

JOHN LAWRENCE SINTON'S  
HARROGATE SUMMER SCHOOL  
1952

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*A Verbatim Report of Classes on*

THE GLOSSARY

OF

“SCIENCE AND HEALTH WITH KEY  
TO THE SCRIPTURES”

BY

MARY BAKER EDDY

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## VERBATIM REPORT

The Harrogate Summer School was taught from brief notes and references, and not through prepared lectures.

No re-arrangement of text has been made; hence the substance of this report is as originally given.

J.L.S.

*June, 1953.*

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<sup>1</sup> The fifteenth talk in the series is omitted for reasons indicated in the text.

The following is a list of abbreviations of the titles of the writings of Mary Baker Eddy used in this book:

S. & H.	<i>Science and Health with Key to the Scriptures</i>
Mis.	<i>Miscellaneous Writings</i>
Ret.	<i>Retrospection and Introspection</i>
Un.	<i>Unity of Good</i>
No.	<i>No and Yes</i>
Mess. '00	<i>Message to the Mother Church, 1900</i>
Hea.	<i>Christian Healing</i>
My.	<i>The First Church of Christ Scientist and Miscellany</i>
Man.	<i>Church Manual</i>

# FIRST TALK

(Friday evening, July 25th)

## Introduction

We have chosen for our week's work the subject of the Glossary in *Science and Health with Key to the Scriptures*, by Mary Baker Eddy, in order that through the Glossary we may come to know the Bible more and more clearly in its pure Science. To set the keynote for this week's work, I invite you to make with me an admission to yourselves every morning—we find it in our textbook. In substance it is the admission that man is the son of God; that man is not a human mind merely trying to learn something from a brain or nerve basis, but that, contrariwise, man is the son of God.

Now let us see exactly what that admission means and what it asks of us, and then what it will do for us. "The admission to one's self that man is God's own likeness sets man free to master the infinite idea" (S. & H. 90: 24-25). That is our purpose, to master the infinite idea, to understand it with increasing measure, purity, and accuracy, in order that we may have higher and higher standards of demonstration.

The passage continues: "This conviction"—that man is the son of God—"shuts the door on death, and opens it wide towards immortality." Think what that is going to mean to us. "The understanding and recognition of Spirit must finally come, and we may as well improve our time in solving the mysteries of being through an apprehension of divine Principle" (S. & H. 90: 25-30). So this admission to ourselves "sets man free to master the infinite idea," it "shuts the door on death, and opens it wide towards immortality," and it leads the way towards "solving the mysteries of being through an apprehension of divine Principle."

Now let us couple with that a further statement on this same admission: "Some people yield slowly to the touch of Truth. Few yield without a struggle, and many are reluctant to acknowledge that they have yielded; but unless this admission is made, evil will boast itself above good." So we see it is imperative that this admission is made, for without it "evil will boast itself above good." The passage continues: "The Christian Scientist has enlisted to lessen evil, disease,

and death; and he will overcome them by understanding their nothingness and the allness of God, or good" (S. & H. 450: 15-22). The marginal heading to that reference is "Touchstone of Science."

So if we will make that admission to ourselves every morning with all the sincerity, consecration, and spiritual sense of which we are capable, it will do for us just those things mentioned in the earlier reference.

What does that admission imply? It implies that we come here not as human beings trying to learn something from a material basis. It enables us so to open consciousness that we are receptive to the Mind of Christ, the Christ consciousness. That in turn so releases us, individually and collectively, from limitations of all kinds that thereby we are able to bring our "tithes into the storehouse"; and "tithe" appears in the Glossary as one of the terms with which we shall be concerned this week. So at this point it will be helpful to introduce it.

"TITHE. Contribution; tenth part; homage; gratitude . . ." (595:22).

Let us recall that wonderful passage in Malachi and link it up with this definition: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3: 10).

Now if we will bring to these meetings throughout the next ten days this openness of consciousness, based on the admission that we are the sons of God, that we are not human minds trying to learn something, then indeed the windows of consciousness,—the windows of heaven,—will open, and an outpouring blessing in stupendous abundance will be ours. But remember, ours not to absorb, ours to reflect. And that is why in this definition of "tithe" we have such qualities as contribution and gratitude.

Let us link with that another state of consciousness indicated in the Glossary under the definition of Abel:

"ABEL. Watchfulness; self-offering; surrendering to the creator the early fruits of experience" (579: 8-9).

This quality of watchfulness is most important, and we shall see the need for it increasingly as we go through the week's work.



“Self-offering”—what is self-offering? It is that wonderful quality, that preliminary stage whereby thought rises to unselfed love, to the quality of utter selflessness wherein consciousness becomes a pure transparency. When we attain to such clear transparency, we are living by reflection; everything becomes possible, the limitations fall away, and our lives in terms of understanding and demonstration become Pentecostal. So let us see that we do not do these things of ourselves through human effort or human will or human brain and nerve, but through this wonderful admission that we are the sons of God now, not trying to be one day; and it is the admission that we are so now, this moment, that alone enables us to work and go forward with the Mind of Christ, whereby all limitations fall away and nothing is withheld. So “self-offering” and “surrendering to the creator the early fruits of experience” open the way.

When we begin with this admission, when our tithes are brought into the storehouse and consciousness begins to open, we attain unto a measure of selflessness, self-offering, rising to unselfed love; and then, because of this open consciousness, these open windows, the “angels” are manifest to us. The Glossary defines “angels” as follows:

“ANGELS. God’s thoughts passing to man; spiritual intuitions, pure and perfect; the inspiration of goodness, purity, and immortality, counteracting all evil, sensuality, and mortality” (581: 4-7).

We shall find that when these angels come to us we do not have to think of ourselves; for we have the Mind of Christ, and this Mind of Christ is the infinite, eternal Mind, God, expressed and identified in reflection. Thus we attain unto our one and only selfhood.

As we bring those qualities to this work every day, and make this admission to ourselves with all the consecration of which we are capable, it will set the standard for each day’s work; a standard whereby the details, or minutiae, of our daily lives are taken care of and fall naturally into divine order, so that our days run with the rhythm of Spirit, effortlessly, free from toil and labour. And thus we find that we are not doing anything of ourselves; we are learning the secret of living by reflection. These angel visitations will no longer be incidental or spasmodic, but will come as a continuous flow. And as we rise to gain the Science underlying this continuous flow, this rhythm of Spirit, we shall begin to see the nature of

Science, the nature of the divine infinite calculus. And we shall find ourselves not learning this through human effort but partaking of it naturally and necessarily with the Mind of Christ, or the Christ consciousness.

### **Spiritual Sense**

Now arises another most important quality,—spiritual sense; because we cannot learn these things through the material senses. So let me point out what Mrs. Eddy says concerning spiritual sense in *Miscellany*: "When it is learned that spiritual sense and not the material senses convey all impressions to man, man will naturally seek the Science of his spiritual nature, and finding it, be God-endowed for discipleship" (188: 26-30). There we see how important it is that we come to this work through spiritual sense alone, and not through the evidence or impressions of the material senses.

Spiritual sense, as we know, is defined twice in our textbook. It is referred to many times in the Scriptures in a more figurative way, particularly through the terms "eyes" and "ears." But, to begin with, let me refer to these two passages in the textbook. The first, which is at the midpoint of the second day in the chapter "Genesis," reads: "Spiritual sense is the discernment of spiritual good" (505: 20-21). Spiritual sense as the *discernment* of spiritual good is a definition which rather implies that at this stage of human progress spiritual good is something to be assimilated, something to be gathered. In other words, it is a definition which is objective in character, implying that spiritual good appears to be outward or external to present-day consciousness and hence is something to be gathered and assimilated. The correlative reference in the chapter "Footsteps of Truth" is richer and more mature: "Spiritual sense is a conscious, constant capacity to understand God" (209: 31-32). "Capacity" quite clearly implies something within. Having gathered, it implies our ability to hold, our ability to mature, whereby good becomes permanent in the understanding. So by comparison with the previous reference, this one is subjective in character. Spiritual sense as "the discernment of spiritual good" implies that good is for the moment objective; whereas this "conscious, constant capacity" implies a subjective sense of good. But remember, although it indicates a capacity to hold, it does not imply absorption. It implies the capacity to hold in order that it may constitute one's understanding. Understanding

is never absorption, it is inseparable from reflection, since all the good that flows into our lives must of necessity go back to Principle. All that rests upon and proceeds from Principle must inevitably return to Principle. If that were not so, the office of divine reflection would break down.

Having commented briefly on spiritual sense in these two ways, let us go right back to the Bible, and I will take with you a number of references to the terms "eyes" and "ears," both of which appear in the Glossary. We shall see, as we go through these passages, how closely parallel with the interpretation of "eyes" is the first definition of spiritual sense,— "the discernment of spiritual good,"—and with that of "ears" the second definition,—the "conscious, constant capacity to understand God." Even physically, sight discerns or observes; for instance, the trees in the garden, from my viewpoint here appear to be external to my vision. But, if I am listening, the sense that I have is much more inward, in other words, much more subjective. So spiritual sense as symbolized by "eyes" links up with the definition in "Genesis," and spiritual sense as symbolized by "ears" corresponds to this inner sense, this "conscious, constant capacity to understand God."

What I have been so impressed with, in tracing the use of these two terms as they run through the Scriptures, is the fact that "eyes" as a symbol of spiritual sense appears much more frequently than "ears." That is as it should be, because the Old Testament more than the New Testament is a record of the divine Word, a record of man's search for God and for the spiritual understanding of Him. This search implies for the time being that good is external and is something to be gathered, assimilated. And so even numerically in the text the term "eyes" appears much more frequently than "ears." But there are examples where the two are brought so closely together that they become inseparable; they link up to denote this one office of spiritual sense, as for example: "I have heard of thee by the hearing of the ear: but now mine eye seeth thee" (Job 42: 5). In this particular text, "seeing" is richer and more subjective than "hearing," implying the vision of reality.

The interesting characteristic of these references in the Old Testament is the emphasis on the *opening* of the eyes and ears, or the *lifting up* of the eyes. Time after time we read of the prophet or the patriarch lifting up or opening his eyes; or, alternatively, opening his ears, having his ears unstopped. And then we find several references in which the two come together.

### References to "Eyes"

GENESIS 13: 14-16. "And the Lord said unto Abram, after that Lot was separated from him,"—Lot being type and symbol of gross physical sense, sensuality, in other words,— "Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward"—that is just where we are to-day. Let us take this forthcoming week's work as our present-day platform, and from this platform let us like Abram of old lift up our eyes and look from the place where we are, "northward, and southward, and eastward, and westward." Now what do those four cardinal points denote? They denote that our vision should look towards the Infinite; upward and outward and onward to discern what this Infinite is doing through the divine Word of Revelation; how it is manifesting its Christ, or divine ideal; how it gathers and holds all relationship within the term Christianity; and lastly how it gathers, co-ordinates, governs, and interprets itself through Science. If we will only learn to lift up our eyes and pray each day through this admission to ourselves that we are the sons of God, then our eyes will indeed be opened, and from this same position as Abram of old we likewise will look northward, and southward, and eastward, and westward. The passage continues: "For all the land which thou seest, to thee will I give it, and to thy seed for ever." That is equally true of us. "And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered."

GENESIS 18: 1-3. "And the Lord appeared unto him"—that is, to Abraham—"in the plains of Mamre: and he sat in the tent door in the heat of the day; and he lift up his eyes and looked,"—that is so important to every one of us,— "and, lo, three men stood by him: and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground, and said, My lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant"—he prayed that his vision might continue.

Having taken one or two examples concerning the lifting up of one's eyes, let us see how this term appears in the Glossary:

"EYES. Spiritual discernment,—not material but mental."

Do you see how parallel that is with the statement on 505: 20-21? It would imply that at this early stage one's vision is mental, not material or physical, and as it matures it is not only mental but spiritual. As we Christianize consciousness, vision becomes spiritual sense, spiritual discernment. The definition continues:

"Jesus said, thinking of the outward vision, 'Having eyes, see ye not?' (Mark 8: 18)" (586: 3-6).

DEUTERONOMY 3: 27. Here we are concerned with Moses. The command is as follows: "Get thee up into the top of Pisgah, and lift up thine eyes westward, and northward, and southward, and eastward, and behold it with thine eyes: . . ." See again how parallel that is with the command to Abram to lift up his eyes; here with Moses the command is to get up into the top of Pisgah, and there to lift up his eyes.

JOSHUA 23: 8-13. Let us take the same characteristic in Joshua. Here the command is positive in value, but it is written in a negative form to expose the penalty of refusing to lift up one's eyes, of refusing to open one's eyes and cultivate spiritual sense. Here is the command to Joshua: "But cleave unto the Lord your God, as ye have done unto this day. For the Lord hath driven out from before you great nations and strong: but as for you, no man hath been able to stand before you unto this day. . . . Else if ye do in any wise go back, and cleave unto the remnant of these nations, . . . Know for a certainty that the Lord your God will no more draw out any of these nations from before you; but they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, until ye perish from off this good land which the Lord your God hath given you." There we see that whereas to Abraham, to Jacob, to Moses, and to others came this command to lift up their eyes, open their vision, here there is this solemn warning as to the penalty exacted for the refusal to face the problem of evil and to handle it. This refusal means that these nations, as types of mortal thought to be driven out of consciousness, will no longer be driven out, "but they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes"—no one sees clearly with thorns in his eyes physically, or metaphysically. So that, in turn, is a most important passage.

II KINGS 6: 13-17. Here we have the story of Elisha and his servant. You recall this well-known passage in which the prophet prays that his servant's eyes may be opened. "And

he said, Go and spy where he is, that I may send and fetch him. And it was told him, saying, Behold, he is in Dothan. Therefore sent he thither horses, and chariots, and a great host: and they came by night, and compassed the city about. And when the servant of the man of God was risen early, and gone forth, behold, an host compassed the city both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do? And he answered, Fear not: for they that be with us are more than they that be with them. And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha." You see, the whole picture changed to that young man, as spiritual sense replaced material sense. That is what we are doing: we are learning to replace material sense and sense impressions with spiritual sense, in order that all true impressions coming from God to man may cause us to "seek the Science of [our] spiritual nature, and finding it, be God-endowed for discipleship" (My. 188: 28-30).

So we are beginning to see the possibilities of spiritual sense and what it can do for us.

Now let me take some references from the Psalms.

PSALM 13: 3. "Consider and hear me, O Lord my God: lighten mine eyes, lest I sleep the sleep of death; . . ." One day—and a day not necessarily in the future, but let it be this day—we, as students, must face this question of death. The only death there is is the belief of life, substance, and intelligence in matter. That belief, and participation in it, is the "first death"; and as the Christ-idea comes to our consciousness and lightens our eyes that we may see, then we begin to defeat the "last enemy," or the "second death," we begin to defeat it from to-day. ". . . lighten mine eyes,"—that is, open mine eyes, flood my vision with light,—"lest I sleep the sleep of death . . ." As we cultivate an active, vital spiritual sense, that sleep of death, that sleep which is the only death, begins to lose its grip, to fall away; in other words, consciousness becomes much more alert, and then it begins to watch. It begins to watch with a true watch that has such penetration that it can deal with the problem of hidden evil. And as we study this Glossary day by day, we shall see how vital is the necessity for facing this problem of evil, analysing, uncovering, annihilating it, turning it out of all selfhood so that it just disappears from our lives. So the Psalmist prayed: "lighten mine eyes, lest I sleep the sleep of death . . ."

PSALM 33: 18. "Behold, the eye of the Lord is upon them that fear him, upon them that hope in his mercy; . . ." Notice that this refers to the "eye of the Lord." Let us remember that we have sight, insight, and vision, symbolized by eyes, by virtue of the divine fact that Mind is all-seeing, all-knowing, all-hearing, and so on. Our spiritual senses and faculties are not original in themselves; man has nothing original, man is reflection. And so the "eye of the Lord" is the all-seeing Mind. And that eye "is upon them that fear him,"—those that turn, that seek,—"upon them that hope in his mercy . . ."

PSALM 34: 15. "The eyes of the Lord are upon the righteous, and his ears are open unto their cry." The divine ear is open to man's approach always. Our hearing and our seeing are but the reflection of the divine all-seeing, all-hearing Mind.

PSALM 91: 8. "Only with thine eyes shalt thou behold and see the reward of the wicked." Spiritual sense alone gives one the vision to see right through the workings of evil; not only does that afford one present protection, but it is an essential step towards the complete unravelling of the mystery of iniquity.

PSALM 119: 18. This reference is again in the nature of prayer. "Open thou mine eyes, that I may behold wondrous things out of thy law." As we discern more clearly, understand more clearly the nature of divine law, we shall see that nothing takes place by chance. As we come within the orbit of divine law and its divine operation, we shall find that our whole being and all the minutiae of it will conform to divine order. And as we learn the secret of conforming to divine order, in that same proportion does human consciousness rise to perfection.

PROVERBS 20: 12. Here we have these two faculties of hearing and seeing brought together. "The hearing ear, and the seeing eye, the Lord hath made even both of them."

ISAIAH 33: 17, 20, 21. "Thine eyes shall see the king in his beauty:"—we shall behold the one divine Principle in its beauty, the beauty of holiness, the perfection of being:—"they shall behold the land that is very far off. . . . Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken." Spiritual sense give us that vision of celestial being, of the perfection of its divine order (see S. & H. 337: 16-19). "But there the glorious

Lord will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby." There will be no slavery, no first degree or depravity of mortal mind in that heavenly city, but it will be "a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby." In other words, even the human, the second degree, typified as the "gallant ship,"—the symbol of commerce, for instance,—is eclipsed, having served its purpose and passed away.

ISAIAH 35: 5. "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped." Here is the spiritual idea in operation to release from human bondage.

ISAIAH 51: 6. "Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished."

Can you see now how this term "eyes" runs through the Old Testament and how already from our observation it typifies several distinct offices? It typifies the divine vision, analogous to the all-seeing Mind; it relates to our own individual vision which is a reflection of the divine; and it refers to the quickening of spiritual sense as "the discernment of spiritual good," maturing into spiritual understanding. Then, as a type of the Christ, "the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped." It brings likewise the vision of Zion, "the city of our solemnities"; it brings that vision of celestial being, the divine perfection, or the perfection of divine order.

ZECHARIAH 3: 8, 9. "Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth my servant the BRANCH. For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes: . . ." There is running consistently through the Scripture the symbol of the stone, which relates prophetically to the forthcoming Messiah or Christ in its Science; and here is an early hint that this Science is sevenfold in that it reveals the sevenfold character of God or the one Infinite. But it is discerned only through spiritual sense. The human mind, brain, and physical sense testimony have neither knowledge nor appreciation of it. We shall refer quite a number of times to this wonderful symbol "stone," particularly when we study Jacob later in the week.



## References to "Ears"

This symbol is less often found, since it is much more subjective, and when the Old Testament was written, spiritual sense as a subjective quality was considerably less in evidence than "the discernment of spiritual good." First, the Glossary definition reads as follows:

"EARS. Not organs of the so-called corporeal senses, but spiritual understanding.

"Jesus said, referring to spiritual perception, 'Having ears, hear ye not?' (Mark 8: 18)" (585: 1-4).

Notice how much richer this is than the definition of "eyes." The latter was concerned with spiritual discernment, whereas this is concerned with spiritual understanding.

PSALM 40: 6. "Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required." The divine requirement is the open eye and the open ear, in other words, the open vision. We have it in Samuel: "Speak, Lord; for thy servant heareth" (I Sam. 3: 9). That is the quality we need, that open, receptive listening state of consciousness.

ISAIAH 55: 3. "Incline your ear, and come unto me: hear, and your soul shall live; . . ." That word "incline" is interesting. Our textbook opens on that note: "To those leaning on the sustaining infinite, to-day is big with blessings" (Pref. vii: 1-2). To lean is to incline towards; so our textbook virtually echoes Isaiah, where we read: "Incline your ear,"—that is, lean over to, reach out towards,—"and come unto me: hear, and your soul"—that is, your spiritual sense,—"shall live; and I will make an everlasting covenant with you, even the sure mercies of David."

And then we go over to the New Testament.

MATTHEW 11: 15. "He that hath ears to hear, let him hear."

MATTHEW 13: 15, 16. "For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes and hear with their ears, and should understand with their heart, and should be converted, and I should heal them."

MARK 8: 18. ". . . having ears, hear ye not?"

Then we go over to those seven wonderful Messages in Revelation, chapters 2 and 3, each one of which closes with the statement: "He that hath an ear, let him hear what the Spirit saith unto the churches." This is why we have come together, to hear what God has to give to every one of us during these forthcoming days, through the quickening of spiritual sense, whereby our eyes are opened, whereby our ears are unstopped, whereby our spiritual sense as the "discernment of spiritual good" matures into understanding to become the abiding consciousness of good. And that consciousness of good continues to mature and mature until we no longer think in terms of qualities and attributes, but the infinite One becomes the divine Principle, and that divine Principle in turn amplifies itself to our consciousness as Life, and Truth, and Love. In a more relative sense it amplifies itself as Mind, and Spirit, and Soul, or Soul, and Spirit, and Mind, according to the immediate office with which we are concerned. We shall find that, whereas in the past we have thought in terms of qualities and attributes, our thought will advance to the point where we think wholly in terms of the synonymous terms and their relations with each other. And as we come to understand the interrelationship and hence the property of reflection that obtains between the synonymous terms, then our concept of good will no longer be just an acceptance of good, it will be the understanding of good in its Science. The Glossary, as part of the "Key to the Scriptures," so opens up the underlying Science of good that we are increasingly able to read the Bible from cover to cover and understand it no longer as narrative or sermon or precept, but as a scientific textbook, embodying the *Science* of the Scriptures, the *Science* of which Mrs. Eddy speaks.

### "Oil"

Before we go further, let us consider one more term, "oil," which appears in the Glossary.

"OIL. Consecration; charity; gentleness; prayer; heavenly inspiration" (592: 25-26).

Let us bring to this forthcoming week not only the open eye and the unstopped ear, but also the "oil of gladness,"—with which Mrs. Eddy associates "the perfume of gratitude,"—"consecration; charity; gentleness; prayer; heavenly inspiration." And as we do that, we shall find that these qualities

denoted by "eyes," "ears," and "oil," will so spiritualize consciousness that we shall no longer struggle to grasp something, we shall awaken to the fact that all that ever was is now; all that ever will be is now in our midst awaiting our adoption, without struggle, without toil, without labour. The spiritual idea requires of us only the unstopped ear and the open eye,—the ear and the eye that are lifted up by one's perception and vision,—and this penetrates beyond the things of sense, so that we begin to see through this time-world, of which Mrs. Eddy said, "[It] flutters in my thought as an unreal shadow" (My. 268: 20-21). Spiritual sense alone can give us the ability to penetrate matter, physical sense testimony, and to break through and come out into the open,—that is, into "the open firmament of heaven," into the firmament of Spirit; in other words, only spiritual sense enables us to think and to understand and to demonstrate in terms of the eternal values; to leave behind sense impressions; to allow only spiritual impressions, the impressions that come from God through spiritual sense, to have passage through consciousness and to abide in consciousness, whereby we "seek the Science of [our] spiritual nature, and finding it, [become] God-endowed for discipleship."

Now follow three or four references to "oil."

PSALM 23: 5. "Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil;"—with "consecration; charity; gentleness; prayer; heavenly inspiration;"—"my cup runneth over." Once we quicken spiritual sense through the open eyes and unstopped ears, all the limits fall away. "Thou anointest my head with oil; my cup runneth over." Jesus picks up the tone of that when he speaks of "good measure, pressed down, and shaken together, and running over" (Luke 6: 38); in other words, there is no limit to the divine bestowal.

PSALM 45: 7. ". . . therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows." Mrs. Eddy quotes that in her chapter "Science of Being" with reference to Jesus (see S. & H. 313: 7-8). That same anointing is ours as we open our spiritual sense to receive it.

PSALM 89: 20. "I have found David my servant; with my holy oil have I anointed him: . . ." That same David is you and I; not alone a king of Israel some three thousand years ago; the quality symbolized by David belongs to our true identity. And thereby we in turn can be anointed with the same holy oil.

REVELATION 6: 6. Here we have that well-known passage,

which is almost a warning. "And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine." How do we make sure that we "hurt not the oil and the wine"? If we return to Abel, appearing in the early chapters of Genesis, you remember that we saw him interpreted—and remember that Abel is not historical, he is but type and symbol of a certain state and stage in our own consciousness—as "Watchfulness; self-offering; surrendering to the creator the early fruits of experience." If we observe those Abel qualities and we have them constantly before us, we shall heed that warning, "see thou hurt not the oil and the wine." Our spiritual sense will be so quickened within us that the oil and the wine in ourselves will not be hurt. Equally we shall be so sensitive, spiritually sensitive, to our neighbour's well-being, that we shall watch that we hurt not his oil and wine. And this watchfulness will become so natural that it will not only protect us, but also lead us along the way whereby we can handle effectually and with power every phase of animal magnetism, until the whole human problem is worked out.

I will not prolong this our first meeting, but if I can lay before you the vital importance of spiritual sense, of open eyes and unstopped ears, and if each morning you will, with all the consecration of which you are capable, make this admission to yourselves that you are God's own likeness, you will find that all the limits will fall away, and this lovely paragraph on page 90 of the textbook will be increasingly fulfilled: "The admission to one's self that man is God's own likeness sets man free to master the infinite idea." Such mastery can only be achieved by making this admission to ourselves; and then, by working from Principle, finding ourselves in and of Principle so naturally that we view everything from the standpoint of Principle.

As we work our way more deeply into the Glossary, I want you to come with me in this journey whereby, as thought rises from day to day, we see the Bible both objectively and subjectively. We see it objectively in the sense that we analyse it and trace the development of the spiritual idea; in other words, we can see Principle working through the Scriptural narrative from age to age. Then, as we do this, we find our thought moving with it, not learning something from a human platform but advancing with Principle, going upward and onward with it, and we find the Bible within, because of this admission we are making to ourselves. And thus we can view

it objectively, then from the prophet's point of view, from Jesus' point of view, and finally from Principle's point of view. At that point our spiritual sense as "the discernment of spiritual good" becomes also this "conscious, constant capacity to understand God."

## SECOND TALK

(Saturday morning, July 26th)

### Keynote of Our Work

Last evening we spoke of the keynote of this work as making the admission to ourselves that man is the child of God, whereby he is set free to master the infinite idea. To enlarge on this, how do we make such an admission? We make it from the basis that divine Love is the one and only Mind, and that there is no other. This in turn leads to the perception of the fact that man is either in and of that Mind, having the Mind of Christ, or else his existence is a myth; one or the other. Certainly we take the former; and we accept, therefore, that man is in and of this one infinite and only Mind; that this Mind conceived him and brought him forth as idea. From this basis, therefore, man is aware of himself as individual consciousness; but being in and of the one Mind, he must necessarily partake of it in all its qualities, properties, and offices, whereby he can rightly affirm that not only he has the Mind of Christ but that, indeed, he *is* the Mind of Christ, and he has no other being, no other identity, no other selfhood.

When we become conscious of ourselves as the Mind of Christ, we see that the individual consciousness is the one divine Mind seen in individual reflection, and that in terms of Spirit, therefore, it is reflex image, comprehended, in turn, within the divine order of Spirit. We see that man cannot lapse from that order, cannot fall from it, nor can he become entangled with other ideas within it, since "perfection is the order of celestial being" (S. & H. 337: 17-18). In terms of Soul, we see that this individual consciousness is identity, sinless embodiment, joyous, changeless, inspired, impeccable in nature and character, and likewise immaculate in conception. Seeing that, we advance to the conception of man as at one with his Principle, in and of his Principle, having no other being, no other self-existence. Then comes this wonderful development of Principle in terms of Life, Truth, and Love, whereby this individual idea found in Mind appears as irradiant in Life, irradiant in its individual being and progression, immortal, eternal, going on from everlasting to everlasting in what Mrs. Eddy calls "the rhythmic round of

unfolding bliss" (Mis. 83: 2). Advancing to Truth, we see this individual consciousness in terms of perfect divine sonship, having no other being, no other selfhood. And finally we see that he is fulfilled, beautified, glorified in divine Love itself.

To take those simple facts and gather them into consciousness, to love them and cherish them so that they become the constituents of our own daily being, is from a human standpoint to begin to live as the son of God, recognizing all the while that, from the divine standpoint, that always has been so and is the fact throughout all eternity. To make that admission sets one free, in a human capacity, "to master the infinite idea," and that is why we have foregathered here.

### **The Oneness of Being**

The foregoing is the keynote of our week's work, but what is the foundation of it? The foundation of our week's work is the oneness of being, and apart from that there is no other concept of being, no other Science of being. In order to lay that foundation I would like to read a short article, one of the last utterances Mrs. Eddy ever gave us, at the end of *Miscellany*, entitled "The Way of Wisdom." This article is based on Matthew 6: 24, "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." Mrs. Eddy's elucidation of that wonderful statement is as follows: "The infinite is one, and this one is Spirit;"—the term Spirit appears because in this oneness of being there is no dualism;—"Spirit is God, and this God is infinite good"—"good" being one of the prime properties of Spirit.

"This simple statement of oneness is the only possible correct version of Christian Science"—there is no other possible version. "God being infinite, He is the only basis of Science; hence materiality is wholly apart from Christian Science, and is only a 'Suffer it to be so now' until we arrive at the spiritual fulness of God, Spirit, even the divine idea of Christian Science,—Christ, born of God, the offspring of Spirit,—wherein matter has neither part nor portion, because matter is the absolute opposite of spiritual means, manifestation, and demonstration." You see, matter has no part whatever in spiritual demonstration. We cannot, in other words, demonstrate Principle in terms of its opposite; we can only demonstrate Principle in terms of itself. "The only incentive of a mistaken sense is malicious animal magnetism,"

—that is the one adversary that we have to deal with,—“the name of all evil,—and this must be understood.”

There now follows a paragraph that is not only most interesting but most applicable to every one of us here: “I have crowned The Mother Church building with the spiritual modesty of Christian Science, which is its jewel. When my dear brethren in New York desire to build higher,—to enlarge their phylacteries and demonstrate Christian Science to a higher extent,—they must begin on a wholly spiritual foundation, than which there is no other, and proportionably estimate their success and glory of achievement only as they build upon the rock of Christ, the spiritual foundation. This will open the way, widely and impartially, to their never-ending success,—to salvation and eternal Christian Science”—notice the adjective “eternal” there—no time element whatever.

“Spirit is infinite; therefore *Spirit is all*. ‘There is no matter’ is not only the axiom of true Christian Science, but it is the only basis upon which this Science can be demonstrated” (My. 356: 21—357: 25).

This oneness is the foundation of our work for this week in our further investigation of the Bible through the Glossary.

The Bible, of course, is such a comprehensive work that you will readily recognize that in the course of eight or nine days we can only take it selectively and work selectively. The filling in of detail and building up of the whole picture is more than a life work. It begins with time but it extends into eternity.

### “Belief” as Used in the Bible

Last evening we spoke of spiritual sense, and we developed our concept of spiritual sense through the terms “eyes,” “ears,” and “oil.” It is through spiritual sense that the human consciousness advances to understanding. At this point I want to bring in another Glossary term, “believing.”

“BELIEVING. Firmness and constancy; not a faltering nor a blind faith, but the perception of spiritual Truth” (582: 1-2).

You see how naturally it follows on from “eyes” as “the discernment of spiritual good” that “believing” is “the perception of spiritual Truth.” In the chapter “Atonement and Eucharist” we have this correlative passage: “The Hebrew verb to *believe* means also to *be firm* or to *be constant*. This certainly applies to Truth and Love understood and



practised. Firmness in error will never save from sin, disease, and death" (23: 32-3).

Considering this term "believing," with its associated verb "to believe," we find that its use is confined almost exclusively to the New Testament. It appears sparingly in the Old Testament and in a mixed sense; but the great majority of contexts where it is used are in the Gospels, the Acts, and the Epistles. An interesting point to observe is that in Matthew it appears nine times; in Mark thirteen times; in Luke seven times; and in John's Gospel ninety times or more. Now what does that imply? From the background of earlier studies we know to-day that these four Gospels are written respectively from the standpoint of Word, Christ, Christianity, and Science. So when "believing" is written into John's Gospel at least ninety times, we see that Science cannot accept anything less than spiritual understanding. The three synoptic Gospels lead consciousness forward to the point where the "perception of spiritual Truth" becomes the accurate, scientific understanding of Truth. That is why the term appears in John's Gospel so often. It appears in the Acts thirty-five times, and in the remainder of the New Testament, notably in the Epistles, fifty-seven times. Here are a small number of references which I have selected from the Gospel of John.

JOHN 1: 12. "But as many as received him,"—that is, as many as take in this idea, love it and understand it,—“to them gave he power to become the sons of God, even to them that believe on his name.”

There is a fine point in John's Gospel in connection with "believing." John speaks of "believing on him" and also of "believing on his name." Merely to "believe on his name" is the objective sense; but to "believe on him" is the subjective sense, richer and much more mature; in other words, the idea is then found within. The "perception of spiritual Truth," which is the equivalent of "believing on his name," becomes the understanding of spiritual Truth, which is the equivalent of "believing on him"—a much richer sense.

JOHN 3: 15-16. "That whosoever believeth in him"—not on his name—"should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

JOHN 6: 47. "Verily, verily, I say unto you, He that believeth on me hath everlasting life."

JOHN 7: 38. "He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water."

What are those "rivers of living water"? They are parallel with the four rivers appearing in the second chapter of Genesis, the rivers in Ezekiel, and the river of Revelation. These flowing rivers of living water become type and symbol of this divine infinite calculus, but they come to us—they are found within—only as "the perception of spiritual Truth" matures to the understanding of Truth.

JOHN 12: 44-46. "Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me." The acceptance and understanding of the idea leads to the understanding of Principle, and there is no other way. "And he that seeth me seeth him that sent me. I am come a light into the world, that whosoever believeth on me should not abide in darkness."

JOHN 14: 10-12. "Believest thou not that I am in the Father, and the Father in me?"—there we have the inseparability of Principle and idea—"the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father,"—that is, understand that I am in the Father, that the idea is found in its Principle,—“and the Father in me: or else believe me for the very works' sake. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."

These statements in John's Gospel, therefore, relate to believing in terms of clear, accurate understanding, of the inseparability of Principle and idea. I am fully aware that merely taking these few selected references from John to illustrate a single word gives no hint of the underlying Science and system to be found in John's Gospel. Some of us have studied John on previous occasions, verse by verse, through the whole twenty-one chapters, and this Gospel provides one of the most wonderful examples of metaphysical structure to be found in the Bible; it is at least co-equal with Revelation in terms of its exactness and balance.

### **"Unknown" as Used in the Bible**

As "believing" leads thought from perception to understanding, we begin to apprehend what has hitherto been called "the unknown God," whom the Greeks were seeking and of whom Paul spoke on Mars Hill. The early Hebrews, the Greeks, and others were all the while searching, probing, pondering, observing, trying to answer the supreme question,

"What is God?" But to-day that question has been answered, answered in its Science, though that answer is not yet fully understood and not by any means fully demonstrated.

### The "Wilderness" Experience

In this search for God human consciousness passes through a "wilderness" experience, and in the Glossary we have "wilderness" defined as follows:

"WILDERNESS. Loneliness; doubt; darkness . . ."

Clearly those are first-degree traits, particularly darkness. Then there is a change in the text.

". . . Spontaneity of thought and idea; the vestibule in which a material sense of things disappears, and spiritual sense unfolds the great facts of existence (597: 16-19).

The moment darkened human consciousness is touched by the Christ-idea there is a measure of spontaneous action, spontaneous search, and the office of translation begins to function. The moment the Christ-idea in its fourfold office touches receptive consciousness, it sets in motion this search for God which is rewarded through the Word of Revelation. It is this acceptance of Christ as divine manifestation which sets translation in motion; and the moment translation is active all that concerns us in human life begins to resolve itself into higher and better standards of order, so that thereby all our relations with each other fall into place; they become harmonious, less personal, happier, and more permanent; in other words, we touch the hem of Christianity. And lastly we see that these changes wrought by the Christ through translation are not matters of chance, they are governed and determined by law, and thus we see the office of Science operating. The moment the Christ-idea touches consciousness, this fourfold operation is set in motion in our lives, working out the ends of eternal good.

So "loneliness; doubt; darkness" give way to "spontaneity of thought and idea." Consciousness at this point is characterized as "the vestibule in which a material sense of things disappears, and spiritual sense"—notice it is not yet full understanding—"unfolds the great facts of existence."

There are too many references to "wilderness" in the Old Testament to give a complete list, and so we will take only ten or twelve.

EXODUS 14: 1-3. "And the Lord spake unto Moses, saying, Speak unto the children of Israel, that they turn and encamp before Pihahiroth, between Migdol and the sea, over against Baalzephon: before it shall ye encamp by the sea. For Pharaoh will say of the children of Israel, They are entangled in the land,"—entanglement is disorder, chaos,—*"the wilderness hath shut them in"*—they were shut in by loneliness, doubt, darkness, fear, and so on. It is to this state of consciousness that the Christ-idea comes and shows the way out. It shows the way out first of all by enlightening consciousness, or throwing light upon a situation, so that, no matter how entangled, how shut in we may be in this wilderness experience, if thought is reaching out to the one Infinite and is thereby touched by the idea, there is always a way through those entanglements, although it may be a Red Sea passage.

EXODUS 14: 10-13. "And when Pharaoh drew nigh, the children of Israel lifted up their eyes,"—see how that links up with what we discussed last evening,—*"and, behold, the Egyptians marched after them; and they were sore afraid: and the children of Israel cried out unto the Lord"*—you see, they were entangled and shut off in this wilderness. "And they said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of Egypt? Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it had been better for us to serve the Egyptians, than that we should die in the wilderness. And Moses said unto the people, Fear ye not, stand still, and see the salvation of the Lord, which he will shew to you to-day: for the Egyptians whom ye have seen to-day, ye shall see them again no more for ever."

Let us lift these Old Testament narratives out of legend, above the personal sense of nations and peoples and individuals, and see them as types of consciousness. These narratives are the most wonderful representations of that which is taking place with us to-day. This record is a timeless record because it is concerned with the spiritual idea and the forever coming of the idea to human consciousness. So let us lift it out of the geographic, historic, and even legendary sense, and see it as type and symbol of what is taking place within our own consciousness. Then it becomes easy and

natural to understand, and, of course, a textbook of supreme educational value—true education being the leading out of darkness into light.

EXODUS 16: 2, 3. "And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness: and the children of Israel said unto them, Would to God we had died by the hand of the Lord in the land of Egypt,"—how we utter the same sort of thing,—“when we sat by the flesh pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.” Notice the inherent or innate resistance of unenlightened thought to the coming of the idea. It would rather suffer entanglement and loneliness, doubt and darkness, until a certain stage is reached, sometimes impelled by suffering. Then the way out becomes clear and is followed by the resolve to take that way, no matter what it costs. Happily we have come to the position where we have decided to take the way and are going right on.

EXODUS 16: 32. "And Moses said, This is the thing which the Lord commandeth, Fill an omer of it to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt." When the Christ-idea touches consciousness, this wilderness experience is no longer a state of doubt, fear, loneliness, darkness; it becomes touched with spontaneity of thought and action. And then the rock begins to yield water, and manna, or daily supply is manifest, so that before long this wilderness or desert begins to "bud and blossom as the rose." So if we find ourselves in the wilderness, let us not be appalled by loneliness, doubt, and darkness; let us see that the idea is in our midst, just awaiting the opportunity to bring consciousness into spontaneity of thought and action. Then divine Love begins to move on the darkness and the waters of mortal mind, and the way out begins to appear. All we have to do is to follow that line of light, and the way becomes wider and brighter as we advance.

You will find similar passages as follows:

Deuteronomy	32: 10	Psalm	78: 15-19
Psalm	29: 8	Isaiah	35: 1, 2, 6
	65: 9-13	Matthew	3: 1, 3
	68: 7-9		4: 1

The reference to "wilderness" in Matthew concerns Jesus' wilderness experience, that vestibule of consciousness wherein

he fought and overcame animal magnetism. It appears in the passage corresponding to the third day in Genesis, when Jesus faced up to this whole question of evil from the basis of the sinlessness of Soul.

There are, of course, scores of references to "wilderness" and the wilderness experience, which is the background from which we start in this work. So as we welcome the incoming idea, feel the touch of it, as we respond in terms of spontaneity of thought and action, then the most wonderful thing that has ever occurred to us is taking place. And if we follow that line of light, then we become Christian Scientists.

### **How the Scriptures Became Possible**

I want to touch now on another point. All along in this study of the Scriptures I want us to see the Bible increasingly from the standpoint of Principle. Let us so respond to spiritual sense and understanding that we awaken to ourselves as idea in and of divine Principle,—not like the postage stamp stuck on the envelope, but rather like the yolk in the egg or the seed in the fruit,—*idea as the constituent of the very being of Principle.* John in his Revelation summarizes that in possibly the most wonderful metaphor of the whole Bible concerned with this point, when he speaks of "an angel standing in the sun" (Rev. 19: 17). Let us take that as our position: that our sinless identity is as "an angel standing in the sun." And when we are conscious of ourselves as in and of divine Principle, we shall begin to view everything from the standpoint of Principle. We shall find ourselves able to take in one survey this whole question of mortal existence, depicted in the Scriptures as darkness "upon the face of the deep," and we shall be able to see why it is that the spiritual idea or Christ, as a light shining in the darkness, which the darkness "comprehendeth not," nevertheless is eternal in its office of radiating and expressing its divine Principle. So there comes a point in human experience where darkness can no longer monopolize, where animal magnetism can no longer obscure one's identity and prevent it coming to light, and thus we see how it first became possible in human history for the Scriptures to be written.

The Bible opens with Genesis 1: 1, and in a matter of two verses it presents three profound propositions. The first proposition is in verse 1. "In the beginning God created the heaven and the earth." In our richer terminology to-day that would be the equivalent to the idea found in its Principle,

because nothing real is ever created in time, or has an origin at a point in time.

Now comes the second proposition denoting the exact opposite: "And the earth was without form, and void; and darkness was upon the face of the deep" (Gen. 1: 2). This darkness "upon the face of the deep" denotes in a poetic and yet most profound way the supposed inversion of Principle.

Then we have the third proposition, which alone makes possible the Science of the Scriptures: "And the Spirit of God moved upon the face of the waters" (Gen. 1: 2). One alternative translation reads: "And the Spirit of Good brooded over the face of the waters"—just as the bird broods over her young. We get a sense of motherhood there. I cannot say which is the more accurate translation; for my own part, I still prefer the Authorized Version.

Those three propositions in the first two verses of Scripture make possible the forthcoming Science of the Scriptures, and without them this Science would be impossible. We have a most lovely development of them in Mrs. Eddy's poem "Christ and Christmas," and this is written from the standpoint of Principle:

Fast circling on, from zone to zone,—  
Bright, blest, afar,—  
O'er the grim night of chaos shone  
One lone, brave star.

In tender mercy, Spirit sped  
A loyal ray  
To rouse the living, wake the dead,  
And point the Way—

The Christ-idea, God anoints—  
Of Truth and Life;  
The Way in Science He appoints,  
That stills all strife.

This "Way," this beam of light is from Principle, characterized in this text as Spirit. "In tender mercy, Spirit sped A loyal ray . . ." As we hold a concept of ourselves as immaculate identity, as "an angel standing in the sun," we see this "loyal ray" projected upon that darkness; we see it from the standpoint of Principle. How does it come to the unenlightened human thought? It comes in the way Mrs. Eddy indicates in her *Message for 1900*, 11: 27-5, where she comments briefly on the messages to the seven churches in Revelation. She writes here of John the Revelator: "His allegories are the highest criticism on all human action, type, and system." His

allegories as the highest criticism perform their office of analysis. "His symbolic ethics bravely rebuke lawlessness"—they uncover the lawlessness of animal magnetism. "His types of purity pierce corruption beyond the power of the pen"—they pierce it to the point of deflation. Here is our point: "They are bursting paraphrases projected from divinity upon humanity, the spiritual import whereof 'holdeth the seven stars in His right hand and walketh in the midst of the seven golden candlesticks'—the radiance of glorified Being."

Now this beam of light, this "loyal ray," because it emanates from Principle, denotes the forever coming of the Christ-idea, the idea as manifestation from its divine Principle; but it comes to the waiting, listening thought as "bursting paraphrases projected from divinity upon humanity." Such "bursting paraphrases" coming to the prophets made possible the writing of the Scriptures. What are paraphrases? A paraphrase is a restatement of fact, or a restatement of something in different form. So that which comes direct from Spirit as light shining upon the darkness is caught up by spiritual sense and recorded in "bursting paraphrases," which become the symbols and metaphors of the Scriptures, beginning with the symbols of the first record and of the Adam record, and continuing all the way through to the Book of Revelation. The Scriptures are really "bursting paraphrases," in other words, restatements of the one fact through a different medium. That is why "Spiritual teaching must always be by symbols" (S. & H. 575: 13-14). If we were to eliminate language, the Christ-idea would be incomprehensible to the human thought and the human need would never be met. So it is essential that this projection from divinity upon humanity be recast, rewritten, and uttered in forms which the people can understand.

We know full well that in the days of the prophets, language, vocabulary, and terminology were so inadequate that they had no alternative but to coin phrase and parable, sign and symbol, with which to record ideas. In this twentieth century we have the most wonderful tool, in that we have a sensitive metaphysical vocabulary within the English tongue. We have ways and means of recording, explaining, and elucidating in much more exact language than the prophets ever had, and because of that we are doubly privileged and blessed.

All this makes possible a further presentation of the spiritual idea in its coming, whereby we see that through its acceptance by human consciousness immediately there is set forth the contrast between that which is and that which is not. The very fact that we say something is,—it may be an idea or something



else,—the very fact that it has the property of being, or "isness," requires that it has that property by reference to something else. Within human experience we can only say that so and so exists, we can only conceive of its existence by reference to something else. It may be by reference to our own consciousness, or it may be through some comparison or contrast, but nevertheless it has to be with reference to something, with one exception: that when that "something" is infinite there is no longer any basis of comparison, contrast, or relationship. The moment we touch God as the Infinite, that Infinite is eternal and self-existent in its own right; it is beyond all comparison, contrast, and relationship; and because our problem is to define the Infinite to our own consciousness, we cannot comprehend it as a whole, we cannot take it into our own consciousness, otherwise we should be placing ourselves in that same position and the Infinite would be less than ourselves. Consequently we can only understand the Infinite through taking diversified conceptions of it, each one of which reveals it in part. But since the Infinite is an indivisible whole, since all that it is, all that it contains, all of which it is constituted, is likewise at the point of perfection (because if it were less than perfect it would cease to be eternal, it would cease to be self-existent in its own right), therefore all these diversified conceptions must of necessity have indestructible relationship with each other. If those relationships were anything less than perfect, anything less than permanent, law and order would cease to be prime facts of being, and chaos and oblivion would ensue.

So the prophets of old, two and three thousand years ago, through their deep spiritual sense were confronted with this same problem that we are discussing at this moment,—how to define the Infinite to human consciousness, when this Infinite is self-existent and eternal in its own right and beyond all human comparison, contrast, and relationship. Well, they did the only thing possible, they conceived of unfolding conceptions of it, each one of which is related to every other, but which at the same time falls into a natural sequence, one following upon another as naturally as numbers follow one another in the order in which the child learns to count. Out of that necessity sprang this wonderful first record of Genesis, which we call the record of seven days. So the prophets in large measure succeeded in solving the problem of being for their own immediate purpose; and although the contemporary thought of the period was so gross that few, apart from the prophets, ever understood what they were doing, yet nevertheless, because of the forever

coming of the Christ-idea, and because this forever coming was formulated in "bursting paraphrases projected from divinity upon humanity" and recorded as the story of seven days, the forthcoming Messiah in the form and figure of Christ Jesus was inevitable. Thus it was that in the fulness of time Jesus gathered and demonstrated within one life-work all that is implied in the days of Genesis, and he fulfilled those days to perfection.

So, as our grasp on the Scriptures becomes more subjective, the Christ-idea in its forever coming becomes more natural to us, and we begin to discern the wonder and beauty of the Scriptures, the consistency of them—their consistency resulting from the inevitability of divine order; and thereby the Bible becomes a textbook, because it is only when we can read its signs and symbols within order and within Science that it becomes a textbook within the true meaning of the word.

Dr. Bronowski, the well-known scientist, said the other day that science is not a fact-finding activity, it is a fact-arranging activity. We may have a million facts, each one true in its own way, but unless they are understood in their relations and arrangements with one another, there is no element of science within those million facts. So it is with the Scriptures. We may gather all the individual spiritual facts there are in the Scriptures, but unless they are understood in their arrangement and relation to one another, in other words; within divine order, no Science would ever emerge.

I hope now we have made clear how the Scriptures became possible: they became possible because of the forever coming of the spiritual idea, "projected from divinity upon humanity" and recorded in these "bursting paraphrases," the climax of which appears in Revelation. Our task is to penetrate through sign and symbol to the underlying fact, to gather our facts through observation and through spiritual sense, ponder them, brood over them, love them, cherish them. Then little by little they come into focus in such a way that we know what Science is.

### **The Developing Concept of God in the Bible**

Because of this forever coming of the Christ-idea, we see not only how the Scriptures became possible, but we begin to see an emerging and evolving conception of what God is. Beginning with the Adam record, we begin to see how this primitive *Yahweh*, or tribal deity, advances into conceptions such as the Lord God, the Almighty, the creator; they began to discern

this creator as a Father and having the qualities of fatherhood. Next, consistent with the gradual emergence of a concept of the Infinite as Father, there emerges the conception of God as the I or Ego, the I AM; and that appears in Exodus. Then, when we go through the prophets and on into the New Testament, the sonship of God begins to develop in consciousness, and that culminates in the life work of Jesus. Jesus established Christianity, and with Christianity we see the appearing of divine motherhood, already faintly perceptible in the earlier Scriptures. Finally, when Science comes, these three conceptions of fatherhood, sonship, and motherhood are co-ordinated and welded into the indivisibility of the one being, apart from which there is none other. [Paragraph seven of the Platform in the chapter "Science of Being" (S. & H. 331: 26-3) elucidates this.]

So the spiritual idea, coming as the Word, as light and revelation, began to give us a concept of the Infinite as creator, as cause, rising to the I AM,—a sense of fatherhood. As the Christ began to touch human consciousness, a glimmer came forth of the divine sonship. Then, in the fulness of time, Jesus came forth and began to introduce and establish Christianity. The idea of sonship which he fully presented made possible in Christianity the forthcoming concept of motherhood, so that thought was able to conceive of God as Father, Son, and Mother, man having his place within all three. But when Science appears those three become welded indissolubly into the oneness of being, and that is where we are to-day. We can trace the whole of that record through the Scriptures as naturally as we can follow this line of light through seven days.

A point I made last year was that whereas in the past we have become very familiar with the first record, the record of the seven days, we are not so familiar with the second record, and the time has now come when we must understand these two records as virtually two statements of one conception. When, in a logical sense, we speak of a concept as that which *is*, and alternatively of its inversion as that which is *not*, these are not two opposing truths, they are two statements of one conception. Likewise, when we go forward to deal with the problem of evil, we must handle it in such a way that evil analysed, handled, and reversed serves the purposes of good. And so the sense with which the Scriptures appear to begin, by giving us first of all the positive revelation of being as it is, and then by contrast the inverse or the opposite, as that which being is not, may to our immature thought appear as dualism, as two records stating opposite truths. But as thought becomes

richer in spiritual sense, as it understands more clearly the nature of that which is, then the inversion, the Adam record, understood, handled, and rightly used, serves the purposes of good, and thought returns to the original oneness of being. I want to lay that oneness of being as the foundation stone of this work, and although for purposes of elucidation and human salvation we have to take cognizance of an opposite, we are going to use that opposite in such a way that we shall never be afraid of it. As we rightly handle it, we shall make it serve the purposes of good in such a way that "the wrath of man shall praise thee". So that really and truly we shall never lose sight of nor depart from the original oneness of being with which we began. All that we are going to do is to examine this one being in terms of what it is and in terms of what it is not, making the latter serve the former.

### **From "Lord God" to "Almighty"**

And so running through the Old Testament there are these developing concepts of what the Infinite is. As there are too many references to read, I will merely list a few. Let us take first the Glossary definition of "Lord God," Yahweh or Jehovah, the primitive concept.

"LORD GOD. Jehovah.

"This double term is not used in the first chapter of Genesis, the record of spiritual creation. It is introduced in the second and following chapters, when the spiritual sense of God and of infinity is disappearing from the recorder's thought,—when the true scientific statements of the Scriptures become clouded through a physical sense of God as finite and corporeal . . ."

Although Mrs. Eddy says there that the spiritual sense of the Infinite is disappearing from the recorder's thought (in the first chapter of Genesis the term used was Elohim), yet when we can read that record with penetration, when we can read it in the light of Truth, this negative development enables us to trace all the ramifications of animal magnetism and turn them inside out, and thereby make them serve the purpose of good. In this way the Adam record can be turned right over to serve the purpose of the first record, and then the two become one.

". . . From this follow idolatry and mythology,—belief in many gods, or material intelligences, as the opposite of

the one Spirit, or intelligence, named Elohim, or God" (590: 20-4).

The concept of Jehovah begins in Genesis, and it runs right through the Old Testament. It reappears finally in the Book of Revelation no longer as the Lord God merely but as the Almighty, as omnipotence, as power, and so on. References to "Lord," "Lord God," and "Almighty" may be found as follows:

LORD OR LORD GOD		ALMIGHTY			
Exodus	6: 2, 3	Genesis	17: 1	Revelation	1: 8
Deuteronomy	10: 17		28: 3		4: 8
Psalms	8: 1, 9		35: 11		11: 17
Isaiah	1: 24		49: 25		15: 3
		Job	33: 4		16: 7
		Psalms	91: 1		19: 15
					21: 22

An interesting thing about this term Jehovah is that in the original Hebrew it is qualified in seven distinct ways, which are not always clearly evident in our translation. To go into those seven distinct ways means considering the precise meaning of Hebrew terms, but if you care to follow it up in the Scofield Reference Bible, you will find a detailed explanation given in a note on Genesis 2: 4. Another qualifying term, *El Shaddai*, is interesting, as it is derived from a word meaning a mother's breast and is used to qualify Jehovah in a feminine way. It is the first hint of divine motherhood appearing in the Hebrew record, the first symbolic use to indicate how the divine motherhood is emerging into consciousness.

#### INTERVAL

We are concerned with the advancing conception of Deity, and tracing that advancing conception in outline. I must repeat once more that the Scriptures are so comprehensive, so profound, that in the course of these few days we cannot do more than touch on leading points here and there, and I must leave the filling in of detail to your own individual work and study throughout the year.

We began by observing how these two records are not really dual in conception; they set forth two conceptions conjoined so as to reveal clearly what the Infinite is and what it is not.

When we grasp the fact that these two statements serve one purpose, our thought is in no danger of leaving or losing the oneness of being. So whilst the spiritual sense of Deity apparently diminishes throughout the second record and the Yahweh concept appears to dominate, nevertheless the latter rightly understood and handled serves the former.

We have seen a little concerning the nature of "Lord God;" and when we take another term, "Almighty," and this further term comes into such fulness in Revelation, we see that from the Lord God (Yahweh) to the Almighty there is a vast range of thought which illustrates the developing conception of God in the mind of Israel. "Almighty" appears in the Glossary as follows:

"ALMIGHTY. All-power; infinity; omnipotence"  
(581: 3).

Those three attributes tie up together as a trinity. As we go on, I want to discuss more fully the trinity of good as the scientific trinity, and its counterfeit in terms of animal magnetism, which is the so-called trinity of evil. When the trinity of evil is handled, likewise it serves the purpose of good and strengthens in our thought the scientific trinity of the divine Principle as Life, Truth, and Love.

### God as Creator

Now let us take the Infinite as creator. The term "creator" is used sparingly in the Old Testament. It appears by implication in the first record, in Genesis 1, through the use of the corresponding verb; it does not appear in a direct way.

GENESIS 1: 21, 27. "And God created great whales, and every living creature that moveth, . . . So God created man in his own image, in the image of God created he him; . . ." The sense of creator is implied there through the use of the verb.

ECCLESIASTES 12: 1. "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them; . . ." Let us link up with this Mrs. Eddy's remarkable passage in *Miscellaneous Writings*, 57: 11-13. "Jesus said of error, 'That thou doest, do quickly.' By the law of opposites, after the truth of man had been demonstrated, the postulate of error must appear"—not "may appear" but "must appear." Why *must* it appear? It must appear in order that we may have a

complete concept of demonstration and proof. It must appear so as to demonstrate the nature of that which is, together with the fallacy or the nothingness of that which is not. Here the recorder in Ecclesiastes is taking the earlier and less mature conception: "Remember now thy Creator in the days of thy youth" refers to the period when we are learning to assimilate, to gather the nature of good through spiritual sense; when good is objective to our thought and we are apprehending the nature of the one Infinite as creator. "While the evil days come not," on the other hand, implies the scientific sense of what Mrs. Eddy has put here in *Miscellaneous Writings*: "By the law of opposites, after the truth of man had been demonstrated, the postulate of error must appear." The very fact that we accept an idea as having real being, the very fact of our acceptance that it *is*, implies the denial of what it is *not*. Until one's thought is schooled in logical processes this may at first appear rather abstract, but a little consecrated thought on the matter soon makes it clear and simple. Until this question of opposites is satisfactorily solved in our own consciousness, evil would still claim to mystify and generate problems. But when we have cleared up the problem of opposites and our thought is poised in the oneness of being, then no longer can the problem of opposites baffle, mystify, and desolate human experience.

So clearly the prophetic writer here is speaking of spiritual sense in its early phases of development where it is still accepting good, learning the nature of good; but when the "evil days" appear to come, that does not mean that evil is inevitable; rather does it mean that a complete conception of proof is inevitable; and a complete conception of proof which is inevitable naturally implies the appearing of the postulate of error, only that this postulate may be handled and reversed and thereby serve the purposes of good, consolidating all the more permanently one's understanding of the oneness of being.

Direct references to "creator" also appear in Isaiah.

ISAIAH 40: 25, 26, 28. "To whom then will ye liken me, or shall I be equal? saith the Holy One. Lift up your eyes on high,"—there again is the lifting up of one's vision,—“and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth . . . Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding.” Here we have Isaiah recognizing the Lord as “the Creator of the ends of the earth.”

ISAIAH 43: 15. "I am the Lord, your Holy One, the creator of Israel, your King."

Let us now turn to the Glossary definition of "creator," and as we take these Old Testament terms in the Glossary, we see how the revelation of Science comes and lifts the concept of the Infinite out of the Old Testament atmosphere of limitation and sets it forth for us in the language and the scientific sense of to-day.

"CREATOR. Spirit; Mind; intelligence; . . ."

I have often wondered why Spirit appears first. As we consider the term in the Old Testament, we find that, possibly for lack of an adequate vocabulary, the nearest that the early Hebrews could conform to the conception of God as Spirit was through their word for breath or air, the breath that one exhales, and that word was *ruach*. That was the nearest their vocabulary could approximate to what we to-day mean by the term "Spirit." Since this term "creator" is basically an Old Testament term, I think Mrs. Eddy defines it for us in the first place through the Old Testament word which to the Hebrew mind best explained it, hence as Spirit. You and I to-day, because of further enlightenment, realize that Mind, or intelligence, is the starting point, but the early Hebrews had not yet gathered that. Their nearest approximation to the incorporeal and invisible was through *ruach*, meaning breath.

Then notice how Mrs. Eddy lifts the term:

". . . the animating divine Principle of all that is real and good; self-existent Life, Truth, and Love; . . ."

You see, the early Hebrew thought was not entirely free from the animism and pantheism of primitive civilizations; animism as a type of primitive thought precedes even pantheism. Here we have an example whereby Mrs. Eddy lifts the term "creator" above primitive animism and sets it forth as "the animating divine Principle." What a step in advance that is! She takes this early Hebrew searching for God, burdened as it was with animism and pantheism, and lifts it right out of that primitive setting and now brings it forth as "the animating divine Principle of all that is real and good." And, of course, the moment she sets it forth as the "animating divine Principle," it becomes correlative with the creative Principle which appears in the first day of Genesis, the creative Principle which is Life,



Truth, and Love (see S. & H. 502: 27-28). Not only is it "the animating divine Principle," but also "self-existent Life, Truth, and Love,"—that is, existent in its own right, its infinitude precluding any comparison or contrast.

And so from the early Hebrew *ruach*, meaning breath, we rise to a conception of the Infinite as Spirit. Then we see that that Spirit, because of its omnipresence and incorporeality, is of necessity the one divine Mind or intelligence. Then the definition rises higher to the "animating divine Principle," until finally it becomes the "self-existent Life, Truth, and Love,"—the one trinity of good.

Continuing, Mrs. Eddy appears to bring her definition down to the human need again by setting it forth through qualities and attributes:

". . . that which is perfect and eternal; the opposite of matter and evil, which have no Principle; . . ."

You see, that is stated in terms of what is and what is not.

" . . . God, who made all that was made and could not create an atom or an element the opposite of Himself" (583: 20-25).

So all there is in real being to atom or element must be like God Himself, and not only like Himself but in and of Himself. In *Miscellaneous Writings* we have the unqualified statement that "atomic action is Mind, not matter" (190: 1). So that with which the physicists are working to-day, and which, in all human experience, is the most potent, the most poisonous thing the world has ever known, when reversed becomes the atoms and elements of the divine being. What those infinitesimals are in their divine right we do not know; we only know that they exist, and being in and of the one Infinite as the substance and constitution of it, they are of necessity perfect, imperishable, indestructible, harmless, containing no destructive element, but all serving and constituting divine order. The apparent opposite, that which is not, would appear to be external to this one Infinite, and because of an apparent externality it must of necessity be an inversion. If it were not an apparent external to the one Infinite, it would partake of it, but because it is apparently external to it, its basis is supposition, its substance is suppositional, its existence is hypothetical. So our task, if we are to save humanity from the desolations of animal magnetism, is to take what the world to-day

regards as atomic energy, nuclear physics, and so on, and see that those subjects and those elements are but a supposed inversion, supposed opposite, supposed externalization of that which is found within the one Infinite, and which is the constitution of that one Infinite in terms of atoms and elements as God knows them.

And so, as with the term Lord God, we see what a tremendous range of thought is implied by "creator," in its development from the animism of the early Hebrews, whereby they began to conceive of God as no more than *ruach*, to the point where it is lifted and exalted to express to us "the animating divine Principle . . . self-existent Life, Truth, and Love"—the trinity of good, within which are to be found all there is to atom and element without a single destructive property. If there were within this one Infinite a single destructive property, being would disintegrate. Perfection, which "is the order of celestial being" (S. & H. 337: 17-18), would be inconceivable and there would be nothing but darkness, chaos—that primitive darkness and chaos over which the Spirit of God moved (see Gen. 1: 2). Can we see from those first three propositions of the Scriptures how this tremendous conception of the Science of the Scriptures evolves? We might even say that the whole of the remaining Scripture from Genesis 1: 3 is a development of how the Spirit of God moves on the face of the waters. The whole Scripture, and we may also say our whole textbook, derive from those first three propositions set forth in the first two verses of the first chapter of Genesis. Is it any wonder that, although the Elohist record came centuries after the Adam record, the prophets put it right in the forefront, and opened the Scriptures with those three leading propositions? It is the most wonderful thing in the Bible to see that they had the vision to do this; they were acting as scribes under orders; they couldn't help but place those three propositions right in the forefront; and if they had not done so, the Scriptures would not have been possible as a scientific textbook.

We see, therefore, how this term "creator" rises from primitive animism right through to the conception of the Infinite as self-existent Life, Truth, and Love.

### God as Father

Then another conception appears of the Infinite as Father. Examples are found as follows.

PSALM 89: 26. "He shall cry unto me, Thou art my father, my God, and the rock of my salvation." Notice that in that

one brief verse we have three Glossary terms,—“father,” “rock,” and “salvation.” We notice how this conception of the Infinite as Father develops from the time of Abraham onwards. Then, running parallel with it, but in a much more obscure way, is the gradual emergence of God as Mother. That is implied through the Hebrew *El Shaddai*, which I mentioned earlier.

ISAIAH 9: 6. “For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.” Even the spiritual idea must be characterized in reflection by the property of fatherhood.

ISAIAH 63: 15, 16. “Look down from heaven, and behold from the habitation of thy holiness and of thy glory: where is thy zeal and thy strength, the sounding of thy bowels and of thy mercies toward me? are they restrained? Doubtless thou art our father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O Lord, art our father, our redeemer; thy name is from everlasting.”

Now let us take the Glossary definition of “Father”:

“FATHER. Eternal Life; the one Mind; the divine Principle, commonly called God” (586: 9-10).

The theological use of the word God is far below the scientific conception of fatherhood as “eternal Life”—even this conception does not advance beyond Life.

### God as Mother

Inseparable from Father is Mother, and although the direct Scriptural references to the term are more sparing than to “Father,” the idea is frequently hinted by *El Shaddai*. Let us consider the term in the Glossary, where I believe we have the high water mark of all definition where the Infinite is concerned. Notice how much more subjective it is:

“MOTHER. God; divine and eternal Principle; Life, Truth, and Love” (592: 16-17).

I always associate this definition with the seventh paragraph of the Platform, where Mrs. Eddy writes: “Life, Truth, and Love constitute the triune Person called God,—that is, the triply divine Principle, Love” (S. & H. 331: 26-27).

## Principle as Life, Truth, and Love

It might be opportune to mention here a point which I shall make later concerning Principle as Life, Truth, and Love. Principle is the one term which more than any other denotes the absolute oneness and indivisibility of the Infinite, but unless we take diversified conceptions of that one Infinite it still remains inadequately defined. Here we learn that Life, Truth, and Love constitute it. Now let me take these three terms Life, Truth, and Love and consider them in a fourfold way—we shall take the fuller development of them later, this is but introductory. As the divine Principle in terms of Life, Truth, and Love breaks on our thought, that breaking of the light comes to us as the Word of Revelation; hence we define the divine Principle in its creative nature through the Word of Life, Truth, and Love. When we take that constitution of Principle in the Christ sense, Life, Truth, and Love constitute the ideal or highest conception of divine Principle, which comes to you and me, and is embodied within us, as the divine idea. When that same conception comes to us in terms of Christianity, we have a diversified sense of it through Father, Son, and Mother; we have, as it were, the family concept of divine Principle in which the Infinite is Father—the creative concept; in which it is Mother; and in which man and the universe as a whole constitute the compound idea, or the son of God. But when we come to the fourth, to the Science concept, we go as far as language can possibly take the question.

Let me repeat: the constitution of divine Principle through the Word comes to us as the Word of Life, Truth, and Love,—the revelatory concept of it; Life, Truth, and Love in terms of the Christ is the divine ideal; Life, Truth, and Love in Christianity is the divine family amplified as Father, Son, and Mother; but when we go into the fourth or the Science concept, the family concept of Christianity becomes so subjective that the term "Son" disappears and becomes only "sonship." Why? Because the idea in the Science concept is so wholly subjective that it is in and of its divine Principle as a constituent of its very being. This is indicated in the seventh paragraph of the Platform: "Life, Truth and Love . . . represent a trinity in unity, three in one,—the same in essence, though multiform in office: God the Father-Mother;"—that which in Christianity was Father and Mother, in Science, is now hyphenated to be "Father-Mother," one conception;—"Christ the spiritual idea of sonship;"—that which was "Son" in Christianity, the

individualized concept, is now "sonship," implying the gathering or aggregate of everything included in that term from the standpoint of Principle;—"divine Science or the Holy Comforter"—that is the third of the trinity.

All this requires deep and consecrated meditation, and that is why I am bringing it in now, so that in the next few days you can ponder it. We will come back to it from time to time, and you will see the underlying logic of these four conceptions. This paragraph from the Platform is, I believe, one of the most profound statements in *Science and Health* concerning the divine Principle as Life, Truth, and Love. It epitomizes the Science conception, and it is recorded that Mrs. Eddy regarded it as the most important in her whole textbook.

