the old school", the laboursome accumulation of "facts" of the Tree of Knowledge, as distinct from intuition, the direct response to stimuli. A 'dynam' is the unit giving the resultant of all the forces acting on a body. Each of us is a point of convergence of many forces all influencing our direction, our trajectory through life, different to every individual. The ancients analysed these forces cataloguing them as astrological influences, as gods or demons.. Mythology is a treasure-house of such lore and well worth studying. Some of our popular fairytales survive simply because, under their naive simplicity they carry archetypal images which ring true to the soul. The Sleeping Beauty, for example. Through good active meditation we begin to single out ourselves from the dynamics of life. The brief pause of sheer Being at the close of meditation helps sort out "I" from the conditioning inevitably bestowed upon us. Common sense is our safeguard in gaining insight.

Here follows a brief list of symbolism used in both scripture and in folklore and mythology. Key-words only are given, not ^a profound exegesis which would ossify into dogma.

MAN (ADAM)	the active outer man
Woman(Eve)	the passive, responsive part
Sea;	the collective unconscious
Lake,	tribal or group subconscious
Well or Pool,	personal subconscious (Look down a well, see only yourself)
Stream,	flow of subconscious activity
City	something structured, formalised
Tent or House,	private ideas and activity. Personal matters.
Wife	The soul when "known" by the individual
Adultery	Using another's intuition
Mountain	Far seeing state.
Valley	state of depression or limitation
Ground	common substance of man
Sun	Direct illumination. Masculine
Moon	Indirect, subdued or reflected light. Feminine
Horse,	a sun creature, swift, elegant
Ox.	The primal motive power of the ancients. Power itself. persistence.
Cattle	wealth
Sword,	swift, intuitive action
Stone,	condensed energy at its nadir. Potentially, - anything active.
Beth-	House. Bethlehem, House of bread, the abdomen, Virgo.
Mary	the sea, the Great Mother, as "bitter" Travail in birth.
Lion	a solar creature, solar power in action. fiery energy
Angel	an intuitive perception. Archangel, archetypal drive.
Brick	formulated fact. Used in philosophic structure
Bed	personality, lot.
Raiment	personality as pose. Appearance.



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These substitutes are by no means final or dogmatic, just hints. Personal reflection on the use of these and a host of other terms will gradually bring insight into the use of allegory, myth, fable and parable, and, more important, into the underlying influences at work in the evolution of Man.

Let us look one of many possible inferences to be made from the anecdote reported in the fifth chapter of St. John's Gospel, the first nine verses. The healing of the impotent man at the "pool of Bethesda".

Firstly, it is "by the sheep market", near the common herd, it has five porches, the five senses? It is called 'in the Hebrew tongue', "Bethesda". Most names used in the New Testament, though translated from Greek, are of Hebrew origin. Here we have "Beth", a house. Not just brick and mortar, but a family home, alive, also translated "daughter", and "Esda" is from the Hebrew "Chesed", meaning mercy, abundance, generosity, exuberant bounty. Hence, healing of wants. Many people were there, in need of these things, yet only one is chosen. He had been there "thirty eight" years. The Hebrew genius for allegorical writing used absurd statements to arouse the curiosity of "those that have eyes". Millions of people have just read this account as an example of a miracle. Why put in that bit? Who had fed, bathed, toileted, clothed or tended this man for all those years? Why mention any time? But it is there. To make you wonder. Now in Hebrew 38 is written "L Ch" L = 30, Ch, or cheth, = 8. Now the letter L, (lamed) has the significance of extension, guidance, expansion, it means "ox-goad", as an extension of man's arm used to direct the power of the ox. Cheth means a field, enclosure, the field of action measured out as enough for a man to manage. His sphere of action, figuratively, his life-span. So here we may see a man who had completed his Six Days of Labour and was ready for his Sabbath of rest -and we are told it was "the sabbath" when he is healed.

But he was waiting for someone else to dip him in the pool. He was still dependent on the Mother (The pool of Water), not on himself. He could not accept his lot, his limitations. Yet he was ready to be "made whole". Then speaks Jesus, the inner man, "Rise, take up thy bed and walk" Done. Next thing he is in trouble with the Jews for carrying his bed on the sabbath.

As said earlier, when the final step is taken, one has the choice of "entering the Rest," or of resuming the lot of Man, in which case the whole of the old personality, the bed, must be taken along as before. Preconception demands a saintly figure and saffron robe.

The above interpretation is but one of many possible, it is by no means absolute or "right", just a hint on how to read fable, myth, scripture, with a view to increasing insight. As written, the anecdote satisfies the penchant for miracles OR invites enquiry. Thus is all true scripture written, thus survives folklore and legend. But the survival of the idea that the answer will be found in the written word persists. "Knowing" by reading some such transcription as given above will not lead to the next phase. The practice of using and thus increasing, insight, does develop the capacity to see beyond the outer appearance. Again, the initiate who may help you will not have piercing black eyes and an odour of sanctity. You have probably passed one in the street. Outward appearances or personality are the "bed" he is carrying "on the sabbath." The rejection of the "common man" may be read later in the same chapter, verse 34 onward.

