

individually or together in different combinations to serve the Christ, to serve the purpose of further development of Christ Consciousness. The implication here in these words that Jesus uses is that in order for any of our twelve faculties to really be put into the service of Truth, the Christ, they must be used by us with the intent of somehow contributing to the benefit of all human beings. Spiritual power, for instance, just for its own sake, just for the sake of having it is not really serving the Christ. Metaphysical knowledge and know-how, just for the sake of having it and displaying it, is not contributing to Christ consciousness, not really; even what we call high consciousness, just for its own sake, is not really serving Christ. All of these seems pointless but when any part of our nature is motivated and directed for the overall purpose of somehow benefiting human beings, then that part or those parts of our nature can legitimately be considered as part of the discipleship of our Christ self. Prior to this these men were fishers of fish but Jesus says, when you become my disciples you will catch men, fishers for men not for more fish. Fishes stand for ideas and knowledge in the metaphysical interpretation. I am fishing for fish, all I am doing is fishing around for more knowledge, more ideas, more teaching, more know-how, but until I can relate my fishing to benefiting men also to catch men, to be able to make contact and communicate and direct rapport with mankind, with human beings. In our admissions committee meetings, when we consider applicants one of the things that a number of our faculty look for is this: Is this just another professional student who makes a career of just being a student fishing for more fish to convert into knowledge. In a sense what the Committee keeps looking for is the student's motivation just to be in school to gain more knowledge or is it really to be able to use whatever knowledge directly for the ministry, for the service of mankind? Of course if they feel this, they become much more sure in regard to the acceptance of that person into the program. I have written in my old notes here, "In the Unity Ministry, especially, it seems very wise to check all our statements, plans, desires, intentions, explanations and so forth first with yourself. Ask yourself, Am I just fishing around for the sake of keeping busy, or am I fishing for men?" In other words, Will this activity or will these words actually touch and benefit individual human beings personally? Much time-consuming pointless business and much talking could be wisely conserved in this way and a more powerful ministry established which can duplicate the works of the apostles and eventually the works of Jesus Christ himself.

First Account of Jesus casting out a demon (Mark 1:21-28 and Luke 4:31-37)

This is on page 34 of the H.G. It is very sketchy and it does not have a lot of symbolism in it and so we will save the going into casting out of demons for a later time when we get a more elaborate incident in the Gospels.

Pages 34 through 41 of the H.G. contains a series of specific healing works performed by Jesus, also, some of his more obvious parables. Since little of this is really of any unusual meta-physical symbolism we will pass over it without any close interpretation. Deeper symbolism resumes on page 42.

At a Feast in Jerusalem (Possibly the Passover) Jesus Heals a Lame Man on the Sabbath and defends this action to the Pharisees in a Great Discourse. (John 5:1-47)

Here Jesus heals an infirm man at the pool of Bethesda. This is so very well known. (Read versus 1 through 6.) In versus 7 read Wilt thou be made whole, instead of, wouldst thou be made whole. Other translations use Wilt and I prefer this last form, this is one of the exceptions I take to the King James version. This very seldom happens I almost always prefer the King James version as far as its symbolism is concerned but once in a while another translation seems to be the better choice. (Read verses 7 to 9). This is another of those multidimensional phase, which means it has a whole bunch of levels of meaning any of which would be valid but none of which validity cancels out the other's validity and simply because I choose to concentrate on one particular level of meaning, in no way discounts the other possibilities of meaning here. I want you to understand this because I don't want you to say, "But why he did not mention this, or why didn't he give an opening here." If the openings are there for you, then there is where your level of validity probably lies. I have only to share what I see is the most important.

I see this incident as an illustration first of the validity but the limitations of types of healing other than spiritual realization or spiritual consciousness healings, that is the curative processes that are possible on the level of nature and can be administer to the physical body of man through his five senses. This is the curative activity, the symptom-relieving approach, the temporary relief, the curing of actual physical conditions on its own level. This is valid but very very limited, this is Bethesda type of healing and it is bordered by five porches which means, it is limited by what the five senses are capable of in that organism at the time but it is better than nothing because while many were not healed, many were and it was a sort of a potluck sort of thing, probably a strongly karmically-labored thing if you will, but still better than nothing, still better than hopelessness. I mean, if I have to choose between a temporary cure and no cure, I wouldn't hesitate, I'd take the temporary cure and then when I feel better, start some studying and praying and consciousness-conditioning. So, in no way is the healing activity of Bethesda denigrated in this incident, in fact, if it were wrong Jesus would not have entered into it but would have avoided this, which means that rather than separating the current curative nature activities from our spiritual awareness which a lot of people try to do, they shy away from any kind of a