### God as I, or Ego, and I AM

This divine Principle, being self-existent Life, Truth, and Love, is necessarily the only I, or Ego, of which our own I, or ego, is but an infinitesimal reflection. Mrs. Eddy writes: "We are individually but specks in His universe" (*My.* 109: 20-21). So this I, or Ego, gradually comes to light as we advance through Genesis into Exodus, where we have the revelation that came to Moses of the I AM (*Ex.* 3: 14). That may be amplified in these words: "I shall forever continue to be that which I am now being," which is as far as the English tongue can convey the sense implied by the Hebrew. Mrs. Eddy paraphrases that in the most poetic way when she speaks of Life as "the everlasting I AM, the Being who was and is and shall be, whom nothing can erase" (*S. & H.* 290: 1-2)—past, present, and future all in one. That is the nature of the I AM.

Can you see that, running through the Scriptures, there is a developing concept of Deity? It begins with the primitive Jehovah and goes on to the idea of creator, which we lift above animism right up to self-existent Life, Truth, and Love. Then come these concepts of Father and Mother, which we lift out of the Hebrew context; and Father appears as Life, and Mother appears as the divine Principle that is Life, Truth, and Love; and we have now the I AM, which is defined in the Glossary as follows:

"I AM. God; incorporeal and eternal Mind; divine Principle; the only Ego" (588: 20-21).

The only I, the only selfhood! We have this amplified under "I, or Ego" on the same page:

"I, or Ego. Divine Principle; Spirit; Soul; incorporeal, unerring, immortal, and eternal Mind."

Whereas Mother was amplified to our thought as Life, Truth, and Love, this I, or Ego, amplifies divine Principle in lower degree, just as though it were being reduced to human consciousness. Those three terms Spirit, Soul, and Mind may give a hint of Christianity that is destined to come forth, because we know from earlier definitions that the Infinite understood as Christianity is best defined as Principle, Mind, Soul, and Spirit. Continuing the definition:

"There is but one I, or Us, but one divine Principle, or Mind, governing all existence; man and woman unchanged forever in their individual characters, even as numbers which never blend with each other, though they are governed by one Principle . . ."

You see, within that one I, or Us, are to be found the individuality of man and woman. The word "blend" is used in the sense of fuse. If you pour one tumbler of water into another tumbler containing water, the two blend in the sense that as two distinct tumblers they lose all identity; they blend in the sense that they run together. But the term "blend" is also used in another sense, that numbers can still blend in that they harmonize with each other. Notes in music blend in that they harmonize, but they don't lose their identity. In this context we are concerned with the illustration of numbers which never blend with each other,—that is, they never run into each other and lose their identity, they never amalgamate, but by contrast "remain unchanged forever in their individual characters." The definition concludes:

"... All the objects of God's creation reflect one Mind, and whatever reflects not this one Mind, is false and erroneous, even the belief that life, substance, and intelligence are both mental and material" (588: 9-19).

So we see here in this definition of "I, or Ego," that creation is regarded in an objective sense—"all the *objects* of God's creation." We noticed just now in the seventh paragraph of the Platform the use of "sonship" instead of "Son." There is a tremendous advance there from the objective sense to the subjective. But remember that in that subjective sense identity is never lost. As I once said on an earlier occasion, man still

remains the divine object but subjectively held; all being is gathered and aggregated to constitute the one compound idea. Because Principle alone can comprehend that as a whole, only Principle can conceive of it as sonship. Because you and I are individual, we cannot conceive of it as a whole; hence we regard man as the son of God.

### God as "Sun"

There are frequent references to this term in the Bible, and one of the loveliest is in Isaiah.

ISAIAH 30: 26. "Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days,"—and that will be so,—“in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound.” In the day when the oneness of being is understood, in the day of the inseparability of Principle and idea, that “breach” and that “wound” will be healed, and then “the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days.” We to-day are witnessing the fulfilment of that very prophecy. We to-day understand this oneness of being, possibly as it never has been before except by Christ Jesus; we understand the inseparability, the indivisibility of the one Infinite; and because of that, the “breach” and the “wound” are healed, or are in process of being healed, and the “light of the moon” is becoming “as the light of the sun, . . . the light of seven days.” Now we see how the prophets knew well the full significance of that first record of Genesis. How consistent it is, as it runs through the Scriptures like a golden thread.

Here are some wonderful but more relative examples.

PSALM 84: 11. “For the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly.”

PSALM 89: 36. “His seed”—that is, the seed within itself—“shall endure forever, and his throne as the sun before me.”

PSALM 121: 6, 7. “The sun shall not smite thee by day, nor the moon by night. The Lord shall preserve thee from all evil: he shall preserve thy soul.”

PSALM 136: 1, 7-9. “O give thanks unto the Lord; for he is good: for his mercy endureth for ever . . . To him that made great lights: for his mercy endureth for ever: the sun to rule by day: for his mercy endureth for ever: the moon and stars to rule by night: for his mercy endureth for ever.”

PSALM 148: 3. "Praise ye him, sun and moon: praise him, all ye stars of light."

Then there are a number of references in the New Testament.

MATTHEW 17: 2. ". . . and was transfigured before them: and his face did shine as the sun, and his raiment was white as the light."

I CORINTHIANS 15: 41. "There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory"—that is, in degree, in diversification. Remember, the term "sun" is employed to signify the one divine Principle as the Soul of all.

See also Revelation 1: 16 and 19: 17.

Let us refer now to the Glossary definition:

"SUN. The symbol of Soul governing man,—of Truth, Life, and Love" (595: 1-2).

Soul is outside the body, outside all corporeality. Notice here it is not Life, Truth, and Love, but Truth, Life, and Love. That denotes the one divine Principle in terms of its Christ. Mrs. Eddy gives us the relative concept through Soul, then she gives us the absolute concept of the Christ through the terms Truth, Life, and Love.

We still have the Glossary terms "intelligence," "Mind," "Principle," "Spirit," and "substance" to consider in connection with the Scriptural concept of God.

### **God as Intelligence**

"Intelligence" scarcely appears in the Bible at all. There is only one reference to the term, and that is in Daniel 11: 30, but it is used in a different sense, so that it scarcely helps us. In connection with a term such as this, remember that we are doubly privileged to have the revelation of Science, which gives us the ability to think from Principle, to think subjectively. The prophets were feeling their way, they were making a journey for the first time in human history from sense to Soul, and sometimes they had to express their meaning obscurely in terms which may be very difficult to translate. All the time they were feeling their way, and so we have to make allowance for that. But let us never cease to be grateful for the revelation of Science that enables us to think subjectively and work from Principle; let us never lose sight of the fact that we are identified as "an angel standing in the sun."



“Intelligence” is defined in the Glossary as follows:

“INTELLIGENCE. Substance; self-existent and eternal Mind; that which is never unconscious nor limited” (588: 24-25).

The definition also refers to the chapter “Recapitulation,” where Mrs. Eddy speaks of intelligence as “the primal and eternal quality of infinite Mind, of the triune Principle,—Life, Truth, and Love,—named God” (469: 9-11).

### God as Mind

Of Mind itself Mrs. Eddy writes in the Glossary:

“MIND. The only I, or Us; the only Spirit, Soul, divine Principle, substance, Life, Truth, Love; the one God; not that which is *in* man, but the divine Principle, or God, of whom man is the full and perfect expression; Deity, which outlines but is not outlined” (591: 16-20).

The Infinite cannot be outlined, for to be outlined it would have to bear relation to something outside itself; it would be finite, therefore. But it outlines in the sense that it delineates its own ideas, its own identities; it delineates them spiritually, incorporeally, not physically in terms of matter, nor in terms of finite space.

The term Mind is used sparingly in the Bible. It appears in the following references:

Romans	8: 27	I Corinthians	2: 16
	11: 34	Philippians	2: 5
		I Peter	3: 8

There are many other references which clearly imply the Infinite as Mind or intelligence.

### God as Principle

Principle appears in the Glossary (593: 3), but only to refer back to “Recapitulation,” page 465, where we have the supreme question and answer: “What is God?” “God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love.” Mrs. Eddy there gives the supreme answer, the answer that will stand for time and

eternity. In the Scriptures the term Principle appears only twice, in both cases in the plural, referring somewhat obscurely to God. The phrases used are "first principles of the oracles of God" (Heb. 5: 12), and "principles of the doctrine of Christ" (Heb. 6: 1), but there are other texts which indicate Principle quite clearly, though indirectly. For instance, we have the passage in the Epistle of James where we read of "the Father of lights, with whom is no variableness, neither shadow of turning" (James 1: 17)—clearly the implication is Principle, without deviation or partiality, but wholly impersonal and impartial.

### God as Spirit

Of course, the term Spirit appears very frequently throughout the Old and New Testaments, since both the Hebrews and Greeks used their respective words for "breath" to express its meaning specifically. The Hebrew term, to which we referred earlier, was *ruach*. Spirit is defined in the Glossary as follows:

"SPIRIT. Divine substance; Mind; divine Principle; all that is good; God; that only which is perfect, everlasting, omnipresent, omnipotent, infinite" (594: 19-21).

There are some useful references to Spirit in the Old Testament as follows:

Genesis	1: 2	Exodus	31: 3
	6: 3		35: 3 <sup>1</sup>
		Numbers	24: 2

Both the Old Testament and the New cannot go further than symbolize Spirit through the word for "breath." For instance, in the first chapter of John's Gospel we have the word *pneuma* meaning air—our English word "pneumatic" comes from the same root. So the Greeks symbolized Spirit as accurately as they could, but still through the word *pneuma*.

JOHN 1: 33. "And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost."

JOHN 4: 24. Here is possibly the clearest statement in all the Gospels on Spirit: "God is a Spirit:"—in the Greek the indefinite article does not appear:—"and they that worship him must worship him in spirit and in truth."

## God as Substance

We also have numerous references to God as substance, the substance of everything, a selection of which is given below:

Job	1: 3	Isaiah	6: 13
Psalm	139: 15, 16	Hosea	12: 8
Proverbs	3: 9	Micah	4: 13
	8: 21	Hebrews	10: 34
	12: 27		11: 1

## Summary

I have endeavoured this morning to trace in no more than bare outline this evolving conception of Deity, beginning with primitive animism and the Hebrew *Yahweh*, and continuing through to divine Principle as Life, Truth, and Love. We have seen indications of God as Father, as Mother, as substance, as intelligence, as Mind, as Spirit, as Principle, as Life, and so on.

Let us ask ourselves the question: What is it that Mrs. Eddy has done for us in a manner that is supremely important? She has taken this evolving conception, which appears in such a scattered way throughout the Old and New Testaments, and she has resolved it for all time into divine order. That is her supreme contribution to this age: she has taken these scattered conceptions and resolved them into divine order, whereby we to-day can at last conceive of perfection as "the order of celestial being which demonstrates Life in Christ, Life's spiritual ideal" (S. & H. 337: 17-19). In resolving these scattered but nevertheless evolving conceptions into divine order, she has made possible the unfolding conception of the Infinite to us in a fourfold manner. She has given us an unfolding conception of the Infinite through the Word as Mind, Spirit, Soul, Principle, Life, Truth, Love; she has given us an unfolding conception of the Infinite in the Christ as divine Principle, Life, Truth, Love, Soul, Spirit, Mind; likewise in Christianity she has given us the conception of divine Principle, Mind, Soul, Spirit, Life, Truth, Love; and finally she has gathered all these terms within Science, whereby Principle is the pivot, the hinge, on which turn these evolving and balanced conceptions of Life and Soul, Truth and Spirit, Love and Mind, all amplifying in their respective ways what Principle is. The divine Principle constituted as Life, Truth, and Love comes to us as the Word of Revelation, which we define as the Word of

Life, Truth, and Love; it comes to us as the Christ, whereby Life, Truth, and Love constitute the ideal of Principle; it comes to us as Christianity, wherein Life, Truth, and Love constitute and represent the divine family; and it comes to us as Science, wherein Life, Truth, and Love constitute God as Father-Mother, Christ as the spiritual idea of sonship, and divine Science as the Holy Comforter.

I think Mrs. Eddy's supreme contribution to this age was to gather, co-ordinate, and resolve these scattered unfolding conceptions of Deity in just those four ways, all of which conform to and embody this tremendous fact of divine order.

## THIRD TALK

*(Saturday afternoon, July 26th)*

### **How to Study the Glossary**

We ended this morning with the statement that had Mrs. Eddy done nothing else but gather all these varied concepts of Deity and resolve them into divine order, in that alone she would have achieved a tremendous work. Something of the same sort, in much less degree, of course, applies to the work we are doing this week. From the little we have done so far, it is clear that one cannot study the Glossary satisfactorily in alphabetical sequence. You will notice from the beginning that I have abandoned the method of alphabetic examination. Months ago, when I first began to consider the Glossary, I read the chapter through a number of times alphabetically and I saw quickly that one could not elucidate it on that basis, and I thereupon put any attempt at alphabetic discussion quite behind me. I saw that the only method that would meet our need was a method implying metaphysical analysis, arrangement, and classification. So I set to work again on the text, and I must have gone through it at least a dozen times before gradually I saw that the full system of divine metaphysics was embodied in the Glossary, and consequently embodied in the Scriptures, if one understood that system from the reading of Mrs. Eddy's textbook.

And so it became clear before long that these Glossary terms contained within themselves the elements of the seven days of Genesis, together with conceptions of the divine Principle in terms of operation,—namely, Word, Christ, Christianity, and Science. Likewise it contained definitions of Deity through the synonymous terms; it contained conceptions of the three degrees of mortal mind; it included terms which elucidate in the practice the processes of analysis, uncovering, and annihilation,—in other words, the full, complete, and scientific handling of animal magnetism. The Glossary, therefore, in its elucidation of the Scriptures contains within itself all the constituents of this system of divine metaphysics; but that is not discerned if one holds to alphabetical arrangement.

Then I asked myself the question: In this analysis of the Glossary, what is the natural starting-point for the purpose of elucidation? Quickly I saw that the terms "eyes," "ears," "oil," "believing," provide the introduction; they give us advancing conceptions of spiritual sense leading into spiritual understanding. Then I saw that this advance was the advance to the question, What is Deity, what is the "unknown God"? And this advance was made, likewise, from the background of a "wilderness" experience. Now is it clear how the whole picture begins to formulate and gradually to come into focus? Alphabetical arrangement does not give a hint of it at all.

This morning we began to trace these developing conceptions of Deity, beginning with the primitive *Yahweh*, or *Jehovah*, and advancing through such terms as "creator," "I," or "I AM," "Father," and so on, seeing all the time how these terms were lifted through Mrs. Eddy's text into the most divine and exalted conceptions of Deity culminating in the definition of "Mother" as "God; divine and eternal Principle; Life, Truth, and Love." We brought our morning's work to a conclusion by seeing that one great phase of Mrs. Eddy's life-work was the resolving of these scattered and somewhat disordered conceptions of Deity into divine order. Doubtless the clue to her was the discovery of the nature and purpose of the seven days of Genesis. We see quite clearly now that the prophets of three thousand years ago were faced with this same problem, and to them this unfolding conception of the Infinite was comparatively clear, otherwise they could not have given us this seven-day record.

But, apparently, so little did this vision of theirs permeate the thought of Israel that in much of the remainder of the Old Testament (until we understand divine metaphysics adequately), the conception of Deity appears to be somewhat disjointed and fragmentary. Happily, through this "Key to the Scriptures," we are now able to resolve the whole conception into divine order. One can see that without the fact of divine order the Science of the Scriptures, the Science of man's spiritual nature, would be impossible; and so now through the Key we are able to take the Bible in hand and love it, examine it, consider it, ponder it; and little by little this tremendous canvas that we call the Scriptures resolves itself into order before our own inward vision. In the measure that we discover the nature of God and become conscious of it inwardly, in that measure do we find ourselves. So in searching for God we at one and the same time find ourselves.

With that finding the process of translation sets in, and we find ourselves letting go the physical, corporeal concept and becoming increasingly conscious of ourselves as spiritual identity. As one comes in the other goes out, until one day in human experience the full translation is destined to take place.

### References to the Bible in the Textbook

Before we comment on the Genesis records, I want to draw your attention to some of the significant statements that Mrs. Eddy has made about the Bible in *Science and Health*.

Pref. viii: 28-30. Here Mrs. Eddy speaks of the Bible as "her sole teacher."

24: 4-10. The Bible is "the chart of life."

110: 13-14. The Bible was her "only textbook."

126: 29-30. "The Bible has been my only authority."

131: 10-11. "The central fact of the Bible is the superiority of spiritual over physical power"—that is an important statement because it leads to practice and demonstration. The whole Bible turns on the great fact of the superiority of spiritual power over physical power.

146: 23. "Divine Science derives its sanction from the Bible, . . ."

241: 13-17. "The Bible teaches transformation of the body"—that "transformation" follows on from the "central fact" of the "superiority of spiritual over physical power"—"by the renewal of Spirit. Take away the spiritual signification of Scripture, and that compilation can do no more for mortals than can moonbeams to melt a river of ice." So clearly the spiritual signification of Scripture is the only one that matters.

319: 21-27. "The divine Science taught in the original language of the Bible came through inspiration, and needs inspiration to be understood." That is why we began last evening by devoting so much thought to a discussion of spiritual sense, symbolized by such terms as "eyes" and "ears." "Hence the misapprehension of the spiritual meaning of the Bible, and the misinterpretation of the Word in some instances by uninspired writers, who only wrote down what an inspired teacher had said."

320: 4-10. The marginal heading here is "Interior meaning"—not exterior. "Metaphors abound in the Bible, and names are often expressive of spiritual ideas"—that is what we are finding in the Glossary. "The most distinguished

theologians in Europe and America agree that the Scriptures have both a spiritual and literal meaning. In Smith's Bible Dictionary it is said: 'The spiritual interpretation of Scripture must rest upon both the literal and moral; . . .'

437: 32-2. In the allegory the Bible is referred to as "the supreme statute-book."

497: 3-4. In the first tenet we have "the inspired Word of the Bible as our sufficient guide to eternal Life."

537: 19-24. This is a most important reference. "No one can reasonably doubt that the purpose of this allegory—this second account in Genesis—is to depict the falsity of error and the effects of error. Subsequent Bible revelation is coordinate with the Science of creation recorded in the first chapter of Genesis." We know now that first chapter of Genesis sets forth unfolding conceptions of the Infinite in terms of seven days; and through years of reading and study it became clear to us that the remainder of the Old Testament was accented in distinct metaphysical periods. It was remarkable that the narrative was accented in approximately one thousand year periods, but the passage of time is immaterial. These one thousand year periods are incidental, yet helpful in that they denote the true accent, which is a metaphysical accent. So, advancing through the Old Testament, we begin to see that the Adam allegory extends over approximately one thousand years. The Noah legend extends over approximately one thousand years. Then we come to the first of the great patriarchs, Abraham, and the third period extends from Abraham through Jacob, Joseph, Moses, Joshua, and Judges, through to the founding of the kingdom—again approximately one thousand years. Then from the founding of the kingdom under Saul to the birth of Jesus there is a fourth period of about one thousand years.

Reading, observation, and deep thought on these things began to disclose parallel concepts of relationship between the days of Genesis on the one hand and these unfolding metaphysical periods on the other. Jesus in the fulfilment of his life-work founded Christianity, launched it, set it on its way, and thereby we discern the fifth period that extends beyond the Scriptures and brings us into a sixth metaphysical period, which to-day we recognize as following on naturally; and whereas the fifth was characterized as the age of Christendom and Christianity, to-day we recognize that the sixth has brought forth the unfolding conception of Science. Mrs. Eddy was fully aware of the parallel between these unfolding periods and the days of Genesis, and although she did not



enlarge upon it, nevertheless, her writings indicate it clearly. For instance, she writes in the chapter "The Apocalypse": "In the opening of the sixth seal, typical of six thousand years since Adam, the distinctive feature has reference to the present age" (S. & H. 560: 2-5). Last summer, when we studied the Book of Revelation, we saw that the opening of these seals likewise ran in parallel with the days of Genesis and with these great unfolding metaphysical periods.

What does it all mean? These great parallel conceptions of days, periods, seals, and so on, illustrate in their respective ways the tremendous conception of the light shining upon the darkness, and the darkness comprehending it not (see John 1: 5); they illustrate the tremendous conception which we saw set forth in Genesis 1: 1, 2 this morning, through those three propositions: (1) "In the beginning God created the heaven and the earth." (2) ". . . and darkness was upon the face of the deep." (3) "And the spirit of God moved upon the face of the waters." That third proposition is expanded in the most wonderful way through the days of Genesis, these great Biblical periods, the opening of the seals, and so on. We could take the development even further—it all illustrates a tremendous expansion of thought. These conceptions all run parallel to illustrate their relations with each other, together with the unfolding character of their respective offices.

### **The First Record in Genesis**

Many of us have studied this first record in considerable detail, and I cannot attempt to do so now, because our main purpose is to study the Glossary and so bring the main design of the Scriptures into clear relief. Let me just point out that these days of Genesis read in the simplest form, in conjunction with our textbook, are all concerned with unfolding measures of light. Taking Mrs. Eddy's exegesis of them, you will notice that each of the first six days, right up to the final disappearance of matter, include the term "light." And as we advance from the first to the sixth day, the measure of light increases, and thereby we see the expanding nature of the record. So the way to study the days of Genesis initially is first to become familiar with the prophetic symbols: light; firmament; dry land appearing; sun, moon and stars; the waters bringing forth abundantly and the fowls rising into the open firmament of heaven; man in the divine nature, or the divine likeness, appearing; and finally, God's work finished. Become so familiar with those prophetic symbols that they just run like

poetry through your thought. Then translate them into increasing measures of light. You will find that each day includes the term "light," but in an expanding measure. For instance, the first day is simply the presentation of light. The second day gives us the "dawn of ideas" (S. & H. 506: 13)—an expanding sense of that light. The third day is the measure of light in which everything begins to assume focus, definition, and identity. In the fourth day the measure of light is such that darkness is scattered, and we reach the full effulgence of being. Then the fifth, sixth, and seventh days are increasing and expanding considerations of what the Infinite is,—namely, the divine Principle as Life, and Truth, and Love.

Taking this record again at a deeper level, these expanding measures of light begin to assume qualities and properties in our thought; we no longer think of them in terms of the prophetic symbols, just as increasing measures of light, but we are able to conceive of them in terms of specific qualities and properties. Once we gain the ability to do that, we are able for the first time to conceive what Mrs. Eddy means by her unique phrase "the numerals of infinity." In mathematics the numeral is the sign denoting number; whether it is written on the printed page or on the blackboard is immaterial. Number is a mental concept, but numeral is a sign denoting that mental concept. By the same analogy, the numerals of infinity must be our present highest sign and symbol whereby we are able to elucidate and define the Infinite to ourselves. There is a remarkable statement in *Unity of Good* concerning this point: "Our highest sense of infinite good in this mortal sphere is but the sign and symbol, not the substance of good" (61: 17-18). And so even the qualities and properties of being, as they break on our thought and define themselves in consciousness, are but sign and symbol of infinite good, not yet the substance of good; and as the sign and symbol of good they are summarized within the phrase "numerals of infinity."

As thought pushes on and comes nearer and nearer to Principle, we find that whereas before we thought of Genesis in terms of seven advancing conceptions, we now see that these qualities and properties of being, which at first appeared to be numerically quite finite, are in reality endless and infinite in range, and they form themselves into natural and distinct classifications. So, as we gain the ability to discern these unfolding qualities and properties in their natural association and classification, these, in turn, build up in our consciousness advancing conceptions of the Infinite which define themselves to us through the synonymous terms. And so these prophetic

symbols of three thousand years ago, through advancing measures of light leading to qualities and properties which crystallize as numerals of infinity, in turn lead on to these unfolding conceptions of the Infinite which crystallize as synonymous terms.

Yet we must remember that even synonymous terms are still but sign and symbol—"Our highest sense of infinite good in this mortal sphere is but the sign and symbol, not the substance of good." Let us remember that when Jesus trod the valleys of Galilee the English tongue was unknown, the synonymous terms as we know them had never been formulated, yet he, through his inspired understanding of the Old Testament, speaking possibly in both Greek and Aramaic, was able to impart these same unfolding conceptions to his disciples, so much so that the substance of his teaching gathered within the framework of the Sermon on the Mount is a perfect statement of his understanding, a statement that embodies all the requirements of Science and system. Chapters 5, 6 and 7 of Matthew, containing the Sermon on the Mount, when understood scientifically, are perfect in form and structure, and conform to all the requirements of Science and system. Yet in that age the English language was unknown. So we find that through the centuries all that the Master understood, taught, and demonstrated, has come down to us and has been recast for us in our own native tongue, a tongue composite in nature and character, and yet, for that very reason, uniquely adapted for the elucidation of metaphysical conceptions—better in type for this purpose than any other human language.

So you and I to-day are learning to understand the Infinite in its unfolding conceptions through these tremendous synonymous terms. They denote the "nature, essence, and wholeness of Deity" (S. & H. 465: 13-14),—in other words, what the Infinite is intrinsically, what it is in itself, in its own eternal self-existence. We also know that but for the fact of the spiritual idea embodying within itself the tremendous fact of divine operation, the Infinite as expressed through the synonymous terms would be unknowable. To denote divine operation, therefore, we have, coming to us through the Scriptures and *Science and Health*, this fourfold conception contained within the terms Word, Christ, Christianity, and Science. And because what the Infinite is and what it does are inseparable and indivisible, therefore the synonymous terms denoting what the Infinite is and the four terms denoting what it does are inseparable. And so it is that the coordination

of these seven terms with these four terms advances human thought to the point where it can conceive of system. Thus we see that the oneness of being, the divine order of being, the elucidation of what being is and what it does through system, are one and all inseparable and indivisible—inseparable from each other and indivisible as a whole.

Whilst our sense of this unfolding conception of the Infinite is still objective, the tendency is to think of it as something above and beyond us; that is how it came to the prophets when they were treading paths hitherto unknown, reaching out, feeling their way, and that is how it begins with us. When from the background of the "wilderness" experience we begin to feel our way forward, the conception of the Infinite appears to be rolling in upon us in wonderful measures of light. Then, at a certain point in our spiritual development, something profound takes place, and from that point, there is no going back—the process is irreversible; and that point is when the objective conception of the Infinite coming towards us gives way to the realization that we are found and identified within it. Instead of our trying to lay hold upon it and grasp it, there comes the awakening, "Beloved, now are we the sons of God" (I John 3: 2), and we make the admission to ourselves that I invited you to make last evening. Once we awaken to the fact that we are identified for time and eternity within this one Infinite, or divine Principle, we no longer try humanly to grasp it, we awaken to the fact that we are divinely held within it,—in it, of it, and inseparable from it; and secondly we see that there is no opposing power in being to work against it, to tear us apart, to cause us to become lost in the mystery of opposites. So once this objective sense, through a profound spiritual awakening, turns over to the subjective, and we realize the spiritual significance of the Scriptural statement, "Beloved, now are we the sons of God," we have reached a stage in our spiritual journey from which there is no turning back, which all the powers of darkness, so-called, can never reverse. It puts us in "the secret place of the most High" (Ps. 91: 1); our position becomes impregnable, irreversible, and at that point we touch spiritual power.

In the Genesis record, this profound awakening and change-over from the objective sense to the subjective becomes apparent in the fourth day, wherein darkness is scattered. So the first three days, in which we have the presentation of an expanding measure of light that makes all things definite, are concerned with the human approach to the one Infinite from the background of our "wilderness" experience. In those three stages

our concept of good is very largely objective, it is incoming, unfolding through spiritual sense as the "discernment of spiritual good." But when we touch the fourth day in all its deep significance, there comes this profound and searching awakening, and for the first time we realize that we are divinely held within one infinite Principle; and this divine Principle gathers, holds, co-ordinates, and governs everything from the infinitesimal to the infinite. Then the fifth, sixth, and seventh days are more concerned with the subjective nature of being; in other words, the fifth, sixth, and seventh days are considerations of what the Infinite is intrinsically.

When we consider these seven days once more, we soon discern that in addition to their sevenfold unfoldment there is taking place at one and the same time—although hitherto we may not have been aware of it—the divine operation represented by the terms Word, Christ, Christianity, and Science. So while Mrs. Eddy's commentary on these days of Genesis at first appears to us sevenfold, there comes a time when its fourfold character begins to dawn on our thought. And finally we discern the co-ordination of the sevenfold and the fourfold, and they just become one in consciousness. That is the way we approach the Infinite, and the way in which we gain our early concepts of Science and system. We know Mrs. Eddy's statement so well: "Divine metaphysics is now reduced to a system, to a form comprehensible by and adapted to the thought of the age in which we live" (S. & H. 146: 31-1). We have been seeing how this reduction to system is possible and how it takes place.

### References to the Bible in the Textbook (Continued)

546: 18-22. "Genesis and the Apocalypse seem more obscure than other portions of the Scripture, because they cannot possibly be interpreted from a material standpoint. To the author, they are transparent, for they contain the deep divinity of the Bible." The Bible text is no more than sign and symbol to denote underlying ideas, which have such wonderful relationship to one another that they, in turn, denote Science, system, divine order, and so on.

572: 3-6. "Thus we see, in both the first and last books of the Bible,—in Genesis and in the Apocalypse,—that sin is to be Christianly and scientifically reduced to its native nothingness." That is a most important passage, and one with which we are all concerned, from which we cannot escape; we have to face this necessity of taking the supposed opposite, and

Christianly and scientifically reducing it to its nothingness, thereby through inversion making it serve the purpose of good.

577: 28-31. "The writer's present feeble sense of Christian Science closes with St. John's Revelation as recorded by the great apostle, for his vision is the acme of this Science as the Bible reveals it."

579: 1-7. This is the paragraph which introduces the Glossary. "In Christian Science we learn that the substitution of the spiritual for the material definition of a Scriptural word often elucidates the meaning of the inspired writer. On this account this chapter is added. It contains the metaphysical interpretation of Bible terms, giving their spiritual sense, which is also their original meaning." We are endeavouring this week to gain the "original meaning" of the Bible, and we do this by taking the inspired text and translating prophetic sign and symbol back into ideas; and when we can think in the language and relationship of ideas, then we arrive at the Science of the Scriptures.

547: 23-30. "The Scriptures are very sacred. Our aim must be to have them understood spiritually, for only by this understanding can truth be gained. The true theory of the universe, including man, is not in material history but in spiritual development. Inspired thought relinquishes a material, sensual, and mortal theory of the universe, and adopts the spiritual and immortal."

331: 11. "The Scriptures imply that God is All-in-all." In previous classes I have spoken of this great prime fact,—namely, that God is *One, All, Only, and Infinite*; in Mrs. Eddy's text those four terms are capitalized, sometimes italicized, and in some instances both capitalized and italicized. Therefore, those four terms are four statements of one great fact; they are in a class of their own. But if the Bible and *Science and Health* never advanced beyond proclaiming God as All, how could God be understood scientifically? If I were to speak to you for half an hour of the beauty, perfection, and infinitude of mathematics, how much would I have taught you? Nothing at all. I might have imparted one fact, namely, the perfection of mathematics; but that would not run the banks, or commerce, or even run your house-keeping. Clearly, to declare that God is One, All, Only, and Infinite is not sufficient for either understanding or demonstration. Therefore this conception of the Infinite must needs be reduced to human apprehension; and its reduction to human apprehension is begun and set forth in its elements in the seven days of Genesis, whereby we are able to take these unfolding conceptions of

what the Infinite is, although we cannot conceive of it as a whole. Then we discover that these unfolding conceptions are all within and not without, and thus we have the parallel stage whereby the objective sense matures in our thought to become subjective. Then we find that this reduction and unfoldment is all taking place within consciousness, and we find, likewise, that the whole substance of the Scriptures is not something external to thought, it is but sign and symbol of what is taking place *within* our own consciousness. Once we awake to that, so many difficult problems are resolved and the whole picture becomes simpler and clearer.

534: 1-7. In this reference we learn why woman was the "first to interpret the Scriptures in their true sense, which reveals the spiritual origin of man." Woman was first able to interpret the Scriptures because, as a type of consciousness, she is "first to abandon the belief in the material origin of man and to discern spiritual creation." That has nothing to do with whether we are characterized as male or female. As we are able to discern for ourselves the spiritual interpretation of Scripture, it is indicative of our womanhood coming to light.

534: 24-26. This reference is profoundly prophetic. "There will be greater mental opposition to the spiritual, scientific meaning of the Scriptures than there has ever been since the Christian era began." In the six months or so that I have had this class under consideration I have had to wrestle and struggle against a resistance to this work. At first I began to wonder why there should be this resistance, and then I turned to this reference on page 534, which at once gave me the answer; I saw that it was because the Scriptures understood scientifically through the Key and the Glossary lay the axe at the root of all evil. The fact is that if we love the idea sufficiently, resistance and inertia always give way, because the coming of this idea is irresistible. We have taken hold of the plough and are going forward, and there is no going back. Once the objective sense, through the unfoldment of Genesis, turns into the subjective, our position is irreversible.

"Mental opposition" may be found in ourselves, but it may also be found in the world at large. For instance, scholastic theology and organized theology resist to the hilt this spiritually scientific meaning of the Scriptures. Why? Because organized theology is in large measure subject to animal magnetism. Only as consciousness is inspired and individual is it selfless enough to lay the axe, or to pay the price of laying the axe; and that price is unselfed love. This unselfed love

comes to light in the fifth day and denotes the laying down of the mortal concept.

139: 15-27. "The decisions by vote of Church Councils as to what should and should not be considered Holy Writ; the manifest mistakes in the ancient versions; the thirty thousand different readings in the Old Testament, and the three hundred thousand in the New,—these facts show how a mortal and material sense stole into the divine record, with its own hue darkening to some extent the inspired pages. But mistakes could neither wholly obscure the divine Science of the Scriptures seen from Genesis to Revelation, mar the demonstration of Jesus, nor annul the healing by the prophets, who foresaw that 'the stone which the builders rejected' would become the 'head of the corner.'"

Recently I was talking to a retired Church of England clergyman, and he retired very largely because he found himself disillusioned by orthodox theology. We discussed some of these different readings of the Scriptures, and he brought to my notice one of the loveliest texts in the Old Testament; it appears in Job and reads: "Yet man is born into trouble, as the sparks fly upward" (Job 5: 7). The literal rendering of the original Hebrew is as follows: "Adam [from *Adamah* in the Hebrew] was born unto trouble; but the sons of the divine flame rise up above it, as the sparks fly upward." What is the "divine flame"? To those ancients it meant the sun, which we know to-day is type and symbol of Principle. The "sons of the divine flame" represent the ideas of Principle, man awakening to his identity in Principle. There must be countless other examples as we become acquainted with the original text. We cannot all become Hebrew scholars, which would be a life-work in itself, but by demonstration we can all become sufficiently acquainted with the original text to gain the spiritual sense of the Scriptures. In the Septuagint, which was the Greek version of the Old Testament written in Egypt in about the second century, the same passage appears as follows: "Man is born unto trouble; but the great birds rise above it into the open firmament." At first there does not appear to be any correspondence between the two translations, until it is known that a "great bird" is the Egyptian hieroglyph for the spirit of man. In the fifth day of Genesis we have the fowl rising in the open firmament. One day, hundreds of examples of this character will come to our notice, but not through toiling to become Hebrew or Greek scholars; these things come to light in our own understanding through spiritual sense and by demonstration; and when we put first things first,



divine Love has countless ways and means of providing us with all that we need to know.

Let us also take the verse, "Keep me as the apple of the eye" (Ps. 17:8). The Hebrew original makes no reference whatever to an apple of any kind; this is poetic licence. If one looks at close range into someone else's eyes, one will see a mirrored image of oneself in the pupil. That mirrored image is illustrative of what Mrs. Eddy means by "reflex image." The literal rendering of the Hebrew is as follows: "Make me as the little man in thine own eye." There is man in the divine image and likeness, thrown back and seen as reflex image, or man as the divine object subjectively held, because his nature, character, and position is that of reflex image. That is exactly what the Psalmist had in mind, and the literal Hebrew was accurate, although the real meaning is lost in the translation. So there are two examples of what Mrs. Eddy is discussing in this paragraph on page 139.

109: 11-13. "For three years after my discovery, I sought the solution of this problem of Mind-healing, searched the Scriptures and read little else, . . ." It is known that in those three formative years when Mrs. Eddy was preparing to write *Science and Health*, she studied her Bible for eight to ten hours a day, seven days a week, and read nothing but the Scriptures. Think of the application and devotion to a supreme purpose; think of what lies behind that effort! Who has the selflessness, the self-discipline to read the Scriptures for eight or ten hours a day for three years? Mrs. Eddy did it because she was under divine orders, she had no choice, it was her mission; and as we too love Principle supremely, we shall find that our lives also begin to conform to divine purpose; we shall find ourselves partaking of divine purpose, not from human choice but because of divine law.

271: 1-5. "Christ's Christianity is the chain of scientific being reappearing in all ages, maintaining its obvious correspondence with the Scriptures and uniting all periods in the design of God." We are becoming familiar with these "periods" and their significance, and with the "obvious correspondence" between them and the Scriptures. "Christ's Christianity" appears as a "chain of scientific being;" but, when time is eliminated, it will no longer be a conception of advancing periods linked as a chain, it will be seen and understood as one indivisible whole.

272: 9-12. "The spiritual sense of the Scriptures brings out the scientific sense, and is the new tongue referred to in the last chapter of Mark's Gospel." In text after text Mrs. Eddy

speaks of the "spiritual sense of the Scriptures" and of the need for the student to cultivate that spiritual sense. That is why we devoted the whole of last evening to a discussion of spiritual sense. We may be profound scholars, we may understand the original Hebrew, but without spiritual sense we are as "sounding brass, or a tinkling cymbal" (I Cor. 13: 1). If we have spiritual sense, we gain the "original language of the Bible," which is the language of ideas.

### References to the Bible in Prose Works

MISCELLANEOUS WRITINGS 169: 1-13. I bring in this paragraph because it contains a word of warning. Sometimes the student becomes so thrilled with what he finds in the Bible and the textbook that animal magnetism uses that very emotion to tempt him away into the side issues of pantheism, Buddhism, semi-metaphysics, and so on, until his thought becomes so confused and entangled that unless he pulls himself up he becomes lost. Let us see how Mrs. Eddy deals with this same situation. "Within Bible pages she had found all the divine Science she preaches; noticing, all along the way of her researches therein, that whenever her thoughts had wandered into the bypaths of ancient philosophies or pagan literatures, her spiritual insight had been darkened thereby, till she was God-driven back to the inspired pages." I have known students who were tempted in that way, they spent days and months trying to find out to what extent Eastern philosophies of different kinds corroborate the Scriptures; to what extent the pantheistic, semi-metaphysical systems of the East either correspond with or support the Scriptures. But I came to the conclusion a long time ago that it was a hopeless quest. The study of the Scriptures alone and the understanding of them is a life-work, and if we keep our thought straight on that line of light and we love the Bible and our textbook supremely, we are never in any danger of going astray and running on to the rocks.

Continuing this paragraph: "Early training, through the misinterpretation of the Word, had been the underlying cause of the long years of invalidism she endured before Truth dawned upon her understanding, through right interpretation. With the understanding of Scripture-meanings had come physical rejuvenation. The uplifting of spirit was the upbuilding of the body." Let us be quite clear that semi-metaphysical, pantheistic, and esoteric systems of the East will get us nowhere. They neither support the Scriptures nor give

us an understanding of the Scriptures; they do nothing but confuse and dull the student's thought.

MISCELLANEOUS WRITINGS 363: 22-9. "We must avoid the shoals of a sensual religion or philosophy that misguides reason and affection, and hold fast to the Principle of Christian Science as the Word that is God, Spirit, and Truth. This Word corrects the philosopher, confutes the astronomer, exposes the subtle sophist, and drives diviners mad. The Bible is the learned man's masterpiece, the ignorant man's dictionary, the wise man's directory.

"I foresee and foresay that every advancing epoch of Truth will be characterized by a more spiritual apprehension of the Scriptures, that will show their marked consonance with the textbook of Christian Science Mind-healing, 'Science and Health with Key to the Scriptures.' Interpreting the Word in the 'new tongue,' whereby the sick are healed, naturally evokes new paraphrase from the world of letters"—that is what we are doing with the Scriptures; we are learning to "paraphrase," in other words, to translate the symbolic writing of the Scriptures into the language and idiom of to-day, the language of idea. "Wait patiently on the Lord, and He will renew your strength.' In return for individual sacrifice, what a recompense to have healed, through Truth, the sick and sinful, made the public your friend, and posterity your familiar!"

NO AND YES 11: 15-22. "If the Bible and Science and Health had the place in schools of learning that physiology occupies, they would revolutionize and reform the world, through the power of Christ. It is true that it requires more study to understand and demonstrate what these works teach, than to learn theology, physiology, or physics; because they teach divine Science, with fixed Principle, given rule, and unmistakable proof."

MISCELLANY 295: 17-18. "The Bible is our sea-beaten rock"—it stands. Consider the rise and fall of civilizations and empires, which three or four thousand years ago had the world in their grip, and to-day are under the sand of the desert; yet the Bible is here and the Bible goes on; it is our "sea-beaten rock," imperishable, indestructible.

MISCELLANEOUS WRITINGS 25: 12-15. "Science, understood, translates matter into Mind, rejects all other theories of causation, restores the spiritual and original meaning of the Scriptures, and explains the teachings and life of our Lord."

MISCELLANEOUS WRITINGS 317: 14-17. "Scarcely a moiety, compared with the whole of the Scriptures and the Christian

Science textbook, is yet assimilated spiritually by the most faithful seekers; . . ." A "moiety" is a small fraction. We to-day are learning and studying the Scriptures in their Science, but scarcely a "moiety" compared with what is to be achieved is yet attained.

MISCELLANY 178: 1-10, 12-19. "Your Bible and your textbook, pastor and ethical tenets, do not mislead the seeker after Truth. These unpretentious preachers cloud not the spiritual meaning of Holy Writ by material interpretations, nor lose the invincible process and purity of Christianity whereby the sick are healed and sinners saved. The Science of Christianity is not generally understood, but it hastens hourly to this end." That prophecy is now being fulfilled. "This Science is the essence of religion, distilled in the laboratory of infinite Love and prepared for all peoples. . . . The Scripture declares that God is All. Then all is Spirit and spiritual. The true sense of life is lost to those who regard being as material. The Scripture pronounces all that God made 'good;' therefore if evil exists, it exists without God. But this is impossible in reality, for He made all 'that was made.' Hence the inevitable revelation of Christian Science—that evil is unreal; . . ."

To-morrow we will continue this examination of Genesis. I shall comment only briefly on the first record because you are familiar with it. The second or Adam record is so comprehensive that we cannot attempt a verse by verse examination of it; we can only comment on it in outline and then leave it to individual study. We will discuss the significance of the Adam record and observe how it leads on to a consideration of Noah, Abraham, and Jacob and his sons. The Glossary shows that whilst the sons of Jacob appear at first sight not to conform to any order, nevertheless, the picture is complete once we have the key to it.

Let me remind you once more of the deep necessity for making this admission to ourselves every morning that "Beloved, now are we the sons of God" (I John 3: 2), and that we are working with the Mind of Christ. We not only have the Mind of Christ, but, once we accept the position that divine Love is the only Mind, we *are* the Mind of Christ to ourselves, and to each other, and everything and everyone around us. That being so, if we will only rise to the possibilities of taking up that position and making that admission, the good that can flow to humanity through this week's work is incalculable. Not only does humanity to-day, as never before, need the way out, but all over the world are men and women seeking the way out with the deepest sincerity. It may not

be our necessity to meet them, but whatever we through this work can reflect into the collective consciousness of humanity can, and I pray it may, enable hundreds and possibly thousands to discover for themselves individually the way out from this "wilderness," this "darkness . . . upon the face of the deep," onward and upward into what the Scriptures call the "promised land."

## FOURTH TALK

(*Sunday morning, July 27th*)

To-day I am going to invite you to "use a little wine for thy stomach's sake" (I Tim. 5: 23), the reason being that until we attain a certain measure of experience, there sometimes comes to us a certain amount of chemicalization,—involuntary resistance. So "a little wine for thy stomach's sake" is a sure antidote. "Wine" is defined positively in the Glossary as follows:

"WINE. Inspiration; understanding" (598: 17).

We need the wine of inspiration, because only as we bring inspired thought to this consideration of the Scriptures do we assimilate their interior meaning and avoid chemicalization. There is no occasion whatever for painful chemicalization.

### **The Genesis Records as a Whole**

At the Summer School last year I spoke about the need for understanding the two records in Genesis as a whole. For years most of us have studied with deep consecration the first record, in order to see the deeper meaning of this presentation by the prophets. To-day, our thought is so familiar with it and with its elucidation of divine order, that we are now capable of understanding the two records as one. The need is to balance the first and second records in our thought, and to see that the second record, rightly understood and used, augments the first record—it discloses and demonstrates to us the nothingness of the counterfeit, or negative. It supplements and strengthens the positiveness of the first record, and in consequence the two become one in the sense that they take our thought back to the oneness of being and enable us to see that there is nothing but that fundamental oneness.

To-day, I would like to take this a stage further. Let us ask ourselves first: What are the leading constituents of the two records? First of all, there is the positive unfoldment in terms of Let there be light; Let there be a firmament; Let the dry land appear; Let there be a greater light, lesser light, and the stars also; Let the waters bring forth abundantly; Let us

make man in our image; and finally God's work finished. Secondly, we have the Adam allegory; and thirdly, apparently included in the Adam allegory, we have the four rivers which are defined in the Glossary. Whereas last year I invited the class to balance the first and second records together, this year I want to bring in this third constituent and see as a whole not only the first and second records but also the three constituents together, operating as one. When we see these three together, we arrive at a higher and more adequate concept of divine metaphysics reduced to system.

I used to wonder why Mrs. Eddy had taken these four rivers appearing in Genesis 2: 10-14 out of the text in her exegesis and had apparently placed them in the background by putting them in the Glossary. Then I recall visiting the John Rylands Library to find out all I could about them, and little by little the picture began to formulate in my thought. I learned that many scholars to-day regard this short passage as no part of the Adam allegory, but as an interpolation by later—and, of course, from Mrs. Eddy's standpoint, inspired—writers, and yet they can see no purpose for such an interpolation. Whereas they denominate the Adam allegory as document J.1, for convenience they denominate this brief interpolation J.2.

Mrs. Eddy must have seen through revelation alone that this interpolation is no mere accident, that it was put there by an inspired prophetic writer deliberately. Had it had no purpose, she could not and would not have given it an important place in her Glossary by giving to those four rivers such important definitions. For the fact remains that two of them, Pison and Gihon, appear only once in the whole Bible, although they merit a place in the Glossary. Therefore, taking Mrs. Eddy's "Genesis" as a whole, we now see that we have the inspired first record, the Elohist document; we have the Adam legend (J.1); and we have the brief interpolation concerning the four rivers (J.2). The first and second records are so expansive that Mrs. Eddy treats their texts fully and adequately in her exegesis; this third passage she lifts out of the second chapter of Genesis and puts right back in the Glossary, so that she appears at first sight to isolate it. The answer, as I understand it, is this: these four rivers denote symbolically the one operation of divine Principle, and if we can understand them in this way, we can see how and why the first and second records come into being. Then, when it comes to the question of reducing this to practice in daily life, we begin to see that these three documents are one and all inseparable from each other. In the past we have studied the first record

with deep consecration, and although there is still much to unfold and to be assimilated, nevertheless the meaning in outline is clear to us, and we have gained that meaning by being obedient to the divine order of unfoldment. Similarly, whilst we have paid attention to the second record and, perhaps, have not been quite so successful, because the second record is more involved than the first and seems somewhat more obscure, we have still gained a good deal from its study. But now we shall bring in this third aspect and take all three together in one picture. When we do this, the Book of Genesis will become subjective to thought and we shall see it from the standpoint of divine Principle.

In our earlier studies of the first record our thought was rising in an ascending order through light, firmament, dry land, until in the fourth day we arrived at a fulness of light, an effulgence, wherein darkness was scattered. We began to see that in this fourth day the objective sense of approach gives place to the fact of arrival. At that point this tremendously significant change begins to take place in consciousness whereby we have a growing awareness of our at-one-ment with Principle, and then the fifth, sixth, and seventh days develop this growing at-one-ment in a more subjective way.

### **Mrs. Eddy's Treatment of the Adam Record**

Turning to the second record, there are some very interesting leading points to consider. Mrs. Eddy's treatment of this record is drawn from chapters 2, 3, and 4 of Genesis. Here is an interesting fact, which I am sure has profound significance; and possibly the full meaning of it is not yet apparent. Mrs. Eddy draws eight citations respectively from each of chapters 2, 3, and 4, and her comment on the 24th citation completes her chapter. She leaves untouched much more of the Bible text regarding the Adam story (although in the Glossary she defines these four rivers denoting the one operation of Principle); and just why she takes only those three groups of eight citations, I am not prepared to say at the moment.

Observing her treatment of chapter 2 closely, it is apparent that it deals largely with Adam until the last of those eight citations, in which the woman is introduced for the first time, and which closes the chapter. The eighth citation serves as transitional to chapter 3, and here the eight citations deal wholly with the woman and the argument with the serpent. Finally, the eight citations from chapter 4 reveal the contrast between the true origin of man and the false origin, the true



multiplication and creation and the false multiplication and creation, and Mrs. Eddy leads us right through to the point where the whole of material creation folds up or rolls back—"Divine Science rolls back the clouds of error with the light of Truth, and lifts the curtain on man as never born and as never dying, but as coexistent with his creator" (S. & H. 557: 18-21).

My present conclusions are that the eight citations from chapter 2, dealing with Adam, represent the *analysis* of visible error. We have a clue to that in the statement, "This second record unmistakably gives the history of error in its externalized forms" (S. & H. 522: 12-13), which implies that there must be a history of error in its internal form, in its hidden form. So chapter 2 gives us the analysis of external error,—that is, of visible error or embodied error. The eight citations from chapter 3, which contains the narrative concerning the serpent and woman, are concerned with the *uncovering* of hidden evil. Thirdly, the eight citations from chapter 4 trace the development to the ultimate *annihilation* of all materialism at the point where "Divine Science rolls back the clouds of error . . . and lifts the curtain . . ."

Remember, we are going to consider Mrs. Eddy's "Genesis" as a whole, because these two records could not come into being and never would have come into being, but for another supremely important fact, that behind them is the one divine Principle and its divine operation, presented symbolically through what appears at first to be an interpolation, but which to-day, from the evidence in the Glossary, is clearly of supreme importance. When we began on Friday evening, I said I was going to teach the class this year from the standpoint of Principle, not following the Genesis order of unfoldment alone, but adopting a more subjective standpoint; and that is why I invited you to make that admission to yourselves each day that you are the sons of God now; that because divine Love is the only Mind you have the Mind of Christ, indeed, you are the Mind of Christ; that it is your privilege to bring the Mind of Christ to this class; that you are the Mind of Christ to yourselves, to your bodies, your health, home, and businesses; that you are the Mind of Christ to each other and to humanity. If we will only accept that point of view and work from within Principle, then we shall find that our own individual consciousness is a constituent of divine operation. This divine operation is not something taking place "out there," and we are "here" trying to gather it; individually and collectively we are a constituent of it, we belong to it and cannot be torn

apart from it. Because the prophets must have seen and recognized this, and because they must have identified themselves with it in at least some degree, the Genesis records became possible; had they not risen to that point, the Genesis records could never have been written and the Bible as we know it could never have come to us. So let us never hesitate to identify ourselves with Principle, with the operation of Principle at the highest possible altitude. Then we shall find that these narratives or legends, which at first appear somewhat obscure, will just fall into place, and ordered unfoldment will take place spontaneously in our thought, because the fact remains that divine order, as Principle holds it, is the perfection of celestial being itself.

### **The Nature of Divine Order**

Before considering the chapter, I would like to consider this question of order. We know that the Infinite is one, whole, and indivisible; it cannot be broken up into parts and portions. For the purpose of understanding the Infinite we take diversified conceptions of it, but that does not mean in any way that we attempt to divide it. We treat it from the beginning as an indivisible whole, and as we attain more and more unto the Mind of Christ we find ourselves in it and of it, a constituent of its divine operation. That is the standpoint to hold. Consequently, we see that there is but one divine order. Unless there were this infinite range of identities as the constituents of the Infinite, the question of order would not arise. We cannot conceive of order without the constituents which make relationship possible. So order is inseparable from relationship. Likewise order is inconceivable without the infinite identities between which order can obtain. Therefore, from the standpoint of Principle there is but one divine order, concerning which Mrs. Eddy gives one of the highest statements in the Platform when she writes that "perfection is the order of celestial being which demonstrates Life in Christ, Life's spiritual ideal." There she places the concept of order at the altitude of Christ as the ideal. So the aggregate of all ideal relationship, determined, fixed, and held by Principle, constitutes perfection itself.

In bringing that conception of order down to the human need, Mrs. Eddy speaks of the "scientific order . . . of being" (S. & H. 123: 28-29), which illustrates the absolute level where the human and the divine coincide. In her further reduction to the human need, she speaks of the "order of

Christian Science" as follows: "The third stage in the order of Christian Science is an important one to the human thought, . . ." (S. & H. 508: 28-29). When we read of the "third stage in the order . . .", that clearly implies that there is a second and a first stage, and, as the context falls within the seven days, it clearly implies a fourth, a fifth, a sixth, and a seventh stage. We notice that the third stage is an "important one." Lastly, we have textual order, upon which, for instance, our perception and understanding of the Matrix depends. We see textual order in answer to the first question in "Recapitulation" (S. & H. 465: 8-10), where God is defined; we see it in the translation order of the synonymous terms (S. & H. 115: 13-14); we see it in the Glossary definition of God (S. & H. 587: 6-7); and there are countless other examples of textual order, all of which are designed to lead thought upward and onward stage by stage, until finally we arrive at the highest conception,—that is, order as found within Principle, as held and determined by Principle itself, wherein "perfection is the order of celestial being." So when we are concerned with textual arrangement, that is merely symbolic in form and type, and is designed to lead our thought to higher concepts of order, which, in themselves, are purely metaphysical, and which concern the relationships between the ideas and identities of being, until finally the whole conception of relationship and order integrates into that one stupendous conception presented in this statement that "perfection is the order of celestial being." Parallel with that, still in the Platform, there is a further statement on divine order in which Mrs. Eddy, speaking of Jesus' ascension, writes: "the human, material concept, or Jesus, disappeared, while the spiritual self, or Christ, continues to exist in the eternal order of divine Science" (334: 16-18), that is to say, when the individual Christ Jesus had completed his human life-work, had attained unto resurrection and ascension, he went on "in the eternal order of divine Science."

Let us see that this conception of order runs right through the range from the highest to the lowest, the lowest being textual order, which provides us with a starting-point. Textual order is introductory to the idea and is designed to lead us onward and upward to higher and higher conceptions of divine order until finally everything integrates within "the eternal order of divine Science."

Taking our thought back to Principle, can we see, therefore, that Principle, eternally self-existent and self-expressed in its own right, must of necessity hold divine order as an indispensable

constituent of its own being? We have these two supreme examples in the Platform,—perfection as “the order of celestial being,” and Christ Jesus taking his place in the “eternal order of divine Science.” Then, as we follow the process of reduction, we can see how order comes down and adapts itself in absolute Christian Science at the level of coincidence; how it comes down to determine the order of unfoldment in the days of Genesis; and finally how it comes down to the textual arrangement of *Science and Health* and the Bible. Once we accept this great fact of divine order and there is no resistance to it in our thought, so many difficulties are cleared out of the way that we are set free to “master the infinite idea,” and that is where we find ourselves at this moment.

### Three Essential Presentations

Let us now see Mrs. Eddy's conception of the Genesis records as a whole through these three leading presentations which are indispensable to each other. We have the first record of spiritual development and unfoldment. Then we have the second record, which is in absolute contrast to the first, and which contains, in Mrs. Eddy's treatment of it, eight citations from the second, third, and fourth chapters, respectively designed to analyse visible error under the leading symbol of Adam; to uncover hidden evil under the leading symbol of the serpent; and thirdly to lead the way to the ultimate annihilation of all materialism, at which point “Divine Science rolls back the clouds of error . . . and lifts the curtain . . .” Those two presentations are inseparable from each other because, at a deeper level, they have been made possible and have been co-ordinated with each other by virtue of divine Principle and its one operation, presented symbolically through what at first appears, in the Bible record, to be an interpolation, but which, without question, was inserted by some inspired prophet who knew exactly what he was doing; and that divine operation presented symbolically through the four rivers completes the picture.

Now do we see Genesis as a whole? It is a tremendous picture and a wonderful one; and as we free ourselves through making this simple admission that we have the Mind of Christ, immediately the shackles fall away and we have the ability to see it as a whole. This wholeness is what I want to discuss to-day and to-morrow. The unity and co-ordination of these three Genesis presentations with each other is a wonderful picture, and to-day I see clearly why those rivers in chapter 2

of Genesis were omitted by Mrs. Eddy in her consideration of the second record and treated separately in the Glossary, because really they denote the governing factor, the operation of Principle which determines the other two. To understand this we only need to be sufficiently quiet, thoughtful, and reflective. The work we are doing this week for ourselves and humanity is so vital; the possibilities are stupendous if we will only rise to the occasion. So let us have a balanced week. Let us come here in the morning with our early work well done, waiting, listening, receptive. Let us have active mornings of unfoldment together; let us keep thought up, poised and level, and refuse to allow the serpent to bring it down; let us refuse to compromise with the serpent or wallow in its suggestions. Then the possibilities and attainments that will result from this week's work will exceed anything we have ever known before.

Now we understand the need for identifying ourselves as the sons of God and keeping our thought poised in Principle, so that we may consider this chapter "Genesis" and all the other Glossary terms at the highest altitude. Thereby the whole development of this work becomes increasingly subjective.

### **The Four Rivers**

Before we deal with the two records, let us consider this brief interpolation in chapter 2 of Genesis. At first it appears to be one of the most obscure passages in the whole Bible, and without the inspiration of *Science and Health* to help one it is practically meaningless.

GENESIS 2: 8-14. "And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil." This is from J. 1. And now J. 2 begins: "And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads. The name of the first is Pison: that is it which compasseth the whole land of Havilah, where there is gold; and the gold of that land is good: there is bdellium and the onyx stone"—this is the only reference in the Bible to Pison. "And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia"—and this is the only Bible reference to Gihon as a river. "And the name of the third river is Hiddekel: that is it which goeth toward the east of Assyria"—

there are two or three references to Hiddekel in the Bible, which we will consider later. And the fourth river is Euphrates"—and there are some sixteen references to Euphrates. At verse 15 the narrative returns to document J.1. Now what but the highest and purest inspiration could have received God's revelation as to the significance of that brief interpolation J.2? It appears there so insignificantly, yet Mrs. Eddy has taken it right out of her treatment of the Adam allegory and analysed it in the Glossary in her definitions of the four rivers. Clearly there is an important reason for it. Let us now consider Mrs. Eddy's definitions of these four rivers.

The reason I am taking these four rivers first is because they denote the operation of Principle, and we are taking the subject from the standpoint of Principle. This may be quite new to some of you, but I can assure you that when you open your thought to see this conception of Genesis as a whole, it becomes so natural, so orderly, and everything drops into place.

How does this operation of divine Principle coming to our thought first touch and quicken it? The coming of the Christ-idea, synonymous with Principle and its operation, first touches and quickens our thought through the process symbolized by Pison, the first river, which Mrs. Eddy defines as follows:

"PISON (river). The love of the good and beautiful, and their immortality" (593: 1-2).

Would we study our textbook and find ourselves in this class if we didn't love the good and the beautiful? The first impact of the Christ-idea on human consciousness is to generate higher standards of thought. For instance, in the sphere of history, such a scourge as the Black Death, which overtook this country five hundred years ago and desolated the population, is unthinkable to-day. Why? Because of higher standards of thinking and living, of purity and cleanliness; in other words, because of improved beliefs. Those improvements of belief, in turn, are synonymous with a growing "love of the good and beautiful, and their immortality," with the incoming of the Word of Revelation, of Let there be light, Let there be a firmament, Let the dry land appear, and so on.

The second river is Gihon, which is defined as follows:

"GIHON (river). The rights of woman acknowledged morally, civilly, and socially" (587: 3-4).

What connection has this with this divine operation? The second phase of the spiritual idea coming to human consciousness is to quicken in us the acknowledgement of the rights of womanhood in every sphere of human action, consequently, "morally, civilly, and socially." It was such acknowledgement that enabled woman to be the first to interpret the Scriptures in their Science. If the English-speaking peoples had not given to woman some good measure of her rights, they could not have been the first to provide the womanhood that could interpret the Scriptures in their Science. Let us ask ourselves what it is, in broad outline, that distinguishes the English-speaking civilization from the Eastern civilizations of to-day. The outstanding contribution that English-speaking thought has given to the world is the English Bible; and that contribution was made possible by the fact that from the days of King Alfred, of Magna Carta, and all down our English history we have been giving to woman increasingly her place "morally, civilly, and socially." Then, in the early seventeenth century, the Pilgrim Fathers went west—in 1620 they landed on Plymouth Rock—and the same element in New England thought enabled woman to be the first to interpret the Scriptures in their Science. That whole development is synonymous with the coming of the Christ; nothing else could do what it has done.

Now we come to the third river, which is Hiddekel:

"HIDDEKEL (river). Divine Science understood and acknowledged" (588: 5-6).

Notice that the term "demonstration" is not yet introduced. That, I believe, is indicative of our position to-day; we are beginning to understand divine Science and to acknowledge it in all its wide implications. That, in turn, is indicative of Christianity becoming understood in its Science, Christianity as something that towers infinitely above what we call Christendom, as that aggregation of human thought which has been touched by the Christ in some small measure, sufficiently to acknowledge it in belief, though not necessarily in understanding. To-day we are beginning to understand divine Science and to acknowledge its infinite and endless implications. We see here the fact that Christianity must reach the altitude of Science to be a Christianity with works following.

Then we come to Euphrates, the fourth river, which appears fourteen times in the Old Testament and twice in Revelation. Euphrates has a much wider definition than the earlier three and the meaning is prophetic in nature. Pison, denoting "the

love of the good and the beautiful," corresponds to the coming of the Word of Revelation; Gihon corresponds to "the rights of woman acknowledged morally, civilly, and socially"—the coming of the Christ; Hiddekel brings us up to our present position where Christianity is being understood and acknowledged in its Science. But the definition of Euphrates is prophetic. The first part reads as follows:

"EUPHRATES (river). Divine Science encompassing the universe and man; the true idea of God; a type of the glory which is to come; metaphysics taking the place of physics; the reign of righteousness. . . ."

The first statement, "Divine Science encompassing the universe and man," is wholly subjective, it belongs to the infinite and eternal; the second, "the true idea of God," indicates how the conception of divine Science reaches humanity—there is a measure of reduction to the human understanding; the third, "a type of the glory which is to come," is prophetic; then "metaphysics taking the place of physics" is indicative of the Christ translation which is taking place now; and finally, "the reign of righteousness" is something that we are working to establish throughout the whole human family. In the last thirty years witness the attempt to establish a League of Nations in Geneva; witness the attempt to establish the reign of law through the United Nations Organization with its headquarters in New York. Those two attempts denote the reaching out of human thought to establish the reign of law which in turn is destined to become government by divine Principle.

We must so adapt our scale of measurement that we see that our two textbooks, the Bible and *Science and Health*, not only apply to the unfoldment, development, and evolution of our own individual experience, but, on a wider scale, equally depict what is taking place throughout humanity. Human consciousness is one in nature and essence; whether it is individual, collective, or world-wide, it is still one.

In this definition of Euphrates, observe that we have two distinct parts. The first part, which we have just discussed, is in a large measure prophetic, it indicates that towards which humanity is reaching out. In some small measure to-day divine Science is understood and acknowledged, and as a result we are reaching out for this higher conception contained within the first part of the definition. Then follows the second part, which reads:



"... The atmosphere of human belief before it accepts sin, sickness, or death; a state of mortal thought, the only error of which is limitation; finity; the opposite of infinity" (585: 16-22).

That is an entirely different definition from the earlier one, both in character and in office; and we will return to it when we come to discuss the Adam allegory.

These two records, the Elohist and the Jehovistic, have been projected into human experience as "bursting paraphrases . . . from divinity upon humanity" (Mess. '00 12: 2), by virtue of one eternal divine Principle, having one operation going on from everlasting to everlasting, but diversified to our thought as Word, Christ, Christianity, and Science through the symbolization of these four rivers. Once we see the meaning and office of these four rivers, as presented in the Glossary, we can return to the first and second records and consider them in parallel, seeing how the first is presenting the infinite and eternal in its orderly unfoldment, and the second the utter nothingness of a so-called opposite; and those two balance in our thought to give us a complete and final conception of proof in terms of the Infinite as it *is*, coupled with the fallacy or the nothingness of what it *is not*. In order to present the fallacy, or the nothingness, of what it is not, Mrs. Eddy's presentation of the second record is built up on three chapters with eight citations from each: the first analyzing visible error; the second uncovering hidden error; and the third presenting the ultimate outcome,—the annihilation of all materialism before the facts of divine Science. This is not difficult to grasp; it will come to us naturally and spontaneously, it will formulate itself in our consciousness, if we will only be quiet enough, if we will only learn to silence the senses and listen, because "Spirit, God, is heard when the senses are silent" (S. & H. 89: 20-21). The difficulty many of us have to contend with is that, until we reach a sufficient degree of self-discipline, the physical senses pull us this way and that, and as a result of that condition of thought this mist of obscurity dims our vision, so that either we lose it or we appear not to have any.

How is it that we recover our vision? Starting just where we are at this moment, let us learn to say to mortal mind, "Get thee behind me, Satan"; or, "Be still, and know that I am God." Let us see not only the need for this, but also the blessing that comes to us if we will only be still. At first it doesn't seem easy to hold thought in a state of complete

stillness or mental silence, but it becomes easier with persistent effort. It is when we love the idea sufficiently that we are sufficiently persistent to be "still, and know that I am God." Our proof to ourselves that we do love the idea, and put it first and foremost, is our insistence to ourselves that we shall be mentally quiet. Then the five physical senses fail to pull us this way or the other and thereby set up mental confusion.

As we attain an increasing measure of dominion, we turn to this textbook, and we are able through continuous reading to see the picture that is being built up. So the first chapter, "Prayer," becomes subjective to our thought, and then we awaken to the fact that this first chapter is a sevenfold statement of prayer—it contains within itself seven conceptions of prayer. Then we look into it further and we see that within each conception is a further sevenfold classification, each one being sevenfold in itself. Gradually the chapter becomes so subjective that we feel it belongs to us and we can never be robbed of it; we no longer look at it as something on the page that we are trying to learn, but we have found it within us. The same is true of the "Genesis" chapter; at first we take the first day, followed by the second, the third, and so on, and we try to gather the spiritual meaning; and then there comes that point where the objective sense turns over to the subjective and we awaken to the fact that the whole record is in ourselves, and, as far as the text goes, it simply denotes that which is taking place within ourselves. Then we turn to this second record and at first it appears abstract and involved; but by working over it and praying over it we come to the stage where we find it likewise within and we see it as a whole. Then we bring the two together and see them balance in our thought. This causes us to wonder what brought them together, what it is that is really taking place; and then we recognize that it is the one Principle having one operation, and that operation is diversified to our thought in a fourfold manner as Word, Christ, Christianity, and Science. Those represent the generative power which brings these two records into consciousness in ourselves. And then the three become one.

This is not difficult, because we have the Mind of Christ; but that same Mind of Christ does demand obedience, and the test of our love is obedience, working out in human experience as self-discipline, orderly management of the day's work, and so on. There is no detail of human life too small to be unworthy of demonstration. This is because the Christ-idea is inevitably destined to take the minutiae of daily life

and translate them out of matter into Spirit; and every single detail comes within the scope of that translation. That is what we are preparing thought to achieve.