Insight cannot come to one who relies on the letter, but starts by questioning everything. It often involves a sudden and seemingly total loss of faith, but the spirit within keeps us wondering and probing, it is not dead, only the blind acceptance of outside opinion has gone, and this is the first liberation.

The Mystery systems have various ways of gaining insight, of transferring attention from tradition to intuition. One is the way of presenting reality in parable form, archetypal images in the sequence in which they normally appear, arousing the sleeping beauty within the aspirant.

Freemasonry retains some of this art, being founded as an outer veil for the still hidden mystery systems. Some of its rites are redolent with the ancient wisdom, but it has not the oral or "secret" means of training. It presents, in its own words, "Substitute" secrets. Yet it holds the attention and respect of many. The soul can be satisfied, for a time, with reflections, and masonry does reflect the imagery or it could not survive. It is a form of the mysteries similar to the Chaldean system and the Egyptian and Eleusinian and Samothracian systems but has been "modernised" by those who do not understand the older systems, almost emasculated in fact.

Chaldea was never a territorial state but a mystery system and we read that Abraham, Father of the Hebrew nation, came from "Ur of Chaldea", literally "The Light of Chaldea". For the word "Ur" is, in Hebrew, the identical word used in Genesis 1, "Let there be Light" "Let there be UR" or more commonly pronounced "Aur". The Hebrew writing is the same script as Chaldean, and many words used are straight Chaldean, indeed some passages are completely written in Chaldean. Parts of the Book of Daniel for example. There are differences in spelling, and it seems the Hebrew restored some of the deeper significance to the language, using the numerical value of each letter more effectively.

Let us return to the number 38, LCh. The Ch is actually like the Scottish loCh, a K but with the glottis not completely closed, so that we use two letters Ch to indicate a single sound or sign. The Hebrew greeting "Loch Chaim", in Hebrew equivalents would be LCh Chiim crudely translated as "Long Life", but LCh is much more, it implies lush abundance, that which is aglow with youthful virility, while Chiim again is Livingness, radiant virility, the Boundless Life of the Cosmos. Truly a wonderful greeting for which it is impossible to find a short English equivalent, but which we can intuit. LoCh Chiim!

So our anecdote of the Pool of Bethesda becomes infused with a refreshing vitality far beyond the rather sordid letter of the academic translation. A vitality and virility which grows with practice in an inner radiance as we begin to catch the living essence which inspired the writer. Let us not become bogged down in the academic niceties of the Hebrew genius for poetic expression, zest for Life is the motivating spirit behind their writings. Let us enjoy the quest for fulfilment of Life. Throw out the sense of guilt in "being wrong", it belongs to the Tree of Knowledge, good and evil, not to the Tree of Life. Let us enjoy the zeal infused in every creature in being itself. The ant or the elephant, the mushroom or the kauri tree, The greater the handicap, the greater the victory. We see Christ portrayed as a radiant, lordly figure, it is said that Jesus, like Aesop, was a hunch-back. It is the life, not the form that counts. Life is just as triumphant in the cretin as in the genius, in its own way.

What is the most important thing in life? Breathing. Just try stopping that for a few minutes and you will value it. Enjoy the feeling of fresh, living air flowing into the lungs, savour it, sense the quiet, steady pulse of your heart, relish it. Consider the myriad living cells of the body sustained by these simple, natural functions of living. What is Life? The silent miracle of Being.

To close this section, let us look once more at our brief summaries of evolution, at a factor seldom touched by "authorities" on occultism such as Regardie, Mathers, Crowley, in fact by very few writers.

[Natural Religion and Beginnings - Jean]

Our two revues in chapters one and two cover the growth of the mind and its relationship with religion. Now we mention a special aspect of evolution, Love.

A crystal can show no feelings. A vegetable can live with some of its kind but not with others. An insect lays its eggs and abandons them. As we ascend the animal scale so we see ever increasing bonds, first between mother and child, then between mother, father and child, then in extended family groups. Later there is the tribal, then the race bond. Among the carnivores we can see increased fellow-feelings, since they have more time to spare from merely filling their bellies, time to devote to their offspring and to one another.

Yet love is a shy, elusive thing, just emerging in nature. In tribal or racial life it is tinged with fear of rejection from the main body of the group. It hides under a veil of loyalty, of duty, often dictated by the group. Fear seems more evident than love. People band together for mutual support, seemingly ignoring love as weakness. To be brave and strong remains the more visible trait, and we need to show it.

A topic for your meditation;-

"Where there is fear, love hides,
"Where there is faith, love glows."

Evolution has been almost an eternity of ever increasing complexity of the forms it produces including body, awareness and mind. Then in Man that increase in complexity has extended into both social structure and mechanical diversity.

Hidden within it all, shy and self-effacing, is Love.

In our quest for the answer to the great question, "What is Life?" Can we ignore the gradual incarnation of Love?

To those of you who are now transiting the wilderness between faith and Knowing, always remember the one unifying factor flitting silently among the shadows of your doubts. Yours is a terribly lonely path for much of the way, but in the end, a very lovely way.