## INTERVAL

**Euphrates and Hiddekel**

I would like to consider this fourth river, Euphrates, and take a number of references in the Old Testament to show how it develops the picture we have been discussing. After the initial reference in Genesis 2: 14, the next appears in chapter 15.

GENESIS 15: 18. "In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates: . . ." What do these two rivers mean when brought together? Clearly they indicate a range of thought. The "river of Egypt," of course, geographically is the Nile; symbolically it denotes the darkness of superstition, fear, or in other words, primitive animal magnetism. The promise to Abram was, "Unto thy seed . . ." What is this "seed"? The term is so important in the Old Testament, and it appears for the first time in the third day of Genesis in the phrase, "whose seed is in itself" (Gen. 1: 11). We have seed within ourselves in so far as we reflect the Christ-idea reproducing itself, developing itself on and on into eternity. Abram, remember, is to us something more than a legendary figure; he represents a type of consciousness, which typifies our own selves at a certain stage of spiritual growth. So this seed within ourselves is destined to occupy the land; and the land is clearly the kingdom of heaven, it is the range of consciousness, in other words, it is our own individual universe; and this extends from the first moment of understanding and demonstration, lifting us out of the darkness and superstition of Egypt every step of the journey right through to the great river Euphrates,—the ultimate reality as "Divine Science encompassing the universe and man."

DEUTERONOMY 1: 7. "Turn you, and take your journey,"—it involves journey,— "and go to the mount of the Amorites, and unto all the places nigh thereunto, in the plain, in the hills, and in the vale, and in the south, and by the sea side, to the land of the Canaanites, and unto Lebanon, unto the great river, the river Euphrates." Again the prophetic writers are depicting a range of thought that extends from

the darkness of animal magnetism,—the “river of Egypt,”—right through to divine Science.

DEUTERONOMY 11: 24. “Every place whereon the soles of your feet shall tread shall be yours: from the wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost sea shall your coast be.” That is implying the universal nature of divine Science and the universal nature of our inheritance.

Further references to Euphrates in the Old Testament are as follows:

Joshua	1: 4	I Chronicles	5: 9
II Samuel	8: 3		18: 3
II Kings	23: 29	II Chronicles	35: 20
	24: 7	Jeremiah	46: 2, 6, 10

There is one more reference in Jeremiah which I will take with you.

JEREMIAH 51: 63. “And it shall be, when thou hast made an end of reading this book, that thou shalt bind a stone to it, and cast it into the midst of Euphrates: . . .” This “stone” that runs so consistently throughout the Old Testament is type and symbol of the divine calculus. So here the stone that is cast into Euphrates typifies the calculus of divine Science, which lay hidden for centuries until Jesus used it and demonstrated it to the full, and which we to-day have at long last re-discovered through Mary Baker Eddy’s life-work and textbook. We are learning to understand and use it, and it is destined to constitute our own true selfhood or identity, whereby we are the embodiment of it. Notice how consistently in the Scriptures the “stone” is used in this sense.

In the New Testament Euphrates appears only in Revelation.

REVELATION 9: 13, 14. “And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates”—those four angels are being loosed in our midst to-day; in other words, Euphrates is yielding its secrets, just as the earth is helping the woman.

REVELATION 16: 12. “And the sixth angel”—notice how the symbol is associated with “six” and “four”—“poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.” Last summer we read the whole of Revelation verse by verse, and so I won’t take this further.

Before we go on, let me just give you the only other reference to Hiddekel, which occurs in Daniel.

DANIEL 10: 4, 5. "And in the four and twentieth day of the first month, as I was by the side of the great river, which is Hiddekel; then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz: . . ."

All these references drop into place once we see the significance of the four rivers in the second chapter of Genesis. That which the scholars have regarded as an interpolation having no direct relation to the narrative is now seen in the light of the Glossary in the *Key to the Scriptures* to be, possibly, the key passage of the Book of Genesis. If these four rivers denote divine operation, as unquestionably they do, the two documents,—the Elohist and the Jehovist,—are wholly dependent on them; they could not have been given to us but for the primary fact of divine operation as symbolized by those four rivers.

### Introduction of "Genesis"

Turning to the beginning of the chapter "Genesis" in our textbook, page 501, we notice first the two Scriptural quotations which preface the text. The first reads: "And I appeared unto Abraham, unto Isaac, and unto Jacob by the name of God Almighty; but by my name Jehovah was I not known to them" (Ex. 6: 3). Clearly the patriarchs had a concept of God denoted by the term Elohim, and not by Jehovah, the tribal deity, which derives from primitive animism and pantheism. Then follows the second Scriptural quotation: "All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men" (John 1: 3, 4). The pronoun "him" refers to the divine Word or Logos. We have there this Logos as the creative impulsion that "made." Then in the phrase, "in him was life," we have the Christ. Thirdly, "the light of men" is the light of the ages, the light of Christianity. So we see that whichever of these four conceptions we may be concerned with, they are all inseparable from each other; we cannot consider one adequately without reference to the other three.

501: 1—502: 17. "Scientific interpretation of the Scriptures properly starts with the beginning of the Old Testament, chiefly because the spiritual import of the Word, in its earliest articulations, often seems so smothered by the immediate

context as to require explication; . . .” The earliest articulation was the Adam record, not the Elohist record. The Adam record was written several centuries earlier than the Elohist, and consequently it requires “explication,” since it has become so “smothered;” in other words, the narrative is not nearly so clear as in the first record, possibly because the subject was not sufficiently understood, or else because the inadequacy of the language at their disposal made it very much more difficult to elucidate. The text continues: “whereas the New Testament narratives are clearer and come nearer the heart. Jesus illumines them, showing the poverty of mortal existence,”—just as Jesus showed and demonstrated in practical experience the “poverty of mortal existence,” likewise this second record, in contrast with the first, is designed to show just the same,—“but richly recompensing human want and woe with spiritual gain. The incarnation of Truth, that amplification of wonder and glory”—what a lovely presentation there of the coming of the Messiah—“which angels could only whisper and which God illustrated by light and harmony, is consonant with ever-present Love.” This coming of the spiritual idea as the “incarnation of Truth,” ranges through the whole Scripture; it begins with the first presentation, “Let there be light,” and it runs consistently through to the Holy City, which is type and symbol of the ultimate harmony. These two terms “light” and “harmony” in a simple, direct way illustrate the full range of the Scriptures. “So-called mystery and miracle, which subserve the end of natural good, are explained by that Love for whose rest the weary ones sigh when needing something more native to their immortal cravings than the history of perpetual evil.

“A second necessity for beginning with Genesis is that the living and real prelude of the older Scriptures is so brief that it would almost seem, from the preponderance of unreality in the entire narrative, as if reality did not predominate over unreality, the light over the dark, the straight line of Spirit over the mortal deviations and inverted images of the creator and His creation.” Notice the marginal heading “Spiritual overture;” just as one listens to an overture in music, correspondingly, this first record is the spiritual overture to the symphony of the Scriptures.

“Spiritually followed, the book of Genesis is the history of the untrue image of God, named a sinful mortal. This deflection of being, rightly viewed,”—that is what we have been learning to do during the last twelve months,—“serves to suggest the proper reflection of God”—thereby we make the

unreal serve the real—"and the spiritual actuality of man, as given in the first chapter of Genesis. Even thus the crude forms of human thought take on higher symbols and significations, when scientifically Christian views of the universe appear, illuminating time with the glory of eternity." What are these "crude forms of human thought"? In the first record they are light and darkness, evening and morning, firmament, dry land appearing, and so on. In the second narrative they are Adam and Eve, the serpent, Cain, Abel, and Seth, and so on. What are the "higher symbols and significations" of to-day? They are numerals, calculus, synonymous terms, terms of divine operation, and so on.

### **"Night" and "Day"**

Let us now consider these four leading conceptions of the first record, "night," "day," "evening," and "morning," beginning with their Glossary definitions.

"NIGHT. Darkness; doubt; fear" (592: 21).

In this context, "fear" denotes much more than one's own self-conscious or personal fear; the fear denoted here is primitive fear, the fear that is synonymous with darkness, or materialism, with the belief that idea can be torn apart from Principle and lost in matter; it is the primitive fear that goes with fire, flood, famine, pestilence, earthquake, destruction; fear in its primitive and most elemental form.

Now let us take the definition of "day," which is divided into two paragraphs, the first being absolute, and the second relative. We will take the relative one first:

"And the evening and the morning were the first day' (Gen. 1: 5). The objects of time and sense disappear in the illumination of spiritual understanding, and Mind measures time according to the good that is unfolded. This unfolding is God's day, and 'there shall be no night there'" (584: 3-8).

This second paragraph really denotes process, something taking place, owing to the eternal operation of divine Principle. Unless divine Principle were eternally operative, these days of Genesis could never have come into human experience, could never have found place in our consciousness. So the process involved in the "objects of time and sense" disappearing, and

in Mind measuring "time according to the good that is unfolded," denotes those uprising states and stages of consciousness that lead to "God's day," the eternal concept, defined in the first paragraph as follows:

"DAY. The irradiance of Life; light, the spiritual idea of Truth and Love" (584: 1-2).

It is no longer there the sense of presentation, such as Mind saying, "Let there be light," but of light as "the spiritual idea of Truth and Love," which is absolute.

There is a very fine distinction between "radiance" and "irradiance." Radiance is just a broad or general suffusion of light, but irradiance is the individual sparkle or beam. We know how light sparkles off the diamond; we say then that the diamond is irradiant, that the light is brilliant, direct, and has a definite beam; in other words, it is individual. So we, individually, find ourselves irradiant in Life. Take all individuality in the aggregate and it will constitute the "radiance of glorified Being" (Mess. '00, 12: 5); but the individual alone is irradiant.

So we have the spiritual idea projecting into our thought the great contrast between "night" and "day." But how is the gulf bridged between the two? It is bridged by the continuous operation of divine Principle, the forever coming of the Christ-idea; and that, in turn, brings us to a consideration of "evening" and "morning." But before going on to discuss "evening" and "morning," let us take several examples of "night" to show how this conception runs through the Scriptures. The term appears first, of course, in the first chapter of Genesis.

EXODUS 13: 21, 22. "And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night:"—clearly those days and nights are relative, they denote process:—"he took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people."

PSALM 42: 8. "Yet the Lord will command his lovingkindness in the daytime, and in the night his song shall be with me, and my prayer unto the God of my life." We see from this and other references in the Psalms that the divine omnipresence spans both night and day.

PSALM 91: 5. "Thou shalt not be afraid for the terror by night;"—that primitive fear of which we spoke;—"nor for the arrow that flieth by day"—the "arrow" is just type and symbol



of the sharp thrust of animal magnetism, but never anything to be afraid of, something only to be turned back on itself.

It is a comfort to see that these crude symbols of the first chapter of Genesis extend through the Scriptures, and here we have them appearing in the Psalms.

PSALM 139: 11, 12. "If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee"—in other words, Principle takes no cognizance of darkness whatsoever. For instance, if it were possible for us to place ourselves in the position of the sun and look out into space from that central position, we should have no sense of an alternating night and day; we should have only continuous light. By the same analogy, Principle takes no cognizance of alternating darkness and light, even mentally; there is only the divine omnipresence.

Now let us take some examples of "day."

PSALM 19: 1, 2. "The heavens declare the glory of God; and the firmament sheweth his handywork"—as the firmament operates to separate between the real and the unreal, "his handywork" comes to light. "Day unto day uttereth speech, and night unto night sheweth knowledge." The operation of divine Principle causes the darkness to betray itself. Let us see how "knowledge" is defined in the Glossary, noticing that in this last reference it is associated with "night," not "day":

"KNOWLEDGE. Evidence obtained from the five corporeal senses; mortality; beliefs and opinions; human theories, doctrines, hypotheses; that which is not divine and is the origin of sin, sickness, and death; the opposite of spiritual Truth and understanding" (590: 4-8).

PSALM 84: 10. "For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness"—type and symbol of darkness.

PSALM 119: 164. "Seven times a day do I praise thee because of thy righteous judgments"—not merely a habit, but indicating that the "seven times," the seven periods, lead onward and upward to the ultimate realization of "day" as the "irradiance of Life; light, the spiritual idea of Truth and Love." So let our concept of "day" and "night" extend beyond the first chapter of Genesis, and let us see that these wonderful ideas run through the Scriptures and are amplified in so many ways.

### “Evening” and “Morning”

Now we come to “evening” and “morning,” which give an alternating sense. It is helpful to remember that the Hebrews measured their day from sunset. “Evening” is defined in the Glossary as follows:

“EVENING. Mistiness of mortal thought; weariness of mortal mind; obscured views; peace and rest” (586: 1-2).

It is to that state of human thought that the spiritual idea comes, and its first action is to bestow “peace and rest.” We know from experience that very often the first need is to quell fear, to give peace and rest to “the poor suffering heart.” Mrs. Eddy writes, “The poor suffering heart needs its rightful nutriment, such as peace, . . .” (S. & H. 365: 31-32), because so often the problem derives from mistiness, weariness, obscurity, darkness, confusion, and so on. It is to that state of thought that the spiritual idea comes, and, having given “peace and rest,” it prepares the way for the awakening that comes with the “morning” state of thought. The definition of “morning” in the Glossary reads:

“MORNING. Light; symbol of Truth; revelation and progress” (591: 23-24).

Compared with the definition of “day,” notice how the use of “light” here is more relative.

So the continuous coming of the spiritual idea from its Principle into open, waiting, listening consciousness unfolds itself in this presentation of seven days. These days are timeless; they don’t concern the passage of time; they concern advancing states and stages of consciousness. Whenever human thought turns sincerely and consecratedly to Principle, waits and listens, from that point on the days of Genesis begin to unfold. No matter whether one lived in the first century or the twentieth century, the process is still the same.

ZECARIAH 14: 6, 7. Here is a reference to “evening” and “morning.” “And it shall come to pass in that day, that the light shall not be clear, nor dark:”—the alternating sense of evening and morning will have given way:—“but it shall be one day which shall be known to the Lord, not day, nor night: but it shall come to pass, that at evening time it shall be light”—the unfolding sense of evening and morning will have given place to the absolute concept, which is “the irradiance of Life.”

**Exegesis : Genesis 1: 1, 2**

Returning to the first record in Mrs. Eddy's exegesis, I would like to bring in a few leading points.

502: 22—503: 5. Commenting on Genesis 1: 1, she writes: "The infinite has no beginning"—it is eternally self-existent in its own right. "This word *beginning* is employed to signify *the only*,—that is, the eternal verity and unity of God and man, including the universe. The creative Principle—Life, Truth, and Love—is God"—notice the subjective sense there. "The universe reflects God. There is but one creator and one creation. This creation consists of the unfolding of spiritual ideas and their identities, which are embraced in the infinite Mind and forever reflected. These ideas range from the infinitesimal to infinity, and the highest ideas are the sons and daughters of God."

Notice that there is just a hint of the fourfold nature in that paragraph. "There is but one creator and one creation"—that is a statement of fact. Then follows: "This creation consists of the unfolding of spiritual ideas and their identities"—unfolding in itself relates to the Word, but these ideas and identities themselves lie within the domain of the Christ. They are "embraced in the infinite Mind"—which denotes their relationship to the one Mind, or creative Principle—"and forever reflected." There we have the tone of Christianity denoting relationship and reflection. Finally, the statement that "These ideas range from the infinitesimal to infinity" indicates Science, which alone can determine and hold that range.

There is Mrs. Eddy's elucidation of the first great proposition that we discussed yesterday. In the next paragraph she deals with the second and third of those propositions.

503: 6—17. "Genesis 1: 2. 'And the earth was without form, and void; and darkness was upon the face of the deep'"—that is the second proposition. "'And the spirit of God moved upon the face of the waters'"—that is the third proposition.

It is interesting to observe how Mrs. Eddy deals with this verse through a positive comment. "The divine Principle and idea"—let us be clear that there is nothing else at all in time or eternity beyond divine Principle and its idea, the idea being held subjectively within its Principle—"constitute spiritual harmony,—heaven and eternity. In the universe of Truth, matter is unknown." Why is Truth the synonym employed here? Because, at this particular point, she is concerned with

the universe as the divine idea, the expression of its Principle. And so the statement, "In the universe of Truth, matter is unknown," implies that darkness upon the face of the deep is unknown to divine Principle, to its idea, or to their constitution of spiritual harmony,—heaven and eternity; it is utterly unknown, there is no point of contact, no attachment, no lodgment. Next we have a hint of how the problem is resolved: "Divine Science, the Word of God, saith to the darkness upon the face of error, 'God is All-in-all,' and the light of ever-present Love illumines the universe." The constant shining of that light, the continuous impartation from Principle to its idea, is that which sustains and maintains God's own universe; and that, in turn, appears (but only appears) to touch time and matter and sense, and to cause them to dissolve, to give way. Thereby the continuous dissolution of materialism appears to us humanly as improved states and stages, improved conditions of being, improved standards of living, of health, and so on. But notice that all the time this paragraph still remains at the point of the absolute. "Hence the eternal wonder,—that infinite space is peopled with God's ideas, reflecting Him in countless spiritual forms."

To get a hint of what that passage has in store for us, we must learn to expand our scale of measurement to something outside of ourselves,—beyond the comings and goings of daily life. Every day let us postulate ourselves as idea, as "an angel standing in the sun," as found in divine Principle, as having no other habitation but divine Principle. When we get near enough to Principle, we shall be able with our inner vision to take this whole solar system, about which we learn humanly through the senses, together with the extension of space reaching to the stars, and we shall see the whole conception as one picture quite objective to our own consciousness. Humanity we shall see as two thousand million mortals, little passengers on a rotating planet travelling once a year round a sun. Such is the picture that appears to the astronomer who schools himself to that scale of measurement; and it makes human business and human affairs look very small. It will enable us, as metaphysicians, to take the whole problem of materialism, the world's problem in terms of statesmanship, economics, exchange, distribution, supply, domestic economy, social economy, and so on, and see it just as one counterfeit picture,—the counterfeit of that which is going on from everlasting to everlasting. And as we postulate ourselves as idea in Principle, we shall see divine Science, the Word of God, saying to the darkness upon the face of error, "God is All-in-

all." Seeing that, and identifying ourselves with it, partaking of it, enables us to see how that "lone, brave star" in "Christ and Christmas" comes to humanity through "bursting paraphrases projected from divinity," and how it first gained lodgment in the prophetic thought of Israel and gave rise to the writing of the Scriptures through the centuries. The whole of the Scriptures will become so clear that we shall see them from within, and we shall understand the process of what is taking place metaphysically.

We shall find that this becomes so natural if we will only give ourselves time to be quiet and ponder these things, time to silence the clamour of the senses and to think with God, Principle. Let us identify ourselves with Principle and see everything from Principle's standpoint. If we will only do that, we shall be able to understand the paragraph we have just read. The whole text will become so subjective to our thought that we shall see the whole problem of humanity objectively and we shall be able to reflect more and more these beams of light that illumine the waiting thought. Our reward also will be stupendous—we may summarize it in that definition of Euphrates as "a type of the glory which is to come." It will include individual peace and rest, freedom from fear, confidence, assurance, fearlessness, an expanding capacity, and the ability to adapt our scale of measurement to the magnitude of the problem; in other words, the increasing enjoyment of our God-given dominion. When we see these things and we identify ourselves with Principle without fear or apprehension, we really begin to live.

This record of seven days, which follows on after the first two verses of the first chapter of Genesis, is designed to show just how the paragraph we have been discussing on page 503 may be fulfilled and brought out in our present-day experience.

### **Exegesis : First Day**

MIND AS MIND (503: 18-25).<sup>1</sup> We know from earlier studies that the first day contains within itself three presentations, which, for convenience, we summarize as Mind presenting the light, Mind reflecting the nature of Spirit, and Mind reflecting the nature of Soul. A hint of this is contained in the first paragraph, where we have "light," "reflection," and "spiritual and immortal forms of beauty and goodness."

<sup>1</sup> The text of the first record and commentary in "Genesis" was read in full. For reasons of space, only those passages are quoted here on which Mr. Sinton directly commented.

Those three are inseparable from each other, because light without reflection is invisible, and reflection without accompanying identity is likewise impossible.

**MIND AS SPIRIT** (503: 26-2). "God, Spirit, dwelling in infinite light"—Spirit dwells in its own infinite light—"and harmony from which emanates the true idea, is never reflected by aught but the good." This emanation of the true idea is that which in the first place sustains man and the universe, and in the second place becomes Christ to the flesh to meet the human need; it has the dual office of maintaining and sustaining reality, and at the same time meeting the human need.

**MIND AS SOUL** (504: 3—505: 3). Then we come to the third tone, wherein Mind reflects Soul, and at this point the light becomes identified and defined as Day, and the darkness is defined as Night. The purpose of the first paragraph of comment is to show that this light is not solar nor volcanic nor physical; instead, it is "the revelation of Truth and of spiritual ideas." The text continues: "This also shows that there is no place where God's light is not seen, since Truth, Life, and Love fill immensity and are ever-present." That is correlative with the earlier passage: "Hence the eternal wonder,—that infinite space is peopled with God's ideas, reflecting Him in countless spiritual forms."

In the second paragraph the terms "evening" and "morning" are clarified. "The successive appearing of God's ideas"—that successive appearing is our first hint of divine order—"is represented as taking place on so many *evenings* and *morning*s,—words which indicate, in the absence of solar time, spiritually clearer views of Him,"—these clearer views imply the light becoming sufficiently effulgent to establish definition and make identity possible,—"views which are not implied by material darkness and dawn. Here we have the explanation of another passage of Scripture, that 'one day is with the Lord as a thousand years'"—this gives us our first hint of the statement we discussed before: "Subsequent Bible revelation is co-ordinate with the Science of creation recorded in the first chapter of Genesis" (S. & H. 537: 22-24).

In the final paragraph we read: "Did infinite Mind create matter, and call it *light*? Spirit is light, and the contradiction of Spirit is matter, darkness, and darkness obscures light"—darkness can only obscure light in a relative, human way; in the absolute there is no darkness to contend with, the problem does not arise. "No solar rays nor planetary revolutions form the day of Spirit."

## Exegesis : Second Day

The second day begins at this point, and likewise has three tones.

**SPIRIT AS MIND** (505: 4-12). The first tone is concerned with the "firmament," that which separates. "Spiritual understanding, by which human conception, material sense, is separated from Truth, is the firmament. The divine Mind, not matter, creates all identities, and they are forms of Mind, . . ." Let us apply that to ourselves; that is to say, let us see that our identity, considered individually, is a form of Mind, not a human mind trying to think about things from a brain basis; our identity is divine intelligence, and that is why on the strength of this text we can rightly affirm, as we saw in our opening session, that our identity is the Mind of Christ,—that is, Mind in terms of its own reflection. Continuing: ". . . the ideas of Spirit apparent only as Mind,"—you see how wholly subjective that passage is,—"never as mindless matter nor the so-called material senses."

**SPIRIT AS SPIRIT** (505: 13-7). Notice here the statement: "Spiritual understanding unfolds Mind,—Life, Truth, and Love,—and demonstrates the divine sense, giving the spiritual proof of the universe in Christian Science." That unfolding of Mind is relative, but absolutely spiritual understanding unfolds Life, Truth, and Love. When we are mature enough in vision, we can read this record either from the unfolding standpoint, or from the subjective and absolute standpoint of Principle.

**SPIRIT AS SOUL** (506: 8-14). "Through divine Science, Spirit, God, unites understanding to eternal harmony"—the measure of understanding at this stage is united with "eternal harmony;" in other words, the moment this divine calculus is active in our thought we are increasingly identified with the eternal harmony of divine Principle. "The calm and exalted thought or spiritual apprehension is at peace. Thus the dawn of ideas goes on, forming each successive stage of progress." The dawn going on denotes continuous action and development. In the absolute sense it is going on from all eternity as the reality of being, wherein "man is forever unfolding the endless beatitudes of Being; for he is the image and likeness of infinite Life, Truth, and Love" (Mis. 82: 17-19). Relatively, it is going on as a "dawn of ideas" in successive stages to dispel the darkness and to bring to light what seems to be obscured.

## FIFTH TALK

(Sunday afternoon, July 27th)

This morning, we commented briefly on the first and second days of creation. The outstanding symbol of the first day is light. The references to "light" throughout the Old Testament are very numerous, notably in the Psalms; and, because the symbol is so simple and scarcely needs comment, I will just give you a list of references without reading them.

Psalms	4: 6	Psalms	89: 15	Psalms	139: 11
	27: 1		97: 11		148: 3
	36: 9		104: 2	Matthew	4: 16
	43: 3		112: 4		5: 14
	56: 13		136: 7	Luke	2: 32

See also, for a fuller development of the symbol, Isaiah, chapters 2, 9, 30, 60.

### The Firmament and Associated Symbols

When we came to the second day, we saw that the leading symbol was the firmament. To the Hebrews the firmament meant the arch of the sky, and both above and below this they believed that there was a realm of water, so that the firmament separated the waters above from the waters below. This was an old Babylonian concept, which the Hebrews assimilated into their own writing and adapted to a metaphysical end. Throughout the Bible there are other similar symbols serving the same office.

Let us take the Glossary definition of "firmament" together with those of "fan," "baptism," and "tares."

"FIRMAMENT. Spiritual understanding; the scientific line of demarcation between Truth and error, between Spirit and so-called matter" (586: 15-17).

"FAN. Separator of fable from fact; that which gives action to thought" (586: 7-8).

This latter would imply that although light may be thrown upon consciousness, not until we advance to the second stage



and a process of separation which separates fable from fact is begun, is there any real action,—in other words, any real measure of demonstration. There are several interesting references to “fan” in the Bible.

JEREMIAH 15: 7. “And I will fan them with a fan in the gates of the land; . . .”

ISAIAH 41: 15, 16. “Behold, I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff. Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the Lord, and shalt glory in the Holy One of Israel.”

The references in the New Testament are clearer, and it is probably to these that the Glossary definition of “fan” particularly refers.

MATTHEW 3: 10-12. “And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.” There is a similar reference in Luke 3: 16, 17.

Now let us take the definition of “baptism”:

“BAPTISM. Purification by Spirit; submergence in Spirit.”

Two standards of value are denoted here. “Purification by Spirit” clearly denotes process, it is relative; but “submergence in Spirit” implies the third concept of baptism, of which we read in the article “Pond and Purpose” in *Miscellaneous Writings*. At this point, as the definition concludes:

“We are ‘willing rather to be absent from the body, and to be present with the Lord’ (II Cor. 5: 8)”  
(581: 23-26).

Let us now consider the three stages of baptism in that article (see Mis. 203-205). “First: The baptism of repentance is indeed a stricken state of human consciousness, wherein mortals gain severe views of themselves; a state of mind which rends the veil that hides mental deformity. Tears flood the

eyes, agony struggles, pride rebels, and a mortal seems a monster, a dark, impenetrable cloud of error; and falling on the bended knee of prayer, humble before God, he cries, 'Save, or I perish.' Thus Truth, searching the heart, neutralizes and destroys error."

Then we come to the second phase, which is spoken of in the Gospels as the baptism of the Holy Ghost: "*Second*: The baptism of the Holy Ghost is the spirit of Truth cleansing from all sin; giving mortals new motives, new purposes, new affections, all pointing upward. This mental condition settles into strength, freedom, deep-toned faith in God; and a marked loss of faith in evil, in human wisdom, human policy, ways, and means. It develops individual capacity"—that is a lovely promise, because, in our classwork from year to year, it is becoming evident that our individual capacity is increasing wonderfully. We to-day have a mental capacity that we did not possess even twelve months ago, and it is because of this purification by Spirit. Continuing: "It develops individual capacity, increases the intellectual activities, and so quickens moral sensibility that the great demands of spiritual sense are recognized, and they rebuke the material senses, holding sway over human consciousness." It is becoming clear that to-day we are not merely reading about these things, we are partaking of them; we are so assimilating them into consciousness that they are becoming *us*,—that is, our identity.

"By purifying human thought, this state of mind permeates with increased harmony all the minutiae of human affairs." I touched on that this morning in saying that there is no detail too small to escape demonstration. "It brings with it wonderful foresight, wisdom, and power; it unselfs the mortal purpose, gives steadiness to resolve, and success to endeavor. Through the accession of spirituality, God, the divine Principle of Christian Science, literally governs the aims, ambition, and acts of the Scientist. The divine ruling gives prudence and energy; it banishes forever all envy, rivalry, evil thinking, evil speaking and acting; and mortal mind, thus purged, obtains peace and power outside of itself." I don't know a body of people in which there is less "envy, rivalry, evil thinking, evil speaking, and acting" than the sincere students of this idea. Why? Because as this idea is impelling our own lives forward into higher realms of thought, we cannot help but become less personal; and as we become less personal our relations become sweeter, more enduring, more permanent, more expansive; in other words, the second day is being named "heaven" in our own experience.

Finally, we have what is termed "the baptism of Spirit." "Third: The baptism of Spirit, or final immersion of human consciousness in the infinite ocean of Love, is the last scene in corporeal sense. This omnipotent act drops the curtain on material man and mortality. After this, man's identity or consciousness reflects only Spirit, good, whose visible being is invisible to the physical senses: eye hath not seen it, inasmuch as it is the disembodied individual Spirit-substance and consciousness termed in Christian metaphysics the ideal man—forever permeated with eternal life, holiness, heaven. This order of Science is the chain of ages, which maintain their obvious correspondence, and unites all periods in the divine design."

The above is an enlarged statement of what is gathered into the Glossary under the term "baptism." Clearly, the baptism of repentance is preliminary; then follows the baptism of the Holy Ghost, and thirdly, we have the baptism of Spirit, which is equivalent to the Glossary definition of "baptism" as "submergence in Spirit." How clearly this process of purification and baptism links up with the second day.

The term "tares" is another symbol of the same order. Although it only appears once in the New Testament, and not at all in the Old Testament, it still merits a place in the Glossary.

"TARES. Mortality; error; sin; sickness; disease; death" (595: 5-6).

MATTHEW 13: 24-30. "Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn." That is the only reference to "tares" in the whole Scripture, and clearly the term falls into the same class as "firmament,"

“fan,” and “baptism,” and denotes this separating process. The tare has been identified with the common weed known as darnel, almost indistinguishable in appearance from wheat until the time of ripening; that is why in the parable the counsel is given to let both grow together until the time of harvest. At harvest-time the distinction is quite clear, and the tares can be gathered into bundles to be burned, while the wheat is gathered into the barn.

Let us see that these are types of separation which are not external to ourselves at all; they are inherent in our own daily conscious experience. If we will allow this process of purification and separation to go through to conclusion in our lives, then the second day is named “heaven” in the tone of Spirit reflecting Soul; in other words, the conscious process of purification, baptism, and separation leads to a measure of harmony. “Heaven” is defined in the Glossary as follows:

“HEAVEN. Harmony; the reign of Spirit; government by divine Principle; spirituality; bliss; the atmosphere of Soul” (587: 25-27).

It would seem that this definition brings us, at the end of the second day, to a measure of harmony and prepares the way for the third day, for “the atmosphere of Soul.” The second day finishes on the note: “Thus the dawn of ideas goes on, forming each successive stage of progress” (506: 13-14). The dawn typifies a process of continuous movement or action, bringing a continuous expansion of light. That is the concept from the standpoint of Principle, but in human experience it registers as successive stages of progress. The difference between the calculus and its continuous operation from the standpoint of Principle, and the registering of that in human experience, is found in that phrase, “each successive stage of progress.” As thought advances, these days are fulfilled and consciousness partakes of the continuity of being.

### **Exegesis : Third Day**

SOUL AS MIND (506: 15-21). “Spirit, God, gathers unformed thoughts into their proper channels,”—here is another example of resolving into order; order pervades the whole of this record,—“and unfolds these thoughts, even as He opens the petals of a holy purpose in order that the purpose may appear.”

When we come to study the patriarch Abraham, we shall

see a close parallel between his Glossary definition and the opening passage of this third day.

SOUL AS SPIRIT (506: 22-10). It is interesting to observe here that while, in the second day, we were concerned with the waters above being separated from the waters beneath, in the third day, although the waters appear, it is not a process of separating, but of gathering. In this paragraph Mrs. Eddy refers to the translator's apparent confusion; this is due to "waters," in verse 10, appearing in the singular in the original Hebrew. Mrs. Eddy writes: "In metaphor, the *dry land* illustrates the absolute formations instituted by Mind, while *water*"—which is in the singular—"symbolizes the elements of Mind." It is a very fine distinction, though lost in our English translation, that in the original the gathering of the water (singular) symbolizes the elements of Mind, whereas in the second day the separating of the waters (plural) is the office of the firmament.

What is the distinction between "absolute formations" and the "elements of Mind"? Our identity is an example of an absolute formation. Man is so whole, definite, and distinctive in constitution that he is individually complete in himself; he never loses his identity by amalgamation, and hence his identity, as a form of Mind, "apparent only as Mind," is an absolute formation. But when we speak of the qualities and properties of Mind, which are available to every one of us, of which intelligence, for instance, is the highest, those would be classified as the elements of Mind. Take a quality such as purity, which we might associate with substance. In so far as purity and substance are qualities native to every one of us, they are constituents of our identity, and yet in themselves they are common to everyone.

The paragraph continues: "Spirit duly feeds and clothes every object, as it appears in the line of spiritual creation, thus tenderly expressing the fatherhood and motherhood of God. Spirit names and blesses all. Without natures particularly defined, objects and subjects would be obscure, and creation would be full of nameless offspring,—wanderers from the parent Mind, strangers in a tangled wilderness." In other words, identity would be lost. Indeed, I regard this passage as the clearest statement on spiritual identity that we have in the textbook.

SOUL AS SOUL (507: 11-8). Then we come to the passage on divine propagation, and it is at this point that the Christ begins to appear in the text. So far, we have been concerned with the Word of Revelation bringing us into unity with

Principle, but at this point identity has become so distinct that we see that it is the aggregate of identity which constitutes Christ as the ideal man. The moment we come to that point in our spiritual development, immediately this process symbolized by the seed within itself and "the fruit tree yielding fruit after his kind" begins to take place. To put it into our modern language, we discern the fact that whatever is taking place in the infinite and eternal in an original capacity finds its reproduced action in our own consciousness. Man is not a fixed or static image, such as an image reflected in the mirror. Let us remember that man is an active, living, unfolding, developing consciousness; and thus the individual unfolding and development within ourselves, considered from everlasting to everlasting, is man as reflex image; it is man reproducing whatever is taking place within the infinite and eternal in an original capacity. The mid-point of this third day symbolizes this in our own experience. Remember, this record is merely setting forth that which is taking place within us.

"The universe of Spirit reflects the creative power of the divine Principle,"—that "creative power" is the Word, or Logos,—"or Life, which reproduces the multitudinous forms of Mind and governs the multiplication of the compound idea man." Mrs. Eddy has put a world of meaning into that sentence. The divine Principle itself and its divine operation embody all there is to Word, Christ, Christianity, and Science. The text does not say that the universe reflects the divine Principle, but that it reflects the *creative power* of the divine Principle; in other words, it reflects that first office of divine operation, the divine Word, or Logos, which "reproduces the multitudinous forms of Mind;" and it is because of that reproductive activity that we find our individual consciousness to be a microcosm of the whole. Because we are individual and are constituted as identity, we hold within ourselves a reflection of the universe around us, a reflection of all the identities of which we are consciously aware; and thus that which is unfolding in our own individual consciousness is a microcosm of the whole universe, a microcosm of the Infinite as a whole, a microcosm of the compound idea, whereby all that is taking place in and as the compound idea has its individual reflection in individual man.

Continuing the paragraph: "The tree and herb do not yield fruit because of any propagating power of their own, but because they reflect the Mind which includes all. . . . The scientific divine creation declares immortal Mind and the universe created by God"—matter has nothing to do with it.

“Infinite Mind creates and governs all, from the mental molecule to infinity. This divine Principle of all expresses Science and art throughout His creation, and the immortality of man and the universe. Creation is ever appearing, and must ever continue to appear from the nature of its inexhaustible source. Mortal sense inverts this appearing and calls ideas material.” Mortal sense is the supposition that there is something besides the Infinite, something outside and independent of it; and by the logic of things that supposed something must of necessity be an inversion. If it were not an inversion, it would naturally be gathered and incorporated within the Infinite as the divine Principle; but because it is the supposed externalization of something,—a supposed something apart,—by the logic of the situation it must of necessity be an inversion.

### **Handling Reversal in the Practice**

That brings up a most important point in the practice, something we must all be aware of and which we must deal with, since it explains why, in the practice, there is so much apparent reversal. Someone comes along with a problem and is healed, or helped and blessed, and months or years after he appears to go back on that demonstration. This is because mortal sense, as the supposition of something apart from God, must of necessity be an inversion, and therefore its so-called operation must always appear as a reversal of good. It cannot be otherwise. If it were not a reversal of good, it would be *for* good. Jesus said, “He that is not with me is against me” (Matt. 12: 30); and there is no exception to that rule. Mortal sense, if allowed at any time, in any way, in any degree, always operates as a law of reversal; it cannot help itself; and it is that supposed law of reversal that we have to defeat completely, thoroughly, and finally in the practice. We do this from the basis of the omnipotence of divine Principle. We have nothing to fear from this supposed law of reversal, for it has no foundation in Principle; and it can only operate as a law of reversal if we accept it into consciousness. If we refuse to accept it or take it in, it has no property of reversal whatsoever; but if we allow it, it cannot help but operate as an apparent reversal because, by its very nature, it is an inversion. That is the logic of the situation, which when understood helps us greatly in the practice. When we seem to be up against reversal, we don’t have to start treating headache, or toothache, or physical symptoms; we must go direct for the evil

that would generate the problem. Animal magnetism doesn't mind one scrap if we treat its effects for months; we may cause it to diminish in one direction, but it will break out in another. If we lay the axe at the root, firmly and truly, we destroy it, and that is the only way we can deal with it.

We shall see that it is little use dealing with evil only as a phenomenon. Mrs. Eddy has told us that the day has passed and gone when we can deal with evil, malpractice, or animal magnetism on a personal basis (see *Mis.* 284: 13-23); the only effectual way to deal with evil to-day is to lay the axe at the root, and if we do that thoroughly, it can never operate as reversal in our lives. But if we compromise and allow it, because it is an inversion by nature, it will always operate as a law of reversal. This is something that needs thought, and I do want it to be clear.

To return to the text: "Mortal sense inverts this appearing and calls ideas material. Thus misinterpreted, the divine idea seems to fall to the level of a human or material belief, called mortal man." In the sixth day, we find the same statement of inversion, but in even stronger language. Mrs. Eddy writes there: "So-called mortal mind—being non-existent"—and that is the way to deal with it from the standpoint of Principle—"and consequently not within the range of immortal existence"—if it were within the range of immortal existence it would be incorporated in Principle and would be good, but because it is not within that range but supposedly outside it, it is of necessity an inversion—"could not by simulating deific power invert the divine creation, and afterwards recreate persons or things upon its own plane, since nothing exists beyond the range of all-inclusive infinity, in which and of which God is the sole creator" (513: 27-6). Because this supposed "something"—call it "x" if you like—that we denominate animal magnetism, cannot possibly be within the range of immortal existence, it cannot, therefore, be within divine Principle; it is supposedly outside that range, and, by the law of opposites, or the logic of the situation, it must of necessity be an apparent inversion; and it is the apparent inversion that gives rise to the supposed law of reversal that we have to contend with in the practice. This law of reversal is nothing more than the accepted aggregate of belief, having no power or authority because it has no foundation in Principle.

**SOUL AS PRINCIPLE** (508: 9-25). Mrs. Eddy writes here: "The seed within itself is the pure thought emanating from divine Mind." And then she speaks of this whole concept of gender, which is likewise within our own consciousness.



“The Mind or intelligence of production names the female gender last in the ascending order of creation. The intelligent individual idea, be it male or female, rising from the lesser to the greater, unfolds the infinitude of Love.” There we have textual evidence that this whole Genesis record is concerned with uprising states and stages of consciousness.

**SOUL AS LIFE** (508: 26-8). “The third stage in the order of Christian Science is an important one to the human thought, letting in the light of spiritual understanding”—at this point spiritual understanding has become definite and real. This “third stage” implies that there are first, second, and other stages. “This period corresponds to the resurrection, when Spirit is discerned to be the Life of all,”—notice it is not yet the demonstration of it, but only the discernment of it; it is still the objective sense,—“and the deathless Life, or Mind, dependent upon no material organization. Our Master reappeared to his students,—to their apprehension he rose from the grave,—on the third day of his ascending thought, and so presented to them the certain sense of eternal Life.” We read in “Atonement and Eucharist” that “His resurrection was also their resurrection” (34: 20-21), but it was only their resurrection in degree, because it presented to them the *sense* of eternal Life, not yet the demonstration of it.

### **Exegesis : Fourth Day**

It is in the fourth day that the sense of apprehending, gathering, and assimilating gives way to the subjective position, whereby we look out from Principle; and it brings with it a higher standard of reflection than we have seen hitherto.

**PRINCIPLE AS MIND** (509: 9-5).

**PRINCIPLE AS SPIRIT** (510: 6-12). Notice how “reflection” comes in under the heading of Principle reflecting Spirit. “Truth and Love”—which give the subjective sense—“enlighten the understanding, in whose ‘light shall we see light;’ and this illumination is reflected spiritually by all who walk in the light and turn away from a false material sense.” So far, that is the clearest and strongest statement we have had on reflection.

**PRINCIPLE AS SOUL** (510: 13-6). “The sun is a metaphorical representation of Soul outside the body, giving existence and intelligence to the universe.” The marginal heading here is, “Geology a failure.” It is so important that our concept of Soul should be accurate. Remember, Soul is never in body;

Principle is never in idea; but, contrariwise, the idea is found in its Principle.

**PRINCIPLE AS PRINCIPLE** (511: 7-14). "In divine Science, which is the seal of Deity and has the impress of heaven, God is revealed as infinite light." In the figures of "seal" and "impress" we have our first example of forthcoming coincidence. You know how when you press the seal into the wax, the image and impress come together; so here the "seal" and its "impress" give us our first view of the at-one-ment and coincidence of Principle and its idea.

**PRINCIPLE AS LIFE** (511: 15-18). "The changing glow and full effulgence of God's infinite ideas, images, mark the periods of progress." In the second day, the "dawn of ideas . . . forming each successive stage of progress" was our first hint of the continuity of the divine calculus, and notice it was only "forming." When we come to the end of the fourth day, we still see the continuity of the divine calculus through this "changing glow," and it "marks" the periods of progress—they are no longer being formed but are marked, and marked with the "impress" of Science. In other words, the picture is becoming subjective, and we have this sense of at-one-ment presented by the "seal" and its "impress." From this point on, the text is a consideration of being as seen from Principle, as taking place within Principle, and it is, therefore, the revelation of being that lies beyond matter. The first three days have been giving us the approach to Principle; in the fourth day we gain coincidence or at-one-ment with Principle; and then the fifth, sixth, and seventh days present us with an unfolding picture of that which is taking place within Principle.

### **Exegesis : Fifth Day**

**LIFE AS MIND** (511: 19-3). In the second day the symbol was merely the firmament; now it is the "open" firmament—limitations are falling away. "To mortal mind, the universe is liquid, solid, and æriform"—those are the broad classifications of the natural universe. "Spiritually interpreted, rocks and mountains stand for solid and grand ideas. Animals and mortals metaphorically present the gradation of mortal thought, rising in the scale of intelligence, taking form in masculine, feminine, or neuter gender." Let us observe the distinction between spiritual interpretation and metaphorical presentation. Spiritual interpretation is quite different in office from metaphorical presentation. Animals and mortals as metaphorically presenting "the gradation of mortal thought,"

are wholly counterfeit; but through spiritual interpretation they are seen in their true being, which is their original identity, and then they present the gradation of divine intelligence; and that gradation ranges from the "mental molecule to infinity." So we need to be discerning enough to distinguish between the office of spiritual interpretation and mere metaphorical presentation.

The text continues: "The fowls, which fly above the earth in the open firmament of heaven, correspond to aspirations soaring beyond and above corporeality"—that is an example of spiritual interpretation, because if it were only metaphorical presentation it would put the fowls in a superior position to man himself—"to the understanding of the incorporeal and divine Principle, Love." Where are those "aspirations" to be found? They are in our own consciousness, rising "to the understanding of the incorporeal and divine Principle, Love."

LIFE AS SPIRIT (512: 4-16). Now we come to the "Seraphic symbols" (marginal heading). Observe how the "crude forms of mortal thought" that we mentioned earlier are now giving way to "higher symbols and significations" (see S. & H. 502: 14-15). We have further examples of spiritual interpretation here, in the Biblical symbols of "great whales," the "living creature that moveth," which the "waters brought forth abundantly," and the "winged fowl after his kind." Mrs. Eddy's text refers to them as "Seraphic symbols," and so this is clearly spiritual interpretation.

"Spirit is symbolized by strength, presence, and power, and also by holy thoughts, winged with Love. These angels of His presence, which have the holiest charge, abound in the spiritual atmosphere of Mind, and consequently reproduce their own characteristics." Where else do they reproduce their own characteristics but in the consciousness of man? "Their individual forms we know not, but we do know that their natures are allied to God's nature; and spiritual blessings, thus typified, are the externalized,"—that is the objective sense,—"yet subjective, states of faith and spiritual understanding." At this point we are touching reality, where the objective and subjective begin to coincide.

"These angels . . . which . . . abound in the spiritual atmosphere of Mind, and consequently reproduce their own characteristics," denote that that which is taking place in the eternal Mind has its reproduced action or expression; "their natures . . . allied to God's nature" indicate a one-to-one relationship; and "spiritual blessings" as "the externalized, yet

subjective, states . . ." indicate that which is wholly subjective to the Infinite, though externalized in the sense that it appears to come to us and meet the human need. So in this text we have examples of both the subjective and objective offices of these angels.

**LIFE AS SOUL** (512: 17-3). Notice how multiplication comes in again here. "Spirit blesses the multiplication of its own pure and perfect ideas. From the infinite elements of the one Mind emanate all form, color, quality, and quantity,"—those are the elements to which we referred earlier,—“and these are mental, both primarily and secondarily”—primarily in that they originate in the eternal Mind itself, secondarily in that they have their reproduced activity in our own consciousness. "Their spiritual nature is discerned only through the spiritual senses. Mortal mind inverts the true likeness, and confers animal names and natures upon its own misconceptions." Again, the apparent inversion, if allowed, would operate in our experience as reversal. "Ignorant of the origin and operation of mortal mind,—that is, ignorant of itself,—this so-called mind puts forth its own qualities, and claims God as their author; albeit God is ignorant of the existence of both this mortal mentality, so-called, and its claim, for the claim usurps the deific prerogatives and is an attempted infringement on infinity." So, in our own lives, our demonstration and practice, if we will really lay the axe at the root of the claim of inversion, we shall likewise destroy the so-called law of reversal.

**LIFE AS PRINCIPLE** (513: 4-13). "Advancing spiritual steps in the teeming universe of Mind lead on to spiritual spheres and exalted beings." The vision here goes right beyond matter. We know little or nothing of these "spiritual spheres," except that they are there. This mortal sphere, which we call our earth, is nothing more than counterfeit of them. "To material sense, this divine universe is dim and distant, gray in the sombre hues of twilight; but anon the veil is lifted, and the scene shifts into light." When consciousness penetrates beyond matter and "the veil is lifted," there is no longer any inversion, and consequently no possibility of reversal. "In the record, time is not yet measured by solar revolutions, and the motions and reflections of deific power cannot be apprehended until divine Science becomes the interpreter." These "motions . . . of deific power" clearly concern "spiritual spheres," while the "reflections of deific power" clearly associate with "exalted beings,"—that is to say, with our spiritual identity as God knows it.

## Exegesis : Sixth Day

We come now to the sixth day; and all through the narrative these days are designed to reduce and eliminate matter on the one hand, and to give us the growing consciousness of reality on the other. In the fifth day, where Life reflects Soul and the text concerns individuality and multiplication, Christianity comes into view; but in the sixth day Science appears in its own office. In the sixth day we witness the dawn of the compound idea; we have individual man, generic man, and finally the compound idea man.

TRUTH AS MIND (513: 14-21). Notice the marginal heading, "Continuity of thoughts." Here we have a stronger statement on the calculus than we have had hitherto. The heart of the paragraph turns on the term "continuity."

TRUTH AS SPIRIT (513: 22-515: 10). Notice all through page 514 these wonderful qualities coming to light. "Mind, joyous in strength, dwells in the realm of Mind. Mind's infinite ideas run and disport themselves"—notice the action, the movement of it all; there is nothing stagnant or frozen. "In humility they climb the heights of holiness." That is all indicative in the most lovely figurative way of the movement of the divine calculus.

In the second paragraph we read: "Moral courage is 'the lion of the tribe of Juda,'"—we shall touch on that later when we study Jacob,—"the king of the mental realm. Free and fearless it roams in the forest. Undisturbed it lies in the open field, or rests in 'green pastures, . . . beside the still waters.'" In the figurative transmission from the divine thought to the human, diligence, promptness, and perseverance are likened to 'the cattle upon a thousand hills.'" The whole of this section is concerned with this "figurative transmission from the divine thought to the human." "Moral courage" as the "lion of the tribe of Juda" is another example of it. Moral courage is such an outstanding quality, although in Principle itself, where there is no problem of fear to be met, it would not appear in that form. Clearly, it denotes handling something fearlessly, and so it is a type of this "transmission from the divine thought to the human."

The paragraph continues, with reference to the cattle: "They carry the baggage of stern resolve, and keep pace with highest purpose. Tenderness accompanies all the might imparted by Spirit." As we have just seen, all the qualities in this section are examples of "figurative transmission." If

there were no such office, there would be no Christ to the flesh; salvation, as we know it, would be impossible. The transmission is "figurative" (notice the qualifying adjective), because reality is omnipresent and omni-active; it never loses its status or drops its standards; it never compromises; it is always itself, and going on from everlasting to everlasting it constitutes the divine calculus of reality. Its omnipresence and omni-action appear to touch the human and cause the materialism within the human domain to resolve and give way, and it is in that apparent contact that we have the "figurative transmission;" but there is no transmission in the sense of losing one's standard or falling in degree. And so to make that clear, Mrs. Eddy has used the qualifying adjective "figurative."

The final paragraph reads: "Patience is symbolized by the tireless worm, creeping over lofty summits, persevering in its intent. The serpent of God's creating is neither subtle nor poisonous, but is a wise idea, charming in its adroitness, for Love's ideas are subject to the Mind which forms them,—the power which changeth the serpent into a staff." There is the response. First we had the "figurative transmission from the divine thought to the human," whereby the human need is met; and the response to that figurative transmission is the changing of the serpent into a staff. When those two come together, they provide us with a standard of demonstration that rises to the absolute, and then we understand what is meant by absolute Science.

Every scientific healing or demonstration is an example of the transmission and the response becoming one. If there were no apparent transmission of the divine to the human, prayer and mental work would be futile; and if there were no corresponding response, there would never be any demonstration. Ultimately, the two must become one in coincidence, and it is interesting to notice that this element of coincidence is appearing so clearly in the sixth day.

TRUTH AS SOUL (515: 11—516: 23). Notice how after that measure of coincidence has come into the picture, forthwith we have the tremendous statement, "Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.'" In this text, man's demonstration of dominion over the fish, the fowl, the cattle, the creeping thing, and everything else, is the outcome of his response to the figurative transmission which they represent.

There must be a corresponding response, so that man, in his true being, can live in continuous at-one-ment with his Principle.

In this tone Mrs. Eddy writes: "God fashions all things after His own likeness. Life is reflected in existence, Truth in truthfulness, God in goodness, which impart their own peace and permanence. Love, redolent with unselfishness, bathes all in beauty and light." Notice that the first day began with a presentation of light; in the second day we had a "dawn of ideas;" in the third day we had the resurrected sense of "rising to the light;" in the fourth day we had "darkness scattered;" in the fifth day we read that "the scene shifts into light"—everything was moving into the "radiance of glorified Being;" and now in the sixth day "Love, redolent with unselfishness, bathes all in beauty and light"—everything is resting in it, sustained by it; there is no longer any labour. "Man, made in His likeness, possesses and reflects God's dominion over all the earth." God's dominion is primary; but man, in His likeness, possessing and reflecting God's dominion, has it by reflection.

The remainder of this sixth day brings us to man as full reflection.

TRUTH AS PRINCIPLE (516: 24—517: 24).

TRUTH AS LIFE (517: 25-4).

TRUTH AS TRUTH (518: 5-23). Here, everything is being gathered into the oneness of the compound idea. "God gives the lesser idea of Himself for a link to the greater, and in return, the higher always protects the lower." There, again, is relationship between ideas, and that relationship obtains throughout the whole range of being.

TRUTH AS LOVE (518: 24-6). In this section, everything is gathered back into Principle, it is all one. "The divine Principle, or Spirit,"—the term Spirit is used because the passage is concerned with the concept of divine order,— "comprehends and expresses all, and all must therefore be as perfect as the divine Principle is perfect"—everything is found within Principle. "Nothing is new to Spirit. Nothing can be novel to eternal Mind, the author of all things, who from all eternity knoweth His own ideas. Deity was satisfied with His work. How could He be otherwise, since the spiritual creation was the outgrowth, the emanation, of His infinite self-containment and immortal wisdom." That is just what Principle is, an "infinite self-containment"—everything found within. "Outgrowth" and "emanation" in this text do not imply anything external; they imply unfoldment and development within this "infinite self-containment."

### Exegesis : Seventh Day

LOVE AS TRUTH (519: 7-21). This leads us to "Infinity measureless" (marginal heading), to "universal being," and to "the fatherhood and motherhood of Love." We read: "Human capacity is slow to discern and to grasp God's creation and the divine power and presence which go with it, demonstrating its spiritual origin. Mortals can never know the infinite, until they throw off the old man and reach the spiritual image and likeness." The six days of Genesis are designed to enable us to reach the fulness of man as God's image and likeness.

LOVE AS LOVE (519: 22-15). The closing section of the first record brings us to acceptance of the "divine infinite calculus." "God rests in action." That is the nature of being; it goes on from everlasting to everlasting. "Imparting has not impoverished, can never impoverish, the divine Mind." Why? Since reflection is one of the prime facts of being, all that proceeds from, returns to; and thus there is no impoverishment. Being is self-maintaining and self-sustaining throughout all eternity.

Then in the final paragraph we have: "Unfathomable Mind is expressed. The depth, breadth, height, might, majesty, and glory of infinite Love fill all space. That is enough!" Let us cultivate such a sense of the divine omnipresence, the immanence and omni-action of divine Love, that the operation of what we call the divine calculus takes place consciously within ourselves. When that is so, this calculus is destined to translate everything out of matter; matter is destined to dissolve and disappear; and all the different forms of organic life and structure are, likewise, destined to disappear as matter, in order to reappear in their imperishable identity.

Notice the marginal heading, "Love and man coexistent." The paragraph continues: "Human language can repeat only an infinitesimal part of what exists. The absolute ideal, man, is no more seen nor comprehended by mortals, than is his infinite Principle, Love. Principle and its idea, man, are coexistent and eternal. The numerals of infinity, called *seven days*,"—"seven days" is the Biblical term; "numerals of infinity" is the scientific term, and these numerals are the unfolding representations of what the Infinite really is,— "can never be reckoned according to the calendar of time. These days"—numerals—"will appear as mortality disappears,"— as they come in, mortality goes out, and vice versa, all



illustrating this profound office of translation,—“and they will reveal eternity, newness of Life, in which all sense of error forever disappears and thought accepts the divine infinite calculus.” These days or numerals do not, at this stage, constitute our conscious expression of the calculus; they bring us to the point where we *accept* it. So if we take these days as periods of progress, “periods of spiritual ascension,” the “days and seasons of Mind’s creation,” they bring us to an *acceptance* of the divine infinite calculus.

Such is our present reading of these days, these numerals. The Elohist record finishes at that point, because, beginning at verse 4 of the second chapter of Genesis, the term used for God changes from Elohim to Lord God, or Jehovah. In verses 4 and 5 we have a passage which is transitional from the one record to the other.

Our survey of some of the leading conceptions of this first record provides us with an introduction to a further discussion of the Adam record. We are more familiar with the first record than with the second, and I want to consider the Adam record in more detail, so that the two records are of equal value to our understanding and demonstration.

As I have already pointed out, the Adam record in “Genesis” comprises chapters 2, 3, and 4, and Mrs. Eddy takes eight citations from each. She presents Adam as the leading symbol of chapter 2; the serpent as the leading symbol of chapter 3; and Cain and Abel as the dominating figures of chapter 4, which prefigures the ultimate dissolution of all materialism. I have come to the conclusion that those three chapters, constituting the second record, respectively denote the analysis of visible or embodied error; the uncovering of invisible or hidden evil through the symbol of the serpent; and finally, the annihilation of materialism.

## SIXTH TALK

(Monday morning, July 28th)

### Facing the Problem of Opposites

Yesterday, we traced the development through the first chapter of Genesis, from primitive darkness or chaos,—the terms which serve as type and symbol of the supposed opposite of the one Infinite,—through progressive states and stages up to man, man appearing in the divine image and likeness on the sixth day. As an introduction to our work this morning, I would like to take two passages with you: one in Job, to illustrate the starting-point, and one in John's Gospel, which illustrates that state of consciousness in which we can deal adequately and fearlessly with all that is represented by the second record.

"Wherefore then hast thou brought me forth out of the womb? Oh that I had given up the ghost, and no eye had seen me! I should have been as though I had not been; I should have been carried from the womb to the grave. Are not my days few? cease then, and let me alone, that I may take comfort a little, before I go whence I shall not return, even to the land of darkness and the shadow of death; a land of darkness, as darkness itself; and of the shadow of death, without any order, and where the light is as darkness" (Job 10: 18-22). Here is Job's presentation of this primitive darkness with which the Scriptures open in the first chapter, this "darkness . . . upon the face of the deep." He saw that all there is to mortality is evolved out of this primitive darkness, and that mortality must ultimately consign itself back to this same darkness. He saw that this primitive darkness is "without any order."

The same darkness is spoken of by John in the opening of his Gospel, where we read: "And the light shineth in darkness; and the darkness comprehended it not" (John 1: 5). It is upon this darkness that we can observe the divine light breaking—in Mrs. Eddy's words, "In tender mercy Spirit sped A loyal ray . . ." We can observe this line of light, as it were, projected from Spirit, to become operative upon the darkness, and since all that is gathered within this term cannot wholly obscure one's identity, the fact is, therefore, that the light

registers. It records itself, it finds lodgment in human consciousness, and thereby the Scriptures became possible. Through this marvellous first record, we have a presentation of the light shining upon darkness, enabling each one of us to follow this line of light and thereby lift his own concept of himself through upward states and stages to become conscious of his identity as the son of God.

Let us see that what is really taking place is the fact that our eternal identity can never be wholly obscured by darkness; and that this darkness, and the process of human life evolving upward and onward from it, is again type and symbol of completing our proof of Principle in terms of the nothingness of what it is not. This profound conception of proof, or demonstration, involves the understanding of what Principle is, together with the understanding of the fallacy of what it is not; and until the second phase of demonstration is achieved, our understanding and proof of Principle remains incomplete. Mrs. Eddy writes: "By the law of opposites, after the truth of man had been demonstrated, the postulate of error must appear" (Mis. 57: 12-13). That is true individually, collectively, and universally; and the operation of divine Principle universally is that which gives rise to what is commonly called evolution. The human or physical senses misinterpret evolution, would put it on to a material basis, and would regard it as the "survival of the fittest," to quote Darwin's phrase. But we know to-day that evolution, rightly understood, is spiritual, and that "Spiritual evolution alone is worthy of the exercise of divine power" (S. & H. 135: 9-10). Let us become so free and flexible in thought and outlook that we can readily adapt our scale of measurement from the individual to the universal, according to the need of the moment. Then we shall see that this profound conception of spiritual evolution is taking place individually, collectively, and universally; and that likewise it is inseparable from the forever coming of the spiritual idea through the Word of Revelation; through the Christ in its office of translation; through Christianity in its power to reconcile all relationship and cause it to conform to divine order; and through Science, which is behind all these offices, in its power to govern, determine, hold, and so on.

Tracing this development through the first six days of creation brings us some faint understanding of what man really is; and this, in turn, enables us to go forward and understand the second record both intelligently and fearlessly. In this connection, I would like to take a second reference from John's Gospel.

JOHN 3: 27-30. Here John the Baptist's disciples were disputing with the Jews about purification and baptism. "John answered and said, A man can receive nothing, except it be given him from heaven." Let us, likewise, come into this class in such oneness of consciousness, a consciousness of God as the one and only Mind, that nothing comes into it as revelation and translation, except it come from on high. The reference continues: "Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. He must increase, but I must decrease." We know that the first record is characterized over all by the Word of Revelation. Within that over-all concept we find indications of the forthcoming Christ, Christianity, and Science, but the record as a whole is characterized by the divine Word, or Word of Revelation. We know also that John the Baptist was the last of the old dispensation, the last of the prophets, and it was given to John to behold this forthcoming Christ as the Messiah; and so selfless was he that he could say: "this my joy therefore is fulfilled. He must increase, but I must decrease." He saw that the Word, as far as it was taken in his age, must now give place to a further concept of the divine idea,—namely, the Christ concept. This Christ concept embraces "bride" and "bridegroom;" it is synonymous with the male and female of God's creating that appears on the sixth day; and the "bride" and "bridegroom" correspond to our present-day understanding and acceptance of this male and female of God's creating, which enables us to go forward to understand and work out the supposed problem of opposites,—to take the serpent by the tail and handle it fearlessly.

### **"Bride" and "Bridegroom"**

As we come to this second record, let us see that our reading and understanding of the first record have brought us up to the point where at least we have some abiding consciousness of what man really is; and that, in terms of present-day experience, is our "bride" and "bridegroom." It has nothing to do with whether we are characterized humanly as male or female; the "bride" and "bridegroom" of which John speaks are spiritual concepts, and are found within consciousness alone. So before beginning our study of the second record, let us first take the Glossary definitions of these two terms.

“BRIDE. Purity and innocence, conceiving man in the idea of God; a sense of Soul, which has spiritual bliss and enjoys but cannot suffer” (582: 14-16).

Notice that “conceiving man in the idea of God” does not imply achieving the fulness of man and woman in the divine likeness, but only rising to it. Again, it is “a sense of Soul,” not necessarily the full and final understanding of Soul. This sense of Soul “enjoys but cannot suffer.” Why? Because it is sufficient in itself to face fearlessly the whole problem of evil and to handle it, by taking the serpent by the tail. It “enjoys” because of the affluence of good, because of the revelation to itself that real being is sinless, immaculate, impeccable, and uncontaminated by any supposed or so-called opposite. In other words it is adequate in itself to handle the problem of the serpent.

“BRIDEGROOM. Spiritual understanding; the pure consciousness that God, the divine Principle, creates man as His own spiritual idea, and that God is the only creative power” (582: 17-20).

I believe that our understanding of man through this first record has brought us to the point where we can identify ourselves as “bride” and “bridegroom.” These two concepts typify, in human experience, the male and female of God’s creating; not as two individuals, but as two spiritual natures blending in one individuality. The womanhood and the manhood of God’s creating are available to every one of us. If we identify ourselves daily within the meaning of these two terms we have adequate understanding with which to grasp the second record and deal with what is implied by the term “animal magnetism” and all that derives from it.

Notice once again, in that reference from John’s Gospel, John the Baptist’s recognition that the Christ “must increase, but I must decrease.” What humility and selflessness to recognize this great fact! John saw that the coming of the divine Word through the Old Testament and the prophets, and through himself as the last of the prophets, had been fulfilled in human experience, and it was his place to acknowledge with humility and joy this forthcoming Messiah, and to hand on the responsibility of demonstration. This typifies our own individual experience in this age. We begin by gathering and assimilating the simple facts of being from the days of Genesis and from our broader reading of the textbook; and

these facts dawn in consciousness as light on the darkness, they function as the Word in its office of revelation, they reveal to us the facts of being. Then there comes the stage at which these great spiritual facts so mature in consciousness, and spiritual sense as "the discernment of spiritual good" becomes such a "conscious, constant capacity to understand God," that we begin to identify ourselves with those facts; and conversely, they begin to constitute our forthcoming identity. Thus we become increasingly aware of ourselves as the sons of God, we become increasingly conscious of the significance of "bride" and "bridegroom."

Then comes the necessity for using and demonstrating these great facts, in ourselves and amongst ourselves; and gradually there dawns on us the significance of Christianity. Then we find that there is still something to complete the process, and that is the understanding of Science, which gives us the interpretation of being, the law whereby all relationships are demonstrable, operative, and are held from falling apart; in other words, through the office of Science we gain our identity in terms of self-government; we become so conscious of our unity with Principle that we arrive at a state of fulfilment.

Remember that so long as our thought is in the domain of the Word, we are reasoning in terms of simple, positive values. But as our thought matures and we identify ourselves with these values, there comes a time when we must face the problem of evil, or opposites, and handle it. That brings into the foreground the significance of the second record in conjunction with Mrs. Eddy's statement, "By the law of opposites, after the truth of man had been demonstrated, the postulate of error must appear." Not until this second phase of demonstration is understood and worked out can there be any sense of full salvation, as defined in the Glossary:

"SALVATION. Life, Truth, and Love understood and demonstrated as supreme over all; sin, sickness, and death destroyed" (593: 20-22).

In the Glossary, there are several other terms which have to do with salvation. Take the term "burial," for instance:

"BURIAL. Corporeality and physical sense put out of sight and hearing; annihilation. Submergence in Spirit; immortality brought to light" (582: 21-23).

Notice how that definition gives exactly the sense of "salvation" through a negative idiom. Notice, too, what a

development of thought there is in evidence from the definition of "burial" to that of "salvation." As we gain the consciousness of "bride" and "bridegroom," this enables us to put "corporeality and physical sense . . . out of sight and hearing," and then we begin to see what salvation really means.

### **The Second Record**

From the background of "bride" and "bridegroom" and our consciousness of what those two terms denote, let us return to this Genesis record in the textbook. I want us, from the beginning, to consider this record as a whole. Yesterday, I showed you that the whole chapter "Genesis" in the textbook can be understood as a whole on the basis of three distinct presentations, each of which has its individual office. There is that brief interpolation (J.2), which Mrs. Eddy lifted out of the second record and elucidated in her Glossary; there is the first record (the Elohist); and then there is the second record (the Jehovistic, or J.1). Those three presentations are inseparable from each other. Of the three, I should say that J.2 is the governing one, because it denotes the operation of divine Principle, without which the first and second records could not have been written. Probably a later prophet who saw these things felt he had to make an insertion somewhere. Just where to introduce it was his problem, and I presume he did the best he could under the circumstances. His answer to the problem was a complete mystery until God gave Mary Baker Eddy her *Key to the Scriptures*. Mrs. Eddy makes a very fine statement on this very point: "Even the Scriptures gave no direct interpretation of the scientific basis for demonstrating the spiritual Principle of healing, until our heavenly Father saw fit, through the Key to the Scriptures, in Science and Health, to unlock this 'mystery of godliness'" (Ret. 37: 16-20). Now just as I invited you yesterday to see these three documents as a whole and inseparable from each other, and last evening we discussed the first record on that basis, I want you to see this second record in the same way. We are reducing our scale of measurement from three documents to one document, but nevertheless the need is still to see it in relation to the whole, rather than as a separate part.

As we have already seen, Mrs. Eddy's comments in her chapter "Genesis" on the second record are concerned with chapters 2, 3, and 4; and from each of these three chapters Mrs. Eddy has drawn eight citations. I don't believe that the full significance of those groups of eight citations is yet apparent;

but the fact remains that there are eight from each chapter, and Mrs. Eddy undoubtedly had her purpose in building her own chapter in just that way. To take these three chapters as a whole and see them as one requires that from the start we shall keep our thought poised in Principle and see the whole conception from the standpoint of Principle.

### **Leading Symbols of the Second Record**

In this second document, the Adam allegory, there are certain outstanding symbols which determine the whole development of the text, and I would like to introduce at this point one term from the Glossary which does not appear in the Adam record, but which appears throughout the Scriptures. This term is "adversary."

"ADVERSARY. An adversary is one who opposes, denies, disputes, not one who constructs and sustains reality and Truth. Jesus said of the devil, 'He was a murderer from the beginning, . . . he is a liar and the father of it.' This view of Satan is confirmed by the name often conferred upon him in Scripture, the 'adversary'" (580: 28-2).

Notice the conjoining of those two terms, "a liar" and "the father of it." The father of what? Of his own lie. In "a liar" we discern the causative claim of animal magnetism; and in "the father of it" we see that animal magnetism also claims to have an effect, the "it" being the lie itself. Let us see that there is but one adversary, and the specific name for it in modern terminology is animal magnetism. In the Adam allegory this adversary appears under two symbols; one is the mist, and the other is the serpent. Let us be clear about that. They are synonymous in the sense that they refer to the one adversary, or the one animal magnetism. They are one in essence, though somewhat different in office, as you will see presently.

In discussing the record, what I am most concerned to show you is how to cultivate your abilities and capacities for observation and analysis. When I examine a new subject I give it several readings, without making notes or fixing my thought on details. I give it as many readings as I feel it calls for; and I ask myself constantly, What is this document or statement really trying to tell me? What are the prime facts that stand out above all others? And so, through listening and consecrated thought, something begins to stand out so that I see



the heart of the subject, its primaries and secondaries, and that which is quite irrelevant. Then comes the question, What are the relations obtaining between these several concepts coming to light? And, little by little, the whole picture becomes clear and subjective to thought. The early phase of reading a new piece of work over a number of times in order to become conversant with it is rather like the Genesis process; it is a process of learning something about it. But when you think analytically and you begin to recognize what is primary, secondary, and irrelevant, the work gradually becomes subjective to you and you begin to see it as a whole.

In the same way, we can take the second record and extract from it its primary elements. As I see it, we have one adversary to contend with,—namely, animal magnetism, the supposed opposite of the one Infinite as divine Principle. Taking this record, we recognize two outstanding concepts, mist and serpent. When we turn to chapter 2 we notice that at the fourth and fifth verses there is a change-over from Elohim to Jehovah. Then we read: "But there went up a mist from the earth, and watered the whole face of the ground" (Gen. 2: 6). There the mist, with all it implies, is clearly a governing factor. Then turning to the opening of chapter 3, we read: "Now the serpent was more subtil than any beast of the field which the Lord God had made" (Gen. 3: 1). Those two terms are the governing factors in this second record; they are one in essence, in that they both relate to animal magnetism, or the one adversary, but different in office.

Let us just consider this difference of office. On previous occasions I have traced the process whereby animal magnetism claims to evolve matter as its own subjective condition. I have shown that all that lies within the term "electricity" expresses the interim phase of animal magnetism which lies between that which is mental and that which is physically apparent to the human senses as matter; that is to say, the phenomenon we call electricity bridges the interval between the mental and the physical. Now in the first portion of this second record in the textbook, the mist serves to symbolize this process whereby animal magnetism evolves matter, leading on and up to the point where we apparently have self-conscious matter, typified by Adam and then Eve—remembering that Eve appears in the last of the first eight citations. In the second portion of the record, the serpent is the symbol of this same animal magnetism operating to manipulate the concept of self-conscious matter. So the mist serves to symbolize animal magnetism evolving the unconscious up to the point

of self-conscious matter, represented by the figures of Adam and Eve. Then the serpent serves to symbolize animal magnetism operating to *manipulate* that self-conscious matter.

Understanding this, the whole Adam record becomes so simple, clear, and easy to follow. Remember, there is only one adversary, and that is animal magnetism, a supposed opposite having a dual office: first, of evolving through the mist its unconscious embodiment, or subjective state called matter, and second, of bringing matter to the point where it apparently becomes self-conscious, which is synonymous with the belief of life, substance, and intelligence in matter. And Eve appears at the point of the last citation in the first of the three groups of eight. Then we go right over to another aspect of the picture, and the serpent comes in as the same animal magnetism, operating and manipulating that same erroneous concept,—namely, self-conscious matter. Finally, the citations from the fourth chapter bring in the outcome and fruitage of this whole process through the figures of Cain and Abel, leading on to ultimate self-destruction and dissolution.

Those three chapters, in the way that Mrs. Eddy presents them, give us first the analysis of animal magnetism, particularly the analysis of its unconscious phase, leading up to self-conscious matter; then the uncovering of hidden evil, and the uncovering of the way it manipulates its own concept; and finally the most graphic portrayal of the way animal magnetism is its own undoing, leading right up to its extinction at the point where "Divine Science rolls back the clouds of error with the light of Truth, and lifts the curtain on man as never born and as never dying, but as coexistent with his creator" (S. & H. 557: 18-21). This is so simple, direct, and orderly, once we cultivate our powers of observation so that we can discern what is primary and what is secondary. The same method can be applied to any chapter in the textbook, or to any part of the Bible; it holds good in any field of investigation.

When I began to work on the Glossary, I asked myself these same questions. I read the Glossary through a number of times, without making any notes or observations, and I saw at once that an alphabetical presentation would be hopeless. Then I saw that there must come to light a metaphysical analysis and classification; and once I began to think about the Glossary analytically the whole chapter just fell into place. I quickly saw that there were the elements of the seven days, the symbols of the fourfold operation, the symbols of the three degrees of mortal mind, and likewise this process of analysis,

uncovering, and annihilation; in other words, I saw that the whole of Mrs. Eddy's metaphysical system, as found in the Bible, was likewise to be found in the Glossary. We need only the spiritual sense to see it.

### "The Human Concept"

Once more, I must refer you to Mrs. Eddy's article, "The Human Concept" (Ret. 67—72). She writes there: "Sin existed as a false claim before the human concept of sin was formed; . . ." What is the sin that exists as a false claim before the human concept is formed? This concept of sin is denoted by the mist and the serpent, which are one in essence, but serve a different office. ". . . hence one's concept of error is not the whole of error. The human thought does not constitute sin, but *vice versa*, sin"—that is, primitive animal magnetism—"constitutes the human or physical concept" (Ret. 67: 1—5). Sin begins as the mist, and then, in constituting this human or physical concept, it evolves a subjective state called matter, and by a process of adding lie to lie it brings it forward to the point where it appears to become self-conscious. Then, sin as the serpent begins to operate on that self-conscious concept to produce the human concept of sin, the human sense of good and evil; in other words, the physical concept of life based on the human body, and also the concept of organic life throughout the physical world.

Mrs. Eddy continues: "Sin is both concrete and abstract" (Ret. 67: 6). As "abstract," it is operating as the mist and serpent; as "concrete," it begins to appear in all its diverse manifestations to the human senses. We read elsewhere: "The good which the material senses see not is the only absolute good; the evil which these senses see not is the only absolute evil" (Mis. 299: 15—17). The only absolute evil, unseen to the senses, is gathered within the term "adversary," and, in a more diversified form, within the terms "mist" and "serpent." That is why it is so essential that we take the serpent by the tail, for then we handle evil at its source or root, and deal with it in its claim to have causation; and if we deal with it effectually as causation, it cannot appear in effect. It is in this way that we handle the whole claim of sin.

Returning to "The Human Concept:" "Sin was, and is, the lying supposition"—the whispering of the serpent—"that life, substance, and intelligence are both material and spiritual, and yet are separate from God. The first iniquitous manifestation of sin was a finity. The finite was self-arrayed against

the infinite, the mortal against immortality, and a sinner was the antipode of God" (Ret. 67: 6-12).

In the next paragraph we have a hint of the way out from the dilemma. "Silencing self, *alias* rising above corporeal personality, is what reforms the sinner and destroys sin. In the ratio that the testimony of material personal sense ceases,"—that is, in the ratio that we silence the whisperings of the serpent,—“sin diminishes, until the false claim called sin is finally lost for lack of witness.

“The sinner created neither himself nor sin,”—that is to say, the phenomenon called a sinner did not create himself, nor did he create his cause,—“but sin created the sinner; that is, error made its man mortal, and this mortal was the image and likeness of evil, not of good” (Ret. 67: 13-21).

Let us ask ourselves another question: How does this false claim attempt to gain credence in human experience and appear to become established? The answer is to be found in another statement from *Unity of Good*: “. . . evil”—that is, animal magnetism, the one adversary—“ties its wagon-load of offal to the divine chariots,”—that is a marvellous metaphor, —“or seeks so to do,—that its vileness may be christened purity, and its darkness get consolation from borrowed scintillations” (17: 9-12). Evil is nothing of itself; its whole build-up is based on supposition and adding lie to lie. And because it has no foundation in Principle it cannot do anything but tie “its wagon-load of offal to the divine chariots;” in other words, it would claim to operate and voice itself in the name of God, good. Christ Jesus exposed the whole claim as a tissue of lies, not merely by words, but by demonstration throughout his life-work.

Earlier on the same page Mrs. Eddy writes: “A lie has only one chance of successful deception,—to be accounted true. Evil seeks to fasten all error upon God, and so make the lie seem part of eternal Truth”—that is the same as the later statement. “Emerson says, ‘Hitch your wagon to a star.’ I say, Be allied to the deific power,”—maintain your oneness with Principle,—“and all that is good will aid your journey,”—your journey through these days of Genesis,—“as the stars in their courses fought against Sisera. . . . Hourly, in Christian Science, man thus weds himself with God, or rather he ratifies a union predestined from all eternity” (17: 1-9). How is that union ratified? Through the demonstration in positive values of his absolute at-one-ment with Principle, and secondly through his taking the serpent by the tail and proving the nothingness of that which is not.

## The Serpent throughout the Scriptures

Let us come a little closer to the whole subject, as so far we have only discussed the position in outline. Let us take one or two examples to see how this concept of the serpent runs throughout the Scriptures.

ISAIAH 14: 29. "Rejoice not thou, whole Palestina, because the rod of him that smote thee is broken: for out of the serpent's root shall come forth a cockatrice, and his fruit shall be a fiery flying serpent." That is the prophet's way of saying, "he is a liar, and the father of it;" it is the symbolic presentation of the so-called unity of evil, counterfeiting the unity of good.

ISAIAH 27: 1. "In that day the Lord with his sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea." Notice that he speaks of this one animal magnetism as "leviathan the *piercing* serpent." Why? Because it would claim to make "deadly thrusts at the Christian Scientist" (S. & H. 458: 20); but the armour of divinity, the panoply of divine Love, causes that deadly thrust to spend itself and fall harmless. And once we have seen that take place, we become fearless.

ISAIAH 65: 25. "The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord."

MATTHEW 23: 33. See how Jesus understood the make-up of animal magnetism when he said: "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" Jesus just indicated how animal magnetism was destined to turn back on itself and become a self-destroying error. Why? Because it has no foundation in Principle.

MARK 16: 18. "They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." As we gain more in experience, we shall find that our success in laying hands on the sick so that they recover is in the measure that we "take up serpents,"—that is, in the measure that we deal with primitive animal magnetism.

LUKE 10: 19. "Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you."

II CORINTHIANS 11: 1-3. "Would to God ye could bear with me a little in my folly: and indeed bear with me. For

I am jealous over you with godly jealousy:"—that is jealousy in the true sense, the sense of fatherly care in which it is used in Exodus, "For I the Lord thy God am a jealous God" (Ex. 20: 5), meaning earnestly careful for one's protection and well-being:—"for I have espoused you to one husband,"—that is, to Principle,—"that I may present you as a chaste virgin to Christ. But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ." Paul understood the second record quite clearly. What is one's protection from the subtilty of the serpent? It is the "bride" state of consciousness—"for I have espoused you to one husband, that I may present you as a chaste virgin to Christ." That has nothing to do with male or female in a physical sense; it is a state of consciousness, and is a complete and whole protection.

REVELATION 12: 9. "And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him."

REVELATION 12: 14-17. "And to the woman were given two wings of a great eagle, that she might fly into the wilderness"—that wilderness is no longer doubt, darkness, and fear; it is "the vestibule in which a material sense of things disappears, and spiritual sense unfolds the great facts of existence"—"into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent." In other words, she hid herself from the serpent. If we will retire, whenever necessary, into this true wilderness state of consciousness, it will likewise afford us protection from "the face of the serpent." Mrs. Eddy used to tell her students that for forty years she handled evil through one of two ways, according to the immediate need; either she faced it fearlessly and took it by the tail, or, if it were not opportune to do so, she side-stepped it and let it expend itself upon itself. The Revelator continues: "And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ."

It is clear that, as a type, the serpent runs through the Scriptures from cover to cover. The Hebrews and the New Testament writers, in compiling the Scriptures through many

centuries, undoubtedly drew the symbol from Babylonian culture, Egyptian culture, and other cultures of the East, because the serpent, as a type, runs through every literature and every civilization, to symbolize certain types of thought according to the particular culture in question. The Hebrews drew upon all this and used it for their purpose, which was to symbolize in the best possible way the one adversary which we to-day term animal magnetism.

#### INTERVAL

I would like to read you a passage from the *Christian Science Journal* of August, 1890, in which Mrs. Eddy wrote as follows: "It is my impression that at least half a century will pass away before man is permitted to render his public verdict on some of the momentous questions that are now agitating the world. Also the discussion of malicious animal magnetism had better be dropped until Scientists understand clearly how to handle this error, until they are in no danger of dwarfing their growth in love, by falling into this lamentable practice in their attempts to meet it. Only patient unceasing love for all mankind—love that cannot mistake Love's aid—can determine this question of the Principle of Christian Science."

Mrs. Eddy saw clearly in 1890 that the students of Christian Science were not sufficiently advanced to handle malicious animal magnetism, and that it would take at least half a century before it would be possible. To-day, it is possible, and we are doing it.

### **The Mist and the Serpent**

Let us return now to the second record. Considering these two chapters, Genesis 2 and 3, as Mrs. Eddy takes them, I pointed out a little earlier that there are two governing symbols, the mist and the serpent. I want to take those two a stage further. The mist is symbolic of animal magnetism evolving its own subjective claim called matter, which culminates in the further symbols of Adam and Eve. Of these, Adam is the leading one, Eve only appearing at the end of the first group of eight citations. The mist is introduced as follows: "But there went up a mist from the earth, and watered the whole face of the ground" (Gen. 2: 6). There are three constituents in that statement: first, the mist; second, the action of watering; and third, that which is watered. The whole process is one

of progressive adulteration, and it culminates in the creation of Adam. Going on to chapter 3, we see that the serpent manipulates the thought of Eve, which, in turn, focuses on Adam. So poor Adam gets it both ways! Mortal mind, the mist, progressively adds lie to lie, and he is the outcome of that process. Then, from the other standpoint, the serpent manipulates and adulterates Eve's thought, and she, in turn, reacts on Adam. Once these symbols are clearly in thought, you will understand what is taking place.

Remember, there is only one adversary, and it appears to have two offices. The first is to evolve the unconscious and bring it to the point of self-conscious matter called Adam. In its second office, the same adversary, typified by the serpent, manipulates the thought of Eve, who, in turn, operates upon Adam, Adam being the focal point of the whole process of animal magnetism.

Now let us take the text and commentary of the false record in Mrs. Eddy's "Genesis."<sup>1</sup>

## Exegesis : Chapter 2

SECOND CITATION (521: 21—524: 12). "Genesis 2: 6. 'But there went up a mist from the earth, and watered the whole face of the ground.'

"The Science and truth of the divine creation have been presented in the verses already considered, and now the opposite error, a material view of creation, is to be set forth. The second chapter of Genesis contains a statement of this material view of God and the universe, a statement which is the exact opposite of scientific truth as before recorded." That is the equivalent of the statement we read earlier: "By the law of opposites, after the truth of man had been demonstrated, the postulate of error must appear." When we have some measure of understanding of the first record, then, by the logic of events, "the postulate of error must appear;" and that is why the Adam record follows the Elohist one.

"The Science of the first record proves the falsity of the second." And, of course, *vice versa*, the proof of the falsity of the second leads to the Science of the first. "If one is true, the other is false, for they are antagonistic. The first record assigns all might and government to God, and endows man out of God's perfection and power. The second record chronicles

<sup>1</sup> The text of the second record and commentary in "Genesis" was read in full. For reasons of space only those passages are quoted here on which Mr. Sinton directly commented.



man"—notice that the first record "assigns," it has mandate, authority, and power; but the second record merely "chronicles," and yet it serves a purpose—"as mutable and mortal,—as having broken away from Deity and as revolving in an orbit of his own. . . .

"This second record unmistakably gives the history of error in its externalized forms, called life and intelligence in matter." We have that "history of error in its externalized forms" in the figure of Adam; we have the history of error in its interior form in the symbols of the mist and the serpent—one denoting the unconscious, and the other the way in which animal magnetism operates as the conscious.

"In this erroneous theory, matter takes the place of Spirit. Matter is represented as the life-giving principle of the earth." I would like to correlate with this another statement of Mrs. Eddy's: "When apparently near the confines of mortal existence, . . . I learned these truths in divine Science: that all real being is in God, the divine Mind,"—that is the relative sense,—“and that Life, Truth, and Love are all-powerful and ever-present;”—the absolute sense;—“that the opposite of Truth,—called error, sin, sickness, disease, death,—is the false testimony of false material sense, of mind in matter; that this false sense evolves, in belief, a subjective state of mortal mind which this same so-called mind names *matter*, thereby shutting out the true sense of Spirit” (S. & H. 108: 19-29). Notice also the marginal heading, "Light shining in darkness"—on the "darkness . . . upon the face of the deep." That paragraph is an elucidation of the mist watering the face of the ground; it illustrates how animal magnetism evolves a subjective condition called matter; in other words, how the mist claims to operate. Then it would claim matter as the "life-giving principle of the earth," whereby Spirit supposedly enters matter in order to create man.

Now we come to a paragraph showing further how the mist operates. "Because of its false basis, the mist of obscurity evolved by error deepens the false claim,"—that deepening is tantamount to the subjective condition called matter advancing to the point where it appears to become organic, physical, and ultimately self-conscious as Adam,—“and finally declares that God knows error and that error can improve His creation. Although presenting the exact opposite of Truth, the lie claims to be truth." As we saw before, evil would attach its "wagon-load of offal to the divine chariots" (Un. 17: 9-10). "The creations of matter arise from a mist or false claim,"—that is to say, material sense evolves a subjective condition which

appears to its own embodied self as matter,—“or from mystification, and not from the firmament, or understanding, which God erects between the true and false.” So we have “mystification” opposed to the “firmament.” “In error everything comes from beneath, not from above. All is material myth, instead of the reflection of Spirit.” So this mist, or mystification, evolves a subjective condition called matter, pushes the claim, and advances it to the point where it appears to become self-conscious as Adam, and on that foundation it builds its whole structure of mythology.

THIRD CITATION (524: 13—525: 29). “*Genesis* 2: 7. ‘And the Lord God [Jehovah] formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.’” We are now seeing how this subjective condition is being advanced to the point where it becomes self-conscious.

“Did the divine and infinite Principle become a finite deity, that He should now be called Jehovah?” Notice the marginal heading, “Creation reversed.” That is only suppositional; in reality creation is irreversible. “With a single command, Mind had made man, both male and female. How then could a material organization become the basis of man?” It can’t; it is only a claim; animal magnetism pushes the claim that it can, and as a result there emerges what is commonly called self-conscious matter. “Is this addition to His creation”—this “wagon-load of offal”—“real or unreal? Is it the truth, or is it a lie concerning man and God?” Of course, we know the answers to those questions.

FOURTH CITATION (525: 30—526: 25). “*Genesis* 2: 9. ‘And out of the ground made the Lord God [Jehovah] to grow every tree that is pleasant to the sight, and good for food; . . .’

“The previous and more scientific record of creation declares that God made ‘every plant of the field before it was in the earth.’ This opposite declaration, this statement that life issues from matter, contradicts the teaching of the first chapter,—namely, that all Life is God. Belief is less than understanding. Belief involves theories of material hearing, sight, touch, taste, and smell, termed the five senses.” At this point animal magnetism is pushing the claim whereby self-conscious matter would organize itself into five senses, in order to perpetuate and develop its own inherent errors.

FIFTH CITATION (526: 26—5). “*Genesis* 2: 15. ‘And the Lord God [Jehovah] took the man, and put him into the garden of Eden, to dress it and to keep it.’” Out of that organization

of the five senses emerges Eden, type and symbol of the physical body.

SIXTH CITATION (527: 6-20). "*Genesis* 2: 16, 17. 'And the Lord God [Jehovah] commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.'" There is an element of Truth breaking through.

SEVENTH CITATION (527: 21-8). "*Genesis* 2: 19. 'And out of the ground the Lord God [Jehovah] formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof.'" Adam, as self-conscious matter, is becoming active, beginning to name in counterfeit the lesser identities of creation.

Notice the marginal heading here, "Creation's counterfeit." "Here the lie represents God as repeating creation, but doing so materially, not spiritually, . . ." That is the equivalent of animal magnetism pushing its claim to the point where, through the organization of the senses, the whole of creation is counterfeited in matter. "That Adam gave the name and nature of animals is solely mythological and material." In other words, the outcome of the mist evolving matter, pushing the claim to the point where it appears to become self-conscious and organized into five senses, is the basis of all mythology.

EIGHTH CITATION (528: 9-529: 12). "*Genesis* 2: 21, 22. 'And the Lord God [Jehovah, Yaweh] caused a deep sleep to fall upon Adam, and he slept: and He took one of his ribs, and closed up the flesh instead thereof; and the rib, which the Lord God [Jehovah] had taken from man, made He a woman, and brought her unto the man.'" "

Up to this point we have seen how the mist, watering the whole face of the ground, symbolizes and summarizes in the most remarkable way this process whereby unconscious animal magnetism, or sin in the abstract (see *Ret.* 67: 6), evolves a subjective condition called matter, and then pushes the process to the point where matter appears to become self-conscious, organic, structural, having five senses which form the basis of all organized mythology. Now the focus of the narrative changes completely, and we go over to another aspect of the problem.

Chapter 3 illustrates another phase in the operation of animal magnetism. Here it goes to work, this time as the serpent, and claims through the symbol of Eve to operate upon this mass of self-conscious error called Adam. In this

second phase of the story, Eve's thought corresponds to the watering process of the first phase. Eve's thought was adulterated. The serpent whispered, and, according to the narrative, she listened, and thereby she, in turn, brought about the debasement of Adam.

Remember all the time that there is just one animal magnetism claiming to counterfeit creation and to operate on that creation; it is all one presentation. This Adam allegory summarizes and symbolizes that which takes place in the daily thought of every one of us until we see through it sufficiently to begin to abandon it. It was seeing through it and abandoning it that enabled Mary Baker Eddy to write the textbook, to give us the Science of the Scriptures, and interpret them in their original tongue. And when we do abandon it, the new birth has set in, translation has begun in human experience, and the promise begins to be fulfilled, "Behold, I make all things new" (Rev. 21: 5),—that is, reborn, remade, reconstituted. We are no longer struggling mortals trying to learn something, trying to shake off shackles; we awaken to the fact and the wonder of the statement, "Beloved, now are we the sons of God," and therefore "saved . . . with an everlasting salvation." Then our baptism is the baptism of Spirit; it is "submergence in Spirit." Our burial is "Corporeality and physical sense put out of sight and hearing; annihilation. Submergence in Spirit; immortality brought to light." And our salvation is "Life, Truth, and Love understood and demonstrated as supreme over all."

Now do you see the significance of this second record? It is there to disclose to us that which takes place in the thought of every mortal, and to enable the mortal to begin to understand himself, to gain sufficient self-knowledge to abandon the Adam allegory and all it symbolizes in his own human experience. And with the final abandonment of that, there comes to pass in his own experience all that is gathered within the terms "baptism," "burial," and "salvation." This is what is meant by being reborn, remade, new-born, in being. Time may commence it, but eternity alone completes it (see Mis. 15: 18-19).

### **The Serpent, Eve, and Adam in the Glossary**

Let us consider, at this point, the Glossary definitions of these leading symbols we are considering. The mist does not appear in the Glossary—Mrs. Eddy explains it most adequately in her exegesis—but the serpent is defined as follows:

“SERPENT (*ophis*, in Greek; *nacash*, in Hebrew). Subtlety; a lie; the opposite of Truth, named error; the first statement of mythology and idolatry; the belief in more than one God; animal magnetism; the first lie of limitation; . . .”

That “first lie of limitation” operates on the state of human thought expressed in the second portion of the definition of Euphrates,—“The atmosphere of human belief before it accepts sin, sickness, or death; a state of mortal thought, the only error of which is limitation” (585: 19-22); and it is upon that state of thought that the serpent goes to work with its first “lie of limitation.” The definition goes on:

“ . . . finity; the first claim that there is an opposite of Spirit, or good, termed matter, or evil; the first delusion that error exists as fact; the first claim that sin, sickness, and death are the realities of life. . . .”

Up to this point the text is punctuated with semi-colons, and gives us the analysis of the serpent. Now, in the closing sentence of the definition, we notice how it operates; it is now active as a whisperer:

“ . . . The first audible claim that God was not omnipotent and that there was another power, named *evil*, which was as real and eternal as God, good” (594: 1-11).

Next, through this “audible claim,” or whispering, the serpent operates on a type of human thought symbolized by Eve:

“EVE. A beginning; mortality; that which does not last forever; a finite belief concerning life, substance, and intelligence in matter; error; the belief that the human race originated materially instead of spiritually,—that man started first from dust, second from a rib, and third from an egg” (585: 23-28).

The type of mortal thought denoted by that definition has persisted right down the ages from the beginning of mortal history. Remember, Eve symbolizes a state of thought. Mrs. Eddy writes, “The demands of God appeal to thought only” (S. & H. 182: 5), and we are only dealing with modes and forms of mortal thought. It is upon this Eve state of thought that the serpent operates with its whispering campaign, and

this leads to a further adulteration and still grosser embodiment symbolized by the fall of Adam.

Is it becoming clear that the second and third chapters of Genesis set forth two parallel processes of demoralization? First, animal magnetism evolves its own claim, and then, second, it demoralizes it; and this, in turn, leads to the narrative of the fourth chapter, which illustrates the ultimate dissolution of animal magnetism and the perfection of God's creation appearing.

When we come to consider Adam, we see that he is the focal point of the whole claim,—the focal point of evolution through the mist, and the focal point of the serpent's argument. His definition reads:

“ADAM. Error; a falsity; the belief in ‘original sin,’ sickness, and death; evil; the opposite of good,—of God and His creation; a curse; a belief in intelligent matter, finiteness and mortality; ‘dust to dust;’ . . .”

That last phrase symbolizes in the negative what in positive terms we call a one-to-one relationship that exists between Principle and idea. “Dust to dust” is nothing to nothing, opposed to the oneness of Principle and its idea.

“. . . red sandstone; nothingness; the first god of mythology; . . .”

As we go through this definition, notice how the unconscious phases of error become increasingly self-conscious.

“. . . not God's man, who represents the one God and is His own image and likeness; the opposite of Spirit and His creations; that which is not the image and likeness of good, but a material belief, opposed to the one Mind, or Spirit; a so-called finite mind, producing other minds, thus making ‘gods many and lords many’ (I Cor. 8: 5); . . .”

The latter aspect comes into operation as the eighth citation in chapter 2, and then it reproduces and multiplies itself in the third of these three chapters through Cain and his progeny.

“. . . a product of nothing as the mimicry of something; an unreality as opposed to the great reality of spiritual existence and creation; a so-called man, . . .”

Now, after beginning with evil, original sin, a curse, and so on, the definition is becoming increasingly self-conscious in tone.

“. . . whose origin, substance, and mind are found to be the antipode of God, or Spirit; an inverted image of Spirit; . . .”

It is from the claim of inversion that laws of reversal operate in human experience.

“. . . the image and likeness of what God has not created, namely, matter, sin, sickness, and death; the opposer of Truth, termed error; Life's counterfeit, which culminates in death; the opposite of Love, called hate; the opposite of Spirit's creation, called self-creation; the opposite of immortality's opposite, mortality; that of wisdom's opposite, 'Thou shalt surely die.'”

If we take all those clauses and run them through the sub-sections of the days of Genesis, we find that one brings us to Truth reflecting Truth in the other. Possibly there is a parallel between this definition and the sub-sections of the days of Genesis; but it is not sufficiently conclusive to become a matter for discussion. The important thing is that through these many definitions we are given us the embodiment of Adam,—that which is the Adam.

Finally, we come to a change in the governing verb to denote action. Just as with the serpent we had a series of definitions denoting the constitution of materialism, and then we came to a distinct change to the whispering process which denoted action, the development is apparent in this definition of Adam which concludes:

“The name Adam represents the fact that Life is not eternal, but has beginning and end; that the infinite enters the finite, that intelligence passes into non-intelligence, and that Soul dwells in material form; that immortal Mind results in matter, and matter in mortal mind; that the one God and creator entered what He created, and then disappeared in the atheism of matter” (579: 15—580: 27).

So we see that the first paragraph gives the constitution of Adam, and the second one denotes action because of those governing verbs.

There are leading symbols: the serpent, operating on Eve, operates upon Adam. In the same way, we have the serpent entering the whole face of the ground; and in the same process Adam becomes the focal point. Taking the serpent, for example, what do they denote? If we understand the serpent, they give us the answer to and the way out of the whole of mortal existence together with what appears within mortal existence. If we understand the positions of the Adam record, we have our full second concept of proof or demonstration of the truth of that which is not, which complements the truthfulness of that which is.

It is to be known that if we do not remember one word in these classes, but we go away with a deep desire for the Science, with a more Christianized and more conscious awareness and with a deep desire to understand, we find that all this classwork will begin to repeat itself in the weeks and months ahead.

### Exegesis 3

First citation (530: 13-12). "Whence comes a talking, lying, and tempting the children of divine Love? The serpent is the metaphor only as evil"—it is only animal magnetism claiming to operate.

"The serpent, even for error, stands for a belief of material mind which operates on Adam through Eve; but remember that they are not two persons; they represent one whole process within the individual consciousness. Adam and Eve are the types of mortal thought embraced within one consciousness and likewise the serpent is the type of animal magnetism which would operate within one consciousness as two persons—namely, Adam and Eve. But it is all one. We are discussing people, but what takes place in you is what we see through it sufficiently to abandon it. So the serpent is really a microcosm of mortal thought and its action is such one of us. Continuing: "He [Adam] begins his reign over man somewhat mildly, but he increases in falsehood and his days become shorter." This is the equivalent of the mist deepening the false claim.

SECOND CITATION (530: 13-532:12). "*Genesis* 3: 4, 5. 'And the serpent said unto the woman, Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened; and ye shall be as gods, knowing good and evil.'" Here the term "gods" is introduced, in the plural.



In the singular, the term is defined in part as "The great I AM;" but in the plural it is "mythology." Let us consider the Glossary definition:

"Gods. Mythology; a belief that life, substance, and intelligence are both mental and material; a supposition of sentient physicality; . . . ."

You see now how animal magnetism as the serpent is pushing the claim.

". . . the belief that infinite Mind is in finite forms; . . ."

That is the belief that identity has now become counterfeited by identities of corporeality.

". . . the various theories that hold mind to be a material sense, existing in brain, nerve, matter; . . ."

We are now coming to the organized sense of things.

". . . supposititious minds, or souls, going in and out of matter, erring and mortal; . . ."

Going into matter is the first death; going out of matter, if it is through Christ, is the first resurrection. As we understand that consciousness never enters matter and we deal with the serpent at that point, that is the first resurrection. If we have to work our way out of matter by process, and little by little, "precept upon precept; line upon line," then that will become the second resurrection.

". . . the serpents of error, which say, 'Ye shall be as gods.'"

Finally we have a positive statement to offset the negative:

"God is one God, infinite and perfect, and cannot become finite and imperfect" (587: 9-18).

Returning to the second citation, we read: "The history of error is a dream-narrative. The dream has no reality, no intelligence, no mind; therefore the dreamer and dream are one, for neither is true nor real"—that is the unity of evil opposed to the unity of Principle and idea. "First, this narrative supposes that something springs from nothing, that matter

precedes mind. *Second*, it supposes that mind enters matter, and matter becomes living, substantial, and intelligent. The order of this allegory—the belief that everything springs from dust instead of from Deity—has been maintained in all the subsequent forms of belief." In other words, this allegory is the key to the whole enigma of mortal existence throughout thousands of years. Notice the marginal headings on pages 531 and 552: "Higher hope," "Biological inventions," and "Progeny cursed." The curse that is inflicted on Adam and his progeny is the outcome of this twofold, yet simultaneous, operation of animal magnetism; first, the mist evolving the so-called unconscious to the point where it becomes self-conscious as Adam; and second, the serpent operating through mortal thought as Eve, who, in turn, operates upon Adam, with the outcome of curse and expulsion.

**THIRD CITATION** (532: 13-4). Here we have the marginal heading, "Shame the effect of sin." In other words, self-conscious error is beginning to react upon itself, which is always the case. Animal magnetism evolves its own mortal concept to the point where it begins to react upon itself, and shame is the outcome. "Knowledge and pleasure, evolved through material sense, produced the immediate fruits of fear and shame." We have reached the point in this development where fear and shame become self-conscious, and now the dissolution sets in.

**FOURTH CITATION** (533: 5—534: 7). "*Genesis* 3: 11, 12. 'And He said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldst not eat? And the man said, The woman whom Thou gavest to be with me, she gave me of the tree, and I did eat.'" That is not a dialogue between two persons; it symbolizes the arguments of material sense which take place within each one of us. "Materiality, so obnoxious to God, is already found in the rapid deterioration of the bone and flesh which came from Adam to form Eve. The belief in material life and intelligence is growing worse at every step,"—and that is as true in the world to-day as it is in individual experience,— "but error has its suppositional day and multiplies until the end thereof"—and sooner or later there comes that suppositional day when physical organization breaks down, and spiritual sense begins to break through.

"Truth, cross-questioning man as to his knowledge of error, finds woman the first to confess her fault. She says, 'The serpent beguiled me, and I did eat;' . . ." There is the first admission in the Scripture concerning the nature of evil

and unreality. It was that admission which made possible the coming of the Christ. Because of fear and shame as the reaction of sin upon itself, there comes the point inevitably in each one of us where the element of womanhood becomes active. The false claim is now breaking down, and in beginning to give way it prefigures the ultimate dissolution of materialism.

FIFTH CITATION (534: 8-5). "Genesis 3: 14, 15. 'And the Lord God [Jehovah] said unto the serpent, . . . I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.'" At that point of fear and shame, mortal thought touches rock bottom. Then, with Eve's admission comes that moral uprising which Jesus detected in the Magdalen and which is the basis of all practice.

"This prophecy has been fulfilled. The Son of the Virgin-mother unfolded the remedy for Adam, or error; and the Apostle Paul explains this warfare between the idea of divine power, which Jesus presented, and mythological material intelligence called *energy* and opposed to Spirit." The argument that goes on in this early legend is something that is taking place in human consciousness. It is illustrated to-day, possibly more vividly than anywhere else, in the development of nuclear physics, wherein matter is termed energy. In atomic physics, the elements of matter are regarded as being resolved back into primitive energy. So this narrative of two and a half thousand years ago contains within itself the essence of what is taking place to-day in modern physics. The whole story is timeless; it goes to the very heart of mortal existence and shows that what took place in mortal thought thousands of years ago is taking place to-day, only in a more refined way. And because of this greater refinement, it is approaching "its mortal zenith in illusion." Mrs. Eddy writes elsewhere: "The more destructive matter becomes, the more its nothingness will appear, until matter reaches its mortal zenith in illusion and forever disappears" (S. & H. 97: 11-13). When some element of matter is dissipated into energy, it disappears entirely to the cognizance of the senses because it is being resolved back into primitive mortal mind.

Continuing this fifth citation: "There will be greater mental opposition to the spiritual, scientific meaning of the Scriptures than there has ever been since the Christian era began." I think now we can understand that a little more clearly. "The serpent, material sense, will bite the heel of the woman, . . ." It only bites the heel of the woman after the admission is made that "the serpent beguiled me;" it does not bite before

that point. When we make the admission to ourselves that animal magnetism is nothing but deception, we are emerging from the dream, and from that point it would begin to harass and bite our heel, which is why we have struggles within ourselves. "The healthy sinner is the hardened sinner" (S. & H. 404: 16), which is why he doesn't appear to get bitten on the heel; but there comes a time, sooner or later, when he will have to face this issue. "The serpent, material sense, will bite the heel of the woman,—will struggle to destroy the spiritual idea of Love; and the woman, this idea, will bruise the head of lust." Only the woman in us will bruise it and crush it.

SIXTH CITATION (535: 6—18). "Genesis 3: 16. 'Unto the woman He said, I will greatly multiply thy sorrow and thy conception: in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.'" That has a much broader application than to the normal family experience; it denotes something taking place in every individual consciousness.

It is now clear that chapter 2 was merely concerned with the analysis of animal magnetism, whereas chapter 3 uncovers the serpent, animal magnetism, to the bone.

SEVENTH CITATION (535: 19—536: 29). Now we come to the promise that follows this uncovering. "In the Apocalypse it is written: 'And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.' In St. John's vision, heaven and earth stand for spiritual ideas, and the sea, as a symbol of tempest-tossed human concepts advancing and receding, is represented as having passed away. The divine understanding reigns, is *all*, and there is no other consciousness."

In the next paragraphs we read of the fall of error and of its disappearance before Truth. "Through toil, struggle, and sorrow, what do mortals attain? They give up their belief in perishable life and happiness; the mortal and material return to dust, and the immortal is reached."

EIGHTH CITATION (536: 30—538: 22). The first two marginal headings here are "Justice and recompense" and "Inspired interpretation." "No one can reasonably doubt that the purpose of this allegory—this second account"—Mrs. Eddy is no longer talking about the second chapter, it is now the "second account," she is taking a wider field—"in Genesis—is to depict the falsity of error and the effects of error. Subsequent Bible revelation is co-ordinate with the Science of creation recorded in the first chapter of Genesis." You remember that we discussed this passage earlier, together with the

statement on page 534, "There will be greater mental opposition to the spiritual, scientific meaning of the Scriptures than there has ever been since the Christian era began." Now do you see how fittingly these important passages appear where they do? When I touched on them earlier on, I lifted them out of their context and discussed them in an isolated way; now we see them right in place.

Then we read of error's final undoing, symbolized by Adam's expulsion, and the comment ends: "Until that which contradicts the truth of being enters into the arena,"—until "the postulate of error" appears,—"evil has no history, and evil is brought into view only as the unreal in contradistinction to the real and eternal." It enters the arena and is brought into view only that it may serve the purpose of proving the nothingness of that which is not.

Looking back over chapters 2 and 3, you will observe that chapter 2 analyses primitive error or mortal mind, beginning with the mist watering the face of the ground, and that this leads up to the symbol of Adam. Then chapter 3 uncovers hidden evil through the symbol of the serpent operating upon Eve, who, in turn, operates upon Adam; and this chapter brings us right through to the point where mortal thought is forced to admit its own unreality, where it touches abysmal depths in fear and shame. Finally comes the true self-knowledge that leads to the opening of mortal thought, the admission that "the serpent beguiled me." This is the point where the moral uprising begins which Jesus saw in the Magdalen, and which, in turn, made possible the Science of the Scriptures and their interpretation to-day. And whilst Adam, as symbol of the first degree, is expelled from the garden of Eden, that which is kindled in terms of spiritual sense breaking through brings one right forward to the understanding and demonstration of baptism, burial, and salvation.

## SEVENTH TALK

(Monday afternoon, July 28th)

I propose to revise our morning's work, and then to spend the remaining time considering Mrs. Eddy's treatment of Genesis, chapter 4. This should enable us to have a fairly complete picture of this Adam allegory, extending over chapters 2, 3, and 4, and to see that the one allegory contains within itself three associated and inseparable pictures, denoting respectively the analysis of primitive animal magnetism; the uncovering of its hidden secret processes; and lastly the revelation that this whole conception is self-destroying. It has no foothold, no lodgment in, nor even attachment to Principle, and therefore it cannot appear in man, the idea found in and of his divine Principle. That is why, from the beginning, I have been stressing the importance of learning to identify ourselves more and more as the sons of God. Let us make the admission daily that we are constituted as idea, in and of the eternal Mind, having the Mind of Christ; living, thinking, moving, and having our being as the Mind of Christ, and no other. Thereby we become conscious of ourselves as reflex image, as sinless identity, as idea in and of Principle, inseparable from it, having no other being or self-existence; and from that position we forthwith demonstrate the armour of divinity, or the panoply of divine Love, whereby this supposed inversion, having no foothold in or attachment to Principle, likewise has no foothold in idea, no attachment to idea. We see that analysis, uncovering, and annihilation disclose its whole fabrication to be a lie, so that from beginning to end it is a self-destroying concept. On that basis we need never fear it.

### **Summary : Chapter 2 in "Genesis"**

Let us go back now to the beginning of the second record in Mrs. Eddy's "Genesis."

"But there went up a mist from the earth, and watered the whole face of the ground" (Gen. 2: 6). This is the second citation of the first eight, and notice that from the next citation onwards the whole process that follows from this mist watering

the face of the ground is charged to the Lord God's account. So, taking a further reading of what we have done, we begin to see that there are two pairs of concepts involved in chapters 2 and 3. In the Science of being, in simple terms, we have only two concepts, Principle and idea. We recognize, of course, that those two are capable of endless diversification, but for our immediate purpose we may regard them as the essential basis of the Science of being. Animal magnetism, on the other hand, is by its very nature dual. It counterfeits on the basis of a belief in good and a belief in evil. We may say that the discourse between the Lord God and the serpent is analogous to the dual sense of Principle; the discourse between Adam and Eve is analogous to the dual sense of idea. So, in the counterfeit sense, we have two pairs of concepts arguing with each other, as against the simple proposition of Principle and idea in the Science of being.

Returning to Genesis 2: 6, this mist denotes animal magnetism operating to evolve what we commonly call the unconscious concept of matter, or the subjective condition of mortal mind. Then it pushes the claim to the point where it becomes apparently self-conscious, and leads, therefore, to the concept gathered within the symbol of Adam. From the next citation to the end of the chapter, this whole process of evolving Adam is charged to the Lord God. Such is the nature of animal magnetism. Its whole effort from the beginning is to hide itself, always by charging its action to something else—in this case, to its own false concept of Principle.

There is a very interesting point concerning the first paragraph on page 522. I emphasized this morning that statement: "The first record assigns all might and government to God, and endows man out of God's perfection and power." That assignment is timeless. Then we read: "The second record chronicles man as mutable and mortal, . . ." To "chronicle" is not only to record a narrative, but it suggests also the sense of time. The root of the term is the Greek *chronos* meaning time, and we have chronology, chronometer, and so on, from the same root. So this second record would put man into the framework of time and matter, and it "chronicles man as mutable and mortal,—as having broken away from Deity and as revolving in an orbit of his own."

When we come to the third citation in chapter 2, we see that the symbol changes from the mist to the Lord God. All the way through to the eighth citation, animal magnetism is charging its action to what it terms "the Lord God." As we saw, the Glossary definition of Lord God contains not one

element of good. Why? Because it is animal magnetism's concept of God.

Following through this narrative, at a later stage we come to the term Lord, and this is even lower in degree. It is defined in the Glossary as follows:

“LORD. In the Hebrew, this term is sometimes employed as a title, which has the inferior sense of master, or ruler. In the Greek, the word *kurios* almost always has this lower sense, unless specially coupled with the name God. Its higher signification is Supreme Ruler” (590: 15-19).

The conceptions symbolized by Lord God and Lord, as they occur through this narrative, have no spirituality in them whatever. In other words, they are animal magnetism's counterfeit concept of the Infinite, and it is to this concept that it charges its own action.

We notice that the eighth citation from chapter 2 brings us to the deep sleep (Gen. 2: 21, 22), from which there is no record that Adam ever awoke. It is from this deep sleep that there comes the further concept of Eve, the woman who was supposed to be Adam's helpmeet.

### **Summary : Chapter 3 in “Genesis”**

When we come to the next chapter and the next set of eight citations, the narrative changes completely; an entirely new factor is brought in,—namely, the serpent. Remember, the mist is the symbol of animal magnetism evolving its own subjective condition called matter, and developing that concept to the point where it becomes apparently self-conscious. The purpose of chapter 2 is to analyse what is happening. When we come to chapter 3, the serpent typifies utterance, whispering, and so on.

In the first two citations the utterance is between the serpent and the woman. Notice that the serpent attributes to “God,”—to its own false sense of Principle,—the command not to eat of every tree of the garden. Then, in the third and fourth citations, we see that the utterance, or argument, is between the Lord God and Adam; in the fifth, it is between the Lord God and the serpent; in the sixth, it is between the Lord God and the woman; and in the seventh, it is between the Lord God and Adam. Thus we see that chapter 3 deals with the uncovering process, and that in all there are four factors at work.



Let us be clear, however, that this is not a discourse between two people; nor is it a discourse between two opposite powers, making a quartet in all; it is simply a mind-picture denoting that which takes place in the individual consciousness of every one of us. It is disclosing to us our own mental state. The serpent whispering is a symbol of animal magnetism as evil itself; the Lord God is a symbol of animal magnetism as belief in both good and evil. In the Glossary there is not one element of spirituality in the definition of Lord God; it is wholly material. Animal magnetism has no knowledge or understanding of God, of good, or reality; it is a dual counterfeit concept, and it operates both as a belief in good and as a belief in evil. It is a false concept everlastingly at war with itself. We may put it this way: the argument or the discourse that goes on between the serpent and the Lord God is symbolic of animal magnetism as a self-destroying noumenon; the discourse between Adam and Eve is symbolic of animal magnetism as a self-destroying phenomenon. In other words, animal magnetism is self-destroying through the friction of its own false selfhood (see *Mis.* 104: 14-21).

Let me repeat this: there is but one adversary, the modern term for which is animal magnetism. Animal magnetism as such claims to operate as cause and effect, as noumenon and phenomenon; its noumenon is a belief in good and evil, and consequently its phenomenon is a belief in good and evil; and from beginning to end it is a self-destroying concept, because it has no foundation in Principle. The whole process is solely within the realm of supposition. And so it becomes a mental depict of that which takes place in individual mortal thought. When the average mortal has a belief in good and a belief in evil, that which impels him to hold this dual belief is animal magnetism operating as noumenon; whereas the outcome of that, his own actual belief in both good and evil, would be animal magnetism as phenomenon.

### **How the Serpent Operates**

As we have seen, the purpose of this third chapter is to uncover to us the hidden processes of animal magnetism. Before we go on with the fourth chapter, which is the third of these three phases in the development of the Adam record, it will be helpful to turn to the *Prose Works* and take a few examples of how the serpent operates. The serpent operates first as a process of whispering; it is a silent argument that goes on in the background of consciousness. Opposed to that is one's

inherent belief in good, which will argue with it and resist it. But unless it is the *understanding* of good operating from Principle, it is still in the realm of belief. What we are doing to-day is uncovering hidden evil in a way that we have never done before, at a deeper level and more thoroughly.

MISCELLANY 210: 19—211: 32. Let us consider first that wonderful article entitled "Ways that are Vain," in which Mrs. Eddy tears the covering from animal magnetism and lays it bare. "Certain individuals entertain the notion that Christian Science Mind-healing should be two-sided,"—animal magnetism is always "two-sided," or double-faced; that summarizes it in a nut-shell,—"and only denounce error in general,—saying nothing, in particular, of error that is damning men." Animal magnetism's whole purpose is to hide. And if it could persuade Christian Scientists that Christian Science Mind-healing was two-sided, that error needed only denouncing in general, never uncovering to the bone, it would have achieved its purpose. Animal magnetism does not mind if you treat a case for ten years, as long as you treat physical disease and leave untouched the hidden error that generates that disease. In other words, so long as you only denounce the effect of error, or disease in general, as long as you don't lay bare the error that generates disease, animal magnetism does not mind. Continuing: "They [these individuals] are sticklers for a false, convenient peace, straining at gnats and swallowing camels. The unseen wrong to individuals and society they are too cowardly, too ignorant, or too wicked to uncover, and excuse themselves by denying that this evil exists. This mistaken way, of hiding sin in order to maintain harmony, has licensed evil, allowing it first to smoulder, and then break out in devouring flames. All that error asks is to be let alone; even as in Jesus' time the unclean spirits cried out, 'Let us alone; what have we to do with thee?'"

"Animal magnetism, in its ascending steps of evil, entices its victim by unseen, silent arguments." These are the whisperings and the hissings of the serpent, operating in the background of consciousness, unseen and unheard by the physical senses, but claiming to take place nevertheless. And that is why so often people are victimized without knowing what has happened. "Reversing the modes of good, in their silent allurements to health and holiness, it impels mortal mind into error of thought, and tempts into the committal of acts foreign to the natural inclinations. The victims lose their individuality, and lend themselves as willing tools to carry out the designs

of their worst enemies, even those who would induce their self-destruction." It is not a matter of people or persons; it is a mental process within that this third chapter is portraying. The only enemy is animal magnetism; its design is uttered by the serpent, and it is that that would induce one's self-destruction. "Animal magnetism fosters suspicious distrust where honor is due, fear where courage should be strongest, reliance where there should be avoidance, a belief in safety where there is most danger; and these miserable lies, poured constantly into his mind, fret and confuse it, . . ." That fretting and confusing is equivalent to the mist watering the whole face of the ground. Wherever we have fretting and confusing, it is the outcome of the serpent whispering, or similarly, the mist adulterating. ". . . spoiling that individual's disposition, undermining his health, and sealing his doom, unless the cause of the mischief is found out and destroyed.

"Other minds are made dormant by it, and the victim is in a state of semi-individuality, with a mental haziness which admits of no intellectual culture or spiritual growth." That passage explains in the most wonderful way what I have been trying to elucidate through the third chapter.

MISCELLANEOUS WRITINGS 12: 12-24. Let us take another example. "Every man and woman should be to-day a law to himself, herself,"—if we would only demonstrate that under divine Principle we are a law unto ourselves, that which we call animal magnetism would be utterly powerless,—“a law of loyalty to Jesus' Sermon on the Mount. The means for sinning unseen and unpunished have so increased that, unless one be watchful and steadfast in Love, one's temptations to sin are increased a hundredfold. Mortal mind at this period mutely works in the interest of both good and evil”—that is what I meant by showing you that as noumenon, animal magnetism is double-faced; it operates both as the Lord God and as the serpent—“in a manner least understood; hence the need of watching, and the danger of yielding to temptation from causes that at former periods in human history were not existent. The action and effects of this so-called human mind in its silent arguments, are yet to be uncovered and summarily dealt with by divine justice.”

MISCELLANEOUS WRITINGS 114: 7—115: 21. As this is rather a long reference, I will select only a few lines from it. "Christian Scientists cannot watch too sedulously, or bar their doors too closely, or pray to God too fervently, for deliverance from the claims of evil. Thus doing, Scientists will silence evil suggestions, uncover their methods, and stop their hidden influence upon

the lives of mortals. Rest assured that God in His wisdom will test all mankind on all questions; and then, if found faithful, He will deliver us from temptation and show us the powerlessness of evil,—even its utter nothingness.

“The teacher in Christian Science who does not specially instruct his pupils how to guard against evil and its silent modes, and to be able, through Christ, the living Truth, to protect themselves therefrom, is committing an offense against God and humanity. . . . The helpless ignorance of the community on this subject is pitiable, and plain to be seen.”

MISCELLANEOUS WRITINGS 260: 14-18, 25-32. “Jesus knew that erring mortal thought holds only in itself the supposition of evil, and that sin, sickness, and death are its subjective states; also, that pure Mind is the truth of being that subjugates and destroys any suppositional or elementary opposite to Him who is All.” If we will only maintain the oneness and allness of the indivisible Infinite and live consciously within it, we shall have a full and complete protection from all error. “Pure Mind gives out an atmosphere that heals and saves. Words are not always the auxiliaries of Truth. The spirit, and not the letter, performs the vital functions of Truth and Love. Mind, imbued with this Science of healing, is a law unto itself, needing neither license nor prohibition; but lawless mind, with unseen motives, and silent mental methods whereby it may injure the race, is the highest attenuation of evil.”

MISCELLANEOUS WRITINGS 269: 25-32. “Christian Science may be sold in the shambles. Many are bidding for it,—but are not willing to pay the price. Error is vending itself on trust, well knowing the willingness of mortals to buy error at par value. The Revelator beheld the opening of this silent mental seal,”—notice it all takes place silently,—“and heard the great Red Dragon *whispering* that no ‘man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.’”

MISCELLANEOUS WRITINGS 351: 4-7. “The fact is, that for want of time, and for the purpose of blessing even my enemies, I neglect myself. I never have practised by arguments which, perverted, are the weapons of the silent mental malpractice.” When we are a law to ourselves under the government of Principle, that process of silent mental argument called mental malpractice is utterly powerless, and the projections or deadly thrusts of sin can never find lodgment in consciousness.

MISCELLANEOUS WRITINGS 368: 19-5. “The silent address of a mental malpractitioner can only be portrayed in these

words of the apostle, 'whisperers,' and 'the poison of asps is under their tongue.'

"Some of the mere puppets of the hour are playing only for money, and at a fearful stake. Others, from malice and envy, are working out the destinies of the damned. But while the best, perverted, on the mortal plane may become the worst, let us not forget that the Lord reigns, and that this earth shall some time rejoice in His supreme rule,—that the tired watchmen on the walls of Zion, and the true Christian Scientist at the foot of the mount of revelation, shall look up with shouts and thanksgiving,—that God's law, as in divine Science, shall be finally understood; and the gospel of glad tidings bring 'on earth peace, good will toward men.'"

Do you see the nature of the serpent's whispering? Animal magnetism works silently in the interests of good and evil,—that is, of its belief in good and in evil; it is dual from beginning to end, in noumenon and phenomenon; and that dual working upon the consciousness of the average mortal is depicted through the discourse between the Lord God and the serpent and in the discourse between Adam and Eve. But "Entirely separate from the belief and dream of material living, is the Life divine" (S. & H. 14: 25-26),—this one infinite divine Principle, Life, Truth, and Love, in whom we have our imperishable being, untouched by every phase of that counterfeit.

Before we turn to the third phase of annihilation in chapter 4, notice how Mrs. Eddy climaxes her commentary in the paragraphs we have considered earlier. For instance, in the seventh citation of chapter 3 we have the marginal headings, "New earth and no more sea," "The fall of error," and "True attainment." Then, in the eighth citation, we have "Justice and recompense," "Inspired interpretation," "Spiritual gateway," and "Contrasted testimony." This all goes to show that the closing phases of the third chapter are becoming positive in character. Why? Because the process of uncovering is coming through to completion. Most of those latter marginal headings are positive in type.

#### **Exegesis : Chapter 4**

At the beginning of chapter 4 an entirely new picture is sketched out, the subject being changed completely.

FIRST CITATION (538: 23—540: 24). "*Genesis* 4: 1. 'And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the Lord [Jehovah].'" Notice that the symbol is no longer the Lord God but the Lord.

"This account is given, not of immortal man, but of mortal man, and of sin which is temporal. As both mortal man and sin have a beginning, they must consequently have an end, while the sinless, real man is eternal." Right from this first paragraph Mrs. Eddy is depicting the end of that which is brought about in this third phase of the narrative. Notice the contrast between the first marginal heading here, "Erroneous conception," and "Scientific offspring" (539: 30).

The final paragraph of this citation reads: "Science renders 'unto Caesar the things which are Caesar's; and unto God the things that are God's.' It saith to the human sense of sin, sickness, and death, 'God never made you, and you are a false sense which hath no knowledge of God.' The purpose of the Hebrew allegory, representing error as assuming a divine character, is to teach mortals never to believe a lie." In chapter 3 we saw how animal magnetism assumes the divine name and nature; it would assume God's position. Likewise it would usurp an individual's identity and talk in his name. And so the purpose of the allegory is "to teach mortals never to believe a lie"—in other words, to detach it, to impersonalize it, to cause it to fall back upon itself, to die for lack of witness.

SECOND CITATION (540: 25-5). "*Genesis* 4: 3, 4. 'Cain brought of the fruit of the ground an offering unto the Lord [Jehovah]. And Abel, he also brought of the firstlings of his flock, and of the fat thereof.'"

Abel, as we saw earlier, is defined in the Glossary as: "Watchfulness; self-offering; surrendering to the creator the early fruits of experience;" and while that is good as far as it goes, it is a state of thought which has not yet reached the point of development where it can see through the workings and machinations of animal magnetism, and consequently it appears to fall victim to aggressive evil depicted within the symbol Cain.

THIRD CITATION (541: 6-13). "*Genesis* 4: 4, 5. 'And the Lord [Jehovah] had respect unto Abel, and to his offering; but unto Cain, and to his offering, He had not respect.'"

Here Mrs. Eddy says that "the lamb was a more spiritual type of even the human concept of Love than the herbs of the ground could be." It is better in degree; that is all it is. It is good as far as it goes, but it cannot withstand the onslaught of animal magnetism. For instance, when we come to Noah, we observe a distinct advance on the Abel type of thought; because when Noah, as a type of consciousness, was beset with a flood of evil belief and he did not possess the understanding or the strength to stand up against it, he did the next best

thing; he conceived an ark, and floated above it. There is a further advance when we come to the story of Abraham, where we begin to see a facing up to the problem of evil as symbolized by Lot. When we come to Jacob, the picture strengthens again, and we have Jacob at Peniel withstanding the onslaught of animal magnetism and winning through. And, of course, when we come to Jesus, we have the Master who could meet every situation. This development through the Scriptures is remarkable. Abel appears as this first type of watchfulness and self-offering, but he is unable to stand firm and apparently falls victim. Then Noah has sufficient vision to conceive of the ark and rise above the flood. There is the first evidence of warfare with Abraham, and then Jacob faces the warfare fairly and squarely and wins through. And so the development goes right on until we come to Christ Jesus.

Again, this whole narrative is type and symbol of our own spiritual progress. We begin, and we respond to the Abel in us, and that falls a victim to our embodiment of Cain. Then there may come a flood of belief, and the best we can do is to retreat into an ark and find refuge. Next, when we have the strength of Abraham, we can begin to face a situation. Later, when we have the inspiration of Jacob, we can win through. And finally, when we understand the life and works of the Master, we have the full equipment with which to meet the problem of evil. That is how spiritual development takes place in each one of us; the Old Testament narrative is the story of our individual development.

FOURTH CITATION (541: 14-18). "*Genesis* 4: 8. 'Cain rose up against Abel his brother, and slew him.'

"The erroneous belief that life, substance, and intelligence can be material ruptures the life and brotherhood of man at the very outset." From the very outset, this belief is a self-destroying concept, and it would destroy the best elements in human consciousness. It appears to do that until a stage of development is reached where the belief in good advances to become understanding, and with the understanding of good we can face the situation and win through.

FIFTH CITATION (541: 19-26). "*Genesis* 4: 9. 'And the Lord [Jehovah] said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper?'

"Here the serpentine lie invents new forms." Notice that this is still the operation of the serpent, but through a different symbol.

SIXTH CITATION (541: 27-13). "*Genesis* 4: 10, 11. 'And He [Jehovah] said, . . . The voice of thy brother's blood

crieth unto Me from the ground. And now art thou cursed from the earth.”

Notice the marginal heading here, “Murder brings its curse.” “The belief of life in matter sins at every step. It incurs divine displeasure, and it would kill Jesus that it might be rid of troublesome Truth.” Mrs. Eddy further refers to that in her chapter “The Apocalypse,” as follows: “As of old, evil still charges the spiritual idea with error’s own nature and methods”—just as we have seen in the Adam allegory that the process following the mist watering the face of the ground is attributed to the Lord God. “This malicious animal instinct, of which the dragon is the type, incites mortals to kill morally and physically even their fellow-mortals, and worse still, to charge the innocent with the crime. This last infirmity of sin will sink its perpetrator into a night without a star.

“The author is convinced that the accusations against Jesus of Nazareth and even his crucifixion were instigated by the criminal instinct here described” (S. & H. 564: 3-12). We have been laying this subject bare as never before in our experience, because we have kept exclusively to these writings and have not endeavoured to advance human opinions.

Returning to the sixth citation: “Material beliefs would slay the spiritual idea whenever and wherever it appears. Though error hides behind a lie and excuses guilt, error cannot forever be concealed. Truth, through her eternal laws, unveils error. Truth causes sin to betray itself, and sets upon error the mark of the beast.” In that unveiling and causing it to betray itself, we have the uncovering of the previous chapter; in that setting upon it the mark of the beast, we see how Truth dooms it to self-destruction.

SEVENTH CITATION (542: 14-26). “*Genesis 4: 15.* ‘And the Lord [Jehovah] said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the Lord [Jehovah] set a mark upon Cain, lest any finding him should kill him.’

“‘They that take the sword shall perish with the sword.’ Let Truth uncover and destroy error in God’s own way, and let human justice pattern the divine.” In other words, we do not have to take a personal responsibility for animal magnetism. All we have to do is to preserve our identity in Principle, and let animal magnetism destroy itself in God’s own way. “Sin will receive its full penalty, both for what it is and for what it does. Justice marks the sinner, and teaches mortals not to remove the waymarks of God. To envy’s own hell, justice consigns the lie which, to advance itself, breaks



God's commandments." Could language explain more clearly the fact that animal magnetism is a self-destroying concept?

EIGHTH CITATION (542: 27-16). "Genesis: 4: 16. 'And Cain went out from the presence of the Lord [Jehovah], and dwelt in the land of Nod.'

"The sinful misconception of Life as something less than God, having no truth to support it, falls back upon itself." That is just what animal magnetism claims to be, something less than God, having separate existence; and then, because it can't maintain itself, it would attach itself to "the divine chariots," and would usurp, if possible, the divine prerogative, and operate in God's name.

### The Remainder of "Genesis"

The remainder of Mrs. Eddy's text on Genesis (543: 17—557: 27), brings the narrative forward from the Adam allegory to the present day. It deals with all the beliefs, trends, and tendencies of modern science, showing that materialism in its modern phases is still synonymous with what has been discussed in the earlier chapters. It is interesting to note that the final section of the narrative is sevenfold in character and follows the familiar pattern of Genesis. The text is characterized broadly by the tones of Mind, Spirit, Soul, Principle, Life, Truth, and Love, as follows:

543: 17—544: 20	MIND	548: 9—554: 7	LIFE
544: 21—545: 30	SPIRIT	554: 8—556: 24	TRUTH
545: 31—546: 17	SOUL	556: 25—557: 27	LOVE
546: 18—548: 8	PRINCIPLE		

Let us take the last two sections characterized by Truth and Love.

TRUTH (554: 8—556: 24). "Error is always error. It is *no thing*. Any statement of life, following from a misconception of life, is erroneous, because it is destitute of any knowledge of the so-called selfhood of life, destitute of any knowledge of its origin or existence. The mortal is unconscious of his foetal and infantile existence; but as he grows up into another false claim, that of self-conscious matter, he learns to say, 'I am somebody; but who made me?'" That is what we traced in the first of these three chapters, how animal magnetism pushes its claim to the point where it becomes self-conscious. It charges everything not to itself but to God. "Error replies, 'God made

you.' The first effort of error has been and is to impute to God the creation of whatever is sinful and mortal; but infinite Mind sets at naught such a mistaken belief."

Then, going on to page 556, we read: "Vertebrata, articulata, mollusca, and radiata are mortal and material concepts classified, and are supposed to possess life and mind. These false beliefs will disappear, when the radiation of Spirit destroys forever all belief in intelligent matter." Now do you see how the chapter is coming to a close, foreshadowing the ultimate disappearance of "all belief in intelligent matter"? And it has been doing that all the way through from page 542. "Then will the new heaven and new earth appear, for the former things will have passed away.

"Mortal belief infolds the conditions of sin." That is to say, animal magnetism contains within itself all its constituent beliefs, just as, contrariwise, Principle contains all there is to idea. "Mortal belief dies to live again in renewed forms, only to go out at last forever; for life everlasting is not to be gained by dying. Christian Science may absorb the attention of sage and philosopher, but the Christian alone can fathom it. It is made known most fully to him who understands best the divine Life." We understand best divine Life as we get our thought out of corporeality into Principle, and look out from Principle. "Did the origin and the enlightenment of the race come from the deep sleep which fell upon Adam? Sleep is darkness,"—you remember we read the other day, "lighten mine eyes, lest I sleep the sleep of death" (Ps. 13: 3),—"but God's creative mandate was, 'Let there be light.' In sleep, cause and effect are mere illusions." Within its own hypnotic dream, animal magnetism claims to operate as both cause and effect. "They seem to be something, but are not. Oblivion and dreams, not realities, come with sleep. Even so goes on the Adam-belief, of which mortal and material life is the dream."

LOVE (556: 25—557: 27). "Ontology receives less attention than physiology. Why? Because mortal mind must waken to spiritual life before it cares to solve the problem of being, hence the author's experience; but when that awakening comes, existence will be on a new standpoint." The understanding of her experience, Mrs. Eddy tells us, is best gained by reading the chapter "Atonement and Eucharist" (see My. 136: 3-8), whose record of the life and works of Christ Jesus parallels it. Both these God-inspired individuals were concerned with laying the axe at the root of the tree of knowledge of good and evil, and destroying the serpent.

“It is related that a father plunged his infant babe, only a few hours old, into the water for several minutes, and repeated this operation daily, until the child could remain under water twenty minutes, moving and playing without harm, like a fish. Parents should remember this, and learn how to develop their children properly on dry land.” Of course, all that is symbolic; it just shows that if human belief can do that with a young child under water, what should not human belief, instructed, be able to do with the child-thought on dry land. In other words, human belief in its early stages is so pliable and adaptable that it is a great responsibility to direct it into right channels.

The chapter ends: “When the mist of mortal mind evaporates,”—that is the mist with which we began; we are right back at our starting point,—“the curse will be removed which says to woman, ‘In sorrow thou shalt bring forth children.’ Divine Science rolls back the clouds of error with the light of Truth, and lifts the curtain on man as never born and as never dying, but as coexistent with his creator.” If we will only identify ourselves in that way, get our thinking outside the flesh, see ourselves poised in Principle, that will lift “the curtain on man as never born and as never dying, but as coexistent with his creator.”

“Popular theology takes up the history of man as if he began materially right, but immediately fell into mental sin; whereas revealed religion proclaims the Science of Mind and its formations as being in accordance with the first chapter of the Old Testament, when God, Mind, spake and it was done.” And in that conception there is no animal magnetism.

This narrative from page 521 to the end of the chapter traces for us the full circle of animal magnetism. It begins with this uprising mist, and takes us the full circle of belief back to the evaporation of that same mist. Can you see now that this is all one picture? It is like a triptych, which is a picture in three frames side by side. The first section analyses animal magnetism as it claims to evolve self-conscious mortal mind, which, in turn, becomes visible to the senses as matter,—intelligent matter, organic matter, and structural matter,—until we arrive at the false concept called Adam. In the second section, the serpent represents animal magnetism operating in the name of good and evil, charging its operation to God, and demoralizing the self-conscious concept called Adam; and it does that through the channel called Eve. Remember, the whole process takes place within the individual consciousness. The third section is prophetic; it shows inevitably

that this whole concept is self-destroying; since it has no foothold nor foundation in Principle, it can do nothing but wear itself out; it destroys itself through the heat of its own friction. Even in the physical realm it is recognized to-day that one cannot conceive of a harmonious physical universe. Matter itself, in its primitive elemental form, is in a constant state of heat, friction, and disintegration, and that is even more so in the higher forms of so-called organic life.

## EIGHTH TALK

(Tuesday morning, July 29th)

We devoted yesterday to the legend of Adam, and we saw that Mrs. Eddy's treatment of this legend in her chapter "Genesis" gives us our first insight into what is meant by the handling of animal magnetism through analysis, uncovering, and annihilation. That process is an indispensable part of the practice; and to bring this work out in the practice we must never lose sight of the fact that it can only be done by beginning with spiritual sense; it cannot be done through book learning, or the agility of the human mind. We need to cultivate spiritual sense as "the discernment of spiritual good,"—in other words, as vision. We need to mature that vision through listening, through gaining the inner or subjective sense, the subjective understanding, of that which comes to us. And so "eyes" and "ears" correspond to seeing and hearing. But equally, we need to feel the touch of these things; learn to handle things unseen; learn each day to assimilate that which is given to us. The Psalmist writes, "O taste and see that the Lord is good" (Ps. 34: 8). Let us get the taste, the assimilation of these deeper spiritual truths.

Then there is this other sense commonly called "smell," which is so much associated with fragrance and freshness. We read of "the oil of gladness and the perfume of *gratitude*" (S. & H. 367: 14-15). Let us see that perfume and fragrance are inseparable from expression and radiation. Flowers, for instance, release their perfume and fragrance as they open, and, owing to a gradual evaporation of their essential oils, their perfume pervades the atmosphere, and we take it in through our sense of smell. Let us see likewise that only as we express and reflect is the fragrance of our own thinking discernible by others. If we get a spiritual sense of what is commonly called "smell," it brings out the fragrance of being, the freshness of being, the beauty, the loveliness, the perfume of being, in terms of our mutual relations with each other. So let us see that what we know as the physical senses, mis-directed, lead us into the channels of matter; but, rightly directed, they lead us upward and onward. I feel we cannot over-emphasize the need for refreshing our spiritual senses every morning, every day.

### **Significance of the Adam Record**

We saw yesterday in the textbook's treatment of the Adam legend that Adam appears in the Glossary as a type of primitive mortal mind; and we saw how a consideration of the term Adam and its definition, in conjunction with the chapter "Genesis," threw light on that whole conception; and so we were able to discern the operations of animal magnetism. We saw how the mist symbolized animal magnetism evolving a subjective condition called matter, and advancing that concept through a process of adding lie to lie to the point where it appears as self-conscious matter, represented by Adam. Then we saw a second phase of animal magnetism uttering itself or whispering through the symbol of the serpent, and operating upon these primitive types of human thought through the symbols of Eve and Adam. Together with these, we saw yet another factor in the text, the Lord God, and this term has no spirituality whatever within its Glossary definition; it denotes the belief in good; it also denotes animal magnetism operating dually in the interests of both good and evil.

To gain a satisfying concept of this narrative, let me recall how consistently we have seen the unity of real being, comprehended within the term Principle; in other words, the term Principle is used to gather and to hold all the constituents of being, all the elements, formations, and offices of being. Principle, therefore, is the scientific term that denotes the indivisibility of the Infinite. Contrariwise, in the inverted sense, the term "animal magnetism" includes all there is to the negation of Principle; it aggregates the whole of the Adam legend into one concept; it includes all its constituents. That legend as a whole is the apparent inversion of all that is denoted by the term Principle and the oneness of being.

We considered the Adam legend so thoroughly that we were able to observe how these offices of analysis, uncovering, and annihilation lead thought to discern the ultimate disappearance of all materialism. And if we follow the narrative on from where we left off, we discern also that these two legendary figures, Adam and Eve, had a third son named Seth, and that there are seven generations from Adam through Seth to Enoch, who was translated, and walked with God. I regard this closing portion of the narrative as prophetic, in a symbolic way, of the fact that ultimately all materialism dissolves; and it dissolves by virtue of the forever coming of the Christ-idea, first as the Word of Revelation, and second as

the Christ itself, reducing and translating itself from the ideal to manifestation as idea, where it appears to touch the human or mortal concept that we call the flesh. And from that point on translation begins, the culmination of which is denoted by the statement that Enoch "walked with God." So we see that Seth comes into the narrative to provide continuity.

I regard these Old Testament legends as distinct mind-pictures, or portraits, indicating progressive states and stages of human experience. It is now clear that the metaphysical structure of the Old Testament is co-ordinate with the days of Genesis. Let us recognize that the leading symbol of the days of Genesis is light, and that yesterday we were projecting this light upon the Adam legend.

### **An Important Glossary Distinction**

When we advance to the flood legend, we come to an entirely new picture, and we consider this from the standpoint of the second day, the day of the firmament, whose office it is to separate the waters above from the waters beneath. Just as waters figured so prominently in the second day, so they figure prominently in this second legend. Comparing the first legend with the second, in terms of the relevant Glossary definitions, we at once notice an interesting distinction. Mrs. Eddy defines Adam and Eve in the Glossary purely as types of mortal thought; but she defines Noah as "A corporeal mortal," and likewise Ham, Shem, and Japhet. Moreover she adds to these last three the qualification "Noah's son" in brackets. Then she treats Abraham as a type; but Jacob she again defines as "A corporeal mortal." When we come to the twelve sons of Jacob, we notice that of the nine which are listed in the Glossary, seven are referred to in brackets as "Jacob's son," and two are not,—namely, Judah and Joseph, which once again are interpreted more as types.

Let us consider this fine distinction, because I believe it contains an important fact. Why did Mrs. Eddy take these legendary figures and denominate some as corporeal mortals or as somebody's sons, and others as broad impersonal types? I have come to the conclusion that those legendary figures which are introduced as impersonal types are capable of being traced to good purpose throughout considerable portions of both the Old and New Testaments; whereas those that are treated in a more personal way are to be regarded within a much smaller context,—that is, within the context of the immediate narrative. For instance, we have these three sons

of Noah, referred to in brackets as the sons of Noah; we have Canaan referred to as the son of Ham; and I have come to the conclusion that the spiritual sense and interpretation of those terms is to be taken from the immediate context of the Genesis narrative. Whereas Judah and Joseph—to take two examples—extend far and wide throughout the Old Testament and are much more universal in type. We now know, both from scholarship and also from the study of Mrs. Eddy's writings, that Judah and Joseph provide the line of thought that leads to the Christ and Science; and consequently their spiritual and scientific interpretation extends far beyond the immediate context of the Jacob narrative. As we go forward into the study of these terms, it is helpful to observe in which of these two ways Mrs. Eddy treats each individual name or character.

Let us begin to consider this story of Noah. All the time let us keep in the background of our thought that our consideration of these Old Testament narratives through the Glossary is inseparable from the operation of divine Principle, denoted by that one river with its four heads. The more I think of this, the more I am sure that this river parted into four heads is the governing factor behind these narratives and our interpretation of them. Nor let us lose sight of a point I made earlier this week, that we need to make the admission each day to ourselves that we are the sons of God; that our being is poised in Principle; that this divine Principle is forever operative as Word, Christ, Christianity, and Science, denoted by this river divided into four heads. Considering these narratives from the standpoint of Principle, we can follow the line of light and go with it right on to the inspired page; we can see Principle operating as a beam of light thrown on to the page. We are not looking at the page as if to learn it; we are looking at it from Principle, and our vision following that line of light serves to analyse, to uncover, and to annihilate the inversion; in other words, it enables us to understand the whole purpose of the narrative from the standpoint of Principle. We can thus consider and understand it in a much more subjective way than if we were to make the human effort of trying to learn it or study it.

Do you see the difference? If we will never lose sight of the fact that our consciousness is poised in Principle, that it is an individual reflection of Principle, and that it has the ability to follow that line of light operating on the inspired page as Word, Christ, Christianity, and Science, then these old legends just become illumined, and throw back to us whatever



we need to know. But if we come to them on a human plane, as it were, trying to read and study them through scholarship alone, there is no illumination. It is the difference between the two pictures in "Christ and Christmas." One is characterized as "Christian Science Healing," and the other as "Treating the Sick." In the latter picture there is a woman sitting beside a bed, with her head down resting on her hand, and there is not a beam of light in the picture. Also in "Christ and Christmas," in the picture called "Seeking and Finding," we see the light shining down through the attic window on to the printed page, and Mrs. Eddy's spiritual vision is parallel with that same line of light. This picture portrays in graphic form what I have been trying to make clear in words; it denotes the inspired approach to the Scriptures as distinct from the unilluminated effort of learning.

### **Noah and the Ark**

Turning to the Noah legend, I am not going to attempt to take with you all the detail of the narrative, but I propose to treat these legends strictly from the standpoint of the Glossary. If we do that, I am sure we shall find that the detail will yield further light when we come to study the text individually.

As we have seen, Mrs. Eddy defines Noah first of all as "A corporeal mortal." By contrast with that, the definition of Adam began: "Error; a falsity; the belief in 'original sin,' . . ." With Noah the scale is much reduced, it is individual, or almost personal, implying that the term should be considered within the framework of an individual consciousness. That leads us to see that we, in applying this legend to ourselves, have an element of Noah in our own consciousness. These legends, understood spiritually, are timeless. They are outside of time because they denote spiritual Truth and the operation of spiritual Truth upon mortal mind to effect translation out of matter into Spirit. Don't let us limit ourselves by keeping this narrative in time; let us have it in the domain of metaphysics.

The full definition of Noah in the Glossary is as follows:

"NOAH. A corporeal mortal; knowledge of the nothingness of material things and of the immortality of all that is spiritual" (592: 22-24).

In the definition of Adam there was not one gleam of light; in the definition of Noah we see a distinct advance; not yet an

advance to spiritual understanding—that does not appear until we come to Abraham—but at least an advance sufficient to distinguish between opposites. Noah had “knowledge of the nothingness of material things,” but not yet the demonstration of that nothingness. That is parallel with the separation process found in the second day, where it is the office of the firmament to separate the waters above from the waters beneath. This “knowledge” is able to take one so far; it enables one, if not yet to handle animal magnetism fully, at least to demonstrate sufficient safety to survive.

Inseparable from Noah is the symbol of the ark, which is defined in the Glossary as follows:

“ARK. Safety; the idea, or reflection, of Truth, proved to be as immortal as its Principle; the understanding of Spirit, destroying belief in matter.

“God and man coexistent and eternal; Science showing that the spiritual realities of all things are created by Him and exist forever. The ark indicates temptation overcome and followed by exaltation” (581: 8-14).

Notice that the opening word of the definition is “safety.” The very use of that word implies a corresponding danger. But we know there is no element of danger whatsoever in Principle; therefore the use of the term “safety” is very relative. Noah had not the ability to stem this flood, but his “knowledge of the nothingness of material things and of the immortality of all that is spiritual” was sufficient to enable him to rise enough in consciousness at least to demonstrate safety. Altogether in the first paragraph of the definition we notice three clauses. The first is “Safety;” the second one is “the idea, or reflection, of Truth, proved to be as immortal as its Principle;” and the third is “the understanding of Spirit, destroying belief in matter.” It is quite clear that those three phrases are all relative.

But the second paragraph of the definition is in quite a different strain: “God and man coexistent and eternal;”—that is at a much higher level;—“Science showing that the spiritual realities of all things are created by Him and exist forever. The ark indicates temptation overcome and followed by exaltation.” In the Noah narrative we recall that after his survival, he fell victim to temptation; whereas the definition here is “temptation overcome and followed by exaltation.” So clearly the implications of this symbol of the ark extend beyond the immediate flood narrative. Studying the term

through the Bible, it is apparent that there are three distinct types: there is this primitive ark built by Noah; then later in the Old Testament we come to "the ark of the covenant;" and finally the term reappears in the Book of Revelation as "the ark of his testament."

To summarize: the first paragraph of the definition is relative. The second paragraph begins in the absolute as "God and man coexistent and eternal; . . ." The next sentence has an element of reduction in it: "Science showing that the spiritual realities of all things are created by Him and exist forever." And I would say that that to which Science is "showing" is the receptive or discerning human consciousness, the consciousness touched by spiritual sense (in the absolute and eternal, in the realm of coexistence it is not necessary to show these things because they are already understood, man participates in them). Finally, we have: "The ark indicates temptation overcome and followed by exaltation." I feel that that relates more to the Old Testament concept of the ark of the covenant, which was supposed to house the Commandments, the inspired Word. As we trace the history of Israel through the Old Testament, we see that they had one constant struggle to overcome temptation. Likewise (this applies to us just as much to-day), whenever we resist temptation and overcome it, that is always followed by exaltation; and that, in turn, becomes the ark of our covenant, leading to a higher concept wherein God and man are coexistent and eternal. In the early phases of our human demonstration, we are often faced with a flood of primitive animal magnetism that would overwhelm us. For instance, in the first half of this century we have had plenty of evidence of that; we have had two world wars when humanity would appear to have been overwhelmed by a flood of animal magnetism operating as destruction, fire, famine, and pestilence. And what is our need in these experiences? It is that the Christ-idea shall operate for us as safety. That provides the opportunity to retreat from the flood, or to have a realm of consciousness that enables us to rise above it. We may not be able to stem it; but we can rise above it sufficiently so that we are preserved; and in that preservation we are able to go on and prove "the idea, or reflection, of Truth, . . . to be as immortal as its Principle." As we do that, we have a measure of understanding that begins to destroy belief in matter.

So this first paragraph in the definition relates to relative human experience. The second paragraph represents the point where we are faced with temptation. Then our demonstration

demands a higher self-discipline, because we have to deal with the serpent. If we will so resist and handle that serpent that its silent whisperings which knock at the back door of consciousness gain no admission, then follows exaltation. That, in turn, opens the way for us to rise still further to the consciousness of God and man as coexistent and eternal.

### **The Categories of Metaphysics**

With these Glossary definitions, it is essential that we ponder and balance them in our thought through spiritual sense. To balance them accurately, it is necessary that the different categories of thought in this system of divine metaphysics should be clearly defined, because nothing leads to confusion more readily than mixed categories of thought. So often students are confused because they mix their categories, and try to reach conclusions on this basis.

What are the categories of thought within this system of divine metaphysics? First and foremost we have the synonymous terms. Then we have this diversified concept of the divine idea through Word, Christ, Christianity, and Science—we have there a second category concerned with operation. Those four can in turn be regarded at the altitude of the divine, the absolute, or the relative. Likewise they can be regarded subjectively or objectively. Similarly we have human thought broadly and yet accurately characterized through three degrees: the physical, the moral, and the spiritual. Then, in order that the spiritual idea may operate upon human thought accurately, and in order that we may understand the process of bringing about this scientific translation of mortal mind, it is equally essential that we understand what is meant by the terms "analysis," "uncovering," and "annihilation."

Broadly speaking, those are the leading constituents of divine metaphysics, and, as categories, they constitute classes within which all thoughts, statements, beliefs, and so on can be classified. If we keep these categories clearly before our thought, being careful not to mix them, then the textbook and the light it throws upon the Bible enables us to trace these same categories through the Scriptures. And if we bring this same process of analytical thought to bear upon the Glossary, we shall find, without depending on grammatical construction, that our own illumined spiritual sense will at once enable us to recognize these categories and place them rightly in our own consciousness. Then our understanding of divine metaphysics becomes clear, lucid, free from confusion; and then,

by reflection, we are able to make it clear to others. The work does demand primarily an inspired sense; and also, in a lower degree, it is equally necessary that we do understand accurately technical terms; for instance, the distinction between "subjective" and "objective," or "relative" and "absolute." To gain accuracy, it is helpful to use a good dictionary—but use it as a servant.

So, in considering this Glossary, bring to it an inspired sense, but also a clear, accurate, orderly use of the categories of divine metaphysics. The moment I saw "safety" in the definition of "ark," I classified it as very relative, because by contrast it implies danger. Of course, one's safety in Principle has no dual sense or counterfeit, because Principle is infinite. However, in relative human experience, safety is associated with danger—it implies a dual state. This was the situation Noah was faced with; he was faced with a flood of materialism, and it was his problem to learn how to cope with it.

### The Noah Story

Let us now turn to the text of Genesis.<sup>1</sup> Notice in the construction of the ark that it has a window and three stories (Gen. 6: 15–16). What do these three stories or levels imply? I think they are indicated in the Glossary definition. I pointed out just now how we have first the demonstration of "safety;" then we have "temptation overcome;" and thirdly we have "God and man coexistent and eternal." There are three distinct degrees or planes of consciousness in that definition. Likewise, this ark has within itself those three degrees that cover the whole range of human experience.

The command to bring in to the ark the "twos" and the "sevens" of all kinds, is type and symbol of the fact that our metaphysical ark includes a universal range of thought. Get rid of the idea of gopher wood and pitch as material objects—we are translating this into metaphysics. Let us see that this ark in all its dimensions and degrees is commensurate with our demonstration. As our thought rises and our demonstration widens, so does our ark become commensurate with whatever demand is made upon us. As idea it has no physical limitation; it is adequate to cover all human needs, and it has illimitable expansion; it is commensurate with every situation and every demand, because it is of the nature of idea and is not physical. Because it is commensurate with these three

<sup>1</sup> Some detailed reading and comment in this and later talks is omitted for reasons of space.

degrees, it is commensurate with the whole range of human experience from the lowest to the highest. And so if we will only translate this concept out of the physical to the metaphysical, then it becomes immediately available to every one of us.

Then we come to the part where the floods came and it rained and rained and rained. That is all symbolic of the flood of dualism and pantheism,—in other words, of animal magnetism. So the narrative goes on to the point where Noah sees that he must emerge from the ark, and he sends out first a raven, then a dove, and finally emerges on Ararat.

### **The Three Sons of Noah**

It is at this point that Noah's three sons come into prominence. What do these three sons denote? They denote the spiritual idea bringing to each one of us an increasing measure of self-knowledge; so that we see that the term Noah means a quickening of spiritual sense to recognize "the nothingness of material things" and "the immortality of all that is spiritual." Remember, in these narratives we must recognize that Noah and all his sons and families constitute one symbol. Later on we shall see how the Jacob narrative, although it becomes more complex, is, taken comprehensively, all one symbol. If we will see it as a whole, as one symbol subjective to our thought, it is orderly and it makes sense. But if we have just a limited, objective sense, we get so entangled with wives and sons that we may lose ourselves.

In considering these three sons as they are defined in the Glossary, we recognize at once that they fall into the three degrees of mortal mind, as set forth in the textbook on pages 115-116.

Let us take the definition of Ham first, which corresponds to the first degree of mortal mind. You will notice that "Noah's son" is added in brackets after the name. As I said earlier, I think that is because Mrs. Eddy drew her inspiration from this immediate context in Genesis, where he is introduced as Noah's son.

"HAM (Noah's son). Corporeal belief; sensuality; slavery; tyranny" (587: 21-22).

There we have four types of thought that are grossly physical and of very low degree. Clearly they fall within the category of the first degree, which is "physical." In the first degree of

the translation of mortal mind we read: "Evil beliefs, passions and appetites, fear, depraved will, self-justification, pride, envy, deceit, hatred, revenge, sin, sickness, disease, death" (115: 21-24). As a type, Ham illustrates that Noah, who had "knowledge of the nothingness of material things and of the immortality of all that is spiritual," had not yet advanced to the full demonstration of that proposition; he had advanced to the point where spiritual sense was sufficient to preserve him and provide safety, but these depraved elements were still dormant in the background of consciousness.

Considering the definition of Shem, we have an entirely different category of thought, which is clearly that of the second degree, or "moral." He again is termed, in brackets, "Noah's son."

"SHEM (Noah's son). A corporeal mortal; kindly affection; love rebuking error; reproof of sensualism" (594: 14-15).

We know enough of human nature to know that from the moment we recognize these types, there is a warfare between the Ham and the Shem in us; that which is denoted by Shem, the second degree, is constantly at war with that which is denoted by Ham, the first degree.

Lastly, we come to the definition of Japhet, who is once again specifically referred to as "Noah's son."

"JAPHET (Noah's son). A type of spiritual peace, flowing from the understanding that God is the divine Principle of all existence, and that man is His idea, the child of His care" (589: 8-11).

This definition would denote Noah's thought at its highest, at the point of the third degree, or "spiritual." Notice that the phrase "spiritual peace" is not used in a static sense; it is "flowing," thus denoting movement and action. We might say that this action, or movement, is a first hint of that which is destined to come forth as Science and the calculus.

### **Ham, Canaan, and Babel**

When we take these three sons of Noah and consider their development in the narrative, we find that Ham has a son called Canaan, and, true to type, we read his Glossary definition as follows:

"CANAAN (the son of Ham). A sensuous belief; the testimony of what is termed material sense; the error which would make man mortal and would make mortal mind a slave to the body" (582: 24-27).

He is not quite so depraved as Ham. From that line of Ham, through Canaan, we come later to Nimrod, who does not appear in the Glossary but who was a mighty hunter, and also to Babel. Ham, through Canaan, leads to Babel and the city or tower of Babel, with all that it implies. Babel is defined in the Glossary as:

"BABEL. Self-destroying error; a kingdom divided against itself, which cannot stand; material knowledge."

In one sense that is a development of what we have been saying all along, that this concept of animal magnetism gathered within the term Adam, following through to Noah, to Ham, Canaan, and finally to Babel, is "self-destroying;" in other words, animal magnetism is a self-destroying concept from beginning to end. The definition concludes:

"The higher false knowledge builds on the basis of evidence obtained from the five corporeal senses, the more confusion ensues, and the more certain is the downfall of its structure" (581: 17-22).

That second paragraph is as true in the twentieth century as it was in 4000 B.C. To-day, through the advances and developments of physical science, particularly in the last ten or fifteen years, we have seen physical knowledge building and building and building, until to-day it is clear that matter is the subjective state of mortal thought; the physicists can make it disappear into energy. Yet what does it all amount to? "The higher false knowledge builds on the basis of evidence obtained from the five corporeal senses, the more confusion ensues, . . ." Have we ever witnessed a period more confused—if we take in the evidence of the senses—than to-day? Confusion and primitive fear are rife all round the world, whether at home, or in the Middle East, or in South Africa, no matter where. The human mind, because of this advance of physical knowledge, is in a greater state of confusion than it has ever been.

What is the answer? The ark provides the way out, and there is no other. This is the way of the spiritual idea, and it comes to our consciousness first to provide safety, to provide



proof that the spiritual idea is as immortal as its Principle; and the understanding of Spirit destroying the belief in matter begins to eliminate the confusion that appears to be all around us. Those of us who understand Christian Science have safer, happier, and more orderly lives than the great majority of mortals, because already in large measure our ark, the spiritual idea, has given us safety; it has given us a measure of demonstration; it is enabling us already to destroy our belief in matter. And as that takes place, confusion gives way and divine order begins to emerge into consciousness, until it finally permeates the minutiae of human affairs. So our homes, our businesses, our lives socially and otherwise, by averages, express high standards of order. Confusion is a diminishing factor with us, whereas in the world at large, in primitive mortal mind, it appears to be an expanding factor; but even so, its days are numbered, it is approaching its "zenith in illusion," when it is destined to deflate and disappear.

Let us bring to these old narratives the vision of Science that is ours when we hold our consciousness poised in Principle, so that our vision of the printed page is not the horizontal one, but it is coming down along that line of light. Then we can translate these narratives into the thought, life, and experience of to-day. So if the flood of animal magnetism appears to be overwhelming the material world, it is just synonymous with the confusion of Babel, physical science; but we have found an ark, and it has provided us with safety and some measure of demonstration; it is already giving us the ability to destroy belief in matter; it is giving us the spiritual strength to resist temptation; already we have a measure of exaltation, and we are well on the way to real being. I find that most satisfying.

Remember, until your spiritual insight is sufficient to deal intelligently with the finer detail, don't struggle with it, but get the broader outline first. We either have the answer spontaneously by direct vision, or not. I prefer to wait years rather than labour horizontally,—that is, through unilluminated human effort.

#### INTERVAL

### **Safety in the Practice**

In considering this definition of "ark," although it rises to the concept of "God and man coexistent," and naturally our gaze is fixed on the highest concept of it, let us not lose sight

of the great importance of the relative part of the definition beginning with "safety." I recall the experience of two friends who, in 1940, were living in London. Late one night one of these friends had her house shattered in an air raid, and she came down three floors into the cellar in her bed. But she came out of that experience without physical harm. Someone told me the other day that in a similar experience the whole ceiling came down on top of her when she was in bed, and she got away safely without a scratch; and when that ceiling came to be removed, four men could not lift it. Then, last summer, I knew of someone who was actually on an operating table under the anaesthetic when the surgeon said that he had not the heart to operate on the case and give the person weeks of suffering when he was convinced that there was nothing there. So he called the operation off, and the person was discharged twenty-four hours later. Ten days ago someone rang me up who was in a somewhat similar position. She told me that her husband had had a very severe brain operation, and the surgeon had just said that he could not live ten minutes. She implored help—and just opened her thought to God. In that moment of great extremity I too opened my thought, and I saw his identity as "an angel standing in the sun," imperishable, indestructible; and that all the powers of darkness had no power of attachment or lodgment in his consciousness. This man slept six to eight hours naturally that night without any sleeping draught or any physical attention. I had a telegram later saying, "Progress excellent."

And so in that case of extreme anguish that woman turned to God; she opened her thought. What was it that saved the situation with a man who the surgeon said could not last more than ten minutes? It was the spiritual idea. It was the consciousness that man, as "an angel standing in the sun," was law to that situation; and that that great fact was irreversible—his identity and individuality were irradiant in Life and its infinite progression.

In this flood of animal magnetism which sometimes seems to overwhelm us, all we need to do is to retreat into our ark of spiritual consciousness. The Psalmist presented it as "the secret place of the most High" (Ps. 91: 1); or we might put it similarly as "an angel standing in the sun"—the human phrasing does not matter very much. What does matter and what controls the situation is the quality of consciousness, the spirituality of consciousness, the vision that is found in that consciousness, the conviction and fearlessness that go with it.

Even if we cannot voice a word, that is immaterial, for the spirituality of consciousness controls the situation, and that will express itself outwardly as safety; and that which appears outwardly to be overwhelming us will be made to recede, no matter whether it is a bomb crashing on the house, or a person lying in an operating theatre, or a street accident, or a physical temptation. These are all types of animal magnetism that would claim to come in like a flood, but the consciousness of divine Science can roll back the clouds, it can cause the waters of that flood to abate according to the immediate need, and the outward manifestation will be safety. Then, if we want to lift that experience of safety to a higher level, it becomes "the idea, or reflection, of Truth, proved to be as immortal as its Principle;" and with the consciousness of that proof we begin to see Spirit destroying the belief in matter.

These old legends of Noah and his sons are timeless. If we will cultivate our consciousness of at-one-ment with Principle, think from Principle, then we see this inspired page, as the prophets saw it, as God gave it to them; in other words, the text becomes subjective to our thought. Then we gather from the text through spiritual sense the idea that was placed there by Principle. Scholarship does not provide that. It may help in some ways and it is useful, but it is not vital.

Another lovely thing in connection with this point is that the spiritual idea, as we open thought to receive it, always provides us with whatever measure of even human education we need to understand these books. I recall some years ago, a woman who had been a mill worker all her life and who came to Christian Science at about the age of sixty. She had had a hard working life, and when she came to Science she was healed, but she could neither read nor write. At the age of sixty years, in order to understand the textbook, that woman was taught to read and write, and she now reads this book intelligently, and she understands it with a good measure of spiritual sense, showing that where the spiritual idea is active it provides first the incentive and second the ability to acquire whatever education is necessary.

So whenever we retreat into this ark of spiritual consciousness, if the immediate need is safety it is there in our midst. We might be on the Atlantic, we might be ten thousand feet up in the air, we might be down a coal mine; it does not matter where we are, the immanence of divine Love is there before us. We cannot escape this divine omnipresence if we will only open our thought to recognize it, to see it, to feel it, to gain the touch, the taste, perfume, and fragrance of it,

and it is adequate to meet every human need. One person may be labouring with a tumour, another may appear to have his crops ravaged by pestilence. No matter where or what the nature of the need, divine Love's immanence and omnipresence is there before the sense-testimony, it underlies the sense-testimony, and is a thousand times more fundamental than physical sense-testimony itself. All we need is the spiritual sense to recognize that fact, love it, trust it, live within the consciousness of it; and then, as we read yesterday at the close of the second record, divine Science will come to us and cause those clouds to disperse, to roll back; it will cause the mist that induced the claim to dissolve, and thereby lift "the curtain on man as never born and as never dying, but as co-existent with his creator."

Let us see that all we are discussing this week is of necessity brought down to just where we are, no matter whether one is a mother with children or a father and a business man—there is no human detail too small to merit translation from matter back into Spirit. This idea must permeate every detail of our daily lives, even to our finger-tips, to our "joints and marrow." When we love it supremely and all our reservations are gone, then it will operate in just that way. So often it seems not to do so, but that is because we say, "Yes, I know it is so, BUT . . ."; and it is our "buts," our private reservations, that defeat us. We don't doubt the truth of what we read, but we cling to our reservations, because they may give us pleasure or a little satisfaction, and so we are loath to let them go; and more often than not our private reservations defeat demonstration. That explains why self-knowledge is so important if we are to bring this work out in the practice.

You will remember, in the article called "The Way," that Mrs. Eddy speaks of three outstanding qualities: self-knowledge, humility, and love (see Mis. 355-359). Self-knowledge enables us to look within, to bring this power of analysis to bear upon the hidden errors of the senses. Then humility enables us to uncover whatever we need to know. Mrs. Eddy writes in this connection: "This virtue triumphs over the flesh; it is the genius of Christian Science" (356: 23-24). But when that is followed by an unselfed love, nothing is impossible and nothing is withholden. Let us watch, let us be selfless enough to let go anything in the nature of reservations that would cause us to lose our demonstration. That is why even the preliminary safety which comes through the ark is just as vital or necessary in its degree at the appropriate moment, as the higher conception of God and man as

co-existent. Unless these lower conceptions of demonstration are worked out in practice, the higher conceptions that are awaiting our adoption will still be impracticable. So let us be simple and direct enough to cultivate self-knowledge, humility, and love, recognizing that no detail is too small to merit translation from matter back into Spirit.

### **Noah's Relapse and the Symbol "Wine"**

Another vital passage in the flood legend is the account of Noah's backsliding after the covenant. In chapter 9 we have the following passage, from which it appears that Mrs. Eddy derives her Glossary definition of the symbol "wine."

GENESIS 9: 20, 21. "And Noah began to be an husbandman, and he planted a vineyard: . . ." What is that vineyard? It is just another symbol of human consciousness. Our human consciousness is our own vineyard, and we have to watch that we do not allow it to be overgrown with weeds, for instance. ". . . and he drank of the wine, and was drunken; and he was uncovered within his tent." The Glossary definition of "wine" is as follows:

"WINE. Inspiration; understanding. . . ."

That is the sense we were concerned with in connection with the verse concerning "a little wine for thy stomach's sake." The definition continues with the inversion of it as:

"... Error; fornication; temptation; passion" (598: 17-18).

Noah was still confronted with the problem of working out his own salvation; he had at this stage his "knowledge of the nothingness of material things and of the immortality of all that is spiritual;" and that was sufficient to provide him with safety, whereby in the ark he was able to rise above the flood, though unable to stem it. On his emergence from the ark, from that initial measure of demonstration, he was faced with this demand for "self-knowledge."

GENESIS 9: 22, 23. "And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without. And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness." In other words, they saw his identity as God knows it. There is a corresponding passage

in *Science and Health*, at a much higher level: "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals" (476: 32-2). In the Gospel narratives, the crowd saw the "nakedness" of blind Bartimæus, or Jairus' daughter, or the widow's son of Nain; that is to say, they saw the situation as presented by the five physical senses. Whereas spiritual sense beholds identity, physical sense always beholds "nakedness." But "Jesus beheld in Science the perfect man, . . ." The use of the higher always rules the lower, and when that is so, demonstration begins to emerge.

GENESIS 9: 24-27. "And Noah awoke from his wine, and knew what his younger son had done unto him." Like the Prodigal Son, he "came to himself," and then his spiritual sense was rekindled; and the moment he came to himself he was able to classify Ham as a state of thought rightly. "And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren. And he said, Blessed be the Lord God of Shem; and Canaan shall be his servant." The physical shall be made to serve the moral and spiritual. "God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant."

### **The Three Sons : A Summary**

What is the significance of these three sons? As we trace their line, Ham leads to Canaan, and also through Cush and Nimrod to Babel with all that that term implies. Shem provides the line that leads on to Christ and the Messiah, and you remember that that line is presented in Luke backwards, from the Messiah to Adam. Interestingly enough, Japheth disappears after the third generation; he just disappears into the mass of human thought, but he reappears later in the Bible and the first evidence we have of his reappearance is in Numbers, in the song of Balaam.

NUMBERS 24: 15, 17, 23, 24. "And he took up his parable, and said, . . . there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth." The Star and Sceptre are type and symbol of the forthcoming Christ. Moab is from the line of Esau, and Esau in contrast with Jacob is a type of physicality. "And he took up his parable, and said, Alas, who shall live when God doeth this! And ships shall come from the coast of Chittim,"—Japheth reappears through Chittim, who was his grandson,—"and shall afflict Asshur, and shall afflict Eber, and he also shall perish for ever." Asshur is

synonymous with Assyria, which later gave way to Babylon. Chittim denotes Japheth as a universal type spreading the "Science that operates unspent" (My. 353: 16).

So, of these three sons of Noah, Ham and his descendants typify corporeality, sensuality, slavery, and tyranny; and that line leads to the tower of Babel—confusion confounded. Shem provides the type that leads to the Christ, or Messiah. Japheth is type and symbol of that which leads to Science, and he has no traceable genealogy, because Science is without "beginning of days, nor end of life;" it is the immaculate conception in its highest sense. So beyond the third generation Japheth has no genealogy, but he has been identified in different parts of the Scriptures as a universal type.

What does this whole legend of Noah denote now? It denotes a human consciousness sufficiently quickened by and sensitive to spiritual sense to demonstrate an initial safety, even if unable to stem the flood of animal magnetism; and consequently it denotes the ability to rise above it and prove, in some degree, "the idea, or reflection, of Truth, . . . to be as immortal as its Principle." That, in turn, leads to a further concept of Spirit destroying matter. Then the Christ-idea begins to operate on Noah's thought, and it discloses three degrees: the physical, which still remains with Noah until finally eliminated, through the figure of Ham leading to the Babel of confusion; Shem, the humanly good, or love rebuking error and sensualism, leading to the Christ; and Japheth, the type without traceable descent, denoting the spiritual, leading ultimately to a concept of Science. To-day the spiritual idea as Science has no corporeality or genealogy; it has come to us as pure revelation, as pure manifestation and, like Melchizedek, it is without "beginning of days, nor end of life."

### **From Noah to Abraham**

So these three types are clearly discernible in the symbol of Noah, but at the point where they are not yet able to bring forth clear demonstration. It is not until we advance to Abraham that we see them being brought out in demonstration. Noah was unable to handle that which is symbolized by Ham; he could do nothing with Ham beyond classifying him as a type. But when we come to the story of Abraham and we see how Lot attached himself to him, we find Abraham to be a tower of spiritual strength. He did not merely classify the evil symbolized by Lot, he handled it. So we find in Abraham,

for the first time, spiritual sense and understanding sufficiently mature to handle animal magnetism, as distinct from just rising above it and gaining safety. When we read the Glossary definitions of Abraham and Noah comparatively, the difference is stupendous, in the measure both of understanding and power. Noah is "corporeal" and he does not advance beyond "knowledge" of spiritual things. Abraham appears in the Glossary as a spiritual type, not as a mortal.

Before we go on to consider Abraham, let us briefly notice one or two more details of the Noah story. We have seen that the line of Ham began with Canaan. The sons of Canaan included the Jebusites, the Amorites, and the Girgasites, and we know from the later history of Israel what trouble those tribes were to the national life. You remember the warning that they "shall be pricks in your eyes, and thorns in your sides" (Num. 33: 55); they were "thorns" and "pricks" unless Israel would handle them. That is a great lesson to us. If we will handle these different types represented by Canaan, the Jebusite, the Amorite, the Girgasite, Edom, and so on, seeing them all just as types of animal magnetism, then our eyes will be continually open. But if we refuse to handle them, then these same elements become thorns in our sides or pricks in our eyes, and we lose our vision.

The offspring of Shem lead to Terah, and to Abraham, and then on through Judah to the Christ. Japheth, as we have seen, has no traceable genealogy beyond the third generation; he illustrates a type of Science which to-day is coming to us in its fulness.

We have already discussed the symbol of Babel. But notice in the story the statement: "And the Lord said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do" (Gen. 11: 6). This "one" is a spurious oneness; it is the so-called unity of evil; in other words, it refers to the domain of animal magnetism and all that is contained within it. Notice the element of self-will—"nothing will be restrained from them." We see there the human will or determination that just resolves to have its own way no matter what the cost or the outcome may be—there is not one element of humility. This quality appears in the Glossary, together with the counterfact about it, through the two terms "zeal" and "will," which are defined as follows:

"ZEAL. The reflected animation of Life, Truth, and Love. Blind enthusiasm; mortal will" (599: 4-5).



“WILL. The motive-power of error; mortal belief; animal power. The might and wisdom of God. . . .

“Will, as a quality of so-called mortal mind, is a wrong-doer; hence it should not be confounded with the term as applied to Mind or to one of God’s qualities” (597: 20-26).

Also, the “imagination” of animal magnetism are self-destroying concepts. The Psalmist says, “Why do . . . the people imagine a vain thing?”

### **The Significance of Abraham**

Chapter 12 brings us to the point where the figure of Abraham (Abram at first) enters. The Adam legend, for the purpose of co-ordination with the first record of Genesis, extends over a thousand years, and likewise the Noah legend extends over a thousand years. With the opening of chapter 12 we come to a third period with an entirely new type of symbolism, much higher and more spiritual than anything that has gone before.

The last few verses of chapter 11 give us a little of the background of Abram. They record details of his parentage and relatives and his marriage to Sarai, who was barren. Then we read that Terah “took Abram his son and Lot the son of Haran his son’s son, and Sarai his daughter in law, his son Abram’s wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there” (Gen. 11: 31). That is all the background we have of Abram, and yet it is significant. What we really witness in this brief passage is the fact that Abram depicts a type of consciousness touched and quickened by spiritual sense in deeper measure than that portrayed by Noah, because in Abram there was generated the resolve to make a journey. With Noah, spiritual sense was merely sufficient to cause him to build the ark and to rise up above the flood; but with Abram, for the first time in these narratives, we have resolve and purpose coming into the foreground. Those are most important qualities, and Abram is the first patriarch of this third period.

Let us turn back to the beginning of the third day in Genesis and compare it with this development. Mrs. Eddy says of this third day: “Spirit, God, gathers unformed thoughts into their proper channels,”—indicative of all our thoughts being resolved into good order,—“and unfolds these thoughts,”—

accompanying this resolving into order is unfoldment, expansion,—“even as He opens the petals of a holy purpose in order that the purpose may appear” (506: 18–21). What are the “petals of a holy purpose”? They are symbolic of the qualities that surround or enfold the coming of a spiritual idea to our consciousness, giving us resolve and purpose. We often read of some great figure who has made a name in history, maybe Paul on the Damascus road, Abraham Lincoln back in the woods of Kentucky, or Mary Baker Eddy on a New England farm—time does not matter. A spiritual idea is born to consciousness, and with the coming of that idea into consciousness is born resolve and a sufficient measure of loyalty to the idea, so that human life unfolds and develops without deviation from purpose. And that is the Abraham coming out in us. When something is born to us, we love it and cherish it, we hold to it, and it establishes itself with resolve and firmness and purpose; such is the power accompanying that idea that the surrounding circumstances which at first appear to cramp or imprison it are made to fold back and give way. The rosebud unfolds under the warmth of sunlight, and not until those petals are made to fold back and open is the perfume released. So it is in human life; the surrounding circumstances which cramp and imprison always give way, because the idea is irresistible.

In our age, think of the difficulties that beset Mary Baker Eddy in writing her textbook. In the course of writing that book, she had several different lodging places and no permanent home, and on one occasion her baggage was put on the doorstep at night, and she was told to go, but she did not relinquish her hold on her revelation. We may not have anything like that to contend with, but even so, if we are true to our vision, these “petals of a holy purpose” will fold back, and that purpose will appear and become identified in our lives.

Abram, as he emerges from the darkness, the witchcraft, and the superstition of Chaldea, and journeys westward, is type and symbol of the opening of this third day of Genesis. His journey, as it begins to unfold, is a fulfilment of that opening passage.

### **The Journey from Sense to Soul**

Abram's father, Terah, remained in Haran and died there, but Abram went on, impelled by the idea that was born to him.

GENESIS 12: 1-3. "Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing; and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed." Once that journey begins in our own lives, there is no going back; in fact, it is impossible to go back. If we attempt to go back, then the Moabites, the Edomites, the Jebusites, and so on, become thorns in our sides. Once this vision has come to us in some measure, there is no going back; the idea behind us is irresistible, and consequently we can only go forward.

GENESIS 12: 4, 5. Now we come to the point where Abram has his nephew Lot attached to him. An interesting point is that Lot does not appear in the Glossary. Lot is such a clearly defined type that he scarcely needs a place there, his meaning is self-evident. We find as we go further into the narrative that Lot is a weakling; he is type and symbol of physical sense. His weakness is that he won't abandon sensuality; and after Abraham has done all he can for Lot, we find that Lot just goes right out of the narrative, whereas Abraham goes on to become type and symbol of demonstration.

At this point let us take the Glossary definition of Abraham:

"ABRAHAM. Fidelity; faith in the divine Life and in the eternal Principle of being."

We exemplify that fidelity as we are firm in purpose in handling what is symbolized by Lot. When we are willing to deal with this problem of animal magnetism, we are renamed, and Abram becomes Abraham, and Sarai becomes Sarah. The second paragraph of the definition reads:

"This patriarch illustrated the purpose of Love to create trust in good, and showed the life-preserving power of spiritual understanding" (579: 10-14).

GENESIS 12: 7 20. The rest of this chapter records how Abram goes on journeying "still toward the south." But he goes so far to the south that he makes contact with Egypt, and has trouble. If we go down into Egypt, we are heading for trouble. Abram got out safely because spiritual sense was still uppermost. Maybe in human life we likewise journey to the south and come to Egypt, and we have moments of

anxiety; but, even so, if spiritual sense is still active, we can always emerge from that.

GENESIS 13: 1-4. Having come up out of Egypt, Abram now returns to his starting-point, Bethel. We might say that Bethel is type and symbol of spiritual sense and the acknowledgment of it. When Abram returns to Bethel, the Egypt experience is washed out.

### **The Separation from Lot**

GENESIS 13: 5-13. "And Lot also, which went with Abram, had flocks, and herds, and tents." It does not say that Lot was "very rich." "And the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together. And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle: and the Canaanite and the Perizzite dwelled then in the land." How often that is the case with us; there is this inward struggle because of the constant pricking or stabbing of physical sense. The Canaanite and Perizzite were always thorns in the sides of the Israelites, constantly prodding.

Then, you remember, Abram asks Lot to choose land for himself, and Lot "chose him all the plain"—he was a plain dweller. You remember that when he was later faced with destruction, the angel's advice was to get up into the hills, but he still kept harking back to the plain and the cities. "Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other. Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched his tent toward Sodom." There was the pull of animal magnetism that would destroy him unless he would face it. "But the men of Sodom were wicked and sinners before the Lord exceedingly."

### **The Promise to Abram**

GENESIS 13: 14-18. "And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. . . . Then Abram removed his tent, and came and dwelt in the plain of Mamre, which is in Hebron, and

built there an altar unto the Lord." His thought was constantly reaching out and returning to Principle in Bethel, and this recurrent symbol of building an altar to the Lord is indicative of an increasing measure of self-sacrifice. That which began with Abel as "self-offering; surrendering to the creator the early fruits of experience," is now expanding and developing in Abram's consciousness.

Let us recognize that these legends must be understood spiritually, understood from the basis of man as idea in Principle, and consequently we are looking down on them in that sense. Then we can examine them quite objectively, analytically, and trace the development of the spiritual idea in the narrative; and as we do that we see a corresponding development in our own consciousness. Thus we see what a wonderful treasure the Bible is,—the "chart of life," the "supreme statute-book," the "only authority."

## NINTH TALK

(Tuesday afternoon, July 29th)

It is helpful to remember, in studying the Glossary and these Scriptural narratives, that the Old Testament millennial periods correspond with the days of Genesis in the first record, that they are progressive treatments of the same fundamental conceptions. That is important. The categories of metaphysics never change; they continue throughout the Scriptures and the textbook from beginning to end. For example, we have that first-degree type in the Adam legend, Cain, who is a "murderer from the beginning." In the flood legend we have the same basic type illustrated by Ham and Canaan, the former typifying "Corporeal belief; sensuality; slavery; tyranny;" and Canaan similar qualities. Then we come to Lot, and although he is not defined in the Glossary, he is nevertheless the embodiment of those first-degree qualities. Similarly, we can take together all the second-degree types,—Abel, for example, and Shem and, as we shall see later, some of the sons of Jacob. With a clear sense of these categories before us, so many things become simple and clear which previously were perhaps a little difficult.

### **Analysing the Glossary Definitions**

In approaching these great characters, I ask myself repeatedly, Upon what incident or experience is the definition in the Glossary really based? What is the hinge on which the definition turns? And if we consider Abraham and Jacob, it is clear that with Abraham the crucial experience was the demand upon him to lay down Isaac, whereas in the life experience of Jacob, undoubtedly the crucial point was Peniel. Considering those two together, an interesting point emerges: in the Glossary definition of Abraham there is no element of duplicity, because Abram is renamed, or identified as Abraham *before* the crucial experience of his life; but Jacob is defined partially in terms of duplicity and sensuality because his crucial experience comes first, and he is renamed afterwards.

As we advance to the position where we are characterized by the term Abraham, and there is no duplicity in our

consciousness, we can be identified without struggle. But if, perchance, we have an inward struggle against duplicity, sensualism, and so on, there may be quite a struggle, and we shall find our spiritual awakening and identity afterwards. No two of us are alike, and no two of us have experiences alike. These Biblical characters are wonderfully diverse, and they virtually cover every type of human experience.

In the Glossary definition of Abraham, the qualities of which he is the embodiment are given in two simple phrases: the first is "fidelity" and the second "faith in the divine Life and in the eternal Principle of being." How did Mrs. Eddy arrive at that definition? What provided her with the fact or statement which would enable her to define the character as she has done? The writer of Hebrews has a good deal to say about Abraham. In chapter 7 we have the writer's comment on Abraham in relation to Melchizedek. Then in chapter 11 there are two other significant passages. It would seem that the passages from chapter 11 provide Mrs. Eddy with the substance of her definition.

HEBREWS 11: 8-10, 17-19. "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed;"—there was implicit obedience with this character Abraham;—"and he went out, not knowing whither he went"—he was willing to walk by faith, not by human sight. "By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker is God." An interesting point emerges here: the city which Abraham sought, after which he sojourned, was the same city that the Psalmist beheld afar off when he wrote, "Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King" (Ps. 48: 2). And so the city which Abraham sought was beheld objectively by the Psalmist, but the same conception became wholly subjective to Christ Jesus and the Revelator. This wonderful symbol of the city can be traced through the Bible from Abraham to the Revelator, and in an ascending scale. We see here why Abraham appears in the Glossary first as "fidelity," because of his implicit obedience, loyalty, faithfulness—no questioning and no duplicity.

The passage continues: "By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son. Of whom it was said, That in Isaac shall thy seed be called: accounting that God was

able to raise him up, even from the dead; from whence also he received him in a figure." Here was the demand on Abraham for a supreme sacrifice, and we notice at once the parallel with the fifth day, that exalted state of consciousness wherein the demand is obeyed to lay down the mortal sense completely and finally. The demand upon Abraham to lay down the mortal was through that which he cherished above all,—namely Isaac. Because of implicit and unquestioning obedience and absolute trust, the final sacrifice was withheld; but there was the willingness to make it. And so the second phrase in the definition is "faith in the divine Life . . . ." We know that that faith in the divine Life is synonymous with the selflessness that will lay down the mortal concept; at that point there is sufficient spirituality in consciousness to lay down the mortal consciousness, and yet to realize that nothing has been lost, but everything gained. Abraham's conception of good was so exalted that he saw good was impersonal, impartial,—in other words, he saw that it partook of the nature of Principle.

The second paragraph of the definition of Abraham is relative in character: "This patriarch illustrated the purpose of Love to create trust in good,"—all through his life, divine Love was maturing, testing, preparing him for the fulfilment of a great purpose,—“and showed the life-preserving power of spiritual understanding.” But the heart of the definition is in the two opening characteristics, "fidelity" and "faith in the divine Life." I believe the eleventh chapter of Hebrews explains why the definition is given to us as it is.

### **Abraham and Melchizedek**

Let us return to Genesis. In chapter 14 we have an account of the warfare between four kings and five kings. In the narrative, as it opens, there is no evidence of spirituality, and it would appear to illustrate warring materiality in which Abram had no essential part; but this warring materiality caught Lot, who became involved in it.

Then we observe that Abram succeeded in the rescue of Lot, and we come to the passage beginning at verse 17, which is taken up again in the seventh chapter of Hebrews. Lot was a weakling and addicted to sensuality; he kept harking back to old beliefs; he was victim to the so-called law of reversal. His weakness was that he would not forsake the old and go forward, whereas Abraham, by contrast, never deviated nor returned to old positions.



GENESIS 14: 17-20. "And the king of Sodom went out to meet him after his return from the slaughter of Chedorlaomer, and of the kings that were with him, at the valley of Shaveh, which is the king's dale. And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: and blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all."

The narrative is so brief, but what does it illustrate for us? It illustrates that in proportion to our fidelity, to our unwavering loyalty to Principle, leading to "faith in the divine Life," to a willingness to lay down the mortal, do we, in turn, receive this same visitation characterized by Melchizedek. Returning to Hebrews, we see that the writer is discussing the nature of the Christ; he is speaking of the hope, indeed, the necessity of penetrating the veil of the flesh to that which lies beyond. And so we read: "which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec" (Heb. 6: 19, 20). Clearly Melchisedec is type and symbol of the eternal Christ, impersonal and outside time, matter, and sense. Clearly, too, Abram was qualifying for that in some degree and partaking of it.

We ourselves in our own age and generation need to cultivate and demonstrate the same qualities and properties embodied in the patriarch Abraham,—namely, "fidelity" and "faith in the divine Life," which bring with them the willingness to lay down the mortal concept. Unlike Lot, who was constantly returning to old conditions, we must refuse to listen to the whisperings of the serpent that would drag us down. Mrs. Eddy speaks in this connection of the "downward tendencies and earthward gravitation of sensualism and impurity" (S. & H. 272: 22-23). These were the undoing of Lot. If we refuse to partake of them, but cultivate the qualities of Abram, we shall in like measure partake of Melchisedec, this same eternal Christ, that will come to us with the same visitation of bread and wine; and we, in turn, will be only too glad, like Abram, to render "tithes of all." In the measure that we render our tithes with joy and gratitude we are living by reflection, and that, in turn, opens the way for us to receive more. Mrs. Eddy writes, "Action expresses more gratitude than speech" (S. & H. 3: 26); and it is this action, this

rendering of tithes through spiritual sense that opens the way for greater blessing.

GENESIS 14: 22, 23. "And Abram said to the king of Sodom, I have lift up mine hand unto the Lord, the most high God, the possessor of heaven and earth, that I will not take from a thread even to a shoelatchet, and that I will not take any thing that is thine, lest thou shouldest say, I have made Abram rich: . . ." His discernment of good was so impersonal that he saw that the only good that could possibly flow into his life must come through his understanding of divine Principle. He would not for one moment be beholden to any form of good offered to him through personal sense, and consequently we see in the text this wonderful contrast between the influx of good in the figure of Melchizedek, the eternal Christ, on the one hand, and the temptation to believe that good is personal on the other. That explains why, in addition to "faith in the divine Life," Abraham is also defined as "faith . . . in the eternal Principle of being."

### Hagar and Ishmael

In chapter 15 we find Abram praying for seed; he is without a child, and there is given to him the promise of an heir. Then in chapter 16 we read of the birth of Ishmael. There is no reference in Mrs. Eddy's writings to Ishmael or to Hagar, but there is an interesting reference in Galatians.

GALATIANS 4: 22-31. "For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise." There is almost the same antithesis between Esau and Jacob. The narrative is not really discussing sons, it is discussing types of consciousness. Let us see that if we are governed by physical sense, our thoughts are the offspring of physical sense, they are "of the bondwoman;" but if we are governed by spiritual sense, our thoughts are the offspring of spiritual sense, and they would be characterized as "of the freewoman." They come "by promise,"—that is, from Principle.

"Which things are an allegory: for these are the two covenants; the one from Mount Sinai, which gendereth to bondage, which is Agar. For this Agar is Mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children." This covenant is based on sense-testimony. "But Jerusalem which is above is free, which is the mother of us all. For it is written, Rejoice, thou barren that bearest

not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband. Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now." We also observe this later in the friction between Esau and Jacob; and that same friction goes on within each one of us up to the point of overcoming. "Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the free-woman. So then, brethren, we are not children of the bondwoman, but of the free."

Then we come to the seventeenth chapter of Genesis, and it is here that the covenant is renewed, and Abram is identified or renamed as Abraham, which, as we saw, is *prior* to the crucial experience of his life. In this chapter Sarai is also renamed Sarah.

### **The Destruction of Sodom and Gomorrah**

Chapter 18 foreshadows the end of the city of Sodom, and then there are some very interesting points in chapter 19. The narrative here returns to Lot.

GENESIS 19: 1-5. "And there came two angels to Sodom at even; and Lot sat in the gate of Sodom:"—that is just where his consciousness was:—"and Lot seeing them rose up to meet them; and he bowed himself with his face toward the ground; and he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay; but we will abide in the street all night. And he pressed upon them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat. But before they lay down, the men of the city, even the men of Sodom, compassed the house round, both old and young, all the people from every quarter: and they called unto Lot, and said unto him, Where are the men which came in to thee this night? bring them out unto us, that we may know them." It is clear from the rest of the narrative that Lot becomes so entangled and enmeshed in physical sense that he is a complete prisoner.

GENESIS 19: 17-20, 27-29. "And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed."

Abraham all along had seen that Sodom and Gomorrah were doomed to utter destruction, and these two cities symbolize the dualism of utter depravity, together with the self-destroying nature of such. So at the last minute the command came to Lot to escape for his life to the mountain—you remember he was a plain dweller, and he was loth to go up into the hills. "And Lot said unto them, Oh, not so, my Lord: behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life; and I cannot escape to the mountain, lest some evil take me, and I die: behold now, this city is near to flee unto, and it is a little one: Oh, let me escape thither, (is it not a little one?) and my soul shall live." That is tantamount to a refusal to accept the safety that is to be found in the ark, or on the mountain top.

"And Abraham gat up early in the morning to the place where he stood before the Lord: and he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, the smoke of the country went up as the smoke of a furnace. And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt."

### **Lot's Utter Depravity**

Chapter 19 closes on a note of utter depravity with the birth of Lot's daughters by their father.

GENESIS 19: 37, 38. "And the firstborn bare a son, and called his name Moab: the same is the father of the Moabites unto this day. And the younger, she also bare a son, and called his name Benammi: the same is the father of the children of Ammon unto this day." The offspring and descendants of Lot's daughters by their own father, characterized as Moab and Ammon, give us a type of lowest depravity. In tracing the development of Moab and Ammon throughout the remainder of the Old Testament, we can see what conflicting types they were. It is no wonder that in the life of later Israel they were "thorns in [their] sides," because Israel refused to handle the type of animal magnetism of which they were the embodiment.

What power of deep penetration and analysis these narratives have if we will only discern the type and quality of thought for good or ill underlying the symbol. The wonder of this Old Testament, when read in the light of our Glossary,

is that it provides us with the means of dealing with the elements of evil which it portrays. Christian Science practice, whilst of necessity it includes physical healing, is much more comprehensive than that. Real practice is not attempting to heal the surface of the trouble, but endeavouring to get under the surface and destroy the hidden evil that generates it. When we have a sufficient degree of spirituality to do that, and we can honestly regard ourselves as healers of sin, we shall have much greater success in physical healing; because sin-healing is healing at a much deeper level in human thought, it is much more penetrating, and Mrs. Eddy understood it thoroughly.

### **The Sacrifice of Isaac**

Chapters 20 and 21 do not appear to have particular bearing on the Glossary definition of Abraham. Then in chapter 22 we have undoubtedly the crucial experience in Abraham's life.

GENESIS 22: 1-9. "And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, here I am. And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt-offering upon one of the mountains which I will tell thee of. And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt-offering, and rose up, and went unto the place of which God had told him. Then on the third day Abraham lifted up his eyes, and saw the place afar off." He lifted up the eyes of spiritual sense. "And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you." They were not able to follow him in his understanding and demonstration. "And Abraham took the wood of the burnt-offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together." Of course, this is a primitive narrative to us, and even incredible; but we must translate these legendary narratives into terms of consciousness. "And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt-offering? And Abraham said, My son, God will provide himself a lamb for a burnt-offering: so they went both of them together. And they came to the place which God had told him of; and

Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood."

Let us get rid of the old pictorial sense of the patriarch laying a young lad on an altar; let us translate it into metaphysics and see that it becomes a symbol of the willingness of unselfed love to forego its nearest and dearest earthly possession.

GENESIS 22: 10-17. "And Abraham stretched forth his hand, and took the knife to slay his son. And the angel of the Lord called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I. And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me." In other words, he had met the demand, and because of that there appears the definition, "faith in the divine Life"—the willingness to lay down the mortal concept and rise to that exaltation associated with the fifth day. "And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt-offering in the stead of his son. And Abraham called the name of that place Jehovah-jireh: as it is said to this day, In the mount of the Lord it shall be seen. And the angel of the Lord called unto Abraham out of heaven the second time, and said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; . . ." Only the unselfed love that is willing to lay down the mortal concept can so handle animal magnetism as to "possess the gate of his enemies." Notice the promise of such multiplication of good, in complete accord with the tremendous concept of multiplication in the fifth day, when the waters bring forth abundantly.

At chapter 23 it appears that Abraham as type and symbol has fulfilled his purpose, and from that point on the narrative develops into the story of Isaac and Rebekah and the birth of Esau and Jacob. Isaac does not find a place in the Glossary, and it is not until we come to Jacob that we have another character defined. I regard Isaac as transitional between these two great characters, Abraham and Jacob. Isaac is undoubtedly a fine type in his own right, but I still think he is subordinate in value to Abraham and Jacob, his main

purpose being to preserve the continuity of the narrative and to serve as a transition from one character to the other.

### **The Story of Jacob : A Complex Symbol**

When we consider Jacob as a character, the early chapters about him contain much evidence of the duplicity that is written into his Glossary definition. You will notice that the definition falls into two parts:

“JACOB. A corporeal mortal embracing duplicity, repentance, sensualism. . . .”

That is the first half. The second is as follows:

“. . . Inspiration; the revelation of Science, in which the so-called material senses yield to the spiritual sense of Life and Love” (589: 4-7).

Clearly Jacob is a much more complex symbol than Abraham. In Abraham we have those simple spiritual values uncontaminated, direct, firm, strong; but in Jacob we have something much more complex. It becomes apparent, therefore, that if the associated terms in his Glossary definition are to fall into order, we must gain his character in perspective. As we ponder the definition, it is evident that the crucial experience of his life was Peniel; and in the Glossary all that takes place before Peniel is gathered within the opening phrase, “A corporeal mortal embracing duplicity, repentance, sensualism.” Peniel occurs at the point of “inspiration,” for in that experience the man was changed. Finally, that which comes after Peniel is characterized by “the revelation of Science, in which the so-called material senses yield to the spiritual sense of Life and Love.” If Peniel is synonymous with the inspiration and victory which was the turning point in Jacob’s life, we at once begin to gain light upon the symbolic meaning of his sons. Because we observe in the narrative that eleven of these sons were born prior to Peniel, and only one afterwards,—namely, Benjamin. And I conclude that that likewise is most important in understanding the metaphysical significance of his experience.

Jacob, as we know, had two wives, and those two wives had two maids. The two wives were Leah and Rachel, and the two maids were Zilpah and Bilhah. Quite clearly Leah is a type corresponding to human goodness, a second degree quality. Rachel was endowed with spiritual sense, not at

first apparent, and not without struggle and internal wrestlings; but nevertheless there was in Rachel the same spiritual sense that undoubtedly was in Rebekah, who was Isaac's wife.

I want to present this to you—you may not have thought of it in this way, but I offer it as I see it. If we are to understand this narrative concerning Jacob and see how all the constituents of the narrative fall into place, we must regard Jacob, his two wives and their two maids, and the twelve sons as one complex symbol. Try to lose the sense of a man called Jacob, and four women, and twelve sons; instead, see Jacob as type and symbol of a complex state of consciousness—complex in the sense that there are these many constituent factors at work. There is nothing more complex than the human consciousness, and as we gain a measure of self-knowledge we appreciate how complex it is. And so let us try and see Jacob, his two wives and two maids, and his twelve sons as type and symbol of what is taking place in consciousness.

So first we have Jacob, the "corporeal mortal embracing duplicity, repentance, sensualism." This is human thought stated very subjectively, because in several of the sons the attribute changes from "sensualism" to "sensuality;" and if you study those two terms, you will see that although very similar in type they nevertheless have a distinction in meaning. Sensualism is a type and condition, whereas sensuality denotes action, it denotes the operation of what the other term implies. One is subjective in type, the other is objective; but both are in the domain of one consciousness.

Then we have the hopeful element about the symbol Jacob, —namely, his two wives, Leah and Rachel. They represent his ideal, the highest and finest of his hopes and aspirations. He loved them dearly, and it was his great love for his ideal that was his hope and salvation.

Third, the maids Zilpah and Bilhah are clearly lower in degree; possibly they represent the ideal at a lower level. We could put it this way: if Leah and Rachel stand for Jacob's ideal subjectively, the two maids Zilpah and Bilhah denote that ideal objectively. Lose the sense of them as four women; see them as types of thought and action within consciousness.

### **From the Sale of the Birthright to Jacob's Ladder**

GENESIS 25: 27-34. Esau had been born the first, and Jacob followed. "And the boys grew: and Esau was a cunning hunter, a man of the field; and Jacob was a plain man, dwelling in tents. And Isaac loved Esau, because he did eat of his



venison: but Rebekah loved Jacob." I believe that is a very significant verse. It provides us with the primary tone of the whole Jacob narrative. It would imply that the spiritual sense of Rebekah discerned that in Jacob alone could the spiritual idea be propagated and carried on. "And Jacob sod pottage: and Esau came from the field, and he was faint: and Esau said to Jacob, Feed me, I pray thee, with that same red pottage; for I am faint: therefore was his name called Edom." The descendants of Esau right throughout the later Scriptures and the prophets are frequently spoken of as the Edomites and also as the inhabitants of Seir. "And Jacob said, Sell me this day thy birthright. And Esau said, Behold, I am at the point to die: and what profit shall this birthright do to me? And Jacob said, Swear to me this day; and he swore unto him: and he sold his birthright unto Jacob. Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way: thus Esau despised his birthright."

In chapter 26 we observe that Esau married Judith, a Hittite, and that it caused his father and mother great grief of mind. What does it imply that Esau, whose descendants were characterized by Edom, married into the Hittites? It implies that Esau as a type was going down into materiality, whereas the whole impulsion behind Jacob, in spite of his duplicity and sensualism, was to rise higher. We observe that at a later stage Esau married again into an alien tribe, illustrating a further descent into materialism. But with Jacob the urge and impulsion continued to be upward.

In chapter 27 we come to Isaac's blessing, and then in chapter 28 we have the lovely story of Jacob's ladder. Here we have indications that Jacob's consciousness is ascending.

GENESIS 28: 10-16, 18, 20-22. "And Jacob went out from Beer-sheba, and went toward Haran. And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep. And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed."

The same type of promise was bestowed on Abraham. "And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of. And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place; and I knew it not." In such an experience as that, compared with Esau's, we see how one is responding to an inner spiritual sense, while the other, as was the case with Lot, tends to be pulled down.

"And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it." And that stone as a symbol emerges later in the forty-ninth chapter when Jacob bestows his blessing on Joseph. "And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God: and this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee." There is that recurring symbol of the tithe; not necessarily the numerical fraction of one tenth, but type and symbol of thought returning to Principle; and that underlies all demonstration, because it is the returning of thought to Principle, especially through that wonderful quality of gratitude, that puts the seal of permanency and finality on demonstration.

### **The First Four Sons: Reuben, Simeon, Levi, and Judah**

Then we come to chapter 29, in which Jacob takes these two wives, Leah and Rachel, and at the end of the chapter we read of the birth of the first four of his sons by Leah. We observe, at the close of chapter 29 and the opening of chapter 30, that there is rivalry between Leah and Rachel and a good deal of envy on the part of Rachel towards Leah. This has some bearing on the sequence in which the sons appear.

GENESIS 29: 32-35. "And Leah conceived, and bare a son, and she called his name Reuben: for she said, Surely the Lord hath looked upon my affliction; now therefore my husband will love me." Leah was aware that Jacob's heart was really towards Rachel. "And she conceived again, and bare a son; and said, Because the Lord hath heard that I was hated, he hath therefore given me this son also: and she called his name

Simeon. And she conceived again, and bare a son; and said, Now this time will my husband be joined unto me, because I have born him three sons: therefore was his name called Levi. And she conceived again, and bare a son: and she said, Now will I praise the Lord: therefore she called his name Judah; and left bearing." She had overcome that sense of hostility towards Rachel. Her thought had risen above personal sense, it was beginning to rise towards Principle. She could say, "Now will I praise the Lord," because she was no longer concerned that her husband should bear this personal affection towards her.

We can now see the metaphysical sequence of those first four sons. Reuben, Simeon, and Levi were born of an intense personal sense; and not until that was healed in Leah was it possible to bring forth Judah. The moment that hostility or intense personal sense was healed, her thought began to praise the Lord, and there came forth Judah, the fourth son, who appears in the Glossary without being described as Jacob's son, and who is a universal type. The previous three, Reuben, Simeon, and Levi, two of whom appear in the Glossary (Simeon does not appear because he is bracketed throughout the narrative as one with Levi), are described as "Jacob's sons" and are most personal in type; but not so Judah. Let us consider the definitions.

"REUBEN (Jacob's son). Corporeality; sensuality; delusion; mortality; error" (593: 12-13).

There are five types there. Simeon, the second son,—and you see this particularly when we come to the forty-ninth chapter where the blessings are given,—is paired off with Levi and so is not defined. Levi appears as follows:

"LEVI (Jacob's son). A corporeal and sensual belief; mortal man; denial of the fulness of God's creation; ecclesiastical despotism" (590: 11-13).

There is nothing but personal sense in that definition. Reuben is the embodiment of physicality as corporeality, sensuality, and so on. Levi is somewhat more mental in type, and his "denial of the fulness of God's creation" breaks forth in the Book of Revelation as blasphemy, which is ecclesiastical despotism's deliberate and specific defiance of God.

When we come to the fourth son, born at the point where Leah had overcome a personal sense and was ready to praise

the Lord, we have Judah, entirely different in type, and not referred to in the Glossary as Jacob's son.

“JUDAH. A corporeal material belief progressing and disappearing; the spiritual understanding of God and man appearing” (589: 23-25).

At once we notice there a profound change, and furthermore we see that this definition illustrates the translating office of the Christ—one phase coming in causing the other to go out. It was that quality of thought that enabled Judah to be the forerunner of David and the Messiah. We see the action of the Christ in this definition of Judah, and it was only possible because Leah had overcome this inner hostility in her own thought. The moment she overcame that hostility and enmity and her thought began to praise God, it was rising, it was reflecting, it was spontaneous; in other words, it had entered the “vestibule.” We read the other day of the wilderness as “Spontaneity of thought and idea; the vestibule in which a material sense of things disappears, and spiritual sense unfolds the great facts of existence.” She had attained to the higher concept of the wilderness whereby Judah and all that he embodied became possible. We now see how natural this all is. This, really, is but type and symbol of what is taking place in the consciousness of each one of us as Jacob. Lose the sense of people or persons and see the story as spiritual unfoldment and development.

Leah represents the humanly good, that which has a relative human sense of spirituality. Rachel illustrates more the third degree type, but not yet fully active or sensitive, because we notice in Rachel this property of envy. Later it was healed, and with the healing of that envy came the birth of Joseph, as we shall see.

### **The Fifth and Sixth Sons : Dan and Naphtali**

GENESIS 30: 1-6. “And when Rachel saw that she bare Jacob no children, Rachel envied her sister;”—and what a desolating element envy is;—“and said unto Jacob, Give me children, or else I die. And Jacob's anger was kindled against Rachel: and he said, Am I in God's stead, who hath withheld from thee the fruit of the womb? And she said, Behold my maid Bilhah, go in unto her; and she shall bear upon my knees, that I may also have children by her. And she gave him Bilhah her handmaid to wife: and Jacob went in unto her.

And Bilhah conceived, and bare Jacob a son. And Rachel said, God hath judged me, and hath also heard my voice, and hath given me a son: therefore called she his name Dan." It is interesting to note that because Rachel was in an envious state of thought Bilhah's first offspring was Dan, and Dan is defined in the Glossary as follows:

"DAN (Jacob's son). Animal magnetism; so-called mortal mind controlling mortal mind; error, working out the designs of error; one belief preying upon another" (583: 26-28).

Until that spiritual sense which was quiescent in Rachel was animated by the Christ and made active, it would appear that envy was the dominating factor; consequently the first of her maid's offspring was Dan, followed quickly by Naphtali.

GENESIS 30: 7, 8. "And Bilhah Rachel's maid conceived again, and bare Jacob a second son. And Rachel said, With great wrestlings have I wrestled with my sister, and I have prevailed: and she called his name Naphtali." Naphtali is not defined in the Glossary, because, as a type, he pairs off with Dan in the same way that Simeon pairs off with Levi. Dan and Naphtali are twin in the sense that they both embody the same types of thought.

### **The Seventh and Eighth Sons : Gad and Asher**

GENESIS 30: 9-13. "When Leah saw that she had left bearing, she took Zilpah her maid, and gave her Jacob to wife. And Zilpah Leah's maid bare Jacob a son. And Leah said, A troop cometh: and she called his name Gad. And Zilpah Leah's maid bare Jacob a second son. And Leah said, Happy am I, for the daughters will call me blessed: and she called his name Asher."

Up to this point Leah's thought was still rising, and because of this these two sons, Gad and Asher, appear in the Glossary as follows:

"GAD (Jacob's son). Science; spiritual being understood; haste towards harmony" (586: 21-22).

"ASHER (Jacob's son). Hope and faith; spiritual compensation; the ills of the flesh rebuked" (581: 15-16).

Those are two very fine types, because Leah's thought was still ascending.

### The Ninth and Tenth Sons : Issachar and Zebulun

At this point Reuben appears to go to work and manipulate Leah's thought, and the outcome is the birth of Issachar and Zebulun, who pair off in a similar manner to Levi and Simeon.

GENESIS 30: 17-20. "And God hearkened unto Leah, and she conceived, and bare Jacob the fifth son. And Leah said, God hath given me my hire, because I have given my maiden to my husband: and she called his name Issachar. And Leah conceived again, and bare Jacob the sixth son. And Leah said, God hath endued me with a good dowry; now will my husband dwell with me, because I have born him six sons: and she called his name Zebulun." She returns to her old position prior to the birth of Judah. What does that imply? This return to old positions is like the supposed law of reversal, and because Leah allowed her thought to return to that state which preceded the birth of Judah, she says, "God hath endued me with a good dowry; now will my husband dwell with me;" whereas when Judah was born she said, "Now will I praise the Lord." Let us take the Glossary definition of Issachar:

"ISSACHAR (Jacob's son). A corporal belief; the offspring of error; envy; hatred; selfishness; self-will; lust" (589: 1-3).

Leah, who held such promise after the first three sons and brought forth Judah as a state of praise, allows Reuben to manipulate her thought and throw her right back to where she was, and the outcome is Issachar and Zebulun. It is a marvellous story when you think of it not as the birth of sons but as type and symbol of our own mental processes. Through self-knowledge we are aware of much good within, but which, because of hostility, may be temporarily obscured. Then a degree of spirituality breaks on us through our inner wrestlings with ourselves, and at that point, that which is typified by Judah comes through in a burst of praise, and immediately we touch the Christ and there is a measure of translation. If we preserve that same exaltation, we can go on and bring forth what is contained within the terms Gad and Asher. But if, through lack of watchfulness, we allow Reuben to manipulate our thought, we go right back to the Simeon and Levi state; in other words, animal magnetism would claim to operate as a law of reversal and throw us back to where we were.

The narrative in chapters 29 and 30 is supremely important, because it contains eight terms which are defined in the Glossary,—namely, Jacob and seven of his sons. Although these terms appear at first somewhat difficult and abstract, once we get beneath the surface of the text to see what is at work, then the whole story becomes so clear, so orderly, and so straightforward. These relationships between Jacob, his wives, their maids, and these forthcoming sons, all depict the unseen action of mortal consciousness and the tendency to be thrown back by what is denominated Reuben, unless we watch; only constant watchfulness will protect our thought from that which Reuben typifies.

After Zebulun, Leah brings forth a daughter, Dinah, of whom we have little record until we read of her defilement in a later chapter. She is a type of self-destroying personal sense.

### **The Eleventh Son : Joseph**

GENESIS 30: 22-24. Now the narrative goes back to Rachel. "And God remembered Rachel, and God hearkened to her, and opened her womb." At this point she overcame the envy which she had evinced towards Leah. And the moment that envy was overcome in her own consciousness her thought became productive. "And she conceived, and bare a son; and said, God hath taken away my reproach: and she called his name Joseph; and said, The Lord shall add to me another son."

It is clear that Judah was born of Leah in a moment of great exaltation. Similarly, the moment Rachel overcame envy her thought became productive and Joseph was the outcome. So Joseph appears in the Glossary not as Jacob's son, but as a universal type. His definition, which is a wonderful one, is as follows:

"JOSEPH. A corporeal mortal; a higher sense of Truth rebuking mortal belief, or error, and showing the immortality and supremacy of Truth; pure affection blessing its enemies" (589: 19-22).

Let me now sketch out the remainder of the narrative. In the continuation of chapter 30 and in chapter 31 Jacob leaves Laban and sets out on his journey home. It would appear, in modern phrase, as if Jacob wanted to get away and mature that whole experience in his own consciousness until he could work it out with God and come forward to the point of full

demonstration. Then in chapter 32 he goes through the experience at Peniel; and it is not until after this that Benjamin is born (35: 16-20). We will take all this in more detail to-morrow, but just to complete what we have done so far, let us examine once more the definition of Jacob and then go on to Benjamin.

### **The Climax of the Jacob Symbol : Benjamin**

To begin with, Jacob is a "corporeal mortal embracing duplicity, repentance, sensualism." As a result of that, we see that Reuben, Simeon, Levi, Dan, Naphtali, Issachar, and Zebulun are the offspring of duplicity and sensualism, but Judah, Gad, Asher, and Joseph are undoubtedly the offspring of repentance. Leah overcame her hostility, and Rachel overcame her envy; and so Judah, Joseph, Gad, and Asher are the offspring of repentance, of that same uprising state of consciousness which Jesus discerned in the Magdalen.

Then we come to Peniel, the turning point in Jacob's life, characterized by "inspiration" and the sense of victory, overcoming, in "the revelation of Science." Out of that state of consciousness Benjamin is born. The definition of Benjamin is the longest of the whole series. It appears in two paragraphs. My reading of it is along these lines: the sons we have so far considered were all born prior to Peniel, and consequently are the offspring of either duplicity, repentance, or sensualism; but Benjamin alone comes after Peniel, after this "revelation of Science, in which the so-called material senses yield to the spiritual sense of Life and Love." That is the key to Benjamin. Why? Because through this revelation of Science, whereby the so-called material senses yield to the spiritual sense of Life and Love, we gain a higher concept of translation than we have through Judah. Taking the definition of Benjamin, we observe that the first paragraph gathers into one all that is embodied in Reuben, Simeon, Levi, Dan, Naphtali, Issachar, and Zebulun; and that is summarized in the definition of Jacob as the so-called material senses. The second paragraph gathers into one all that is implied by Judah, Gad, Asher, and Joseph, and likewise it is summarized in the definition of Jacob by the yielding of the material senses to the spiritual sense of Life and Love. That spiritual sense of Life and Love denotes Christianity at the altitude of the absolute.

Let us take Benjamin's definition and compare the two paragraphs, seeing how one leads to the other:



"BENJAMIN (Jacob's son). A physical belief as to life, substance, and mind; human knowledge, or so-called mortal mind, devoted to matter; pride; envy; fame; illusion; a false belief; error masquerading as the possessor of life, strength, animation, and power to act.

"Renewal of affections; self-offering; an improved state of mortal mind; the introduction of a more spiritual origin; a gleam of the infinite idea of the infinite Principle; a spiritual type; that which comforts, consoles, and supports" (582: 4-13).

If Jacob had not come forward to the experience of Peniel, all that is gathered from the previous sons in the first paragraph of that definition could never have been translated into the second, into "renewal of affections," and so on. It is interesting to note also that in the later history of Israel, after the Babylonian captivity, ten of the twelve tribes scattered themselves all over the then known world, two alone returning to the land of their forefathers. The two who returned were Judah and Benjamin; and Jesus took his disciples from the Galilean fishermen who were Benjamites, while he himself was of the tribe of Judah. Paul also, who contributed so wonderfully to the founding of Christianity outside Jerusalem, was of the tribe of Benjamin. So we see that the latter portion of the definition of Jacob must of necessity be considered in conjunction with the definition of Benjamin, which is the illustration of its operation.

The important chapters are undoubtedly Genesis 29, 30, and 49—they are the three chapters on which the definition of Jacob really turns. Remember that the whole story is but type and symbol of what takes place in our own consciousness throughout a lifetime's work. We have to deal with the Reuben, the Simcon, and the Levi; and under the exalting action of the Christ we have to translate those out of consciousness until they disappear and cause the Judah to come in and to become an expanding factor. We do that in the measure that we overcome the hostility symbolized by Leah. Likewise we have to deal with that element of envy found in Rachel, which has to be subordinated and replaced by a quickened spiritual sense; and as spiritual sense develops, our thought becomes as Joseph, we are "a fruitful bough," whose branches "run over the wall." Then, when we come to a crucial experience in our own lives, symbolized by Peniel, we are able to win the "revelation of Science, in which the so-called material senses yield to the spiritual sense of Life and Love;" and any

of the remnants of Reuben, Simeon, Levi, Dan, Naphtali, Issachar, and Zebulun will be gathered within what we call Benjamin, and have their final translation and final disappearance. Then we touch manhood and we come "unto a perfect man, unto the measure of the stature of the fulness of Christ."

## TENTH TALK

*(Wednesday morning, July 30th)*

Yesterday afternoon we studied Jacob, but only in outline, and as the study of Jacob is in itself so profound, I propose to spend the whole morning on the significance of Jacob's life and character as type and symbol of our own spiritual understanding, experience, and demonstration.

Let us recognize every step of the way that understanding of itself is not sufficient; we need to conceive and bring forth this understanding into expression. This calls for joy in our work, a daily ascending sense of gratitude, and equally so, joy in each other's progress. Where we have a mutual joy in each other's well-being, we have inevitably the ascending sense that rises as a "sweet savour" (see Gen. 8: 21). And it is this uprising quality of consciousness, this return of thought to God, that enables us to understand all the more clearly what is meant by the term "reflection," whereby all that proceeds from Principle returns to Principle. This proceeding from and returning to is our present human sense of that which is going on from everlasting to everlasting as "the rhythmic round of unfolding bliss." That which proceeds from and returns to is synonymous with the states and stages of Genesis; but in the divine infinite calculus of being, "man is forever unfolding the endless beatitudes of Being," and he is "a living witness to" this "rhythmic round of unfolding bliss" (see Mis. 82: 15-4), which is type and symbol of what is taking place throughout eternity. The present demand on us is for an increasing joy in ourselves and in each other, and thereby we keep our daily work inspired and hold it at the highest altitude of which we are at present capable.

### **The Jacob Story Resumed**

Returning to the study of Jacob, yesterday I sketched his life and character in no more than outline. To-day we can study this wonderful symbol easily and without hurry, and we can treat it subjectively. Let us, as the result of our everyday admission that "now are we the sons of God," become so conscious of our at-one-ment with Principle that from this altitude we can look down on this inspired text and see the

whole of the Jacob narrative as one symbol. For instance, in the animosity and rivalry that we witness between the two lesser symbols Leah and Rachel, we have an example of the inward struggle in each one of us that accompanies forthcoming womanhood. That is what is really taking place; it is the inner struggle to attain and demonstrate true womanhood. And so in order to understand the symbol of Jacob in a subjective sense, let us begin by re-reading the Glossary definition, and then consider the passage in the chapter "Science of Being" in the textbook, where Mrs. Eddy gives her own statement on the crucial experience of Jacob's life.

"JACOB. A corporeal mortal . . ."

As such he is type and symbol of each one of us at a certain stage of progress. Remember that these mind-pictures of Genesis are progressive treatments of fundamental conceptions. And so there comes a stage in our spiritual journey where Jacob represents our position.

". . . embracing duplicity, repentance, sensualism. . . ."

That is the first part of the definition. Then follows the second:

". . . Inspiration; the revelation of Science, in which the so-called material senses yield to the spiritual sense of Life and Love" (589: 4-7).

If, in this definition, Jacob's struggle and victory at Peniel are denoted by "inspiration," followed by the "revelation of Science," then that, in turn, makes possible the demonstration of the continuous office of translation, whereby "the so-called material senses yield to the spiritual sense of Life and Love." When Life and Love are brought together, as they are in numerous texts throughout Mrs. Eddy's writings, they clearly denote the demonstration of Christianity. So "the revelation of Science" clearly makes possible this continuous experience of translation, which leads to a higher Christianity. That is the heart of the interpretation of Jacob in the Glossary.

### **The Peniel Experience**

Jacob's struggle at Peniel is recorded in chapter 32 of Genesis. It is interesting to observe here that the first incident after the struggle and victory is the reconciliation with Esau, illustrating that higher Christianity which emerges from the

Glossary definition. I am purposely taking the Peniel struggle first in our study of Jacob, because it is the pivot, the crucial experience of his life; and having considered his life at that moment, we can then review it on both sides of the experience: first, in the development which leads up to it, and second, in that which follows from it. All that the symbol Jacob denotes hinges on Peniel, just as in the earlier experience of Abraham we had the crucial experience coming as the demand for the sacrifice of Isaac,—the laying down of the mortal sense,—and that led to a higher understanding of the divine Life.

GENESIS 32: 24-32. "And Jacob was left alone; and there wrestled a man with him until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him. And he said, Let me go, for the day breaketh." That "day" is not a point in time, it is the breaking of the day of Life, Truth, and Love—"The irradiance of Life; light, the spiritual idea of Truth and Love" (584: 1-2). "And he said, I will not let thee go, except thou bless me. And he said unto him, What is thy name? And he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed. And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there. And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved." I love these references to "face to face;" they denote a one-to-one relationship, or coincidence, just as negatively "dust to dust" symbolizes the opposite. It is at this altitude of thought, that demonstration becomes spontaneous and irresistible, it becomes the operation of Principle itself. "And as he passed over Peniel the sun rose upon him,"—the "Sun of righteousness . . . with healing in his wings" (Mal. 4: 2),—"and he halted upon his thigh. Therefore the children of Israel eat not of the sinew which shrank, which is upon the hollow of the thigh, unto this day: because he touched the hollow of Jacob's thigh in the sinew that shrank." That just indicates that until human thought is inspired, it loses the significance of that great experience.

In chapter 33 follows the reconciliation with Esau, and we see a reflection of what is given in the preceding chapter. Jacob had "seen God face to face," and now in the reconciliation with Esau we have: "And Jacob said, Nay, I pray thee, if now I have found grace in thy sight, then receive my present

at my hand: for therefore I have seen thy face, as though I had seen the face of God, and thou wast pleased with me" (Gen. 33: 10). There is the higher concept of a one-to-one relationship with Principle reflected in a one-to-one relationship with his brother. That is a perfect type and symbol of true treatment, true healing and demonstration. When we have and hold the abiding consciousness of a one-to-one relationship with Principle, when we know that we are found in and of divine Principle and have no other being, then we are enabled to see and hold our neighbour at the same altitude. That, of course, is the ideal Christianity. Thus, returning to the Glossary definition, this "revelation of Science" which came at Peniel set in motion the translation whereby the physical senses yielded to "the spiritual sense of Life and Love," and the concept of Christianity in the absolute was the outcome, presented in the narrative as seeing God face to face, and, by reflection, seeing the face of his brother at the same altitude.

### **The Textbook Interpretation of Peniel**

Let us turn to the textbook and see how Mrs. Eddy herself treats this experience.

SCIENCE AND HEALTH 308: 14—309: 23. "The Soul-inspired patriarchs heard the voice of Truth, and talked with God as consciously as man talks with man." We saw evidence of that in the story of Abraham.

"Jacob was *alone*,"—notice the italics, implying that what took place at Peniel was wholly between God and himself,— "wrestling with error,—struggling with a mortal sense of life, substance, and intelligence as existent in matter with its false pleasures and pains,"—that corresponds to the duplicity and sensualism of the definition, which was now beginning to give way to a true repentance,— "when an angel, a message from Truth and Love, appeared to him"— there comes the "revelation of Science"— "and smote the sinew, or strength, of his error, till he saw its unreality; and Truth, being thereby understood, gave him spiritual strength in this Peniel of divine Science"—notice it is *divine* Science. "Then said the spiritual evangel: 'Let me go, for the day breaketh;' that is, the light of Truth and Love dawns upon thee"—in other words, the revelation of Science is gaining a foothold in consciousness. "But the patriarch, perceiving his error and his need of help, did not loosen his hold upon this glorious light until his nature was transformed." And, of course, we must do the same, we

must hold to the light equally tenaciously, with consecration and resolve and firmness of purpose, until it does its work, so that our nature likewise is transformed. "When Jacob was asked, 'What is thy name?' he straightway answered; and then his name was changed to Israel, for 'as a prince' had he prevailed and had 'power with God and with men.' Then Jacob questioned his deliverer, 'Tell me, I pray thee, *thy* name;' but this appellation was withheld, for the messenger was not a corporeal being, but a nameless, incorporeal impartation of divine Love to man, which, to use the word of the Psalmist, *restored* his Soul,—gave him the spiritual sense of being and rebuked his material sense." There is that recurring evidence of translation; it rebuked his material sense and gave him the spiritual sense of being.

"The result of Jacob's struggle thus appeared. He had conquered material error with the understanding of Spirit and of spiritual power. This changed the man." Remember that this is true of our own lives, true of what is taking place in our midst; we must let go the outward or objective sense of something taking place thousands of years ago. "He was no longer called Jacob, but Israel,—a prince of God, or a soldier of God, who had fought a good fight." The marginal heading here is "Israel the new name." "He was to become the father of those, who through earnest striving followed his demonstration of the power of Spirit over the material senses; and the children of earth who followed his example were to be called the children of Israel, until the Messiah should rename them. If these children should go astray, and forget that Life is God, good, and that good is not in elements which are not spiritual,—thus losing the divine power which heals the sick and sinning,—they were to be brought back through great tribulation, to be renamed in Christian Science and led to deny material sense, or mind in matter, even as the gospel teaches."

At this point, let us take the Glossary definition of the children of Israel:

"CHILDREN OF ISRAEL. The representatives of Soul, not corporeal sense; the offspring of Spirit, who, having wrestled with error, sin, and sense, are governed by divine Science; some of the ideas of God beheld as men, casting out error and healing the sick; Christ's offspring" (583: 5-9).

There we have the spiritual meaning of the outcome of Jacob's victory. I believe that "Christ's offspring" corresponds

to the gathering of the tribes at the opening of the sixth seal in the second vision of Revelation. In our study of Revelation last year, we saw the closest correspondence between the sixth message, the opening of the sixth seal, the sounding of the sixth trumpet, and the pouring of the sixth vial; in other words, those visions run in parallel as progressive treatments of the same fundamental conceptions, just as do the days of creation and these periods of Genesis. Mrs. Eddy tells us that in the opening of the sixth seal "the distinctive feature has reference to the present age" (see 560: 2-5), and in Revelation, at this point of the gathering of the tribes back into their oneness and unity, one of the significant points is that Dan, type and symbol of animal magnetism, drops out of the picture and is replaced by Manasseh, who is one of the offspring of Joseph; and we saw that Joseph was type and symbol leading to the revelation of Science. The disappearance of Dan denotes the final dissolution of animal magnetism; it has no place in the city. In all the other eleven sons, no matter how debased their interpretations show them to be, there must be an element of good that makes possible salvation and Science, makes possible the elimination of the first degree and the full translation whereby even the human gives way to the divine; but in Dan there is only complete disappearance denoting final dissolution. I believe there is a symbolic correspondence there with Jesus' selection of the twelve disciples, in that Judas too disappears from the narrative completely. If we have a personal sense of those disciples, we might say Judas was unfortunate, but if we have no personal sense of them, and they are type and symbol of states and stages of consciousness, we see that the elimination of Judas is just as inevitable as the elimination of Dan.

In studying these narratives, to gain the Science of the Bible, it is essential that we lose the symbols as persons and discern them as types of consciousness. Then the Jacob narrative, for instance, is to us the most wonderful picture of the interplay of mental forces of different kinds within the individual consciousness, some of which are good and lead to the spiritual, and some again are debased. Once we see that the two wives, the two maids, and the twelve sons are but type and symbol of the interplay of mental forces, the whole picture becomes immaterial, impersonal, simple, orderly, and logical; and we begin to see that it is an outward portrayal of that which is taking place within. The two paragraphs on pages 308-309 of the textbook lift the story of Peniel out of a primitive environment or atmosphere into metaphysics, and



enable us to see that it portrays exactly what takes place within each one of us at a certain stage in our spiritual progress.

From this vantage point of exalted consciousness, where Peniel within us brings us "inspiration" and the "revelation of Science," we can likewise survey the field of human consciousness. Just as with Jacob and his narrative we can survey his experience both before and after Peniel, so we can first survey the interplay of mental forces leading up to our present position and demonstration, and that means we gain a true self-knowledge, without which there is no full salvation. Then from this vantage point of Peniel we are able to look ahead and see how our lives are to follow on and fulfil the divine pattern, plan or design. Mrs. Eddy writes: "Metaphysics, . . . enables us to stand erect on sublime heights, surveying the immeasurable universe of Mind, . . ." (Mis. 369: 7-9). Translating that into this present simile, our standing on the heights of metaphysics and looking forward and surveying the universe of Mind would be equivalent to our moment of Peniel; and it is as it were the backward survey which gives us sufficient self-knowledge to seal and cement our demonstration. In the article called "The Way" we have those three outstanding qualities: self-knowledge, humility, and love; and Mrs. Eddy's sense of humility was so exalted that she referred to it as "the genius of Christian Science," which overcomes the flesh. It was that inward overcoming at Peniel which enabled Jacob to be type and symbol of all that is implied in the definition of "children of Israel" in the Glossary.

### **Leading up to Peniel**

Let us survey what in Jacob's experience led up to Peniel. Yesterday we discussed the earlier phases of his life, where we saw this animosity between Esau and himself, which, of course, is but the same animosity, the same tension, that we experience between the physical and the spiritual in ourselves struggling for expression. When we come to the more mature concept of Jacob as given in chapters 29 and 30, we see that his two wives Leah and Rachel correspond respectively to our ideal of good as it is manifested humanly, and our ideal of the spiritual as an absolute conception. It would seem that the two maids correspond to a dual concept of those twin ideals.

The symbol of Jacob, therefore, contains within it these two concepts of the ideal denoted respectively by Leah and Rachel, and the animosity and sense of rivalry and envy between them

again is but symbolic of the struggle going on within our own consciousness, which is incidental to the forthcoming of a higher womanhood. If we take Jacob as manhood, then his two wives and the apparent struggle between them, and the hostility between himself and the wives, is all symbolic of inward struggle, inward and involuntary resistance to the forthcoming ideals of womanhood, divine and human. If these ideals are to come into expression and gain real identity, they must of necessity bear fruit, they must have offspring. Hence the forthcoming of the sons is but symbolic of these concepts of womanhood coming into expression and embodiment. The purpose of the narrative is to illustrate that which is going on within our own consciousness in our struggle to attain the balance between manhood and womanhood; in other words to attain the ideal which Mrs. Eddy sets forth in "The Apocalypse." She writes: "This human sense of Deity"—that is the Yahweh sense—"yields to the divine sense,"—which is what took place in Jacob progressively through his life,—"even as the material sense of personality"—and we see that personality in the thought of Leah when she was craving for the close attachment of her husband—"yields to the incorporeal sense of God and man as the infinite Principle and infinite idea,—as one Father with His universal family, held in the gospel of Love. The Lamb's wife presents the unity of male and female as no longer two wedded individuals, but as two individual natures in one;" the struggle to attain that is illustrated in the Jacob narrative by the friction between Jacob and the two women, and by the animosity and envy between the two women themselves, the interplay of mental forces involuntarily resisting this forthcoming womanhood;—"and this compounded spiritual individuality reflects God as Father-Mother, not as a corporeal being. In this divinely united spiritual consciousness, there is no impediment to eternal bliss,—to the perfectibility of God's creation" (576: 31-11).

### **The First Four Sons : Reuben, Simeon, Levi, and Judah**

That is the ideal of womanhood set forth in Mrs. Eddy's chapter on Revelation, and, as we have seen, the Jacob narrative illustrates the interplay of mental forces that resist the forthcoming of that ideal into full expression. But if womanhood is to gain expression and full identification, there must be activity, and that activity is denoted by the birth of Jacob's sons. Because of the state of thought obtaining between Leah

and Rachel at the time, the first to come forth was Reuben. "And Leah conceived, and bare a son, and she called his name Reuben: for she said, Surely the Lord hath looked upon my affliction; . . ." What was her affliction? She was feeling sore that Rachel took first place in Jacob's affections. It was, in other words, an involuntary chemicalization due to the fact that the human concept has to give way to the divine concept. Leah went on to say, "now therefore my husband will love me" (Gen. 29: 32). There is that craving for an intense personal attachment. "And she conceived again, and bare a son; and said, Because the Lord hath heard that I was hated, he hath therefore given me this son also: and she called his name Simeon. And she conceived again, and bare a son; and said, Now this time will my husband be joined unto me, because I have born him three sons: therefore was his name called Levi" (Gen. 29: 33, 34). Those three are a trinity of animosity and personal attachment, the outcome of a sense of being hated, of rivalry, of soreness due to the fact that the human must one day give way to the divine.

And then there must have come a measure of healing, for "she conceived again, and bare a son: and she said, Now will I praise the Lord: therefore she called his name Judah; and left bearing" (Gen. 29: 35). With this healing came a measure of fulfilment, and she brought forth Judah.

Let us see once again how the Glossary treats these various sons; and I propose this time to consider them in conjunction with the 49th chapter of Genesis, because this gives us the blessings which Jacob in his old age bestowed upon his sons, and they are inseparable from chapters 29 and 30. We must learn to see that the whole of Genesis is really one symbol.

"REUBEN (Jacob's son). Corporeality; sensuality; delusion; mortality; error" (593: 12-13).

Jacob's blessing on him was: "Reuben, thou art my first-born, my might,"—physical power, human will,—"and the beginning of my strength, the excellency of dignity, and the excellency of power:"—notice what a personal sense is there:—"unstable as water, thou shalt not excel; because thou wentest up to thy father's bed; then defilest thou it: he went up to my couch" (Gen 49: 3, 4). Couple that with Leah's statement at the birth of Reuben and the account of Reuben bringing mandrakes to his mother, and you will see clearly why Reuben appears in the Glossary as a type that is the embodiment of the first degree, depravity. At the same time

there must have been something good there, something of the "seed within itself," or Reuben could not have reappeared at the opening of the sixth seal in the second vision of Revelation.

Then we come to Simeon, and the references to him are brief compared with Reuben. Jacob's blessing, which pairs him with Levi, is as follows: "Simeon and Levi are brethren; instruments of cruelty are in their habitations. Oh my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united: for in their anger they slew a man,"—in Genesis 34: 25 there is a reference to Simeon and Levi, how they slew all the males in the city,—“and in their selfwill they digged down a wall. Cursed be their anger, for it was fierce; and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel” (Gen. 49: 5-7). One translation of the phrase, “in their selfwill they digged down a wall,” reads, “in their selfwill they undermined the wall of the city,” which would be illustrative of a certain type of animal magnetism; and, of course, one of the Glossary definitions of Levi is “ecclesiastical despotism,” which certainly would undermine what is implied by the city in Revelation.

In the Glossary, Levi is defined as follows:

“LEVI (Jacob's son). A corporeal and sensual belief; mortal man; denial of the fulness of God's creation; ecclesiastical despotism” (590: 11-13).

Corresponding with that, we have Leah's statement at the birth of Levi, “Now this time will my husband be joined unto me, . . .” (Gen. 29: 34); we have the ecclesiastical revolt against Moses as recorded in Numbers 16; and we have the record, in Joshua 13, where the land is divided for inheritance, that none is given to the tribe of Levi. Clearly Mrs. Eddy's insight into the meaning of Simeon and Levi must have been very penetrating, as is seen by her Glossary definition. And yet again there must have been an element of the “seed within itself,” because they reappear at the gathering of the tribes in Revelation. Remember that the gathering of the tribes is again symbolic of the universal operation of divine Principle. We read in “The Apocalypse”: “The spiritual idea is crowned with twelve stars. The twelve tribes of Israel with all mortals,—separated by belief from man's divine origin and the true idea,—will through much tribulation yield to the activities of the divine Principle of man in the harmony of Science. These are the stars in the crown of rejoicing. They

are the lamps in the spiritual heavens of the age, which show the workings of the spiritual idea by healing the sick and the sinning, and by manifesting the light which shines 'unto the perfect day' as the night of materialism wanes" (562: 11-21).

Let us pause from time to time to consider the tremendous implications of these statements. The changes that are coming to us when we consider what this translation of man and the universe back into Spirit really means, are so profound that as yet we have little idea of what lies ahead. But I give hours to pondering these changes that are taking place in mortal thought to-day, and they are due to the spiritual idea being "projected from divinity upon humanity," received in "bursting paraphrases" (see Mess. '00, 11: 26-5), which take form in the narratives of Genesis, the visions of the Apocalypse, and the writings of this textbook. All are type and symbol of the work that the spiritual idea is destined to accomplish, which is going on and on and becoming increasingly irresistible, and they illustrate the interplay of mental forces taking place in our own consciousness individually and in the world at large.

With the fourth of Leah's sons, we notice that the intense personal sense in evidence between Jacob and Leah in the previous three now gives way to the sense of praise: "Now will I praise the Lord: therefore she called his name Judah; and left bearing." In the Glossary, Judah is defined as follows:

"JUDAH. A corporeal material belief progressing and disappearing; the spiritual understanding of God and man appearing" (589: 23-25).

Notice that it is "corporeal belief," not "corporeal mortal" there. Jacob's blessing on Judah is as follows: "Judah, thou art he whom thy brethren shall praise:"—that was the sense of things at his birth:—"thy hand shall be in the neck of thine enemies;"—Jesus fulfilled that to perfection with the measure of spiritual power which he demonstrated; it would symbolize the strangulation of animal magnetism;—"thy father's children shall bow down before thee"—that is to say, Reuben, Simeon, and Levi will bow down before that which Judah denotes. "Judah is a lion's whelp: from the prey, my son, thou art gone up:"—that element of prey we find in the physicality of Reuben, Simeon, and Levi, but Judah overcame it:—"he stooped down, he couched as a lion, and as an old lion; who shall rouse him up?" Compare the "lion's whelp" with Mrs. Eddy's statement regarding the sixth day in Genesis: "Moral

courage is 'the lion of the tribe of Juda,' the king of the mental realm. Free and fearless it roams in the forest. Undisturbed it lies in the open field, or rests in 'green pastures, . . . beside the still waters'" (S. & H. 514: 10-14). That moral courage is part of the "figurative transmission from the divine thought to the human," of which "diligence, promptness, and perseverance" are also a part. So through this outstanding quality of moral courage, which is "the lion of the tribe of Juda," we witness how Judah symbolizes the transmission of the divine thought to the human. That again was fulfilled in Jesus, who embodied the coming of the Christ to the flesh, the Christ as divine manifestation to the flesh.

Returning to Jacob's blessing on Judah, we read: "The sceptre"—symbol of rulership—"shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come;"—in other words, that which is implied in the law and all that derives from the law shall not depart until the coming of Science; it is destined to fulfil its mission with the coming of Science;—"and unto him shall the gathering of the people be. Binding his foal unto the vine, and his ass's colt unto the choice vine;"—that vine is type and symbol of Jesus' demonstration, with which Judah is inseparably associated;—"he washed his garments in wine, and his clothes in the blood of grapes:"—we have there the true wine as inspiration:—"his eyes shall be red with wine, and his teeth white with milk"—presumably the milk of the Word. Judah is a type that is wholly good and progressive.

Then there is Moses' blessing on Judah in Deuteronomy: "And this is the blessing of Judah: and he said, Hear, Lord, the voice of Judah, and bring him unto his people: let his hands be sufficient for him; and be thou an help to him from his enemies" (33: 7).

I think we can now see how Judah drops naturally into place in this wonderful sequence. We see that there is between Jacob and Leah a certain attachment, or the craving for an attachment; and between Leah and Rachel is a distinct animosity. Let me repeat once more that this is but type and symbol of the interplay of mental forces within ourselves. And when there is a sufficient measure of healing, that which is denoted by Reuben, Simeon, and Levi gives way to that which is represented by Judah, and consciousness praises the Lord. Wherever we have that element of praise, we have a growing consciousness of at-one-ment with Principle, because true praise is inseparable from true gratitude, inseparable from thought returning to Principle. Moreover, that quality of

consciousness which makes possible the forthcoming of Judah in our own experience is also that which enables us to understand the mission and the demonstration of Christ Jesus.

In thinking over some of these points concerning Jacob, Leah, and Rachel, my thought went back to that rule for motives and acts in the Church Manual: "Neither animosity nor mere personal attachment should impel the motives or acts of the members of The Mother Church. In Science, divine Love alone governs man; . . ." (Man. 40: 1-5). If we deal with animosity and personal attachment, and bring our demonstration forward to the overcoming of those so that divine Love alone governs us, we shall attain to the Judah state of consciousness; we shall be exalted; we shall see the significance of the sceptre and the lawgiver, which "shall not depart . . . until Shiloh come." We shall see how it is that moral courage symbolizes "the figurative transmission of the divine thought to the human" in order that there may be a Christ to the flesh.

This is all wholly metaphysical. It is not historical and it is not personal; it is not a question of a man with two wives and two maids; it is all type and symbol of that which is taking place in consciousness.

We should let our thought reflect on these things after a period of assimilation. It is through quiet reflection that the ideas we gather mature in consciousness, and we make them our own; then, in association with others we are able to distil them in our own language, and thereby there comes mutual reflection and joy in each other's work and progress, which is what defeats the personal sense between Jacob and Leah, or the enmity between Leah and Rachel. When those elements of animosity or personal sense or personal attachment are kept subordinate to reflection and joy in each other's well-being and progress, it is then that Reuben, Simeon, and Levi are made to bow down to Judah, and Judah in turn obtains "until Shiloh come," until his mission gives place to the revelation of Science. And with the revelation of Science comes this translation of the material senses, which "yield to the spiritual sense of Life and Love"—yield to a higher Christianity. And then finally comes the fulfilment of Benjamin in our lives.

#### INTERVAL

Reviewing the last two days' work, it is becoming clear that Abraham, Isaac, and Jacob contain within themselves not

only the symbols of our own consciousness, but the seeds of the forthcoming conception of Life, Truth, and Love. We saw in our study of Abraham that the supreme demand upon him was to lay down the mortal, which enabled him to be defined as "faith in the divine Life . . ." Isaac does not receive a place in the Glossary, but if we study what the prophetic writer has to say concerning him, clearly the accent of thought is on the fact of his sonship; he was the son of Abraham and hence serves to indicate Truth. When we come to Jacob the narrative is prolific, but the sense of fulfilment in Jacob is indicative of Love.

Considering Jacob in relation to Abraham and Isaac, we now have the explanation why with Abraham and all that he symbolizes there is no more struggle with animal magnetism than is denoted by the handling of the Lot situation. It is just as if the symbol Lot in the Abraham story illustrates Abraham handling animal magnetism in quite a detached and objective way; but in the Jacob story, coping with animal magnetism becomes wholly subjective; it is all within consciousness. If we compare Abraham's experience with Lot and the animosity and personal sense leading up to Jacob's struggle at Peniel, we discover that the handling of animal magnetism in the second case is much more thorough and is wholly subjective.

We saw earlier that although Reuben is defined as "Corporeality; sensuality; delusion; mortality; error," there is nevertheless a seed of something good in him; and one indication of that is in the fact that he endeavours in chapter 37 of Genesis to save Joseph from the pit. This impulse to save Joseph from the pit is the element that leads to Reuben's salvation. Similarly, with Simeon and Levi we see that there must likewise be a seed that enables good to be ascendant and so handle the animal magnetism typified in their Glossary definitions.

Here is an interesting observation about Reuben: Samson, who was the embodiment of physical strength, and who appears later in Judges, was of the tribe of Reuben; and Jacob's blessing on Reuben includes the properties of strength, dignity, power, and yet instability. Taking these properties, it would appear that there is something in Samson as type and symbol that is common to Reuben. There were undoubtedly elements of good in Samson, for he became one of the judges of Israel.

Another point in passing is that Esau, the elder twin, married a Hittite, and then he married again into the tribe of Ishmael, the offspring of Hagar, the bondwoman, whereas Jacob was



forbidden to marry a Canaanite. That is another fact of great significance. Why? Jacob was forbidden to marry a Canaanite, in order that the purity of thought that was nascent in him could be preserved.

### **The Fifth and Sixth Sons : Dan and Naphtali**

Let us return to chapter 30 of Genesis. "And when Rachel saw that she bare Jacob no children,"—this denotes a quiescent womanhood, womanhood not yet animated or brought forth into action, not yet conscious,—"Rachel envied her sister; and said unto Jacob, Give me children, or else I die." This envy of Rachel toward Leah called forth hatred in Leah and at the same time an intense attachment towards Jacob. "And Jacob's anger was kindled against Rachel: and he said, Am I in God's stead, who hath withheld from thee the fruit of the womb? And she said, Behold my maid Bilhah, go in unto her; and she shall bear upon my knees, that I may also have children by her. And she gave him Bilhah her handmaid to wife: and Jacob went in unto her. And Bilhah conceived, and bare Jacob a son. And Rachel said, God hath judged me, and hath also heard my voice, and hath given me a son: therefore called she his name Dan" (Gen. 30: 1-6). It would appear from those verses, as we must take them symbolically, that Dan was born of envy, which is one of the intrinsic qualities of animal magnetism. In the Glossary Dan appears as follows:

"DAN (Jacob's son). Animal magnetism; so-called mortal mind controlling mortal mind; . . ."

That is something more than just the personal sense of one person controlling another; personal control certainly lies within the domain of animal magnetism, but it is only a superficial sense. The comprehensive sense is the involuntary error that generates the selfwill whereby one person appears to control another. I will go into this in more detail later on and show you in the Glossary the terms which denote evil as noumenon, as distinct from the terms denoting evil as phenomenon. So when we read of Dan as "so-called mortal mind controlling mortal mind," at a deeper level it is the involuntary controlling the voluntary, or sin in the abstract controlling sin in the concrete. Mrs. Eddy has several terms to illustrate this point. The definition continues:

". . . error, working out the designs of error; . . ."

There it is again: error as involuntary or in the abstract controlling the design of error in the concrete or self-evident.

“. . . one belief preying upon another” (583: 26-28).

Jacob's blessing on Dan reads: “Dan shall judge his people, as one of the tribes of Israel. Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward” (Gen. 49: 16, 17)—a graphic symbol. What is this path? It is the journey from sense to Soul. I think the rider falling backwards is indicative of what we have mentioned several times already,—namely, the claim that animal magnetism can throw one back to old situations and conditions; that it can operate as a law of reversal, sometimes through spiritualism, sometimes through accident, sometimes through senile decay. It has many ways of doing it, but basically it is the same argument.

Moses' blessing on Dan in Deuteronomy reads: “And of Dan he said, Dan is a lion's whelp: he shall leap from Bashan” (33: 22).

That is as far as the narrative and the Glossary take the symbol, but there are other extensive references that enlarge on the concept of animal magnetism in the most thorough way, and we shall be dealing with these at a later stage.

Continuing, we come to the sixth son, Naphtali, of whose birth Rachel says: “With great wrestlings have I wrestled with my sister, and I have prevailed” (Gen. 30: 8). That wrestling is not the overcoming of Peniel, it is quite the opposite; it is the type of wrestling referred to in the definition of Dan as “mortal mind controlling mortal mind; error, working out the designs of error; one belief preying upon another.” It is the inversion of Jacob's Peniel. The outcome of it is the son Naphtali, who pairs off with Dan and who does not appear in the Glossary. So Naphtali is the same type of offspring, to be classified in the same way.

### **The Seventh and Eighth Sons: Gad and Asher**

“When Leah saw that she had left bearing,”—when she saw that her mission on the basis of human goodness was fulfilled and that she must look ahead,—“she took Zilpah her maid, and gave her Jacob to wife. And Zilpah Leah's maid bare Jacob a son. And Leah said, A troop cometh: and she called his name Gad. And Zilpah Leah's maid bare Jacob a second son. And Leah said, Happy am I, for the daughters

will call me blessed: and she called his name Asher" (Gen. 30: 9-13). There are some interesting points concerning Gad and Asher. So far, they are the high-water mark of human thought in this narrative. Gad appears in the Glossary as follows:

"GAD (Jacob's son). Science; spiritual being understood; haste towards harmony" (586: 21-22).

This illustrates a progressive type of thought, one that is pushing on, in accord with Mrs. Eddy's statement: "As the crude footprints of the past disappear from the dissolving paths of the present, we shall better understand the Science which governs these changes, and shall plant our feet on firmer ground" (S. & H. 224: 4-7). I think that is type and symbol of the Glossary definition; it suggests the willingness to leave the old behind and pass on to the new. Notice that the definition is in three phases.

The definition of Asher has a correspondence with that of Gad, but on a lower level:

"ASHER (Jacob's son). Hope and faith; spiritual compensation; the ills of the flesh rebuked" (581: 15-16).

It would seem that between these two is a parallel relationship. The three phases of the interpretation of Asher seem to be the outcome in human experience of that which is denoted by Gad. We read in "The Apocalypse" in the passage concerning the outpouring of the seven vials full of seven plagues: "The beauty of this text is, that the sum total of human misery, represented by the seven angelic vials full of seven plagues, has full compensation in the law of Love" (574: 16-19). No matter what may be the nature of the human problem, no matter how difficult, tenacious, or excruciating it may be, rightly handled, we can reverse it into a blessing and gain "full compensation in the law of Love."

Let us notice too that Gad and Asher, as two of the higher and finer types, are brought into expression prior to Peniel. Clearly Gad and Asher can only be the offspring of "repentance;" they cannot possibly be the offspring of "duplicity" or "sensualism." (Incidentally, we can appreciate a little more clearly through this that fine point I mentioned earlier: in the definition of Jacob the term is "sensualism," denoting the subjective or involuntary condition; in the sons Reuben and Simeon it is "sensuality," denoting the active and objective

condition.) But this repentance is not in the theological or evangelical sense of the term, meaning being humanly sorry for something. It is more than that; it means fundamental thinking, thinking one's way back to Principle; and that is a truer and finer sense of it.

### **The Ninth and Tenth Sons and Dinah**

We come now to a new phase in the narrative, and the text returns to Reuben and his relation with his mother Leah. This illustrates the point we made concerning Dan,—that he symbolizes the attempt of animal magnetism to create a throwback. We have seen how consciousness, typified by Leah, is brought forward out of the intense personal attachment and animosity indicated by Reuben, Simeon, and Levi, to the point of praising God; instead of reaching out to her husband, her thought ascends to God and praises God, and Judah is the outcome. Then there is a further advance that results in the forthcoming of Gad and Asher, symbolizing "haste towards harmony," a reaching out to that which lies beyond the flesh. But now, because thought is not yet sufficiently discerning or mature to understand the work of malicious animal magnetism, this malicious animal magnetism, depicted through the figure Reuben and his relation to his mother, appears to produce in Leah a return to a previous state of thought.

This story of Reuben and the mandrakes is linked up with superstitions concerning sex, and the outcome of it is that Leah brings forth Issachar, followed by Zebulun. Think of the significance of that. We are not concerned with a woman, remember, but with consciousness. Consciousness has advanced to the point where it has brought forth that which is denoted by Judah. Then there is another advance in consciousness bringing forth that which is denoted by Gad and Asher. Then malicious animal magnetism goes to work through the figure of Reuben to create a throwback, and the outcome is Issachar and Zebulun. Those two pair off, and Issachar is defined in the Glossary as follows:

"ISSACHAR (Jacob's son). A corporeal belief; the offspring of error; envy; hatred; selfishness; self-will; lust" (589: 1-3).

The term "lust" there summarizes the relation between Reuben and Leah.

The Genesis text continues: "And afterwards she bare a

daughter, and called her name Dinah" (Gen. 30: 21). Dinah has no place in the Glossary, and apparently has little place in the narrative, except in the story of her defilement by Shechem and Shechem's destruction at the hands of Simcon and Levi. That story illustrates once more the self-destroying nature of personal sense. We are dealing with states of consciousness through the symbols of these men. Thus, when we see that the overriding theme of the Jacob narrative is the struggle to bring forth true womanhood, it would appear that Dinah, because of that which obtains in the relationship between Reuben and Leah, is nothing but abortive, unfulfilled womanhood, and disappears without any further development. The true womanhood that is destined to come forth inevitably is to be found in Joseph and Benjamin. But we see in Dinah an example of abortive, unfulfilled womanhood resulting from Leah's failure to handle the animal magnetism that operates through the figure of Reuben.

### **The Eleventh Son : Joseph**

The next phase in the narrative is a lovely one, because it denotes the healing of Rachel; in other words, it denotes Jacob overcoming in his own consciousness that element of envy which we saw previously. At this point Rachel's barrenness has gone, and womanhood conceives and brings forth. So we read: "God hath taken away my reproach:"—when envy gives way to true womanhood all reproach has gone:—"and she called his name Joseph; and said, The Lord shall add to me another son" (Gen. 30: 23, 24). Joseph is one of the loveliest symbols in the whole story. He is defined in the Glossary as follows:

"JOSEPH. A corporeal mortal; a higher sense of Truth rebuking mortal belief, or error, and showing the immortality and supremacy of Truth; pure affection blessing its enemies" (589: 19-22).

Jacob's blessing on Joseph reads: "Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall:"—one translation of the original Hebrew is, "whose daughters run over the wall," illustrating the womanhood sense now coming forth to fruition and fulfilment:—"the archers have sorely grieved him, and shot at him, and hated him; but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God

of Jacob; (from thence is the shepherd, the stone of Israel:)" —that stone is the first direct indication of the forthcoming calculus; it is the stone on which Jacob laid his head; in Daniel it becomes the "stone cut without hands;" and it goes through to fruition and fulfilment in Revelation as the holy city and in *Science and Health* as the divine infinite calculus:—"even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb: the blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills:"—think of the breadth of that, the beauty and the majesty of it; what finer symbol of universality could we have than that?—"they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren" (Gen. 49: 22-26). That would imply that Joseph lived in a world apart from Reuben, Simeon, and Levi, although there was something good in Reuben, for he attempted to save Joseph.

Then we have Moses' blessing on Joseph in Deuteronomy. "And of Joseph he said, Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath, and for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the lasting hills,"—the sun and the moon there are both indicative of the forthcoming understanding of Principle and its idea in their Science,—“and for the precious things of the earth and fulness thereof, and for the good will of him that dwelt in the bush: let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren. His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh" (33: 13-17). All this indicates the universality of the "Science that operates unspent."

The story of Joseph is developed in detail from chapter 37 to the end of Genesis. We have a lovely metaphor in his dreams while in Egypt, which illustrate how all these types of mortal thought must make obeisance. We see too how this forthcoming womanhood, which he denotes, enabled him to handle animal magnetism in his experience with Potiphar's wife, and came to further fruition in his sons Ephraim and Manasseh.

Jacob's blessing on Ephraim and Manasseh is as follows: "And he . . . said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, the Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth" (Gen. 48: 15, 16). That is a wonderful statement indicating the impersonal universal nature of Science, destined to spread and "grow into a multitude in the midst of the earth." It indicates prophetic insight and foresight which recognizes that only through the Joseph and Benjamin type of thought does Science become possible.

In Genesis 42 we have the story of Joseph's provision for his father and brothers in time of famine. We have the story of the brothers and how they sought forgiveness for the evil they did him. That leads on to the Benjamin story; but remember that Benjamin is not born until after Peniel. After the birth of Joseph, the narrative goes back to Laban.

### **The Outcome of Peniel : Benjamin**

In chapter 32 we come to Peniel, which we have already considered in detail, and then the narrative continues without further reference in the Glossary until chapter 35, where we have the birth of Benjamin.

GENESIS 35: 16-20. "And they journeyed from Beth-el; and there was but a little way to come to Ephrath: and Rachel travailed, and she had hard labour." It was just as if this final conception of true womanhood was struggling against involuntary resistance. "And it came to pass, when she was in hard labour, that the midwife said unto her, Fear not; thou shalt have this son also. And it came to pass, as her soul was in departing, (for she died) that she called his name Ben-oni:"—meaning "son of sorrow:"—"but his father called him Benjamin"—meaning "son of my right hand." "And Rachel died, and was buried in the way to Ephrath, which is Bethlehem"—prophetic of the coming of the Messiah. "And Jacob set a pillar upon her grave: that is the pillar of Rachel's grave unto this day." It would appear that with the coming of Benjamin, Rachel as type and symbol had fulfilled her purpose and must now give place to a higher concept. I think the higher concept that comes out of that experience is to be found in the second parts of the Jacob and Benjamin definitions taken together. In other words, the two must be considered as one; then we gain their full significance.

Jacob's blessing on Benjamin is as follows: "Benjamin shall ravin as a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil" (Gen. 49: 27). The only conclusion I can reach regarding that is that together with the first paragraph of the Glossary definition it summarizes all the errors that have gone before in the figures of Reuben, Simeon, Levi, Dan, Naphtali, Issachar, and Zebulun, and shows them to be a single self-consuming and self-devouring conception—they constitute the elements of animal magnetism.

Then we have Moses' blessing on Benjamin: "And of Benjamin he said, 'The beloved of the Lord shall dwell in safety by him;'—that is reminiscent of the ark;—"and the Lord shall cover him all the day long, and he shall dwell between his shoulders" (Deut. 33: 12). Taking those two blessings together, I think the blessing of Jacob, as I have just said, illustrates the first paragraph in the Glossary, and the blessing of Moses illustrates the second paragraph. And both, in turn, must be considered in conjunction with the closing sentence of the Jacob definition. Following Peniel comes "the revelation of Science," in which the "so-called material senses yield," and those material senses are illustrated in the Jacob blessing where Benjamin "shall ravin as a wolf," where all the preceding errors gathered in the terms Reuben, Simeon, Levi, Dan, Naphtali, Issachar, and Zebulun are shown to be self-consuming. And they yield to "the spiritual sense of Life and Love," denoted by Moses' blessing: "The beloved of the Lord shall dwell in safety by him; and the Lord shall cover him all the day long, and he shall dwell between his shoulders."

In chapters 43-45 of Genesis where the brothers go down into Egypt for corn the second time and are entertained by Joseph, Benjamin receives five times as much as his brothers. What does that denote? I think it denotes the tremendous multiplication that comes with the fifth day as one lays down the mortal, as translation takes place, and as the material senses raving like wolves destroy themselves and yield to the spiritual sense of Life and Love, to a higher Christianity.

Let us now turn to the Benjamin definition itself, which is given in two distinct paragraphs:

"BENJAMIN (Jacob's son). A physical belief as to life, substance, and mind; human knowledge, or so-called mortal mind, devoted to matter; pride; envy; fame; illusion; a false belief; error masquerading as the possessor of life, strength, animation, and power to act."



You see, we have Reuben gathered in there in "pride" and "envy," and we have Levi in that "masquerading," although I don't really think that one can partition them off; Reuben, Simeon, Levi, and so on, all gather together as one self-consuming or self-destroying conception, yielding through translation to "the spiritual sense of Life and Love," to a higher Christianity, which is what we see in the second paragraph. This begins:

"Renewal of affections; . . ."

Notice that with Joseph we have "pure affection blessing its enemies," and often in the friction of daily life when unenlightened human thought rises to the point where it forgives its enemies, that is merely the equivalent of "Well, forgive and forget." But that is not enough. Benjamin goes farther than that, for he denotes "renewal of affections." Joseph takes us to the point where pure affection blesses its enemies; but the demand made by Benjamin is for "renewal of affections." That is where the true womanhood that never came to birth in Dinah begins to be manifest, because only true womanhood can forgive and then renew affection, no matter what the wrong may have been; only true womanhood has such selflessness as to see through animal magnetism, to see through it so impersonally that it can separate out completely and finally, and thereby go beyond affection blessing its enemies, and renew and reconstruct.

". . . self-offering; an improved state of mortal mind; the introduction of a more spiritual origin; . . ."

Mary and the disciples were among the few who understood "the introduction of a more spiritual origin" which came through Jesus the Messiah.

". . . a gleam of the infinite idea of the infinite Principle; . . ."

Now thought is reaching out beyond matter, it is breaking through the veil, and it is reaching the Shekinah. Mrs. Eddy writes: "The nature of Christianity is peaceful and blessed, but in order to enter into the kingdom, the anchor of hope must be cast beyond the veil of matter into the Shekinah into which Jesus has passed before us;"—that is what is taking place with Benjamin;—"and this advance beyond matter must come through the joys and triumphs of the righteous as

well as through their sorrows and afflictions. Like our Master, we must depart from material sense into the spiritual sense of being" (S. & H. 40: 31-7). There we have the present-day concept of Christianity with its peace and blessedness breaking through and advancing beyond the veil of matter, and touching reality. The definition concludes:

" . . . a spiritual type; that which comforts, consoles and supports" (582: 4-13).

And so what becomes manifest with Benjamin is first "renewal of affections" and "self-offering"—that includes the sacrifice of the mortal as was found in Abraham. Then we have "an improved state of mortal mind" and "the introduction of a more spiritual origin"—thought is now willing to accept God as the only creator. That is parallel with another statement: "Those instructed in Christian Science have reached the glorious perception that God is the only author of man. The Virgin-mother conceived this idea of God, and gave to her ideal the name of Jesus—that is, Joshua, or Saviour" (S. & H. 29: 14-19). Again there is a corresponding passage in Mrs. Eddy's chapter "Genesis." Commenting on the verse, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel," she writes: "This prophecy has been fulfilled. The Son of the Virgin-mother unfolded the remedy for Adam, or error" (534: 12-13). Benjamin, as "the introduction of a more spiritual origin," represents that which unfolds the remedy for Adam.

Finally we see that Benjamin means "a gleam of the infinite idea of the infinite Principle." I am sure that we here are bringing our consciousness forward to the point where at last we are beginning to understand Benjamin and beginning to partake of the demonstration of Benjamin, because we have discerned and have accepted God as "the only author of man." We have accepted "the introduction of a more spiritual origin;" we are gaining a "gleam of the infinite idea of the infinite Principle," and we are deriving comfort, consolation, and support from that. Out of this sense of Benjamin came the tribe of Benjamin, which in later centuries returned with Judah after the Babylonian captivity, and from which came the Galilean fishermen; and it is the Benjamin in us that becomes the true womanhood to-day, the womanhood that advances beyond the personal concept of woman and demonstrates the womanhood of God's creating.

## An Indication of Life, Truth, and Love

Taking these three narratives of Abraham, Isaac, and Jacob, we see that we have the seed of God understood as Life, as Truth, and then as Love. And it is only when we come to the Jacob narrative and to the understanding of Love and womanhood and the struggles incidental to bringing forth that womanhood which it gives, that we have the equipment that handles the serpent, animal magnetism. We see now why Abraham couldn't do it in greater measure, why Isaac couldn't do it, but why Jacob, in spite of his duplicity and sensualism, had within himself the elements that brought forth womanhood equal to the occasion.

Let us see too that the underlying significance of these narratives is fulfilled in our midst by the seventh paragraph of the Platform in the chapter "Science of Being" (331: 26-3), where we read that "Life, Truth, and Love constitute the triune Person called God,—that is, the triply divine Principle, Love." You see, first these terms in their higher symbolization "constitute" this triply divine Principle—they embody its Science. Then in lower degree they "represent a trinity in unity"—it is the divine trinity, a scientific trinity, which in Christianity gives us the structure of reality. Third, they "express in divine Science the threefold, essential nature of the infinite"—the Christ concept. Finally, they "indicate the divine Principle of scientific being"—the Word concept. Reconsidering those three terms in an ascending development, when our thought is only in the domain of the Word, we begin to conceive of the Word of Revelation defining itself humanly as the Word of Life, Truth, and Love, which, of course, is a cardinal point of the city. Then, as we advance to the consciousness of the Christ, Life, Truth, and Love denote the ideal of Principle. When our thought goes further into Christianity, then Life, Truth, and Love denote the infinite family, the universal family of God's creation,—Father, Son, and Mother. And when we go further still into the consciousness of Science, then these three, Life, Truth, and Love, "constitute the triune Person . . . the triply divine Principle, Love."

And so as a result of these two days' work, let us gather it all together and see that in the stories of Abraham, Isaac, and Jacob we have a metaphoric presentation of how Life, Truth, and Love formulate in our own consciousness. Through the story of Abraham with his fidelity, his strength of purpose, and his undeviating character, we find the ability to handle

animal magnetism up to a point, the point denoted by the symbol Lot, where animal magnetism becomes detached and handled in an objective way. Then we come to Isaac, whose whole characteristic is sonship; but sonship alone, without the accompanying fatherhood and motherhood, cannot go very far. I think it is because of this that at first sight Isaac appears to be insignificant, but insignificant only if he is separated from the fatherhood of Abraham and the motherhood denoted by Jacob; when seen as an integral part of the whole he becomes co-equal with the other two. Finally we come to Jacob, and we witness this struggle incidental to a forthcoming womanhood.

### **Genesis as a Whole**

Take the whole narrative from the mist right through to chapter 50 of Genesis, and it becomes type and symbol of our own life experience. First, the Adam narrative enables us to discern the analysis of primitive error, involuntary, abstract mortal mind; to uncover it, to lay it bare, and to handle it in a measure; and to see that ultimately it is a self-destroying proposition. Then we come to Noah, the flood story, running parallel with the second day of creation, and that, in turn, opens up a developing phase in human experience that follows on naturally from the first. Third, we come to the triple story of Abraham, Isaac, and Jacob, and this narrative in its entirety corresponds to the third period running parallel in significance with the third day of creation, characterized overall by Soul. It gives us the ability to face the wilderness experience, the ability to handle animal magnetism and malpractice. And so, running from the second chapter through to the end of Genesis, we have these three great Biblical periods, covered respectively by Adam, Noah, and the triple concept of Abraham, Isaac, and Jacob.

In conclusion, an interesting point is this: the Glossary contains 125 terms, and over sixty per cent of those terms appear in the fifty chapters of Genesis. So over sixty per cent of the Glossary is rooted in the book of Genesis. Now we see that Genesis and Mrs. Eddy's treatment of it really is the "Key to the Scriptures," and that all subsequent Bible revelation is co-ordinate with the Science of creation as stated in the first record.

## ELEVENTH TALK

*(Wednesday afternoon, July 30th)*

As we wait each day with open, receptive, listening consciousness, ideas flow naturally and spontaneously from their divine source, to find their expression, identification, and reflection in and through and as our own consciousness. When we feel that the learning process based on a human effort is giving way to the natural spiritual acceptance of these conceptions, then this classwork is doing what it set out to accomplish, and it becomes truly satisfying.

### **The Categories of Metaphysics**

A number of people have asked me if I will comment on this question of categories. To begin with, let us remember that simply and fundamentally we are concerned with ideas—were there no ideas there would certainly be no categories, no order, and no system. Moreover, we are concerned in the first place with ideas as distinct from thoughts. Thoughts flow into consciousness, and if you observe Mrs. Eddy's use of the term "thought," you will find that she uses it in a much broader sense than the term "idea." Thoughts may be good or bad, human or divine; and consequently the word is not always in the same class as "idea," which has a much more specific meaning. In divine metaphysics there is no such thing as a bad idea; ideas are of the one Mind, they have no other origin. But thoughts have a wider reference and may indicate the divine or otherwise.

And so in divine metaphysics we are concerned basically with ideas. But ideas, if they are to be more than fragmentary and scattered, must of necessity have relationship with each other. So that within the realm of divine metaphysics there are no fragmentary ideas, no scattered ideas; all ideas are within the one Mind or Principle, have natural relationship, and that relationship is determined, held, and fixed in Principle, and can never be interfered with. From the idea of relationship within Principle, fixed and determined by Principle, we arrive at the idea of order. In the highest sense, order is relationship as seen and understood from the standpoint of Principle, whereby Principle gathers and holds all relationship within itself.

In approaching these conceptions, we discern the relationships of ideas in natural sequence, we see that one idea leads on to another, and that the relationship of two ideas leads to a third idea, and so on. So our first conception of order from the human starting-point concerns relationship seen in terms of a natural sequence, or an unfolding sequence, although Principle holds all relationships in one view simultaneously. Now we see the difference between the objective concept of relationship and the subjective. The subjective concept of relationship is the view held by Principle, in which all relationships are gathered and held in one view simultaneously; but the human objective approach is along the line of a natural sequence, whereby one idea leads to the second, the second to the third, the third to the fourth, and so on. Since Principle holds within itself simultaneously all relationships in the aggregate, and that aggregate is an infinitude of relationship, we can see that there must be countless derivative concepts of relationship; and in divine metaphysics we are aware of at least four, which appear to us through the synonymous terms for God.

Thus when we conceive of these synonymous terms in certain sequences, we see that they serve certain offices of Principle. Those sequences of synonymous terms are designed to lead consciousness into an understanding of what is meant by the divine Word, or the Christ, or Christianity, or Science. We use them to indicate natural sequences of ideas. We see, therefore, that order is narrower in meaning than system. Order is concerned with relationship, either as a whole, or in the lower or derivative sense of sequence. But when we come to system, we have a broader meaning which includes not only relationship but also the aggregate of all identities; it includes both the identity of ideas and order as it obtains between them.

Beginning, therefore, with the fact that ideas are the fundamentals of divine metaphysics from which we derive order, when we gather the identities of those ideas and their respective relationships comprising order all into one conception, we arrive at system. And then, directly connected with system, we have category. The word appears only once in *Science and Health*, and yet it has great metaphysical significance: "The categories of metaphysics rest on one basis, the divine Mind" (269: 13-14). It is used there in the plural, and the most satisfactory definition for our purpose I have yet found is as follows: "Those classes to which ideas can be reduced and within which they can be arranged, in order to produce a system." So clearly ideas are the constituents of these

categories, since ideas alone are the constituents of divine metaphysics.

### The Nature of Idea

Now let us examine what we mean by the word "idea." Idea is a specific term, and as such it refers to a purely mental and, in our case, spiritual conception. It represents a conception conceived and held in Mind, and brought forth to the point of realization and expression. Purely spiritual ideas, we recognize, lie beyond the physical senses, beyond the domain of matter. Therefore for our immediate need we require a system of symbolization, otherwise ideas would be incomprehensible and incommunicable to human thought. Without some form of symbolization, how could I communicate these things I am discussing, or vice versa? Without a process of reduction through language, the Bible and *Science and Health* could never have been written.

In this symbolization of ideas, we observe that a noun, for instance, represents a concept or a subject of some kind and a verb denotes an act or an action of some kind. When we bring the subject and the action together we produce what we commonly call a sentence. There we see how a purely spiritual idea through the combination of noun and verb, or subject and action, is capable of human expression and capable, therefore, of being humanly communicated, although the idea itself remains wholly spiritual.

Let us not lose sight of another important point: that when we have spiritual sense and understanding, when we have the spirit of this work, action or demonstration can take place without either noun or verb, or without expression in language. Then we are gaining some faint sense of the language of Spirit and of the operation of pure spiritual ideas without even the reduction to human comprehension through symbolization. So let us see that when any spiritual conception is brought forth in language, it is but a form of symbolic representation. It is on that fact that the Bible and *Science and Health* as metaphysical textbooks are based. That Mrs. Eddy was fully aware of this is shown by her reference to books and teaching as "a ladder let down from the heaven of Truth and Love" (Ret. 85: 10). The important thing is to attain unto the spirit of these things, and then language is always our servant and never our master. Paul said: "for the letter killeth, but the spirit giveth life" (II Cor. 3: 6). Let us see that the spirit is that which is vital; that spiritual sense and understanding is

that which animates, quickens, and leads to pure spiritual demonstration. The letter, through language, through noun and verb, subject and action, is but auxiliary to serve the higher purpose. We must never lose sight of the fact that pure spiritual consciousness can demonstrate spiritual ideas without even reduction to language.

Next, because spiritual ideas obtain at the point of perfection, where they are held by Principle, they are likewise held within the divine order that is known to Principle; and that divine order, in turn, is based upon another most important office, which we have disclosed to us in Mrs. Eddy's own words where she writes in the sixth day of Genesis: "Spirit diversifies, classifies, and individualizes all thoughts, . . ." (S. & H. 513: 17-18). Spirit diversifies all thoughts,—that is, all ideas, as they manifest themselves both divinely and humanly,—and so infinite is this diversification that no two ideas in the realm of Spirit ever duplicate each other. Because of infinite diversification, we can see how ideas are capable of infinite classification, and then of infinite individualization. Were there no diversification, there would be no classification; and were there no diversification, there would be no individualization. So we see that the power of Spirit operates first to diversify,—that is, to give infinite variety to, so that every idea is distinctive in its own right, thereby providing it with identity that is non-repeatable; then, because of this great spiritual fact, we see that ideas are classified; and third, we see that they are individualized,—that is, they live and dwell eternally within divine classification.

Classification is the process of classifying, whereas class is the fact. So we can now conceive of human classification and divine classification, the former being servant to the latter. Human classification is necessarily finite; divine classification is infinite. All this serves to explain how the categories of divine metaphysics are "those classes to which ideas can be reduced and within which they can be arranged, in order to produce a system." That is the nature of category, and whilst Mrs. Eddy only uses the word once, the edition of the *Encyclopaedia Britannica* that I have denotes several pages to it, as it is one of the key terms of science and philosophy. But, of course, we use it in our own particular way for our own particular purpose.

To recapitulate: we see that ideas are the constituents of divine order, divine system, and of the divine categories. Our human sense of category and classification is largely in the domain of language, which we use in order to convey



some faint sense of divine diversification, divine classification, and divine individualization. And so our human concept of these things and our expression of them through language is but a human tool in our hands; and let it remain a tool, and never let it become a master. Let us learn to use it as a tool, in order to lift thought from the educational system or process to that which lies beyond it, so that sooner or later we can discard even the human sense of things. Then the true letter and the true spirit will combine as one.

If these were not the facts of pure metaphysical Science, our analytical discussion of the Genesis narratives over these last few days would have been impossible. It would have been impossible but for the great fact that ideas are the constituents of order, system, and category.

### Categories in Our Textbooks

So far, I have discussed these terms in a general way that would be applicable to any concept of science. Let us now come to a more specific use of them for our need in relation to the Bible and our textbook. We are aware that the great fact of the Bible and our textbook, which towers above all others, is this conception of the oneness of being. We opened this Summer School, you remember, by reading Mrs. Eddy's article, "The Way of Wisdom," which begins: "The infinite is one, and this one is Spirit; Spirit is God, and this God is infinite good. This simple statement of oneness is the only possible correct version of Christian Science" (My. 356: 25-28). From the first Commandment through to the close of Revelation and through *Science and Health* from cover to cover runs the theme, "Hear, O Israel: The Lord our God is one Lord" (Deut. 6: 4). This is brought out, as we have seen, in Mrs. Eddy's writings through her capitalized and italicized use of the terms *One*, *All*, *Only*, and *Infinite*. If we want to conceive of the infinitude of being within two categories alone, we speak of noumenon and phenomenon, or, more precisely, of Principle and idea. But two categories alone could never provide us with a complete Science—that is quite clear. Neither could two categories alone provide us with the conceptions of order or system. And so these two categories are transitional to further concepts of category whereby we arrive at the constituents of the one Infinite, and we begin to discern their inter-relationship and inter-dependence with each other. If we were students of logic, we would soon discover that three constituents in any subject are the minimum with which to

conceive of order or system. In our own subject of divine metaphysics we have many more than three, but the use of two is helpful in developing our thought to the point where we can bridge the interval between the concept of oneness and a group of categories which enable us to conceive of order, relationship, and inter-dependence.

This is not a discussion on logic, but I have to use some of these terms in order to bring you to the point where you can discern how Mrs. Eddy arrived at her concept of order and system, within which she uses such terms as "category," "objective," "subjective," "inductive," "deductive," and so on. I don't believe I have used one scientific word to-day which is outside her vocabulary, and her vocabulary runs to eighteen thousand words. But again let us always remember that the analysis of the logical structure of her work must always serve the spirit; we must never lose the spirit in pursuit of an intellectual exercise. Language as a servant can be very useful and most helpful; but it must never be our master.

It is clear, then, that if we can in a simple way conceive of God as *One, All, Only, and Infinite*, and whilst this is the prime fact of the Scriptures and *Science and Health*, this one fact alone can never provide us with spiritual understanding, with Science, order, system, and category. Well then, what is our method? It is to advance from one conception and use two related conceptions that follow naturally. Hence within this one Infinite we conceive naturally of noumenon and phenomenon; and we know that those two are inseparable, they are not halves of a whole, they are related concepts of an indivisible whole. When we speak of noumenon and phenomenon, we conceive of two inter-dependent and related concepts within the indivisible Infinite. We take the concept of noumenon and we diversify it; we see that it contains within itself an infinitude of ideas which provide us with phenomenon, and we see that these inter-related ideas are the constituents of divine metaphysics, the constituents of divine order and system with its categories.

### **Reasoning Inductively**

From such a background, let us now suppose that we come to *Science and Health* for the first time, knowing nothing of what we have been discussing above. Up to now we have been reasoning deductively; now we are going to reason inductively. Suppose we come as learners seeking and searching with the Mind of Christ. What do we do? We begin to read,

and along with our reading we bring spiritual sense. We begin to gather ideas; we begin to see that ideas alone are the constituents of this textbook; we begin to see that ideas alone can lead us to God, to an understanding of the one Infinite. That is the difference in practical experience between the deductive, which is from the Infinite down to the individual idea, and the inductive, which begins with the individual idea and leads us up to this conception of the Infinite as a whole.

We begin to read the days of Genesis in the Bible, and then we turn to the *Key to the Scriptures* and begin to read Mrs. Eddy's exegesis. As we do this with an active spiritual sense, ideas begin to flow into consciousness; we gather them, and in this gathering process they appear to be objective to our thought. But as we begin to love them and treasure them, we see that they are priceless and that we can't do without them; and we so hold them in consciousness that they abide and dwell with us. As we continue the process and because we are loving these ideas, we find that they are becoming substance to us, they are becoming permanent in consciousness; and little by little they no longer come in as strangers, they are no longer objective, but they become subjective to our consciousness.

Then as we continue to ponder and meditate upon these ideas, we see that they are very diverse in character. We begin to observe that some of these ideas are associated with thought, action, intelligence. We see that other ideas are associated with substance, reality, purity, permanence; that others again are denoted by such terms as immaculate, sinless, changeless; that a fourth series gives us concepts of demonstration and proof—they are impersonal, impartial, and operative. A fifth range of ideas denotes the nature of Life and being, continuity, immortality, eternity; and further ideas still become the very bread of heaven, they feed us and restore us. Finally we see that a seventh and final range denotes an ideal parentage summarized within the term Love; they denote fatherhood and motherhood, and we have a sense of fulfilment and satisfaction, of being wonderfully blessed.

Can we see that these ideas, whether we are aware of it or not, in spite of their infinite diversity, nevertheless have something in common and begin naturally to associate themselves in classes? We see that there is a distinct relationship and similarity of action and purpose between ideas relating to intelligence and creative ability, between ideas relating to substance, reality, and purity, and so on; we begin to see that these ideas are flowing into consciousness not in any scattered

or fragmentary way, but they are beginning to assume in consciousness properties of order, class, and association. Now we see how that which at first appears as the theory of metaphysics is nevertheless actually taking place in consciousness, whether we know it or not; and it is not taking place because of any human arrangement, but because of a divine impulsion; it is taking place not because of ourselves, but in spite of ourselves, taking place spontaneously. And these ideas are assuming order, relationship, and classification because of the divine fact, because they flow from the one Mind, Spirit, or divine Principle, to whom perfection, "the order of celestial being," is the natural and inevitable fact. These ideas, as they flow into consciousness, must partake of those properties, they cannot help it; and if we bring to our study of them spiritual sense and an increasing consciousness of the Mind of Christ, we cannot fail to accept them in the manner they are given to us. Then we find, again, whether we know it or not, that divine order, divine classification, the divine categories, are formulating themselves in our consciousness and reproducing themselves; and then we see that the inductive and deductive, or the objective and subjective, virtually become one; and little by little we see that everything that comes to us is gathered and integrated and divinely held because of this all-encompassing divine Principle.

The process is so natural, so lovely, so simple, so orderly; all we have to do is to cultivate the spiritual sense that just waits on God and is willing to listen, and is sufficiently self-disciplined to disallow the senses which claim to pull us to the left and to the right. Then the divine fact, which is the spiritual reality of all things, takes place not because of ourselves, but in spite of ourselves; it takes place because of the impulsion behind these ideas, and which is from this infinite One, or divine Principle.

So we see that these ideas as they partake of the nature of class, order, and system, begin to represent to us in the most wonderful, yet most specific way, the nature, essence, and wholeness of this one Infinite; they lead us along a line of light which, if we will only follow, will give us more and more of heaven each day. Remember that because of the infinitude of being we cannot comprehend it as a whole, nor can we comprehend it from without; we can only understand it from within. Thus we awake to the fact that we are not looking up to it, but are being identified within it as its own offspring. And this continuous flow of ideas into the individual consciousness is taking place in terms of diversification, whereby these

ideas assume the nature of classification, the nature of divine order, the nature of system; in their natural association with each other, they are revealing to us the Infinite in the only way in which it can be represented and understood,—namely, through the compound idea which expresses it. Then, in order to define these ideas, as they assume the nature of class, order, and system in their representation of the Infinite, we introduce a new term, “numeral,” a mathematical term indicating the nature and property, the degree, the identity of number. We take the term from mathematics and use it in metaphysics because, better than any other, it illustrates how these unfolding ideas in their diversification and classification become type and symbol or representation to us of the one Infinite. And in that way we arrive at a conception which our textbook defines as “the numerals of infinity.”

Remember that in human language categories are finite; but the divine classification of spiritual ideas is infinite. In divine classification the categories are infinite; but human representation, or sign and symbol, is finite.

These numerals of infinity, in turn, lead us one stage further. Because of their natural association within order, class, and system, they build up in our own consciousness vast unfolding conceptions of the Infinite which *Science and Health* denominates to us as Mind, Spirit, Soul, Principle, Life, Truth, Love. But even in our most exalted moments, these inspired terms for God, for the one Infinite, are still but sign and symbol. Mrs. Eddy writes: “Our highest sense of infinite good in this mortal sphere is but the sign and symbol, not the substance of good” (Un. 61: 17-18). The “substance of good” lies wholly beyond the physical senses, wholly beyond language, and wholly beyond matter. What we have been witnessing is this “figurative transmission from the divine thought to the human,” and it is through this transmission that we are now blessed with an exact scientific system of symbolization or representation of what God really is.

### **The Categories of Divine Operation**

So far we have conceived of seven categories within the denomination of seven synonymous terms; but when we consider the *way* these ideas unfold—not the ideas themselves, but the *way* they reveal or are manifest, the *manner* in which they hold relationship and are governed—we come to another conception, and we see that divine action or operation can likewise be considered in terms of four diversified concepts.

These four diversified concepts became identified in our thinking as the categories of Word, Christ, Christianity, and Science. When an idea flows into consciousness and we see it clearly in its diverse nature, it takes its place naturally within the domain of one or more of the synonymous terms. But if we are considering the same idea in the way it came to us, or was manifest to us, or through the office it holds in human experience, that same idea would fall naturally into one of these four domains or categories of Word, Christ, Christianity, and Science. Why? Because, as we saw earlier, noumenon and phenomenon are not two split halves—the Infinite is one and indivisible. And so according to the immediate office with which we are concerned, this idea would be considered in relation either to a synonymous term, or to Word, Christ, Christianity, or Science.

Let us be clear that these categories are not pigeon-holes, they are not rigid compartments; they are the most flexible, adaptable tools in our hands. Consequently, according to our need, we can see how an idea in one office for one purpose belongs to one category, but in another office or for another purpose it naturally belongs to another category. For instance, we don't say that the number 2 can only belong to addition, 3 can only belong to subtraction, and 4 can only belong to multiplication; on that basis arithmetic would be impossible. If we take a concept of number, we can use it in the office of addition, subtraction, multiplication, or division, as the occasion requires. Nor does the fact that we can adopt or use concepts of number in any given class or category or office destroy the accuracy or the infallible nature of mathematics. But if we had all our concepts of number pigeon-holed—and they are the constituents with which we work—and we couldn't move them from one category to another, how could mathematics work? It could never work; and the same is true in metaphysics. So let us see clearly that this analytical process is not a matter of pigeon-holing anything; it is the most adaptable, flexible tool in our hands that we could possibly have.

### **Infinite Categories**

If we were to stop with the categories of divine operation, we should have conceived of seven categories of one kind and four categories of another, and we might think that divine metaphysics was limited to eleven categories. It is nothing of the kind. As these ideas flow into consciousness, and we allow them to operate within us through that unique property of

intelligence with its power of analysis, we are able to use this tool to examine all types of human thought. So far we have been considering divine ideas; but now we have a tool in our hands which enables us to examine all kinds of human thought; and from the right use of this God-given power of analysis we are able to discern that all types of human thought fall into one of three categories,—the physical, the moral, or the spiritual.

Then we begin to ponder even more deeply on the nature of Word, Christ, Christianity, and Science, and we see that these are not four quarters of divine operation, but associated concepts of *one* divine operation; and we see that any one of those four dissociated from the other three is meaningless. To take an example from human experience: a painter or musician who has the urge to do some creative work but who instead goes to sleep and achieves nothing, is neither painter nor musician. If this creative urge to conceive and bring forth is to have any meaning whatsoever, it must have embodiment, it must have fulfilment, something must be done; and by the same analogy, this eternal Word or divine Logos without its accompanying Christ would be void and vacuous. Likewise, suppose this eternal Christ, as the outcome of the eternal Word or Logos, were fragmentary and without relationship, it would be chaotic. And so we see that it requires order, it requires relationship throughout all its constituents. Thus we begin to see that Christianity is indispensable. Lastly we see that these conceptions of divine order and relationship must have authority, power, and the office of government to hold, determine, and interpret them, and so they require Science. Thus if we conceive of any one of those four without the other three, our thought is unfulfilled.

And so we arrive at this further conception, that since these four are indispensable to each other they naturally reflect each other. Through their inter-dependence and inter-relationship and their reflection of each other we arrive at sixteen conceptions, sixteen categories. What does this provide? It provides us with a matrix. But remember that although in the first instance this eternal operation of divine Principle is diversified logically to our thought in terms of four divine offices, and their inter-relationship with each other provides us with sixteen further conceptions of office, this is but our best faint human sense of divine operation. Divine operation itself is infinite, and as God knows it it is capable of infinite diversification, infinite gradation; but our best present sense of it is through this God-given diversification of

Word, Christ, Christianity, and Science and their inter-dependence and inter-relationship with each other.

Returning once more to the synonymous terms, we have seen that through God's direction the Scriptures and the textbook present us with seven of them. Just as with the four offices, so we see that these synonymous terms are likewise inseparable from each other, they have inter-dependence with each other. We saw this morning that "Life, Truth, and Love constitute . . . the triply divine Principle," and from this we see that these synonymous terms, in their intimate association and inter-relationship with and reflection of each other, provide us with further divisions and sub-divisions of thought in which ideas can obtain. And if that is so, we can as a result conceive of forty-nine categories. Yet because noumenon and phenomenon are one and indivisible, no matter to what extent we diversify and expand or develop the noumenon or the phenomena of being, it is all one in the sense that it all obtains within one Infinite, it is all designed to express and interpret the one indivisible Infinite we know and adore as God.

As we develop the system of divine metaphysics, these categories of thought become endless; in terms of language and number they are finite; but as God knows them they are infinite in diversification, classification, and individualization. According to the measure of our own thought and capacity are we able to learn, develop, and use these categories in demonstration. I don't want you to think that this is complex or difficult, but I do want you to see that the subject is infinite and endless, and that it is not a question of learning it humanly but of coming to it with the Mind of Christ.

In our discussion so far, there is one conception I have not yet brought in, the conception that follows naturally from an understanding of the numerals of infinity,—namely, the divine infinite calculus. The divine infinite calculus is the framework or system of divine Principle, within which these numerals of infinity operate; it is not a human system. Mrs. Eddy speaks of thought accepting the divine infinite calculus (see S. & H. 520: 14-15), and her elucidation of the seven days brings thought forward to the point where it discerns the nature of divine operation, it discerns the nature of these numerals of infinity, that they are ever-operative within an infinite unfolding system. It discerns them not as a system of language, terminology, nouns and verbs, and so on, but as the divine infinite system within which ideas alone operate in their spiritual identity. When we see them in this light, we begin to understand what Mrs. Eddy means by the divine



infinite calculus, of which her inspired use of language and terminology is but a faint human symbol.

### **The Chapter "Science of Being"**

Having spoken about the categories of metaphysics in a general way, the best way to make the subject clear to your thought is to illustrate it from the textbook; then it will become useful and practical. I should like to discuss with you now certain aspects of the "Science of Being,"<sup>1</sup> because this wonderful chapter illustrates possibly better than any other in the textbook what we mean by the categories of metaphysics.

When I began to study this chapter, I read it over thoughtfully and carefully many times, and gradually, as mountain peaks rise up above the mists in the valley, certain subjects and properties began to rise up in my thought. I jotted these down—just odd words here and there at first—and gradually I saw that this chapter had under discussion, for the purpose of elucidating the Science of being, certain outstanding subjects, subjects which were dealt with in the text in the most wonderful way; but only by continuous consecrated thought, observation, and prayerful listening did these come fully to light.

I saw that between pages 268 and 306 there were seven great subjects under discussion, and that these could be summarized as follows: first, metaphysics from the standpoint of Mind; second, the nature and substance of being from the standpoint of Spirit; third, the concept of body and identity from the standpoint of Soul; fourth, person and personality from the standpoint of Principle; fifth, human life and death from the standpoint of Life; sixth, mortal man and true manhood from the standpoint of Truth; and last, man and manhood fulfilled from the standpoint of Love.

Continuous reading of the chapter began to build up those leading conceptions in my thought. Then, when I had seen that between pages 268 and 271 the one theme that was discussed was the nature of metaphysics, I as it were reduced my scale of measurement; and as I reduced my observations to smaller dimensions I began to observe that this subject of metaphysics was dealt with in a sevenfold way. Then I saw that the nature and substance of being was likewise dealt with in a sevenfold way, and similarly body and identity, and so

<sup>1</sup>The report of this discussion in the present and subsequent talks is largely omitted, since Mr. Sinton has treated the subject exhaustively elsewhere.

on. What does this denote? It denotes something that has been coming to light during recent months, that no matter what subject Mrs. Eddy is discussing in her textbook, no matter whether it lies mainly in the domain of Word, or Christ, or Christianity, or Science, nevertheless, in order that the textbook may be its own teacher and its own interpreter, her treatment of it is invariably in the Genesis order. That is fundamental. Why? Just as the days of Genesis as God gave them to the prophets have remained fundamental for three thousand years and are as fundamental to-day as they were in the days of Babylon, so for the same reason Mrs. Eddy's treatment of any given subject for the purpose that the book may be its own interpreter, is likewise invariably in the Genesis order.

You will discover, if you study with consecration the chapter "Prayer," a corresponding sevenfold treatment, so much so that seven leading concepts of prayer appear to stand out from the text; and then if you reduce your scale of measurement, you will find that each individual treatment of prayer is likewise sevenfold. This obtains right through the textbook, but it stands out with particular clarity in the "Science of Being," and that is why I have chosen this chapter to discuss with you.

Mrs. Eddy's hope was that personal teaching would become a diminishing factor and the textbook itself would increasingly become its own teacher. I am sure that is the reason why in her day she purposely limited the office of teaching in her Church to the appointment of thirty teachers every third year, which means, of course, only ten new teachers per annum. That rate of increase could not possibly take care of a world population. But there is more to it than that. Behind that limitation is the fact that under God's direction she knew that this textbook was destined to be its own teacher and its own interpreter; and in order that it should fulfil that office she embodied in her text an invariable sequence of ideas, first given to the prophets of old, and which to-day is as natural and inevitable an exposition of divine order as there could possibly be.

Can you see how the seven leading subjects I have just mentioned provide us with the substance or constitution of the Science of being? First, we have metaphysics from the standpoint of Mind. Next, we see the nature and substance of being from the standpoint of Spirit—that includes such subjects as natural history and evolution. And then what concerns us more intimately than body and identity? what needs clearing up in human experience more than person and personality?

and what needs overcoming more than this belief of human life and death? And last there are the questions involved in man and manhood, and the fulfilment of one's life. These leading subjects are vital to the Science of being, they are its constituents, and they must be treated scientifically if the Science of being is to merit its name.

## TWELFTH TALK

(Thursday morning, July 31st)

### **The Nature of Reflection**

Yesterday afternoon we devoted our time to certain fundamental questions concerning order, system, numerals, calculus, and so on; and doubtless the question has arisen, "What is my individual place in this wonderful conception that we call the divine infinite calculus?" Man is defined in our textbook as idea; as an absolute idea; as an absolute formation; as a specific idea; there is nothing nebulous or indefinite about the identity of man, or about his individuality. So we, as idea, are aware of ourselves as individual consciousness, having the nature and status of idea in the one Mind, and as such we are the joyous recipients of all that proceeds from and constitutes this ever-flowing divine infinite calculus. We do not live to absorb this in the understanding; we live to reflect it; there is no absorption in being. So all that proceeds from the divine Principle and is characterized as this ever-flowing infinite calculus, returns to Principle. It is on this basis that being is self-renewing, self-maintaining, self-sustaining; not like a man-made clock which runs down, but going on from everlasting to everlasting, and having no time factor in it because it has no matter in it. We in our true identity are conceived and brought forth and held as idea, as absolute or specific formations of consciousness, having identities that are distinct from all other identities, having individualities distinct from all other individualities; and because of this unique office of diversification there are no duplicates. Everyone in real being, no matter what his identity, individuality, degree, or office, is indispensable to the perfection of the whole; and if that were not so, perfection would cease to be "the order of celestial being which demonstrates Life in Christ, Life's spiritual ideal" (S. & H. 337: 17-19).

Let us see, therefore, that we do not labour to learn this calculus; we live as the recipients of it; we live to reflect it; and in reflecting it we are of the very nature of reflection itself. That is why in her textbook Mrs. Eddy attaches such importance to the idea of reflection. She speaks of man as reflecting, and of man as reflection, but never once does she speak of

man as a reflector. There is a very fine distinction of meaning in her use of these terms, and doubtless she considered her use of the noun and verb forms most carefully, and had some reason for avoiding the statement that man is a reflector. My own conclusion is that if she had said that man was a reflector, it would have been dangerous, because it might have implied that man was outside the pale of infinity, and on that basis man would cease to be a reflex image. Both the textbook and *Prose Works* tell us that man is of the nature of image, that he is a reflex image. The term "reflex image" implies that man can never be external to the realm of the Infinite; he can never be external to the divine Principle that holds him, to the Mind that brings him forth, to the Spirit that comprehends him in divine order. Yet man is the most specific conception in creation. We can see, therefore, that man is never objective from the divine standpoint; if he were, that would imply that his being was external to the Infinite; and if he were external to the Infinite, by the logic of things he would inevitably be inverted, he would appear as an inverted, finite image.

Happily that is not so and cannot be so. As reflex image, man is the divine object, because he is a specific formation, but he is always held subjectively,—that is, within the realm of the Principle that originates him and determines his being. So we can rightly speak of man as object in the sense that he is a specific formation of consciousness. In the opening of Mrs. Eddy's "Genesis" we read of man in these terms: "The divine Mind, not matter, creates all identities, and they are forms of Mind [capitalized], the ideas of Spirit apparent only as Mind [again capitalized]" (595: 9-11). There we have man defined by implication as identity, as a form of Mind. If man is a form of Mind, he can never be external to Mind—that would be impossible. If his nature were primarily objective, that would imply that he was projected beyond the Infinite and was external to it. Although Mrs. Eddy uses the term "object" in relation to man, she never uses the term "objective." And so, if we are to understand just what man is, it is most important that we gather together all the associated references to "man" and consider them intelligently and consecratedly to find out not only what Mrs. Eddy does say about man, but equally what she does not say. Then the meaning of the term becomes clear.

So man individually,—that is, as we know ourselves,—is consciousness having the nature and status of idea. As such, he is reflex image, and as reflex image, he is reflection in degree,

if by that we mean that man as compound idea is reflection as a whole. Likewise, in terms of Soul, man is body, embodiment, identity; and by those terms we mean that even the individual consciousness is comprised of many constituent elements, all of which combine in infinitely unique and diverse ways to constitute man as God knows him and without duplication. So identity is the embodiment and form and substance of consciousness; individuality relates to the being, continuity, the development of consciousness in individual reflection. Now we see that if there were no identity, individuality would not arise. Conversely, if there were no individuality, identity would be incomplete, lifeless, void. And so identity and individuality combine inseparably to constitute us as idea, as consciousness, as reflection.

This brings up another question: Have the lesser identities, ranging "from a blade of grass to a star," distinct identity in the way that man has? Mrs. Eddy's statements imply without question that throughout the whole round of nature, from the infinitesimal to the infinite, all ideas have identity; if they had not identity in their own right, we should have neither perception, knowledge, nor appreciation of them. So all the formations of nature possess identity as naturally and in their own right as we ourselves. Unless these various conceptions within the world of nature possessed identity of their own, the reflected concept which is seen in individual man could not appear. So we hold within our own consciousness a reflection of all the identities constituting our own individual universe; but unless those ideas possessed identity as a divine property, we could not hold even a reflected concept of them.

This leads us to a wonderful concept of reflection, and it is summarized in that passage from which I quoted a moment ago: "The divine Mind maintains all identities, from a blade of grass to a star, as distinct and eternal." That is a most positive statement. Then we read: "The identity, or idea, of all reality continues forever;"—that is a much wider field of thought; the "identity, or idea, of all reality" is a compound conception, whereas "all identities, from a blade of grass to a star" denote a simple conception;—"but Spirit, or the divine Principle of all, is not *in* Spirit's formations. Soul is synonymous with Spirit, God, the creative, governing, infinite Principle outside of finite form, which forms only reflect" (S. & H. 70: 12-13; 71: 5-9). So Principle is not in its idea, but is reflected by its idea; and the idea, or identity, is in and of its Principle. This is also very clearly stated in "Recapitulation" under the marginal heading, "Soul not confined in body:"

"Science reveals Spirit, Soul, as not in the body, and God as not in man but as reflected by man. The greater cannot be in the lesser. The belief that the greater can be in the lesser is an error that works ill. This is a leading point in the Science of Soul, that Principle is not in its idea" (467: 17-22). And we have one further correlative reference from "Genesis" under the marginal heading, "Deep-reaching interrogations:" "God is the Life, or intelligence, which forms and preserves the individuality and identity of animals as well as of men" (550: 5-7). If that is true of animals, it is true of the blade of grass, it is true of the flowers in the garden, it is true of the sun, moon, and stars, it is true of all being from the infinitesimal to the infinite. If it were not so, the world of nature would disappear to our gaze and our own vision would be void.

What does this lead to? It leads to the great fact that all the identities of being have their individual formation and characteristics, which enables us to hold within ourselves a reflected concept of each other and of the world of nature. So when we conceive of ourselves as reflection, we find within ourselves a reflected concept of all the ideas constituting our universe; and thus our individual consciousness is a microcosm of the Infinite. But if ideas from the infinitesimal to the infinite were to lose their identity and individuality,—and they possess that as a God-given right,—our consciousness would be void. All this, in turn, is dependent upon a conception of infinite relationship. If the blade of grass is part of my universe, there is a type of relationship between the identity commonly called grass and my consciousness; if sun, moon, and stars are part of my universe, there is a concept of relationship there. Likewise we foregather here and we are learning to appreciate and love each other with ever higher standards of affection and selflessness. This brings out ever higher concepts of relationship.

Now can we see why the term "reflection" and all that it includes, together with all the infinite, endless, unfolding, developing relationships of being, constitute what we call Christianity? Do we see what this wonderful conception of Christianity means? It is something infinitely above what Christendom regards as Christianity, and if it is to become the accepted standard, the ideal and model for mankind, it can only be in one way; it can come as a revelation to others only as we ourselves reflect it, live it, and love it. This is why our own individual reflection and our own individual standards of relationship are so vital to humanity.

### Man in the Divine Calculus

I want to continue this discussion on man and show how it links up with this tremendous conception gathered in the terms Word, Christ, Christianity, and Science. All that is implied by the divine Word, or Logos—if we define the Word as the eternal, creative, revelatory office whereby the Infinite is self-expressed—has its reflected action in our individual consciousness. And that is why Mrs. Eddy never speaks of man as a creator, but only as having creative ability in the reflected sense. Man has no original office. But since the Infinite is the one and only creator, and its creative activity must come into expression through the divine Word or Logos, that office has a reflected or reproduced action in our own consciousness. If that were not so, Beethoven could never have given us his symphonies, nor Turner his water-colours; in other words, man's life would break down. So let us see that in a primary sense man and the universe, as the embodiment of all identity ranging from the infinitesimal to the infinite, is the natural outcome of this divine Word or Logos. But because being is going on from everlasting to everlasting the picture does not finish there. Within what we commonly call creation, within our own individual consciousness, the eternal office of this word, or Logos, is still finding its reproduced activity; and it is because of this that even on the human level man brings forth his symphonies, his art, his poetry, everything that is lovely, everything that contributes to the colour, harmony, and rhythm of the universe.

So we see that all that is gathered within the term Christ—using this term now to denote the aggregate of all identity—is indispensable to the eternal Word, or Logos. And that which flows and continues to flow as Word, or Logos, continues to find its reproduced action in the consciousness of man. Hence we have such a statement as this: "The spiritual reality is the scientific fact in all things. The spiritual fact, repeated in the action of man and the whole universe, is harmonious and is the ideal of Truth" (S. & H. 207: 27-29). There we have the repeated action to which I have been referring. It originates in the eternal Mind, but it is repeated in the consciousness of man, and that is "the ideal of Truth." Without this repeated action, we could not conceive of the ideal of Truth, and there would be no complete reflection, because being would be exhausting itself; it would be radiating and there would be no return, no reflection. In an earlier reference we read that the



“identity, or idea, of all reality continues forever;” and here we have: “The spiritual reality is the scientific fact in all things.” What is this spiritual reality as “the scientific fact in all things”? It can only mean that the perpetual flow, which in its wholeness is symbolized by the calculus, finds its expression and reflection in the consciousness of man. Hence the spiritual fact is “repeated in the action of man and the whole universe.” It is because of this that Mrs. Eddy can rightly state that “perfection is the order of celestial being which demonstrates Life in Christ, Life’s spiritual ideal.”

Then we have seen how these relations of being arise because of reflection; they are inseparable from reflection; relationship and reflection must always be considered in conjunction with each other. And thus we arrive at our third conception, Christianity. But there is still one further conception. Because being is going on from everlasting to everlasting and is eternally self-governed, those relations must, therefore, be held or determined by divine law; and divine law and the government which is associated with it is found within the office of Science. And thus man is an individual self-governing consciousness within the over-all or comprehensive government of Principle. Whatever obtains in the one infinite Mind or divine Principle in an original office or capacity, of necessity has its reproduced or repeated action in the consciousness of man, whereby all that proceeds from returns to, whereby man is not a creator, though he reflects the creation of Truth. It is in that way that we see how man individually holds within his consciousness a microcosm of the whole. I think that is a wonderful conception.

Can we see now the meaning of the Scriptural statement that “Man shall not live by bread alone [“alone” is not in the original], but by every word that proceedeth out of the mouth of God” (Matt. 4: 4)? This “word that proceedeth” is not just a negative commandment, such as “Thou shalt not kill,” “Thou shalt not steal,” and so on, but something infinitely higher. The Commandments are human precepts deriving from a divine source, and they regulate the morals of mankind; but the Word whereby man lives is this divine Logos of which we have been speaking.

The river with its parting into four heads, which the prophet interpolated in the Adam record, is the first Biblical hint of this divine infinite calculus. Only through vision could Mrs. Eddy have discerned that the prophet, whoever he may have been, saw far into the nature of reality, and without any adequate tools or vocabulary realized that the first and second

records could not be left as they were, but that there must be planted right in the forefront of the Scriptures the first early conception of this divine infinite calculus. And so out of Pison, Gihon, Hiddekel, and Euphrates, understood spiritually, we have our first introduction to that which Mrs. Eddy summarizes when she writes: "The numerals of infinity, called *seven days*, can never be reckoned according to the calendar of time. These days will appear as mortality disappears, and they will reveal eternity, newness of Life, in which all sense of error forever disappears and thought accepts the divine infinite calculus" (S. & H. 520: 10-15).

### **Man as Ideal and Idea**

Yesterday I discussed with you what might be called the theory of this calculus; then we turned to our textbook and we began to see how the calculus is woven into the text of *Science and Health*. This morning I have endeavoured to show you how the divine infinite calculus in its *modus operandi* applies to the consciousness of each one of us. Up to the moment we have considered it in relation to ideal being, and to complete that concept I would like to take a few references on the nature of "ideal" and "idea." Later we shall see how this divine infinite calculus must be brought down to the human need to touch the human problem at every point; because unless it does there is no true practice and no complete salvation. Let us remember, too, that salvation is something more fundamental than the evangelical sense of it. Let us begin to cultivate the scientific sense of it in terms of demonstration and proof, and see that proof requires the scientific demonstration of the nothingness of that which is not, as inevitably as it requires the proof of that which is.

SCIENCE AND HEALTH 430: 3-5. "Mortal mind must part with error, must put off itself with its deeds, and immortal manhood, the Christ ideal, will appear." The putting off of one is coincident with the appearing of the other. Wherever we have the office of Christ, we have translation taking place. Notice "immortal manhood, the Christ ideal." It is important to remember that because of the limitations of language Mrs. Eddy had to ascribe many distinct offices to the word Christ. In this text she speaks of "the Christ ideal," and she associates man with that ideal; sometimes she speaks of Christ as the ideal man, sometimes as the ideal Saviour, sometimes as the divine idea, and sometimes as manifestation to the flesh; clearly implying that this divine office ranges from the highest

or ideal conception right down to touch the human thought and meet its need just where it is. Similarly, we must become familiar with the fact that the divine Word of Revelation has an infinite range, and so have Christianity and Science; they all operate throughout an infinite range and at all altitudes of experience from the highest to the lowest.

For the purpose of making this infinite range clear to consciousness, it appears as if Mrs. Eddy were to place certain limitations on it to meet a certain need, and hence she speaks of divine Science, absolute Christian Science, and Christian Science. Remember that although she employs three terms, she does not put her revelation of Science into three compartments. These three terms are employed to represent the fact that the spiritual idea operates at all altitudes of consciousness, from the highest, which is perfection or the ideal, down to the lowest, which touches even human depravity. They embody a complete range, and the idea is capable of touching, and indeed it does touch, human consciousness at all altitudes and at all depths. The moment thought is sufficiently unselfed to turn to the one Infinite for the solution of its problems, this omnipresent, omni-active idea is there in the midst to meet the human need at any altitude or any depth of thought. So there isn't any circumstance, condition, or problem beyond the redeeming and translating power of the Christ. If we come across difficult, tenacious, or baffling situations, it does not mean that the Christ is not there; it just means that human thought is still too tightly cloistered within itself, still unwilling to open, to yield. Always it calls for patience, love, tenderness, to cause the kernel or the core of that problem to soften, to give way, to resolve.

SCIENCE AND HEALTH 517: 19-24. "The only proper symbol of God as person is Mind's infinite ideal. What is this ideal? Who shall behold it? This ideal is God's own image, spiritual and infinite." You see, man is God's own image, and thus man is brought within the domain of this divine ideal. "Even eternity can never reveal the whole of God, since there is no limit to infinitude or to its reflections."

The revelation of the divine Word, or Logos, is going on from all eternity. Man, likewise, finds his identity in the ideal Christ from all eternity. There is no limit to infinitude or to its reflections, hence we have an ideal Christianity. Finally, there is no limit to the self-development and progression of being in Science. Thus we see that all these offices are inseparable from each other and take place together as one.

SCIENCE AND HEALTH 25: 16-17. Here we are at the level of human experience. "Jesus presented the ideal of God better than could any man whose origin was less spiritual." He presented it, he was the Way-shower, he was bringing it down to the human need.

SCIENCE AND HEALTH 361: 4-5. "Christ, as the true spiritual idea, is the ideal of God now and forever, here and everywhere." The words "now and forever" imply throughout all time and eternity; "here and everywhere" imply throughout all space. Do you see the universality of it?

So far I have been discussing in a general way the term "man," which appears in the Glossary and is also defined in "Recapitulation" in answer to the question, "What is man?" It is defined in the Glossary as follows:

"MAN. The compound idea of infinite Spirit; the spiritual image and likeness of God; the full representation of Mind" (591: 5-7).

From this you will see why I have discussed man as compound idea. If you wish to follow up further references to man as ideal and compound idea, you can do this from your concordances.

### **Glossary Terms Indicating the Word**

Returning to this most important office of divine operation through Word, Christ, Christianity, and Science, as we survey the Glossary we find that the words which qualify the divine Word in a direct way are comparatively few. We have already taken Pison, for example. Then there is the term "prophet," which has a very broad meaning. It appears in the Scriptures hundreds of times from Genesis right through the Old Testament. What is a prophet? It is defined in the Glossary as follows:

"PROPHET. A spiritual seer; disappearance of material sense before the conscious facts of spiritual Truth" (593: 4-5).

A seer is one who has vision; and in the sense that the prophets were men of vision, what they saw came to them as revelation; in that sense their thought and their office would lie within the domain of the Word,—that is, so long as the

process is one of revelation. But the revelation of what? since we can't have the revelation of nothing. That which came as revelation was unquestionably the revelation of the Christ, or the coming of the Christ. So what the prophets really saw was the inevitability of the spiritual idea and its coming. They saw good as inevitable. So often human thought misinterprets the prophet and concludes that he is the harbinger of evil, that he prophesies the inevitability of evil; but he is nothing of the kind. If we go back to the Scriptures, the whole trend of prophetic thought in the Old Testament concerns the forever coming of the Christ. As we advance through the early books of the Old Testament, we see that perhaps Moses was the first of the great prophets. Then, as we go forward, we observe how the idea of the prophet rises in degree of spirituality. The prophets of early Israel, at the time of the Judges, for instance, were not by any means at the same level of spirituality as the later prophets such as Amos, Hosea, Micah, Malachi, Isaiah, Jeremiah, and so on; and it is not until we come to Elijah that we arrive at a prophet with power.

What do we witness when we study the life of Elijah? Not only was he a man of vision, but he was also a doer, a demonstrator. So of Elijah we can rightly say that his work was characterized by this Glossary definition—namely, “disappearance of material sense before the conscious facts of spiritual Truth.” And this sense becomes more and more accented as we follow the line of the prophets from Elijah to Elisha, and on until we come to the supreme demonstrator, Christ Jesus. John the Baptist is generally regarded as the last of the prophets,—that is to say, the last of the old dispensation,—but Jesus' contemporaries frequently spoke of him (Christ Jesus) as a prophet, and as a demonstrator he was supreme. So at one was he with Principle, so conscious was he of spiritual power and the exercise of it, that his life-work is the complete fulfilment of “the disappearance of material sense before the conscious facts of spiritual Truth.” Within the span of a few years, Jesus, as the metaphysician and the demonstrator, took in hand the whole human concept of body, and stage by stage translated it until, to material sense, there was nothing left but his immaculate identity, which went on to take its place in the eternal order of divine Science. Mrs. Eddy writes of this in the chapter “Science of Being:” “The invisible Christ was imperceptible to the so-called personal senses, whereas Jesus appeared as a bodily existence. This dual personality of the unseen and the seen, the spiritual and

material, the eternal Christ and the corporeal Jesus manifest in flesh, continued until the Master's ascension, when the human, material concept, or Jesus, disappeared,"—you see, Jesus is the supreme example of this definition of "prophet," bringing the idea of translation right through to its fulfilment and consummation,—“while the spiritual self, or Christ, continues to exist in the eternal order of divine Science, taking away the sins of the world, as the Christ has always done, even before the human Jesus was incarnate to mortal eyes” (S. & H. 334: 10–20).

So while the term “prophet” in its earlier application lies in the domain of the Word, we see how the demonstration of it goes right over into the Christ and is concerned with translation, with “the disappearance of material sense before the conscious facts of spiritual Truth.” It was Jesus' supreme exemplification of the Christ as translation that made possible the introduction and establishment of Christianity in human experience.

If we trace the development of Jesus' demonstration through the Gospels,—and possibly it is clearer in Matthew than in the others,—we see how in orderly stages his life-work went forward and brought him to that point of exaltation we call the transfiguration. His life was rising stage by stage to the fulfilment of the days of Genesis, and in the transfiguration he disclosed to his disciples his immaculate, sinless identity. It was as if in that moment of vision all the trappings of mortality had fallen away, and he revealed himself to his disciples as he had known himself from everlasting to everlasting. Coupled with that experience, we recall his own words: “I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again” (John 10: 17, 18). In the experience of transfiguration he had taken his life up to the degree or measure of exaltation whereby all materialism fell away. But had he regarded his life-work as complete at that point, it would have been only half done, for Elijah, too, had been translated centuries earlier. When he came down from the mountain, it was as if he started all over again on the second phase of his mission, and this second stage, which culminated in the journey up to Jerusalem, was to prove the nothingness of the inversion. Whereas through the first phase of his life-work he had been proving Principle through its direct or positive values, he was now setting out on the second phase of laying down the mortal concept, in order to demonstrate the nothingness of the animal magnetism that would

destroy him. Those two concepts of demonstration in his life-work are indispensable to each other.

We naturally love the positive values of Principle and the demonstrations which arise therefrom, but we have seen, through our studies of the Adam allegory and of the stories of Noah and Jacob, that complete demonstration requires even more. There comes a time when each one of us has to work out his own salvation through proving equally the nothingness of the negative, and that is why Mrs. Eddy is so insistent on the necessity for handling animal magnetism. Jesus' life-work, therefore, is the complete and perfect example of all that is implied in the term "prophet;" he caused all evidence of material sense to fall, give way, "before the conscious facts of spiritual Truth." The proof he gave was positive in all his healing work and ministry, and in the stages that led up to the transfiguration; but through the denial of the inversion he set out all over again to prove the powerlessness of the evil that would destroy him. Those two aspects are complementary to each other; together they form a profound conception of proof or demonstration. Time commences this, but eternity completes it.

So let us begin by becoming familiar with what is involved in these things, since every experience of demonstration, no matter how small, is indispensable to these higher conceptions. Remember that no detail of human life is too small to merit demonstration or translation, and let us see what a wonderful example of this is to be found in the life and works of Christ Jesus in the Gospels. We have studied the Gospels together on many occasions, but compared with what they have to bestow on us we have scarcely begun; and yet we have been blessed so abundantly, for even a "grain of Christian Science does wonders for mortals" (S. & H. 449: 3-4).

#### INTERVAL

I want to read you a paragraph from *Miscellaneous Writings* which summarizes all that we have been saying about man as compound idea, man in relation to nature, and associated questions. Remember that man is first of all individual, and that when the textbook speaks of generic man, it is referring to man as a class of ideas as distinct from other classes of ideas. Then, when we speak of man as compound idea, we have the integrated sense of all identity being gathered into one vast compound conception.

MISCELLANEOUS WRITINGS 217: 1-9. In this paragraph we

have the term "ideal" associated with Principle or noumenon, and also with the universe as phenomenon; it characterizes both sides of the picture. "True idealism is a divine Science, which combines in logical sequence, nature, reason, and revelation. An effect without a cause is inconceivable; neither philosophy nor reason attempts to find one; but all should conceive and understand that Spirit cannot become less than Spirit; hence that the universe of God is spiritual,—even the ideal world whose cause is the self-created Principle,"—you see, Principle is self-existent, "self-created," in and of itself because of its infinitude,—"with which its ideal or phenomenon must correspond in quality and quantity." So the universe as this vast compound conception, or man as compound idea, must correspond in quality and quantity with its divine Principle. We see that "identification" and "correspondence" are the two terms which make clear what is meant by Christianity as the aggregate of all relationship. Since Principle is eternally self-expressed in its idea, the relation between Principle and idea from the standpoint of Principle is identification. The relation from the standpoint of man and the universe as the compound idea towards Principle is correspondence, which we have in this paragraph. Bring identification and correspondence together and conceive of them as one compound relation wherein that which proceeds from returns to, and we have reflection. Reflection is the co-ordination of identification and correspondence in one.

The phrase, "that which proceeds from and returns to," expresses a relationship between Principle and idea, and taking place within Principle; it is not between Principle and something outside. We must remember that the Infinite precludes any possible opposite or external being. So that which proceeds from and returns to Principle denotes the office of reflection taking place within Principle.

### **Glossary Terms Indicating the Christ**

Returning to the Glossary terms, we saw earlier how the idea of prophecy begins in the Word and extends into the Christ and its demonstration, reaching its highest expression in Christ Jesus. Along that line of light we note Elijah, or Elias, which is defined in the Glossary and which we will discuss presently. Within the general classification of terms denoting the Christ, we have Gihon, which we have already discussed, and then Christ itself, to which we have also referred a large number of times. It is defined as follows:



“CHRIST. The divine manifestation of God, which comes to the flesh to destroy incarnate error” (583: 10-11).

The divine manifestation which comes to the flesh does not leave Principle; the divine omni-action is omnipresent. It is only in a relative human sense that it appears to come to the flesh; actually it is always omnipresent and omni-active. So this definition is a compromise in language in one sense; it provides wonderful comfort, of course, whereby a person suffering may feel that something is coming to provide a surcease from pain, anxiety, or fear. The Christ appears to come to him, but as vision opens, he discerns that it is already there before him, omnipresent and omni-active all the while.

Then the idea of Christ reappears in Revelation as the Lamb of God, to which there are numerous references; but as we dealt fully with that last year, I won't spend time on giving you all the references. There is also a Glossary definition.

Now let us consider the terms “sword,” “resurrection,” and “rock” in the Glossary, which are classified naturally under the Christ.

“SWORD. The idea of Truth; justice. Revenge; anger” (595: 3-4).

This term appears in the second record in Genesis. Mrs. Eddy writes concerning it: “Truth is a two-edged sword, guarding and guiding. Truth places the cherub wisdom at the gate of understanding to note the proper guests. Radiant with mercy and justice, the sword of Truth gleams afar and indicates the infinite distance between Truth and error, between the material and spiritual,—the unreal and the real” (S. & H. 538: 4-10). This paragraph is in conjunction with the text concerning Adam's expulsion from the garden.

The negative sense of “revenge” and “anger” appears in the Gospels. We have one example where Jesus took charge of the situation after Peter had cut off the ear of the servant of the high priest with his sword (see Luke 22: 50, 51). The incident has more to it than just healing a smitten ear. Jesus was concerned not so much with the physical act as with the “anger” or “revenge” that lay behind the act. He always went to the cause of a situation; admittedly he always healed the effect, but his analysis was so penetrating that he always went to the cause of the error and dealt with it there.

The sword as a type appears in the following contexts:

Matthew	10: 34	Revelation	6: 4
	26: 47-55		13: 10, 14

The term "resurrection" represents a process in which we have already been taking part. It is defined in the Glossary as follows:

"RESURRECTION. Spiritualization of thought; a new and higher idea of immortality, or spiritual existence; material belief yielding to spiritual understanding" (593: 9-11).

I know, both from what you have said to me and how I feel about this unfoldment, that I have had your full cooperation, particularly in yesterday's work when we discussed Jacob; and when we find our thought responding like that, it is a clear sign of resurrection, of a spiritualization of thought. In the Jacob narrative which we discussed yesterday, we considered one of the most complex narratives in the Old Testament, and through this Glossary we were able to understand it in greater measure. And the thought of us all has responded. This is what we need. This is a clear indication of the spiritualization of consciousness by which Mrs. Eddy laid such great store; she knew more than anyone the need for the Christianization and the spiritualization of consciousness, because she saw that only spiritualization of consciousness enables one to achieve demonstration. If we spiritualize consciousness, Principle will demonstrate itself spontaneously. The spoken or written word is but sign and symbol, but spiritual consciousness enables us to come face to face with Principle, to attain one-to-one relationship; it enables us to enter the closet and shut the door on the material senses; to gain "audience with Spirit, the divine Principle, Love, which destroys all error" (S. & H. 15: 12-13). There has been coming to all of us here a wonderful measure of spiritualized consciousness in the last few days; and such spiritualization does not remain static; it restores, it begins to fulfil the promise, "Behold, I make all things new."

Resurrection is also defined as "a new and higher idea of immortality." This new idea is not that we achieve immortality through the passage of death; rather is it that immortality begins from the moment we see that fundamentally our identity has never been born into matter. In the measure that we

understand that we were never born into matter, in that same measure do we cease to die out of it. Think of the profundity of this; think what it really means. What is called the passage of three score years and ten, beginning from a moment of birth and appearing to finish with a moment of dissolution, is something into which real identity never enters. Mrs. Eddy explains it in terms of the dream and the dreamer being one, and in the same sense the sin and the sinner are one. The full answer to the question is found in the passage we read the other day from *Retrospection and Introspection* (page 67). So that which appears to be born and then to flicker out in the passage of death is not identity; it is mortal mind's superimposed false sense of ourselves, or, to put it another way, mortal mind's inversion of ourselves. The moment we become conscious of ourselves as identity, we become increasingly conscious of never having been born into matter; and in the same measure we lose the fear that we have to die out of it. The culmination of that, of course, is translation.

Since we have said so much about translation, let me read Mrs. Eddy's wonderful answer to that question in *Miscellaneous Writings*, "Do you believe in translation?" This reads: "If your question refers to language, whereby one expresses the sense of words in one language by equivalent words in another, I do. If you refer to the removal of a person to heaven, without his subjection to death, I modify my affirmative answer. I believe in this removal being possible after all the footsteps requisite have been taken up to the very throne, up to the spiritual sense and fact of divine substance, intelligence, Life, and Love." Notice the terms Life and Love, denoting absolute Christianity. "This translation is not the work of moments; it requires both time and eternity." And here is the pith of our quotation: "It means more than mere disappearance to the human sense; it must include also man's changed appearance and diviner form visible to those beholding him here" (67: 24-6). That is what Jesus presented at the transfiguration; to the disciples, through these uprising states and stages, he presented "man's changed appearance and diviner form visible to those beholding him here;" but had he been tempted by animal magnetism to believe that that was the fulfilment of his mission, he would have failed as the Way-shower. In order to be the perfect Way-shower, supplying the full concept of proof, he came down from the mountain and started by healing the epileptic boy (see Luke 9). From that point on, his demonstration took him figuratively right back to Jerusalem.

Jerusalem appears in the Glossary as follows:

"JERUSALEM. Mortal belief and knowledge obtained from the five corporeal senses; the pride of power and the power of pride; sensuality; envy; oppression; tyranny. Home, heaven" (598: 12-15).

The second phase of Jesus' career, when his mission took him right up to Jerusalem, was the journey, not geographical, in which he was handling as never before "mortal belief and knowledge obtained from the five corporeal senses; the pride of power and the power of pride; sensuality; envy; oppression; tyranny." The interesting thing to observe—and we see it most clearly in Matthew—is that while his mission was leading him up to the transfiguration, the people followed him in crowds; but from the moment he commenced the second phase, the journey that took him to Jerusalem, the people progressively forsook him; until this closing phase of proof or demonstration brought him to Gethsemane, when he was with his disciples only, and they, in turn, deserted him and he was left alone with his Principle. What a wonderful lesson there is there. As long as we love the verities of Principle and our demonstration goes no further, there is no challenge; but there comes a time when our life-work must begin to face the same challenge, and we must have the love, the courage, and the selflessness which will undertake that second phase of demonstration. It was because Jesus with his utter selflessness was willing and able to do this, even to the point of standing alone, that the malice that would destroy him through the crucifixion collapsed, and that which was indestructible emerged from the crucifixion to go on to the ultimate ascension. If we can see how his life-work falls naturally into those two periods, we shall see clearly what is meant by the two concepts of demonstration which I have so often mentioned, and the second is complementary to the first. We shall see, too, why when we consider Christ Jesus, this wonderful and supreme demonstrator, we cannot disassociate his definition in the Glossary from Jerusalem, nor from Gethsemane. Gethsemane is defined in the Glossary as follows:

"GETHSEMANE. Patient woe; the human yielding to the divine love meeting no response, but still remaining love" (586: 23-25).

Why "meeting no response"? Because the disciples were not yet able to watch. They fled under pressure. So his watching was alone with Principle. You notice the use of the

term "love" with a small "l," denoting the complete and utter selflessness that lays down the mortal concept. It was because of this that the malice which would destroy him failed utterly, and that which was indestructible emerged into the resurrection and continued this ascending concept of demonstration until finally there was no material evidence left, and Jesus was no longer cognizant to the senses.

I should have mentioned that there is a positive side to the definition of Jerusalem in two words, "Home, heaven." But the first portion of the definition, which is entirely negative, is so important to understand; and once we see the significance of the closing phase of Jesus' career,—namely, the journey up to Jerusalem,—we see why this term appears in the Glossary as it does. It is the laying off of the mortal selfhood which takes one from Jerusalem to Gethsemane, and finally to the resurrection. And resurrection, we saw, is defined as "Spiritualization of thought; a new and higher idea of immortality, or spiritual existence; . . ." What was it that came to light in the resurrection? It was the great fact that man as identity is never born into matter and does not have to die out of it. From the moment we begin to Christianize consciousness in accordance with this concept of resurrection, we are beginning to overcome the claim of death. The claim of death is not a question to be faced when we are seventy or eighty years old; the claim of death is hypnotism, mesmerism, sleep. You remember the Psalmist's prayer: "lighten mine eyes, lest I sleep the sleep of death" (Ps. 13: 3). So from our first moment of spiritual enlightenment, if we will only keep spiritual sense active and patiently push on to higher concepts of understanding and demonstration, from that very moment we begin to overcome death. Let us see that the time to cope with it is now, not thirty or so years hence.

This "higher idea of immortality, or spiritual existence" that comes to light is hinted at in another passage in *Miscellaneous Writings*, where it is linked with Jesus' nativity: "Christ Jesus' sense of matter was the opposite of that which mortals entertain: his nativity was a spiritual and immortal sense of the ideal world" (74: 13-15). There we have the idea of pre-existence, an idea of which Jesus never lost consciousness for one moment of his human career. It was this consciousness of his pre-existence that was the source of his power. We have two parallel references, again in *Miscellaneous Writings*. First: "Mortals will lose their sense of mortality—disease, sickness, sin, and death—in the proportion that they gain the sense of man's spiritual pre-existence as God's child; as the offspring

of good, and not of God's opposite,—evil, or a fallen man" (181: 25-30). Through this continuous process of spiritualization, we become increasingly conscious of ourselves as identity, as idea; and as we take up that position and refuse to let it go, as we watch that we hold it, so little by little we "gain the sense of man's spiritual pre-existence," and correspondingly we lose our sense of mortality. This is the only way we shall ever overcome "the sleep of death," the hypnotism of it. It is not a violent mental struggle years ahead; the time is now, through the spiritualization of consciousness.

The second reference reads: "The meek Nazarene's steadfast and true knowledge of pre-existence, of the nature and the inseparability of God and man,—made him mighty" (189: 8-10). So we see that resurrection is a continuous process, that from the moment of the quickening of our spiritual sense, we begin to resurrect ourselves. From this comes the ultimate translation, "material belief yielding to spiritual understanding."

In the same category we have the term "rock" as a type of Truth. It is defined in the Glossary as follows:

"**ROCK.** Spiritual foundation; Truth. Coldness and stubbornness" (593: 18-19).

Throughout the Psalms we have examples of the Christ as the rock. In Numbers 20 we have the example of Moses bringing forth water from the rock. Mrs. Eddy says in *Miscellaneous Writings*: "These two words in Scripture suggest the sweetest similes to be found in any language—*rock* and *feathers*: 'Upon this rock I will build my church;' 'He shall cover thee with His feathers.' How blessed it is to think of you as 'beneath the shadow of a great rock in a weary land,' safe in His strength, building on His foundation, and covered from the devourer by divine protection and affection. Always bear in mind that His presence, power, and peace meet all human needs and reflect all bliss" (263: 5-14).

Then we have the term "son," which the Glossary defines like this:

"**SON.** The Son of God, the Messiah or Christ. The son of man, the offspring of the flesh. 'Son of a year'" (594: 16-17).

Notice that the definition is dual. It is within the Son of God that we all find our true identity. Within the son of man we

work out the problem of being. There is a very lovely reference to this idea of son and sonship in *Miscellaneous Writings*: "To the senses, Jesus was the son of man: in Science, man is the son of God. The material senses could not cognize the Christ, or Son of God: . . ." You notice there the different uses of the term "son." In "Science, man"—that is ourselves individually—"is the son of God"—with a small "s." Then when we take man as the compound idea covering the whole domain of sonship, "Son" is capitalized. ". . . it was Jesus' approximation to this state of being that made him the Christ-Jesus, the Godlike, the anointed" (161: 9-13).

### **Glossary Terms Indicating Christianity**

When we come to terms denoting Christianity, we have the word "Church," which is defined as follows:

"CHURCH. The structure of Truth and Love; whatever rests upon and proceeds from divine Principle."

This, of course, is the spiritual concept of Church,—Church as idea. Notice that it is the *structure* of Truth and Love. We cannot conceive of a structure without members (I do not mean persons) constituting that structure. A cathedral as a structure, or any building for that matter, must have members to constitute the structure, and likewise those members, whether they are stones squared and chiselled or steel girders, must have relationship; and so relationship is indispensable to structure. So the Church that appears here is the structure of Truth and Love, and is wholly spiritual. It comprises the aggregate of all identities and their relations, first to their Principle, and secondly to each other. Then in the phrase, "whatever rests upon and proceeds from divine Principle," we have the action, the movement, the flow of Church, which, of course, would be a constituent of the calculus.

The second paragraph of the definition gives the institutional sense:

"The Church is that institution, which affords proof of its utility and is found elevating the race, rousing the dormant understanding from material beliefs to the apprehension of spiritual ideas and the demonstration of divine Science, thereby casting out devils, or error, and healing the sick" (583: 12-19).

We here illustrate that institutional sense, in that we have an ascending concept of relationship, though not bound by human organization.

When we come to the definition of "temple," we have quite a different sense. It is defined as follows:

"TEMPLE. Body; the idea of Life, substance, and intelligence; the superstructure of Truth; the shrine of Love; a material superstructure, where mortals congregate for worship" (595: 7-10).

The last phrase is, of course, a very material concept. Notice, too, that we have "superstructure" not "structure." What is the difference between these two terms? In building terminology, the structure is the whole building from the bottom of the foundations to the top, whereas the superstructure does not include the foundations.

What does "temple" as "body" mean? In "Recapitulation" Mrs. Eddy begins her answer to the question, "What are body and Soul?" as follows: "Identity is the reflection of Spirit, the reflection in multifarious forms of the living Principle, Love" (477: 20-22). So identity is the true concept of body, and as such it is a constituent of the temple, and in turn the temple is a constituent of the Church. The definition of "Church" is much more mature and comprehensive, it is deeper than the definition of "temple."

Considering these terms in the Bible, we notice that "Church" is used very sparingly. It appears only twice in the Gospels, and then a number of times in Acts, the Epistles, and Revelation. It is rooted in the New Testament, whereas "temple" is rooted in the Old Testament. The latter does not appear earlier than Samuel. Taking the two together, what do they denote? That which is denoted by "temple" is quite objective, but when it matures into "Church,"—that which "rests upon and proceeds from divine Principle,"—it becomes wholly subjective. Both aspects have their necessary offices.

### **Glossary Terms Indicating Science**

The terms denoting Science include "dove," "Elias," "Euphrates," "Holy Ghost," "miracle," "New Jerusalem," "Urim," and "Thummim." They are more numerous than those denoting the other three offices.

"Dove" is defined as follows:



“DOVE. A symbol of divine Science; purity and peace; hope and faith” (584: 26-27).

This is clearly an introductory symbol. We recall the use of the term in the Noah story. Then we have a higher sense of it when we come to the baptism of Jesus, which is recorded in all four Gospels in the following contexts:

Matthew	3: 16	Luke	3: 22
Mark	1: 10	John	1: 32

In Matthew we read: “And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him.” Then turning to John: “And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.” The dove began to identify him and his mission with Science. When we, in turn, purify thought through the baptism of Spirit, we shall gain peace, hope, faith; we shall gain a measure of that influx of Science which is Pentecostal. The power of Spirit which is inseparable from Science is ours from the moment of baptism and purification.

Now let us look at the definition of Elias. We notice that it is closely associated with prophecy. Elias is the New Testament form of the Old Testament Elijah.

“ELIAS. Prophecy; spiritual evidence opposed to material sense; . . .”

We recall in this connection, how “prophet” was defined as “disappearance of material sense before the conscious facts of spiritual Truth.”

“. . . Christian Science, with which can be discerned the spiritual fact of whatever the material senses behold; the basis of immortality” (585: 9-12).

Clearly Elias, as type and symbol of Science, is inseparable from resurrection. He is “the basis of immortality,” and immortality becomes demonstrable from the moment of our acceptance of Science—but it must be the understanding of Science, not mere belief in it.

There are many references to Elias in the New Testament, and I will just give you a list of these in the Gospels:

Matthew	11: 14	Mark	9: 4-13
	16: 14		15: 35, 36
	17: 3-12	Luke	1: 17
	27: 47-49		4: 25, 26
Mark	6: 15		9: 8, 19, 30-36
	8: 28	John	1: 21-25

When we come to the term Holy Ghost, we clearly have one of the most profound definitions in the whole Glossary, because it indicates so clearly the nature of being as an infinite development or progression. It is defined as follows:

“**HOLY GHOST.** Divine Science; the development of eternal Life, Truth, and Love” (588: 7-8).

This development denotes advancing conceptions, all within divine order, of the divine Principle as Life, Truth, and Love. We here are becoming conscious of Life more and more not just as living, but as an infinite progression, something that is going on from everlasting to everlasting. There is a good illustration to be found in astronomy. If we can in our mind's eye visualize this little solar system of ours poised in space, we have a central sun; then we have a number of rotating planets journeying round the sun in the same direction in given periods, so that a year as we know it is quite a different period from the year of Venus or Saturn or one of the other planets. Then around certain of these planets there are either a moon or moons. So the whole group consists of planets and moons rotating and revolving round a central sun in given periods. If we can conceive of this group we call our solar system traversing the infinitude of space as one unit in an orbit so vast as to be almost indefinable except in relation to the stellar universe as a whole, we begin to see that our little earth has never occupied the same point in space twice over. The conception becomes so vast as to leave one speechless. Consider also that similar motions are taking place not merely with our own little solar system, but also throughout the vastness of the Milky Way. To-day we understand the Milky Way as a galaxy among possibly a hundred million others.

Take a human simile like that and use it as type and symbol of the infinite progression of Life, which is outside solar time and physical space, and we begin to see what is meant by Mrs. Eddy's statement that “Infinite progression is concrete being, which finite mortals see and comprehend only as abstract glory” (Mis. 82: 20-21). This “abstract glory” corresponds

to the "type of the glory which is to come," which we have begun in some small measure to understand through the symbol of Euphrates. Think of the wonder of this: that our identity is in and of that infinite progression, that it is imperishable, indestructible, that it has never been born into matter, that it does not have to die out of matter, but is coexistent and at one with Principle. So Mrs. Eddy writes in the same passage: "In obedience to this law [of the Supreme Being], man is forever unfolding the endless beatitudes of Being; for he is the image and likeness of infinite Life, Truth, and Love" (Mis. 82: 16-19). There is a faint idea of what is meant by the Holy Ghost as "Divine Science; the development of eternal Life, Truth, and Love."

We begin first by laying hold upon this great conception in some small measure; we treasure it, we love it, we begin to identify ourselves with it, it becomes increasingly real to us, and we begin to see that the comings and goings of these small mortal bodies are as "dust thrown into the face of spiritual immensity" (S. & H. 263: 29-30),—we begin to become aware how impossible it is for the beauty and the grandeur of identity and individuality to be born into a speck of dust to go round on a rotating planet. We begin to see that man was never born into time, that he does not have to die out of time, but he is coexistent with God, coexistent with Principle in the vastness of this unfolding, developing progression that never repeats itself. That is the nature of immortality, and it is our growing consciousness of it which enables us little by little to rouse ourselves from "the sleep of death." The only death there is is hypnotic sleeping and dreaming in matter, within the domain of the five senses, and our task is to break it down and dissolve it.

Take what we have been saying in conjunction with the Glossary definition of "year," and you will see what a magnificent statement this is. It reads as follows:

"YEAR. A solar measurement of time; mortality; space for repentance."

That "space for repentance" means an opportunity to think fundamentally, to think one's way back to Principle.

"One day is with the Lord as a thousand years'  
(II Pet. 3: 8)."

There is the key to these vast unfolding conceptions that we have been considering, the days and periods of Genesis.

"One moment of divine consciousness, or the spiritual understanding of Life and Love, is a foretaste of eternity. . . ."

Notice the combination of Life and Love, again a concept of Christianity in the absolute. "One moment" implies no time concept, because there is no physical sense or matter; and remember we only introduced the solar system as type and symbol, it is not the reality.

". . . This exalted view, obtained and retained when the Science of being is understood, would bridge over with life discerned spiritually the interval of death, and man would be in the full consciousness of his immortality and eternal harmony, where sin, sickness, and death are unknown. Time is a mortal thought, the divisor of which is the solar year. Eternity is God's measurement of Soul-filled years" (598: 19-2).

It was in the realm of divine Science, the realm of eternity, that Jesus always dwelt, in order to bring forth his demonstrations. With him everything was subjective in consciousness because of his full dominion over all the earth. He showed that the time to bridge this gap or interval of death is now, and that the consciousness in which sin, sickness, and death are unknown implies entering upon and partaking of the infinite progression of being presented in the Glossary as the Holy Ghost, "the development of eternal Life, Truth, and Love," of which the rotations and revolutions of our little solar system and the vast movements of our galaxy, the Milky Way, are but type and symbol. Think of the wonder of it, that as the sons and daughters of God we are in and of that development, not trying to catch up with it, not trying to adhere to it, but divinely gathered and held within it—there is no possibility of our falling out of it. When we think of the immensity of space, what is it that even in the counterfeit sense holds our little solar system intact, provides it with a given orbit? Why doesn't it go careering into the abyss of space or crashing into something? Because of the all-pervading office of Science as law,—that which holds the earth in its orbit. Just as the earth is held in its orbit and we have no fear of a celestial crash, think of the wonder and beauty of this: that our identity from everlasting to everlasting is gathered up and held in this same infinite progression, and we cannot fall out of it if we would.

To have an increasing consciousness that we are unborn and undying and to express our gratitude and praise for this fact, is to partake of the music of the spheres, and it is the one and only way to break the mesmerism or the hypnotism which we call death.

## THIRTEENTH TALK

(Thursday afternoon, July 31st)

It is so gratifying that throughout the class there has been so little evidence of chemicalization. Our protection is in preserving our joy, our gratitude, our constant ascendancy of thought. When thought is rising to Principle and maintaining an increasing degree of conscious at-one-ment with Principle, which we bring out in demonstration as the coincidence of Principle and idea, then we are always safe. It is the consciousness of at-one-ment with Principle that provides protection, freedom, immunity from malpractice of all kinds. Indeed, to the consciousness which is at one with Principle there just is no malpractice whatever; it is as non-existent as darkness in the presence of sunlight. When we maintain that upward and onward state of consciousness, we are in no danger of losing our joy or our demonstration. The consciousness of at-one-ment is that which takes us beyond the limitations of time, and we touched on that this morning when we considered the definition of "year." It is our growing consciousness of at-one-ment which takes our demonstration out of time and places it in the Science of being. The Glossary definition of "time" reads:

"TIME. Mortal measurements; limits, in which are summed up all human acts, thoughts, beliefs, opinions, knowledge; matter; error; that which begins before, and continues after, what is termed death, until the mortal disappears and spiritual perfection appears" (595: 17-21).

### **The Chapter "Science of Being"**

This chapter "Science of Being" deals with all the basic concepts of materialism,—time, matter, and electricity. It explains how the apparent transition comes about from that which is mental to that which appears as physical, as the embodiment of matter to the physical senses. It includes all the basic problems of natural science, physical science, philosophy, and so on. It is, indeed, possibly the most comprehensive chapter in the textbook. How could such a chapter

deal with the most basic problems of human thought except in an orderly way?

We saw that the subject opened with a discussion of metaphysics, showing that divine metaphysics alone brings to light the fundamental questions and alone provides answers to those questions. The world at large is slowly waking out of its Adam-dream. This world-wide chemicalization which is going on throughout every country, so-called civilized and uncivilized, indicates a profound mental and spiritual awakening. Sometimes that awakening is accompanied by fearful bloodshed, witness the dispute between Pakistan and India, for instance, or the war in the Far East at this moment. It partakes of many phases and conditions, sometimes manifesting itself as famine, earthquake, pestilence, flood—the so-called effect of natural forces as distinct from the clash of mental forces. And so it is in this chapter "Science of Being" that Mrs. Eddy sets out to analyse what is taking place to-day in our midst. It is for that reason that she opens her chapter by pointing out that humanity is slowly waking to the mental nature of everything. But remember that the mental nature of everything does not necessarily mean that everything is spiritual,—that is to say, in the world at large.

So the opening pages of this chapter set forth the nature of metaphysics after a sevenfold manner, according to the design of the seven days. But there is more to the chapter than just a Genesis sequence; and if we read the opening Scripture at the head of page 268, we have a hint of this divine infinite calculus which we have been considering. The first Biblical quotation reads: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life, . . . that which we have seen and heard declare we unto you, that ye also may have fellowship with us:"—that fellowship is relationship:—"and truly our fellowship is with the Father,"—there is our relationship with Principle, symbolic of Christianity,— "and with his Son Jesus Christ" (I John 1: 1, 3)—were there no Christ there would be no relationship. That is as far as the First Epistle of John takes the question. Then we have a second quotation, which is from Martin Luther: "Here I stand. I can do no otherwise; so help me God! Amen!" That is indicative of Science, and you remember that the Platform comes at the end of the chapter.

An overall survey of the chapter shows that the Genesis order obtains from page 268 up to page 306, and it is developed according to these outstanding subjects which I mentioned

yesterday. Each of these, in turn, follows within itself the Genesis order. Then you notice there is a profound change, and whilst the Genesis order continues as an undertone, it becomes subordinate to three leading sections characterized respectively by the offices of the Word, the Christ, and Christianity. Those three bring us to page 330, where the Platform begins; and the Platform, which takes in the remainder of the chapter, is characterized by Science. So in this chapter we have first the elucidation of the Science of being up to page 306 after the manner of the Genesis order; but from page 306 to the end the text is not so much concerned with elucidation as with bringing out this elucidation in terms of demonstration.

In the next two days our treatment of the Glossary will come closer and closer to demonstration and practice in daily life, and it is so reassuring in our study of the "Science of Being" to see that this chapter likewise is not alone concerned with elucidation; it is equally concerned with the solution of these tremendous problems in terms of demonstration.

The seven tones of the first subject of the chapter,—namely, metaphysics from the standpoint of Mind,—are governed by the qualities, properties, and offices of the synonymous terms, and before we go on, I would like to illustrate to you in a simple way what we mean by such a phrase as Mind reflecting Spirit, or Soul reflecting Principle. This is not at all difficult when it is understood. In order that you may understand the sub-sections of these leading subjects and grasp the ideas illustrated, let us consider the twenty-third Psalm. It is quite obvious that divine Love is the primary tone; but running through the Psalm in conjunction with divine Love as the governing synonym are distinct sub-tones in the order of the days of Genesis. Let us consider it according to Mrs. Eddy's elucidation on page 578 of *Science and Health*.

"[DIVINE LOVE] is my shepherd; I shall not want." Why? Because every thought is under the guidance and direction of the one controlling *Mind*.

"[LOVE] maketh me to lie down in green pastures: [LOVE] leadeth me beside the still waters"—the still waters of reflection. "As in water face answereth to face" (Pro. 27: 19), so is there the same correspondence between Principle and idea. So the tone of Love reflecting *Spirit* enables one to "lie down in green pastures," it provides one effortlessly with true substance, it brings one to the waters of quiet reflection.

Then, reflecting the tone of *Soul*: "[LOVE] restoreth my soul [spiritual sense]."

And reflecting the tone of *Principle*: "[LOVE] leadeth me in



the paths of righteousness for His name's sake." Those "paths of righteousness" denote integrity, uprightness.

Then reflecting the tone of *Life*: "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for [LOVE] is with me; [LOVE's] rod and [LOVE's] staff they comfort me." There is no fear there. We have not yet read the definition of "valley" in the Glossary, which is as follows:

"VALLEY. Depression; meekness; darkness."

You see it is a mixed state of thought. Then the definition quotes this verse and continues:

"Though the way is dark in mortal sense, divine Life and Love illumine it, destroy the unrest of mortal thought, the fear of death, and the supposed reality of error. Christian Science, contradicting sense, maketh the valley to bud and blossom as the rose" (596: 20-27).

So divine Love reflecting Life enables one to walk through the valley of the shadow of death and to fear no evil.

And now we come to the tone of Love reflecting *Truth*: "[LOVE] prepareth a table before me in the presence of mine enemies."—the awakening to the full significance of this shows that we have no enemies; the only possible enemies are either the creations of personal sense in our own thought, or they are infiltrations from involuntary mortal mind:—" [LOVE] anointeth my head with oil; my cup runneth over."

Finally we have fulfilment, the closing tone of Love reflecting *Love*: "Surely goodness and mercy shall follow me all the days of my life;"—those days are not measured by the calendar; they are days of ascendant consciousness;—"and I will dwell in the house [the consciousness] of [LOVE] for ever."

We see how in this lovely Psalm divine Love is the governing term, but the development of it is according to the tones of the days of Genesis, or, if we prefer, according to the tones of Mind, Spirit, Soul, Principle, Life, Truth, and Love. Once we see that, we find that Mrs. Eddy employs the same method of presentation throughout her writings. We find that this is true in the first chapter of the textbook, "Prayer," in the second, "Atonement and Eucharist," indeed, in every chapter. Sometimes there are variations, sometimes the pattern is exactly as we see it in the twenty-third Psalm; but basically it is the same idea or method.<sup>1</sup>

<sup>1</sup> At this point, Mr. Sinton continued in detail his discussion of the "Science of Being."

## FOURTEENTH TALK

*(Friday morning, August 1st)*

Two passages from Mrs. Eddy's writings come to mind which denote the quality of consciousness we should hold as we continue our further examination of the problem of evil in accordance with the Glossary terms. The first passage reads: "To live so as to keep human consciousness in constant relation with the divine, the spiritual, and the eternal, is to individualize infinite power; and this is Christian Science" (My. 160: 5-8). The second passage reads: "For victory over a single sin, we give thanks and magnify the Lord of Hosts. What shall we say of the mighty conquest over all sin? A louder song, sweeter than has ever before reached high heaven, now rises clearer and nearer to the great heart of Christ; for the accuser is not there, and Love sends forth her primal and everlasting strain" (S. & H. 568: 24-30).

These two passages selected from among many others appropriate show that we are not only entitled to but indeed possess this individualization of infinite power, and we can hold it by keeping "human consciousness in constant relation with the divine, the spiritual, and the eternal." This implies a conscious, constant at-one-ment or coincidence with Principle, and the second passage with that overriding theme of song, praise, and joy denotes the quality of consciousness that sets the seal, the "impress of divine Science" (S. & H. 448: 20), on demonstration and makes it permanent in the understanding. When consciousness is in the ascendant and crowned with joy, with praise, with gratitude, we are in a position where we can deal with a supposed opposite fearlessly, with certainty and power, and we can thereby scientifically and Christianly reduce it to nothing.

In Mrs. Eddy's writings there are two concepts of reduction. The first is the reduction of divine metaphysics to system, with which we are becoming increasingly familiar. The second is the scientific and Christian reduction of sin to its native nothingness. It is this second concept of reduction leading to complete and full demonstration which puts the seal of permanency on proof and demonstration; it answers scientifically, logically, philosophically, and Christianly these questions, What is demonstration? What is proof? Proof is one of the

most difficult concepts to define satisfactorily in the whole of human experience. Some time ago I asked a friend, a well-known mathematician, if she would give me in her own words her definition of proof in a way that would be applicable to our particular need in Christian Science. She said that she asked this very question, What is proof? of her professor five years before and was still awaiting an answer. Which means to say that the meaning of proof within human fields of thought and even that of mathematics is still an open question. And yet Mrs. Eddy uses the term and associates it so clearly with demonstration that it is essential that we have both an understanding and an experience of proof that is conclusive and satisfies every human need.

The whole process of proof in Christian Science begins with surcease from suffering, from discord, and with an increasing consciousness of harmony, and the sufferer generally knows when he is relieved and comforted. But the idea of proof does not stop there, it goes on throughout the whole process of scientific translation until there is no element of matter or physical sense remaining. At this point proof would continue within the realm of purely spiritual values; it would become a question of relationship between Principle and its idea, and of Principle's government of its own universe. So it begins relatively just where we are at the moment, and it continues onward and upward to the end of all materialism. Then it goes on as "the development of eternal Life, Truth, and Love."

### **Analysis, Uncovering, and Annihilation**

This morning I want to take with you a stage further the whole question of analysis, uncovering, and annihilation. We introduced this process the other day in our consideration of the Adam allegory. Now I want to continue with it and extend the idea over a much wider field. Throughout Mrs. Eddy's writings there are many passages which indicate the absolute necessity for the analysis and uncovering of evil, leading to the annihilation of it in human experience. In one passage she gathers them all together in one paragraph, and we read: "It is often asked why Christian Science was revealed to me as one intelligence, analyzing, uncovering, and annihilating the false testimony of the physical senses." Here Mrs. Eddy has gathered these three offices together, whereas they often appear individually throughout her writings. "Why was this conviction necessary to the right apprehension of the invincible and infinite energies of Truth and Love, as contrasted

with the foibles and fables of finite mind and material existence" (Ret. 30: 10-16). Why was it necessary? Because unless this essential part of our work is undertaken and accomplished thoroughly, the problem of evil will not be solved, and scientific demonstration and proof will not be attained. Let me affirm with all earnestness and sincerity that this phase of our work is indispensable; we cannot afford to bypass it or evade its implications and demands upon us.

On the next page we read: "From my very childhood I was impelled, by a hunger and thirst after divine things,—a desire for something higher and better than matter, and apart from it,—to seek diligently for the knowledge of God as the one great and ever-present relief from human woe. The first spontaneous motion of Truth and Love, acting through Christian Science on my roused consciousness, banished at once and forever the fundamental error of faith in things material; for this trust is the unseen sin, the unknown foe,—the heart's untamed desire which breaketh the divine commandments." It is our purpose to analyse this "unseen sin," to uncover this "unknown foe," in other words to lay the whole problem of evil bare to its foundation. "As says St. James: 'Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.'

"Into mortal mind's material obliquity I gazed, and stood abashed. Blanched was the cheek of pride. My heart bent low before the omnipotence of Spirit, and a tint of humility, soft as the heart of a moonbeam, mantled the earth" (Ret. 31: 9-26).

So we see that it is only on the basis of pure Christian consciousness that this problem can be solved. Elsewhere Mrs. Eddy has written concerning Christian Science, "the Christian alone can fathom it" (S. & H. 556: 15). So the nothingness of evil certainly cannot be demonstrated on the basis of human intellect; it can only be demonstrated on the basis of a pure Christianity and an unselfed love. Then it is demonstrated fearlessly and without reaction upon the student.

To consider this question, we begin from the basis of God understood as the One, All, and Only, the one indivisible Infinite, in accordance with the Biblical statements and our textbook. It is so essential to this work that first of all we build up in ourselves a growing consciousness of God as the one indivisible Infinite, who includes within His own being all there is to divine operation; all there is to Word, Christ, Christianity, and Science; all there is to man and the universe individually and collectively; all there is to the world of nature.

In other words, we must through our understanding and development of the days of Genesis bring human consciousness forward to the point where it not only discerns this great fact that God is the one indivisible Infinite, but feels it, has the touch, consciousness, and conviction of it. Then we are in "the secret place of the most High;" we are in an unassailable position; we are behind the armour of divinity, within the panoply of divine Love.

What does this consciousness of God understood as the one indivisible Infinite imply? It necessarily implies the absolute nothingness of a so-called opposite. But merely the implication of that is not sufficient; we have to go forward to the demonstration or proof of it. But we begin to unravel the problem that besets humanity by seeing that God understood as the one indivisible Infinite enables us to postulate evil as a supposed opposite. If we begin on the basis of an equally real opposite, we are opening the doors to pantheism, to esoteric and theosophical beliefs of all kinds, which take us nowhere; they deviate from pure Christianity and lead us ultimately into a dilemma.

Next, as we have seen, we have to bring forward this postulate that evil is suppositional to the point where we demonstrate it; we have to reduce it scientifically to its nothingness and cause it to fold up and disappear from human experience. In the measure that we undertake this work fearlessly, in the same proportion man and the universe appear to be translated out of matter, which becomes a diminishing factor, and to reappear in the beauty and perfection of their sinless identity,—that is, as idea found and expressed in and of divine Principle.

Now can we see how these two conceptions are coincidental with each other? On the one hand, we set out to understand God as the indivisible Infinite, opening our consciousness to the perception of this; and through loving it supremely we bring man and the universe into expression as immaculate sinless being. Equally, on the other hand, we cause what we commonly call animal magnetism to dissolve and fade to vanishing point through a process of scientific reduction. When that is undertaken,—and it has to be sooner or later,—then our present feeble sense gains strength, and the process is no longer one of theory but of conscious realization. And then this profound conception we call translation becomes evident in our midst. This is Christian Science practice.

Christian Science practice is becoming to us something more, something greater and grander than setting out to heal physical ills. If we will undertake this grander conception of practice,

this process of scientifically and Christianly reducing evil to nothing and calling man into expression in his sinless identity, then healing the sick is inevitable; we cannot help but heal if translation is taking place. This was the foundation of Jesus' lifework and the source of his tremendous power and success, and likewise Mary Baker Eddy's; they loved this process of calling into expression the beauty of holiness and the perfection of being, and making that coincident with the scientific reduction of evil to nothing. But it calls for our love, our loyalty, and if we give it these qualities, the one Mind will provide us with all the intelligence we need to accomplish the full scale of demonstration and proof. So we are not doing anything of ourselves, we are not trying to learn something through the human mind; we are operating from the basis that "now are we the sons of God," that we are constituted as idea, with the Mind of Christ. Such consciousness involves pure reflection, comprehended within the divine order which is perfection itself. It is immaculate, sinless embodiment, whereby we gain the truth of man as sensationless body in the way that we mentioned yesterday. Through the Mind of Christ we gain a growing consciousness of coincidence, of at-one-ment with our Principle. This, in turn, enables us to understand the Biblical term Holy Ghost as "the development of eternal Life, Truth, and Love." There is our foundation, our platform; and it is from that platform that we begin.

~~There~~ are many passages in our textbook and Mrs. Eddy's other writings that deal with the analysis of evil, and I can only give a brief selection here. But when you come to develop this subject for yourselves, I suggest that you begin by taking three associated terms: "supposition," "suppositional," and "supposititious." If you take all Mrs. Eddy's references to those three associated terms you will gain her full statement on the way to define what we commonly call mortal mind.

### **Evil as Supposition**

SCIENCE AND HEALTH 287: 26-27. "Matter is neither a thing nor a person, but merely the objective supposition of Spirit's opposite." It is an "objective supposition," implying that our concept of matter as a supposed opposite is, to our immediate apprehension, external or objective to the infinitude of Spirit.

SCIENCE AND HEALTH 528: 4-8. "That Adam gave the name and nature of animals, is solely mythological and material. It cannot be true that man was ordered to create man anew in

partnership with God; this supposition was a dream, a myth." To postulate the supposition is the only way to resolve the problem; otherwise we are helpless because of incomplete means with which to work.

SCIENCE AND HEALTH 103: 15-17. "The maximum of good is the infinite God and His idea, the All-in-all. Evil is a suppositional lie." Notice this is from the chapter "Animal Magnetism Unmasked."

SCIENCE AND HEALTH 200: 20-22. "The suppositional antipode of divine infinite Spirit is the so-called human soul or spirit, in other words the five senses, . . ." So we have to begin with the process of analysis by postulating evil as a "suppositional antipode." But remember, merely to postulate it as such does not yet demonstrate it. This is merely the first of three phases of demonstration.

SCIENCE AND HEALTH 207: 27, 30-2. We read this yesterday. "The spiritual reality is the scientific fact in all things . . . Spiritual facts are not inverted;"—why? Because the infinitude of Principle precludes any possible inversion;—"the opposite discord, which bears no resemblance to spirituality, is not real. The only evidence of this inversion is obtained from suppositional error, which affords no proof of God, Spirit, or of the spiritual creation." That is a fundamental and very searching statement.

MISCELLANEOUS WRITINGS 14: 23-28. "Good is the primitive Principle of man; and evil, good's opposite, has no Principle, and is not, and cannot be, the derivative of good. Thus evil is neither a primitive nor a derivative, but is suppositional;"—if it were a primitive it would have the property of causation; if it were a derivative it would have the property of effect or phenomenon; but being neither, it has neither cause nor effect;—"in other words, a lie that is incapable of proof—therefore, wholly problematical." Evil cannot be proven. Evil is incapable of proof because it is neither primitive nor derivative, and therefore has no logical properties. Well then, how can we deal with it? Since it has no logical properties, is incapable of proof, and is wholly problematical, we only have to reduce it to its nothingness and cause it to dissolve and disappear. There is no other treatment which we can give it.

MISCELLANEOUS WRITINGS 196: 4-14. Now we see the question taken a stage farther. "Idolatry, the supposition of the existence of many minds and more than one God, has repeated itself in all manner of subtleties through the entire centuries, saying as in the beginning, 'Believe in me, and I

will make you as gods;’ that is, I will give you a separate mind from God (good), named evil; and this so-called mind shall open your eyes and make you know evil, and thus become material, sensual, evil. But bear in mind that a serpent said that; therefore that saying came not from Mind, good, or Truth. God was not the author of it; hence the words of our Master: ‘He is a liar, and the father of it;’ . . .”

MISCELLANEOUS WRITINGS 260: 14-16. “Jesus knew that erring mortal thought holds only in itself the supposition of evil, and that sin, sickness, and death are its subjective states; . . .” That is to say, the supposed inversion that we call mortal mind holds within itself as false phenomena all its own constituents, the constituents of sin, sickness, and death; it holds within itself its own suppositional properties, and these are its subjective states. This discloses the supposed inversion, as counterfeit to the one Principle and idea; it discloses to us the so-called unity of evil as opposed to the unity of good.

MISCELLANEOUS WRITINGS 289: 7-11. “What is evil? It is suppositional absence of good. From a human standpoint of good, mortals must first choose between evils, and of two evils choose the less; and at present the application of scientific rules to human life seems to rest on this basis.” The time has now come when we can advance and subject this whole question to scientific analysis.

MISCELLANEOUS WRITINGS 332: 18, 22-24, 29-4. “A sense of evil is supposed to have spoken”—that is, in the Adam allegory. “What was this sense? Error versus Truth; first, a supposition; second, a false belief; third, suffering; fourth, death.” You see how it builds up through a process of adding lie to lie. “The supposition is, that God and His idea are not all-power; that there is something besides Him; that this something is intelligent matter; that sin—yea, selfhood—is apart from God, where pleasure and pain, good and evil, life and death, commingle, and are forever at strife; . . .”

MISCELLANEOUS WRITINGS 334: 18-21. “The diabolism of suppositional evil at work in the name of good, is a lie of the highest degree of nothingness: just reduce this falsity to its proper denomination, and you have done with it.” There is a statement both searching and fundamental; it takes us to the bottom of mental action.

RETROSPECTION AND INTROSPECTION 67: 1-12, 18-19. “Sin existed as a false claim before the human concept of sin was formed; . . .” That is to say, our present sense of evil as observed through the five senses is secondary, it is an effect; and it is an effect of an impersonal evil which claims to exist



before the human concept of sin was formed, and evil that is presented Biblically as the serpent. That is the proposition we have to deal with. “. . . hence one's concept of error is not the whole of error.” That is to say, one's personal sense of error, as felt or experienced within the human mind and its five senses, is not the whole of error; it is the effect or the phenomenal sense of error. But to go to the bottom of the situation, we have to deal with the sin that generates the error. “The human thought does not constitute sin, but *vice versa*, sin constitutes the human or physical concept.”

Suppose a man came to us for healing and suppose he was a drug addict. Would we just treat him as a deceived suffering mortal? Or would we go deeper than that and take into account the phase of animal magnetism that constitutes the whole claim of drug addiction? If we were to heal the man finally and regenerate consciousness and character, we should have to deal with the claim in both its phases: first, that sin has a cause, that it has power to generate or to induce a personal sense of sin, that it has power to evolve a mortal; and second, that it has power to subject this mortal to a further development of belief that reduces him to moral depravity and leads the way to his ultimate self-destruction. We should have to bring to this self-deceived, victimized mortal the greatest tolerance, love, and compassion in order to dissolve the sense of guilt, suffering, weakness, and depravity out of his conscious thought. But equally we should have to lay the axe at the root, in other words, silence the serpent, destroy the claim that appears to have cause and to induce that very condition. If we dealt with the claim in both phases, we should heal the man finally, but if we dealt only with the personal sense of the error, we might give him some temporary relief but we would leave the door wide open to reversal because we would not have eliminated the claim of inversion. Can we see, therefore, how important it is to have an understanding which is adequate to meet the claim of evil from the standpoint of both cause and effect?

Likewise, someone might be suffering from a physical claim because of some hereditary belief or law. If our work were to go no farther than dealing compassionately with a personal patient, we might bring some comfort and relief, but unless we dealt with the claim of heredity which operates involuntarily and unconsciously on the patient, we should still leave him open to further victimization and reversal, and the case would not be healed scientifically.

So it is essential to have a Christlike understanding that

goes to the bottom of mental action, and then we can deal with the error or the argument in its claim of both noumenon and of phenomenon, of cause and effect, and of the so-called link between the two, whereby cause generates effect. We must take every case comprehensively, and at the same time so love the identity behind the visible evidence that we as it were love it into expression, and the mortal becomes increasingly conscious of himself as identity and less and less sensibly aware of himself as a state of physical suffering. So the visible and invisible error are made to disappear, they have no option; they are just made to yield and give way. If we do this work thoroughly and with Christlike compassion, then we shall have reduced sin to its nothingness Christianly and scientifically.

Continuing the reference: "Sin is both concrete and abstract. Sin was, and *is*, the lying supposition that life, substance, and intelligence are both material and spiritual, and yet are separate from God. The first iniquitous manifestation of sin was a finity. The first was self-arrayed against the infinite, the mortal against immortality, and a sinner was the antipode of God. . . ."

"The sinner created neither himself nor sin, but sin created the sinner; . . ." These statements are profound metaphysics, and my counsel throughout the years has always been to ponder them inwardly and assimilate them rather than enter upon controversies that may lead to further difficulties. Until our consciousness is mature enough, until our means of expression and reflection are adequate enough, it is wise to ponder these propositions and set about the individual demonstration of them rather than pour them out upon unprepared thought. Let us be wise as to the extent we dispense these deeper truths to immature thought.

UNITY OF GOOD 52: 16-21. "God is not the so-called ego of evil; for evil, as a supposition, is the father of itself,"—the father of the whole counterfeit creation,—“of the material world, the flesh, and the devil. From this falsehood arise the self-destroying elements of this world, its unkind forces, its tempests, lightnings, earthquakes, poisons, rabid beasts, fatal reptiles, and mortals.” Those are all the phenomena of evil as a supposition, as the father of itself. When those elements are dissolved out of individual consciousness, they will likewise disappear from our concept of the universe, and as this happens the universe around us will become increasingly lovely and free from these self-destroying elements; it will appear less and less physical to our senses and will become

increasingly spiritual in terms of identity; in other words, this same office of translation will be taking place. Then we shall see the fulfilment of the passage in which Mrs. Eddy says of the colour and form of the sensuous universe: "I love your promise; and shall know, some time, the spiritual reality and substance of form, light, and color, of what I now through you discern dimly" (Mis. 87: 8-10). In the measure that we deal with evil as a supposition, as the father of itself, we are able to deal with its effects as unkind forces, tempests, lightning, and so on; and as those are eliminated from individual consciousness they will begin to disappear outwardly.

Remember, this translation of the universe is an individual conception and an individual experience. Jesus carried it right through to finality and we have likewise to carry it through to finality. We do it through this process of Christian and scientific reduction whereby evil as cause is made to dissolve, and then its effects, as named above, dissolve with it. The universe as a physical concept or as physical structure becomes a diminishing factor, and it increasingly reappears in terms of identity and individuality, within an infinite spiritual progression.

### **Analysis of Electricity**

On previous occasions I have discussed an aspect of metaphysics which, at the moment, I am only going to touch upon; that is to say, the transition between the claim of abstract evil, which is wholly mental, and its evolution into this subjective condition called matter. It is the phenomenon of electricity which bridges the apparent interval between the mental and the physical. Mrs. Eddy summarizes the whole process perfectly in the following reference.

UNITY OF GOOD 35: 23-1. "A molecule, as matter, is not formed by Spirit; for Spirit is *spiritual* consciousness alone. Hence this spiritual consciousness can form nothing unlike itself, Spirit, and Spirit is the only creator. The material atom is an outlined falsity of consciousness, which can gather additional evidence of consciousness and life only as it adds lie to lie." What is the nuclear physicist dealing with to-day in his manipulation of the material atom and its constituent particles? In Mrs. Eddy's day it was not yet realized that the atom could be further sub-divided into constituent particles, and what the physicist is doing to-day, whether he knows it or not, is just this: he is manipulating the infinitesimal falsities of mortal mind; he is manipulating primitive mortal mind in

the domain that lies between abstract evil and its phenomenon or subjective condition called matter. This primitive mortal mind appears vividly real to his own physical senses, just as the destruction following an atomic explosion appears to be terrifyingly real to the physical senses; and yet the whole phenomenon is within mortal mind, and from the standpoint of Spirit is unreal and suppositional.

You remember the statement: "The good which the material senses see not is the only absolute good; the evil which these senses see not is the only absolute evil" (Mis. 299: 15-17). Such absolute or abstract evil evolves, through this process of adding lie to lie, a subjective condition, which appears to the physical senses of mortal mind as matter. Electricity,—the atom and its particles,—lies in that interval between abstract evil and phenomenal evil, and the physicist is manipulating the infinitesimal particles of abstract evil. If that process can be used as a servant to give us light and heat, to replace the toil of getting coal, and other hard physical labour, if it can be made to drive our ships, our locomotives, and our power stations, and if it can be used constructively in accord with Mrs. Eddy's statement that human invention must have its day, well and good. The evil of it is when it is inverted further to the destruction of human life and all the promise of good that human life holds. In one sense we are faced with a dilemma, in that abstract evil generates and constitutes its infinitesimals in the first place, and then at a much later stage of development it brings along what we call the human mind with its physical senses, which goes to work upon those same infinitesimals, and the process can easily become a round of evil. For if aggressive evil takes hold of that process and through avarice, greed, ambition, lust for power, seeks to dominate mankind, then we see how this same abstract evil becomes a self-consuming, self-destroying proposition. That is the situation in which we find ourselves to-day.

What is the way out? It is the Christian and scientific reduction of evil to its nothingness, whereby human thought is willing to lay off the claim of abstract evil, admit the fact of its ultimate nothingness, and set about the work of translating all these negative or inverted phenomena so that they eventually disappear in order to reappear within the reality of Spirit. That is an immense work before us all, but remember that it has been accomplished individually before, and that is the great comfort. A prophet such as Elijah, through spiritual sense alone, saw that it could be done to the point of final translation; he had no scientific language or equipment, he

lived in a primitive age, but he proved that spiritual translation was a possibility. Jesus came along centuries later and proved it in full, by facing alone and fearlessly this whole argument of abstract evil in the form of the malice that would destroy him. Whereas Jesus faced this malice as an individual, to-day this same malice would destroy humanity, by perverting this development of nuclear physics as one of its means. So we see that no matter from what angle we regard the problem of evil, it is a self-destroying proposition. There is only one way out, the way of Spirit, of Christianity understood spiritually.

Let us go back to the statement: "The good which the material senses see not is the only absolute good; the evil which these senses see not is the only absolute evil." That "absolute evil" is the supposed inversion of the one indivisible Infinite. Through a process of adding lie to lie it claims to evolve a subjective condition of itself, which appears to its own organized physical senses as the phenomenon of matter. In ages gone by, the process of evolution whereby the abstract evolved into the sensible or phenomenal was not understood, and consequently there was a gap between one and the other. Jesus understood it and demonstrated it, but he could not leave behind in his age a presentation of the process. Little by little it has become clear; Mrs. Eddy has filled in the apparent gulf between the mental and the physical, and has shown us that the phenomenon we call electricity is that which links the abstract evil unseen to the senses to the physical, which thereby becomes apparent to the organized physical senses of the human mind and body. Continuous research by the physicists and engineers has shown that matter is first of all reducible to molecule and atom, and out of this process of reduction has come forth the development of electricity and magnetism with their rightful and legitimate uses, one of which is to provide light and power. Then research has shown that the atom is divisible further into particles. It is still an open question whether the particle in its further analysis is corpuscular or whether it is in the nature of a wave motion or radiation. At any rate, whether one or the other, we are now dealing with such infinitesimals that they are wholly invisible to the human senses, even through the most powerful microscope.

So the conclusion is that the physicist is dealing with the infinitesimals of abstract evil which lie between the mental on the one hand, and the apparent or phenomenal on the other. In his research, the physicist is showing, whether he is aware of it or not, that matter is ultimately primitive mortal mind,

and that what we call electricity is the bridge between abstract evil and the sensible evil we call matter—Mrs. Eddy terms it a “sharp surplus.” It builds up by means of a process of adding lie to lie, and in this process of build-up it always reaches a stage of unbalance, when it can no longer sustain itself in a state of equilibrium, and the outcome is a thunderstorm, the snarl of the beast, the whirlwind that desolates the prairie, the tornado that sinks a ship. These are but the outcome of mortal mind’s inability to sustain itself in a state of equilibrium.

SCIENCE AND HEALTH 293: 3-31. The whole answer to the question is provided in this passage from the textbook. “Electricity is not a vital fluid,”—it is not something that runs along a wire,—“but the least material form of illusive consciousness”—that is what Mrs. Eddy calls elsewhere “abstract evil,” and electricity is the least material form of it. Electricity is the first phase in the evolution of matter, but from the human standpoint it is the least material form of illusive consciousness. What, for example, is a more material form? Well, the human body, or this table. But electricity is the *least* material form; and the physicist in his laboratory is examining this form of illusive consciousness; he is examining the first phenomenal phase of abstract evil, which is invisible to his own senses even through an electron-microscope—an example of electricity employed to analyse electricity, like “the blind leading the blind.” The reference continues: “. . . the material mindlessness,”—for electricity has no intelligence of its own,—“which forms no link between matter and Mind, and which destroys itself.” But it is the link between abstract evil and the phenomenon matter, although it provides no link with the divine Mind. “Matter and mortal mind are but different strata of human belief.” Now we go on to see electricity in relation to the human body. “The grosser substratum is named matter or body;”—that is a further degree of consolidation;—“the more ethereal is called mind.” So that within the human organization we have the human mind, its consolidation which we call matter or physical structure, and in between the two the electrical phenomenon that physiologically is called nerve. Nerve to-day in physiology is being recognized as an electrical phenomenon; it is not something on the end of a little fibre, but the link between what we call the human mind and its body. I have seen that actually demonstrated. There is to-day an instrument which shows without any question that the nervous reactions throughout the human body are electrical phenomena which can be recorded graphically on a sheet of paper. Mrs. Eddy, who wrote on this subject of electricity fifty

to seventy years before physiology developed the necessary equipment, was perfectly right; and only to-day is her statement being understood and demonstrated. "This so-called mind and body is the illusion called a mortal, a mind in matter. In reality and in Science, both strata, mortal mind and mortal body,"—with electricity the link,—“are false representatives of man.”

Now it becomes clear why “nerve” appears in the allegory in the chapter “Christian Science Practice,” and why it is so important to know how to deal with it in the practice. Nerve is not only the source of pleasure and pain, but it is one of the fundamental constituents of the whole human organization, and not until we can bring it under the control of spiritual sense and power shall we have conscious control over our own bodies. We can see clearly to-day that as we gain control of nerve Christianly and scientifically, we have conscious control of the human system, and the human system will become as malleable in the hands of enlightened spiritual consciousness as clay in the hands of the potter.

In the next paragraph Mrs. Eddy deals with electricity in relation to the natural world. Having first defined it in relation to the human body, she now defines it in relation to the natural world. “The material so-called gases and forces are counterfeits of the spiritual forces of divine Mind, whose potency is Truth, whose attraction is Love, whose adhesion and cohesion are Life, perpetuating the eternal facts of being.” And here is our second definition: “Electricity is the sharp surplus of materiality which counterfeits the true essence of spirituality or truth, . . .” How do we arrive at this “sharp surplus”? The process is that which is set forth in *Unity of Good* 35: 26-3, the process of accretion, or adding lie to lie. Mortal mind, being lawless and having no control of its own phenomena, always builds up to a surplus, and then expends in a deflation, whether it is the lightning flash, the storm at sea, or the snarl of the beast. Thus we see “the great difference . . . that electricity is not intelligent, while spiritual truth is Mind.”

Now comes the third paragraph, which shows the whole position in its true light. “There is no vapid fury of mortal mind. . . .” At first “vapid” appears to be out of place, because it means void, flat, deflated; but it simply shows that even the fury of the carnal mind at its height is still vapid. Jesus proved that when he said to the storm, “Peace, be still;” just as he said on another occasion to the serpent, “Get thee behind me.” His power was such that he could cause animal magnetism to silence itself, to roll back, to dissolve. “There is

no vapid fury of mortal mind—expressed in earthquake, wind, wave, lightning, fire, bestial ferocity—and this so-called mind is self-destroyed.” Read this paragraph in conjunction with our earlier reference in *Unity of Good* 52: 16-21. “The manifestations of evil, which counterfeit divine justice, are called in the Scriptures, ‘The anger of the Lord.’ In reality, they show the self-destruction of error or matter and point to matter’s opposite, the strength and permanency of Spirit. Christian Science brings to light Truth and its supremacy, universal harmony, the entireness of God, good, and the nothingness of evil.”

We now see how men who work in the field of atomic physics, because of the very circumstances under which they work, because of the very materials they are handling,—in other words, the infinitesimals of mortal mind, as it were mental dynamite,—can be subject to aggressive mental suggestion, or the whispering of the serpent from other quarters, and induced to betray themselves, their fellow men, and their country, through a process which, if not checked, will pull them down into the depths of depravity. In one sense these infinitesimals of abstract evil are the distilled essences of evil. Even in physical experience, these men who work in atomic plants have to be checked against taking radiation into the system, to protect them from poisoning of the most desolating kind. We see, therefore, that in atomic physics, considered metaphysically, we have the distilled essences of abstract evil. That is what we are dealing with. But remember the whole thing is a supposed something outside the infinitude of Spirit. What matters most is that, although we are examining this so-called inversion, we should never lose sight of the fact that we are doing it from within the infinitude of divine Principle, this One, All, and Only, this indivisible Infinite, within which we are held divinely, from which identity can never lapse, from which it can never be torn apart by a supposed second power. In other words, God’s universe is as intact to-day at the point of perfection within the divine order as it was when “the morning stars sang together.” This is our comfort, and it is a scientific fact. All we are doing is to examine a supposed inversion in order to prove its nothingness. That is all there is to the problem of evil.

#### INTERVAL

Let us never lose sight of the fact that in our analysis of the supposed inversion of the one indivisible Infinite, the adorable One we call God, we are not engaged upon a warfare with a



power that can overwhelm the Infinite; and with the growing consciousness of the oneness of being before us, we can be, and indeed are, fearless on this whole question and the analysis of it.

Someone has asked me a most pertinent question: In view of what we have said, is electricity noumenon or phenomenon? Well, it is both, according to one's point of view. From the standpoint of abstract evil unseen to the senses it is phenomenon; from the standpoint of human experience, as the power that generates the light and runs the factory, it is noumenon. It is causative when used rightly in human experience; but from the standpoint of abstract evil it is an effect. As the link bridging the interval between that which is wholly mental on the one hand, and the physical on the other, it is both cause and effect, according to one's point of view.

Remember, when we are handling the claim of pain, electricity claims to operate through nerve to give us discord. So let us see that we are not identified with the pain, electricity, or nerve in any form or phase. The answer is that "Beloved, now are we the sons of God," and we are gathered and held within the infinitude of divine Love which is in, and through, and above, and below, even to "the joints and marrow." Let us have such an abiding consciousness of our whole being in divine Love and no other self-existence that we can just turn on the serpent of error and say: "Out with you; you are no part of me, you have no attachment, no lodgment; but conversely, my own joyous, illumined consciousness is a law of dismissal, a law of reversal, to that which would claim to have attachment or lodgment in me." Then with an uprising joy for these facts and their operation in consciousness, we shall find that they do give us conscious control of the human system; even electricity has no power to inculcate itself into our system, but we have and enjoy a complete immunity from it and complete control over it.

The nature of the claim may be anything. We took a hypothetical case this morning when we spoke of a drug addict. What is it that attaches certain power to the drug? Primitive evil. How does it operate? When the drug is taken into the human system it claims first to stimulate pleasure, and then to react upon itself and produce hopeless depression. But what is the agent in the human system between the mentality and body? It is nerve, electricity. No matter what the stimulation of pleasure or pain through the drug or alcohol, scientific analysis discloses that the medium is electricity. Mrs. Eddy went so far in her day as to explain to her household

—although she never put it into her books—that physical poisoning could be introduced into the human system which would have all the symptoms of arsenic or strychnine poisoning as the outcome of the claim or argument of electricity playing upon the nerves. Behind that, of course, would be just abstract evil operating as a law to destroy, to disintegrate; and under certain circumstances it could be used by a mental malpractitioner for the purpose of mental assassination, the verdict on which in the post mortem would possibly be some form of poisoning.

In connection with this question of abstract evil, there is an interesting reference in the first chapter of John's Gospel, where we read: "The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world" (1: 29). In the original Greek, the word "sin" appears in the singular, not in the plural, and it is clear in the light of what we know that the term is deliberately used in the singular to denote the unconscious, involuntary, abstract concept of evil. Jesus came to destroy that completely, and thereby to show us the way out. In one of the earlier Gospels the record is that he came to destroy the "sins" of the world, which is a more objective sense denoting evil as phenomenon.

We need to watch that in laying bare this claim we do not allow it to build up a fear of a supposed power which can overwhelm the Infinite. The divine fact is, "The Lord God omnipotent reigneth." The Revelator's statement is absolute and final, the last word on the whole subject. When that proclamation is made, what is the response? A sevenfold uprising song of joy, praise, and deliverance. It was the consciousness of omnipotence which enabled the apostles to cause the prison doors to open at the midnight hour; it is the same power which causes the spurious effects of so-called malpractice to dissolve into vacuity. So let us see that we are dealing with a supposition, and the supposition only has power if we indulge it or believe it. If we will only keep ourselves poised and identified in the realm of the one Infinite as the sons of God, with divine Love in all, through all, over all, above all, constituting all the being there ever was or is or will be, then we can look into this supposition fearlessly and without hurt of any kind, without the smell of fire in our clothes, without an element of poison in the human system; we can do it fearlessly and with complete immunity, because that is our birthright. From that basis let us now look farther ahead.

### Evil as Noumenon in the Glossary

Among the Glossary terms indicating evil as noumenon we have "serpent," "devil," "will," and "zcal." There are many references to these four terms throughout the Bible and Mrs. Eddy's writings, but I must leave these to you to look up for yourselves. Of the four, "serpent" appears to be as fundamental as any. Mrs. Eddy has a remarkable statement about the serpent in *Unity of Good*, and it illustrates something we have said a number of times already. She writes: "Which is right,—God, who condemned the knowledge of sin and disowned its acquaintance, or the serpent, who pushed that claim with the glittering audacity of diabolical and sinuous logic?" (54: 25-28). What a marvellous picture that is of the working of animal magnetism! First, the serpent pushes its claim quite involuntarily by evolving a subjective condition called matter. Then it induces the further claim that life, substance, and intelligence are in that subjective condition, and at that point it produces the phenomenon that we call self-conscious evil. From thence it begins to push the claim actively, and the outcome is what we call sin, malpractice, fear, and hate.

Only an absolute integrity,—in other words, the Mind of Christ,—can heal and bless those who appear to be victimized by the sinuous logic of the serpent. Let us see that it can and must be healed, and healed on the basis that sin is void and has no outcome. We have to learn that in the practice sin-healing is as vital, if not more so, than what we commonly call physical healing.

We considered the Glossary definition of "serpent" earlier in the week, but let us read it once again.

"SERPENT (*ophis*, in Greek; *nacash*, in Hebrew). Subtlety; a lie; the opposite of Truth, named error; the first statement of mythology and idolatry; the belief in more than one God; animal magnetism; the first lie of limitation; finity; the first claim that there is an opposite of Spirit, or good, termed matter, or evil; the first delusion that error exists as fact; the first claim that sin, sickness, and death are the realities of life. . . ."

The constant reiteration of "first" here is all indicative of primitive or abstract evil, the adversary, beginning to push its claim. Now the claim becomes "audible":

“. . . The first audible claim that God was not omnipotent and that there was another power, named *evil*, which was as real and eternal as God, good” (594: 1-11).

Upon what type of thought does the serpent work or push its claim? It would push the claim upon the type of thought given at the end of the definition of Euphrates: “The atmosphere of human belief before it accepts sin, sickness, or death;”—such is the arena of consciousness upon which it would push the claim;—“a state of mortal thought, the only error of which is limitation; finity; the opposite of infinity.”

Associated with the serpent is the devil, also a Biblical term, which is defined in the Glossary as follows:

“DEVIL. Evil; a lie; error; neither corporeality nor mind, . . .”

Notice how primitive and abstract that is. It denotes what Mrs. Eddy says in that passage from *Miscellaneous Writings* to the effect that the only absolute evil is the evil unseen to the senses. So “devil” is that phase of animal magnetism which appears to underlie both body and the human mind.

“. . . the opposite of Truth; a belief in sin, sickness, and death; animal magnetism or hypnotism; the lust of the flesh, which saith: . . .”

Now it is claiming to be self-conscious; it is pushing the claim.

“. . . ‘I am life and intelligence in matter. There is more than one mind, for I am mind,—a wicked mind, self-made or created by a tribal god and put into the opposite of mind, termed matter, thence to reproduce a mortal universe, including man, not after the image and likeness of Spirit, but after its own image’” (584: 17-25).

In that paragraph there is an indication of the process we have been discussing, whereby evil would begin as unconscious mortal mind, as “neither corporeality nor mind,” and then through a process of build-up begin to push its argument. It is the same process, whether we symbolize it as the serpent or the devil.

Then there is the term “will,” whose definition in the Glossary we also considered earlier.

“WILL. The motive-power of error; mortal belief; animal power. . . .”

The “motive-power of error” is causative; “animal power” is still causative, but in a reduced form; it is physical, sensuous, appearing sometimes as hate, sometimes as pleasure, and the medium of it is nerve and electricity, which we mentioned earlier. The definition continues positively:

“. . . The might and wisdom of God. . . .

“Will, as a quality of so-called mortal mind, is a wrong-doer, hence it should not be confounded with the term as applied to Mind or to one of God’s qualities” (597: 20-26).

“Zeal,” which we likewise mentioned before, the Glossary defines:

“ZEAL. The reflected animation of Life, Truth, and Love. . . .”

This dissolves animal power. Then there is a negative definition:

“. . . Blind enthusiasm; mortal will” (599: 4-5).

Two further Glossary terms which indicate the operation of animal magnetism as cause are “ungodliness” and “adversary,” which are very close together in meaning. We discussed earlier the definition of the latter.

“UNGODLINESS. Opposition to the divine Principle and its spiritual idea” (595: 25-26).

You notice how close in type that is to the definition of “adversary”:

“ADVERSARY. An adversary is one who opposes, denies, disputes, not one who constructs and sustains reality and Truth. Jesus said of the devil, ‘He was a murderer from the beginning, . . . he is a liar and the father of it.’ This view of Satan is confirmed by the name often conferred upon him in Scripture, the ‘adversary’” (580: 28-2).

These are examples—and they are all Bible terms—which illustrate animal magnetism claiming to have the power to operate as noumenon or cause, having the ability to push its claim. Then we begin to trace the development of that in such plural terms as “gods,” “spirits,” and “souls,” all of

which have Glossary definitions. "Gods" we considered earlier this week, but the definition is worth reading again:

"Gods. Mythology; a belief that life, substance, and intelligence are both mental and material; a supposition of sentient physicality; the belief that infinite Mind is in finite forms; the various theories that hold mind to be a material sense, existing in brain, nerve, matter; supposititious minds, or souls, going in and out of matter, erring and mortal; . . ."

That is indicative of human birth and death, behind which lies this whole argument that animal magnetism can push its claim, and thereby drive mortals in this or that direction.

"... the serpents of error, which say, 'Ye shall be as gods.'"

That is a false promise. The serpent would say, "Only accept my direction and control, only allow me to be the driving power in your life, and you will be as gods and inherit heaven and earth." That is the bait held up before one's thought; but, of course, the outcome is pure delusion. The serpent argued with Jesus when it said in effect, "Only bow down to me, only accept my authority, and the kingdoms of the world will be at your feet." But Jesus dealt summarily with those arguments in the single sentence, "Get thee behind me, Satan," and that was his treatment every time. The definition concludes:

"God is one God, infinite and perfect, and cannot become finite and imperfect" (587: 9-18).

In the definitions of both "spirits" and "souls" the Glossary refers us back to the chapter "Recapitulation." In answer to the question, "What are spirits and souls?" Mrs. Eddy writes: "To human belief, they are personalities constituted of mind and matter, life and death, truth and error, good and evil; but these contrasting pairs of terms represent contraries, as Christian Science reveals, which neither dwell together nor assimilate." Having brought this claim forward to the point where it has produced or evolved spirits and souls as personalities, animal magnetism begins to push its claim still further, and then demoralization sets in. Why? Because the whole process, having no foundation in divine Principle, cannot be anything more than a self-destroying proposition from beginning to end.

That is why all through the round of physical life we see a continuous effort to build up and thereby to offset a continuous disintegration. Even the astronomers to-day—and we have heard this over the radio in recent months—are deeply concerned with this point. At one time it was thought that all the matter there was in the universe was evolved at the most remote or distant period; but that is now being discarded for the new theory of the continuous creation of matter. This is another phase of mortal mind in its effort to offset continuous disintegration, because from beginning to end it has no part in divine Principle. The problem before us is so to Christianize and spiritualize consciousness that we see the answer is to be found not in matter at any state or stage, but wholly in and of Spirit. We must re-direct our whole thought, attention, and affection to that end; and we can then say that we are making some headway.

Continuing this reference from "Recapitulation": "The term *souls* or *spirits* is as improper as the term *gods*. Soul or Spirit signifies Deity and nothing else. There is no finite soul nor spirit. Soul or Spirit means only one Mind, and cannot be rendered in the plural. Heathen mythology and Jewish theology have perpetuated the fallacy that intelligence, soul, and life can be in matter;"—so we see that Jewish theology as set forth in the Bible provides the background against which the spiritual idea of Christ is continuously appearing;—"and idolatry and ritualism are the outcome of all man-made beliefs. The Science of Christianity comes with fan in hand to separate the chaff from the wheat. Science will declare God aright, and Christianity will demonstrate this declaration and its divine Principle, making mankind better physically,"—first degree,—“morally,”—second degree,—“and spiritually” (S. & H. 466: 8-13, 19-31)—third degree.

Having brought forth its conception to the point of spirits and souls, what does animal magnetism now do? It would make these afraid by dangling before their eyes that which is symbolized in the Apocalypse as a "great red dragon." This term is defined in the Glossary as follows:

“RED DRAGON. Error; fear; inflammation; sensuality; subtlety; animal magnetism; envy; revenge” (593: 7-8).

Some of those conditions would claim to operate in the human system as effect, and others as a further cause to other conditions. Fear is much more than an individual or self-conscious fear; fear is primitive. The most primitive fear of

all is the belief or the fear of annihilation, based on the disintegration of matter. Unenlightened thought would react in this way: "Well, if matter collapses, if the body disintegrates, or if the material world explodes, or if an earthquake swallows me up, that is the end of everything." So fear in that sense is the most primitive belief in the human mind; it is the belief of destruction, the belief of disintegration, and it is all based on the belief that man can be torn away from his Principle, can be inverted into a human mind self-contained in matter, when the great Scriptural fact is that we live, move, and have our being in this one indivisible Infinite. So we now see what we are contending with, though not in a hopeless way, but fearlessly because we are becoming increasingly conscious of living in God.

When we enter the closet and shut the door, when we are in the "secret place of the most High," we are so conscious of living in God, having our whole being in Him, that from that altitude we can look down on this belief of life in matter as something entirely apart from us. There is a clear indication of that in the chapter "Prayer," where Mrs. Eddy writes: "Entirely separate from the belief and dream of material living, is the Life divine, revealing spiritual understanding and the consciousness of man's dominion over the whole earth" (S. & H. 14: 25-28). So as we enter "the secret place" and become conscious of living in God, we can figuratively look down upon this corporeality, this physical earth, or the whole solar system, and see it as something entirely apart from God's universe, see it as counterfeit. Then we begin to lose our fear of it. We begin to see that fear cannot do anything to us; it cannot tear identity apart, cannot disintegrate it, cannot demoralize it, for fear has no admission to the presence of the most High, which is our native estate. In proportion as we love that conception to the point where it becomes completely natural, and we are aware of it as the very substance of our being, in that measure primitive fear will be made to yield and dissolve. Divine Science will roll back the clouds, dissolve the mist, and lift the curtain, and then we shall take these "advancing spiritual footsteps in the teeming universe of Mind" which Mrs. Eddy speaks of in the fifth day of Genesis (S. & H. 513: 6-7). Into that universe the concept we call animal magnetism has no admission; and having no admission to Principle it has no adhesion to idea. On that basis we can claim a complete immunity from it.

In the lower phases of human existence the dragon would claim to operate as "sensuality," "subtlety," and "revenge":



it would claim through those properties to take possession of unenlightened or un-Christianized consciousness, and then drive the claim still further through what Mrs. Eddy calls the "committal of acts foreign to the natural inclinations" (My. 211: 16-17). That, in turn, would lead to complete moral and physical depravity, to the lowest state of all, moral idiocy. Now we see the picture. And yet we have a supreme deliverance because we are gaining the consciousness that our identity, not being born into matter, cannot suffer the consequences of dying out of matter. Likewise time is as apart from eternity as Spirit is from matter. There are no absolute values in matter, not even in astronomic motion. Recently it has been discovered that there are certain subtle variations or irregularities in the solar year based as it is upon the earth's revolution round the sun. At Greenwich, time is now measured with electronic clocks based on the vibrations of quartz crystals which are more accurate in the recording of time than the earth's passage round the sun. To-day the astronomer is turning to the measurement of time by electronic means rather than astronomic means. The time will come when he will say that even that is not good enough, until finally it will be understood that absolute values are never to be found in matter at any time, but only in Spirit. So the advance from the solar measurement of time to the electronic measurement of time is one step on the way out of matter. Mrs. Eddy says that "even human invention must have its day" (S. & H. 95: 20-21). Why? Because there are no absolute values in matter. Thus we see through our textbook that the only absolute values are in Spirit, and we, in turn, are learning to advance our consciousness out of matter into Spirit through this process of translation.

### References to Glossary Terms for Evil as Noumenon

Let me now give you a list of selected references to the terms we have been considering. There are only four references to "devil" in the Old Testament; all the others are in the New Testament.

#### DEVIL

Matthew	4: 1-11	John	8: 44	Revelation	2: 10
	13: 39	James	4: 7		12: 9, 12
	25: 41	I John	3: 8		20: 2, 10

The first reference in Matthew occurs in the account of Jesus' wilderness experience, when he learns how to handle

evil and malpractice. An interesting point in passing is that this chapter is characterized by the tone of Soul. Matthew's Gospel is clearly constructed according to the seven days of Genesis, and the fourth chapter giving us the wilderness experience corresponds to the third day. In the handling of what we commonly call malpractice, until we can do it instantaneously from the basis of Principle and our own being as in and of Principle, we have to learn to do it methodically. So let us do it on the basis that the one Mind provides us with that absolute purity of consciousness that is so essential, and this, in turn, will lead us to the sinless consciousness deriving from Soul which handles malpractice fearlessly. Then the time will come when we shall have so much of the Spirit that we shall handle it instantly and without process from the standpoint of Principle,—the Principle which is Life, Truth, and Love.

SERPENT	WILL	ZEAL
Genesis 3: 1-14	Matthew 6: 10	Psalm 69: 9
49: 17	John 4: 34	119: 139
Isaiah 14: 29	5: 30	Isaiah 9: 7
30: 6	6: 38	37: 32
Amos 9: 3	I Thess. 4: 3	John 2: 17
Micah 7: 17	5: 18	Rev. 3: 19
Rev. 9: 19	Hebrews 10: 7-10	
12: 9-15	I John 2: 17	
20: 2	5: 14	

GODS
Genesis 3: 5
35: 2, 4
Exodus 20: 3, 23

RED DRAGON
Rev. 12: 3

To-morrow I will consider with you the terms in the Glossary that concern evil as phenomenon; we have dealt with it this morning as noumenon or cause.

Remember that we have analysed the problem of evil as far as the Bible and our textbook take the question, and as far as we have been able to use our own qualities of insight, perception, and analysis. But we have done that most essential work not from the basis of a human mind victimized within matter, but from the standpoint that man is idea in and of his divine Principle, that he is as "an angel standing in the sun," that from the altitude of his place or position in Principle he understands that real being has never been touched by the

inversion at any point in time or eternity. Therefore we see that real being or reality is as intact at this moment as ever it was, is, or shall be, because the so-called inversion has no contact, no adhesion, no admission, and consequently no cohesion; it is as a thing apart and is to be understood on the basis that the dream and the dreamer are one and are entirely apart from the reality and consciousness of true being. And as such, it is to be analysed, uncovered, and annihilated as a thing apart, until the time comes when through continuous Christianization and spiritualization of consciousness and the accompanying translation there is no dream left to have any claim or any argument as man or as counterfeit or as serpent or as whisperer or in any office or capacity whatsoever.

Thus we shall have brought our concept of proof right round to our starting-point,—namely, “I am God, and there is none else; I am God, and there is none like me” (Isa. 46: 9). This process of analysis, uncovering, and annihilation takes us the full circle of mortal mind. It enables us to examine it by postulating a supposed beginning, by investigating the whole process of accretion and dissolution, till finally we come back to our starting-point and we see that what Mrs. Eddy calls “the epicycle of evil” can never attach itself to nor revolve around the cycle of infinite good; and this cycle of infinite good is type and symbol of the one divine Principle, holding within itself its own expression of itself,—namely, man and the universe as intact, as harmonious, and as rhythmical, and as perfect as when “the morning stars sang together, and all the sons of God shouted for joy.” Such is Mrs. Eddy’s analysis of the problem of evil as far as we understand it at present.

## SIXTEENTH TALK<sup>1</sup>

(Saturday morning, August 2nd)

Although a faithful examination of the Glossary discloses that the whole problem of evil must be thoroughly examined, understood, and solved, never for one moment should we admit the suggestion that in any way evil or error can dominate good or rise above it. From beginning to end the theme of the Scriptures is that "the Lord God omnipotent reigneth;" "Hear, O Israel: The Lord our God is one Lord;" and again, "Thou shalt have no other gods before me." The Scriptures iterate and reiterate the power and supremacy of good, the absoluteness of it. But such was the God-given wisdom of those who wrote and compiled the Scriptures, that they saw nevertheless that the problem of opposites involving error of all kinds must be fearlessly dealt with. That is why this week I have endeavoured to show you how our two textbooks do handle the problem of evil fearlessly.

We have been discussing the practice all week,—that is, in a broad and comprehensive sense. But this morning we come closer to it in the individual sense, and whereas we have devoted the best part of two mornings to the question of analysis, to-day we are going to consider the uncovering of error, and by this we mean laying bare the specific nature of the error that generates the problem, or rather the discord in the problem. The root error every time, of course, is fear; and whilst we can summarize it in one word, the term "fear" assumes a thousand and one guises. It appears in all kinds of ways.

### **The Office of Prayer**

How do we bring into expression this wonderful office of Truth whereby error is uncovered, exposed, laid bare? We begin individually on the basis of Christianization and spiritualization of consciousness; and this is attained more than in any other way through what we call prayer. We cannot overestimate the value, indeed the indispensability, of true prayer. Prayer is indispensable to all practice and demonstration. Tennyson said: "More things are wrought by prayer than this world dreams of." Why? Because prayer is our means

<sup>1</sup> The fifteenth talk in the series was entirely concerned with the chapter, "Science of Being."

of gaining admission to the sanctuary, of gaining conscious at-one-ment with our Principle, of so keeping human consciousness in constant relation with the divine, the spiritual, and the eternal as to individualize infinite power (See My. 160: 5-8).

Prayer is the Christian's vital breath,

The Christian's native air:

His watch-word, overcoming death:

He enters heaven with prayer.

—Christian Science Hymnal, 285.

So let us see that all our work begins from the basis of prayer; let us see that it provides us with a human starting-point; it enables us to make the journey from sense to Soul, to approach the Infinite, to gain the consciousness of at-one-ment with it, and to find ourselves in it and of it. If we are to bring this work out in conclusive demonstration, we cannot pray too fervently, too earnestly, too sincerely, and it is a good practice for every one of us to retire into the privacy of his own communion with God several times a day, whenever the opportunity offers.

If we will only watch our thought and the passage of our moments, we shall find there are many occasions during the day which we could put to better purpose than we do, and the secret of success in practice and demonstration is to rise to the ideal where one's daily life is one constant prayer. That does not mean one continuous petition. Prayer may begin with petition; undoubtedly it does begin with deep, fervent, earnest desire to understand and do the will of God. And we see, as we study the early pages of our textbook, that if we are to attain to the possibilities of prayer, to the heights and the glory of it, we must begin on the basis that the moral demand must be met, and hence on the basis of sincerity, earnestness, constant effort, consistency. But as from that basis of desire our thought rises to understanding, to conscious communion or at-one-ment with Principle, so we find increasingly that our prayer becomes the prayer of reflection, of praise and joy, and then it becomes the prayer of accomplishment, whereby understanding becomes realization, realization becomes law, and process becomes spontaneity of action; in other words, whereby Principle demonstrates itself.

Let us see that this process of Christianization and spiritualization which is so indispensable cannot be gained from book knowledge alone; it can only be gained in the manner so wonderfully set forth in the first and second chapters of our textbook. The first chapter "Prayer," in its sevenfold presentation or message, brings us into conscious at-one-ment, into

union and communion with our Principle. Thus we see how the way opens to the understanding of the second chapter, which depicts at-one-ment fulfilled in the Eucharist or communion. What our textbook is doing for us is to lift these conceptions of prayer, as understood and practised by Jesus, and which have been obscured in some measure by theology and material thought down the centuries, above the emotional, above even the evangelical, into the intelligent and the scientific, so that prayer becomes as normal to man as the act of breathing.

As we attain to a Christianization and spiritualization of consciousness through constant prayer, we gain that necessary spirituality which inevitably causes the dominant error in a problem to betray itself, or to uncover itself. Although we have devoted so much time to the analysis of this problem of evil, it is not by any means an intellectual exercise; it is not an exhaustive analysis of our textbooks from the basis of human thought alone. This ability to analyse the whole problem of evil as we have done can only be gained through prayer in conjunction with study and practice. Likewise the further stage of uncovering, which is so indispensable to the individual life and practice, can come about only in the same way.

One of the difficulties that often pursues us is the pressure of human circumstances. We find that our day is filled to capacity with routine jobs, that we are so occupied and pre-occupied that we have no time left for the things that really matter. Jesus gave the answer to this for all time when he said: "first the blade, then the ear, after that the full corn in the ear" (Mark 4: 28); that was his way of presenting the demand and the inevitability of divine order and the demonstration of it in all these matters. If we are going to fulfil this demand, it is essential that we take the day in hand. Often it is a good practice, before retiring or in the early morning, to take stock of the next twenty-four hours, to see what the demands on our time are likely to be, and to realize that the only demand is that of Life, Truth and Love. Let us watch that we are not robbed of this most necessary Christianization and spiritualization through meditation, through prayer, or what we often call our mental work. Mrs. Eddy writes: "He advances most in divine Science who meditates most on infinite spiritual substance and intelligence" (Mis. 309: 11-13). There is no hint of hours and hours of study in that statement. On the other hand, she also says that a perusal of this textbook is not enough, that it needs to be studied (see S. & H. 147: 14-20). And so she gives us counsel as to the necessity both for study

and for consistent, deep meditation on these things. I believe I can honestly say that in the course of my day's work, apart from such matters as correspondence and study, I devote at least two hours a day to meditation, to thinking, waiting, listening, communing with God. This is apart from time taken up with what we call treatment. Such refreshment of thought is necessary to maintain spontaneity of thought and action. As we make a habit of it, the ability grows to hold our thought consistently without wandering, without being pulled to the left or right by things that are quite secondary; and this self-control or self-discipline, in turn, gives us the real joy and fruitage of meditation, because then we are beginning to partake of the unfoldment of "the endless beatitudes of Being" (Mis. 82: 17-18); we are beginning to accept, assimilate, and reflect them, and so truly to live.

### **Uncovering in the Practice**

It is this growing spirituality of consciousness that enables us to take charge of the day's work, in the home, at school, the factory, the office, wherever we may be; and at the same time it tends to make us increasingly sensitive to the suggestions and beliefs of mortal mind, so much so that we can often (and we should be able to invariably) detect the approach of aggressive suggestion, or error, before it strikes or implants itself into human thought. If we would only cultivate the spirituality that enables us to be sensitive to mortal mind, we could defeat error before it is manifest, and thus demonstrate Principle preventively. "Prevention is better than cure."

When we come to the practice itself, it is the same spirituality that enables us to be spiritually sensitive to the error constituting the problem, and the error will disclose itself to our thought as the mountain peak stands above the early morning mist. Error, under the action of Truth, cannot do anything but betray itself, disclose itself. The most primitive of all forms of error is fear; it may have a thousand different manifestations, but basically it is fear; and fear can be defined as the belief of life, substance, and intelligence in matter. Or, to put it in other words, fear is the belief that man can lose his status as idea in Principle, that he can be torn apart, that he can be induced to believe that he has a separate self-existence, incapable of sustaining itself, depending on matter, submerged in matter, contained in matter, maintained in matter, and finally broken down or disintegrated by matter. So the belief of life, substance, and intelligence in matter is the most

primitive fear of all. I have seen it take numberless forms; I have seen a case where a girl was slowly dying because her digestive system would assimilate no food or nourishment—it was just as if it were completely paralysed. But the action of Truth in consciousness disclosed the fact that although that girl had been in bed for two years under medical treatment, she was slowly slipping away because of a pre-natal fear; her mother had had a serious accident three days before she was born, falling down a flight of cellar steps. When Truth brought that governing fear to light, which had lain dormant for eighteen years, in a matter of days, that girl ate perfectly normally, and to-day she is married with a family of her own.

On another occasion, a young professional man rang me up at four o'clock in the morning; he said he had not been well for some time, and was now suffering a severe haemorrhage and seemed to be losing pints of blood. I pointed out over the telephone that there is no fear in Love because divine Love is the only Life, the only Life there is, and if Life is in divine Love it could not be in matter or organic structure. In a few minutes that haemorrhage ceased, and four hours later he partook of his breakfast and went to his office and did a day's work. Three days later he told some colleagues what had happened, and so insistent were they that he should have a medical examination that he went to the London Clinic and was X-rayed. The plates disclosed that this haemorrhage had been most wonderfully healed. It is probable that that young man would have bled to death between four in the morning and daybreak; but Truth came into expression, took charge of the situation, and the whole haemorrhage sealed up within a matter of minutes.

We must so love God with all our heart and soul that God becomes our whole life and being, a thousand times more important to us than our factories, our businesses, or even the management of our homes. And if we will put first things first and just let divine Love become the adorable One, so that there is nothing else existent to consciousness, that, in turn, will provide us with such spirituality that we can bless and we can heal whenever we are called upon. "Seek ye first the kingdom of God, . . . and all these things shall be added unto you." At the same time, we shall gain such a sense of control over the management of our affairs that we shall have time for everything, and above all we shall watch that we are not robbed of our time in the things that matter most. Undoubtedly we live busy lives, but let our understanding of divine order based upon a supreme love of God resolve all the detail



and the minutiae of daily life into good order. In proportion to this resolving of the detail of life into good and better order shall we gain a measure of that accompanying translation of which we have spoken so often.

That, as I see it, is the approach to the practice. Whether we give all our time to what we call the practice, or whether we have homes and businesses to manage is immaterial. The practice, regardless of human responsibilities, is the taking in hand of the whole human concept as it presents itself to each one of us at this moment. We should so let the Christ-idea take charge of our whole being,—our bodies, our health, our homes, our families, our social relationships, our businesses, our recreations,—that there is no detail of daily life too insignificant to come within the domain of practice and translation. Then we shall find that wherever we go we shall have such joy and spontaneity that we cannot conceal it. The world will say, "What is the source of this man's joy?" It will begin to enquire what is the secret of our mode of life. People will disclose to us their problems and we shall be able to bless them. It begins in just that way.

### **Handling Fear**

I would like to consider a few points that Mrs. Eddy makes concerning fear, using a few selected references. The starting-point of all practice is to handle fear, and to handle it on the basis that there is no fear in divine Love because divine Love is the whole of existence, it is the whole of being, it is the only Life; as Mrs. Eddy writes, "Fed by Thy love divine we live, For Love alone is Life" (Mis. 388: 9-10). And we need to ponder this term Love, until it becomes the all and only of our being. We need to take that term and see that it is divine Principle, the only Life; we need to see that as Mind it provides us with our one and only intelligence; as Spirit it provides us with our one and only substance; as Soul it constitutes us as identity, or embodiment; as Principle it governs everything absolutely; as Life it provides us with individuality; as Truth it provides us with the bread of heaven, with Christ; and as Love it provides us with blessing and fulfilment. We need to see that everything derives from that one and only source. How important it is, then, to "live so as to keep human consciousness in constant relation with the divine, the spiritual, and the eternal,"—that is, in constant union and communion with divine Love itself. Then we see that there is no fear in Love, that there is no life, substance, or

intelligence in matter, but contrariwise man is so identified and individualized in the one Life that that is his whole existence—he has no other. When once we establish the conscious recognition of man's life in God, establish it so that it becomes the governing factor, then the belief of life, substance, and intelligence in matter, or primitive fear, dissolves and gives way. Out of that come a better human manifestation, because at that point the divine takes charge of the human. The primitive errors begin to fold up or dissolve, and correspondingly that which we call the human concept manifests a better standard, more freedom, more health, recovery, recuperation, according to the circumstance.

So let us remember to begin all the time by assuring ourselves and understanding that there is no fear in Love. So important is this that in the opening paragraph of her subsection "Mental Treatment Illustrated" in the chapter "Christian Science Practice," Mrs. Eddy writes: "Christian scientific practice begins with Christ's keynote of harmony, 'Be not afraid!'" (410: 29-30). On the next page she writes: "Always begin your treatment by allaying the fear of patients. Silently reassure them as to their exemption from disease and danger." The other day we spoke about our concept of man as "an angel standing in the sun," that is, as idea in and of his divine Principle, in and of the one and only Life and having no other being. Our ability to see man held in just that way does silently reassure as to exemption from disease and danger. "Watch the result of this simple rule of Christian Science, and you will find that it alleviates the symptoms of every disease. If you succeed in wholly removing the fear, your patient is healed" (411: 27-1). To remove the fear wholly is the equivalent of becoming "conscious for a single moment that Life and intelligence are purely spiritual,—neither in nor of matter" (S. & H. 14: 12-14), because the belief that they are in or of matter is the most primitive fear of all.

SCIENCE AND HEALTH 377: 20-25. Then we have another example: "Remove the leading error or governing fear of this lower so-called mind, and you remove the cause of all disease as well as the morbid or excited action of any organ." That "leading error or governing fear" may be rooted in heredity, in which case we need to know that man has only one ancestry, that he is a law to himself and not governed by hereditary laws. Or it may be due to fear of loss, or fear of accident, or the outcome of accident. It can assume many different forms, but our own Christliness and spirituality of consciousness will uncover it, whatever form it assumes, and if we succeed in

wholly removing this leading error or governing fear, we remove the cause as well as the excited or morbid action. The morbid or excited action is effect, but if we deal with the governing fear, we deal with mortal mind's claim to have cause. The reference continues: "You also remove in this way what are termed organic diseases as readily as functional difficulties."

Some time ago someone came to me who had been nursing a friend who was not a Scientist and who had passed on with some malignant growth. She told me that this same condition was manifesting itself in the left breast, and she described all the symptoms. I was able to show her that there was nothing more to that condition than the belief of thought transmission, that she had unwittingly picked up the mental image of her friend's case, and that here was mortal mind claiming to reproduce itself through mental transmission from one to another; therefore it was not a question of treating a physical body, but of eliminating a so-called process of thought transmission, operating through susceptibility to atmosphere. I pointed out furthermore that it did not involve a long struggle. I recalled that she had a lovely garden, and I said to her, "Those flowers don't struggle to be beautiful or struggle to be fragrant; they are beautiful and they are fragrant, and they can't be otherwise because they are formed and made that way. By the same analogy you cannot fail to be perfect, you cannot fail to be the image and likeness of the one God or Life because you are formed and made that way and in no other." I also mentioned the words of Jesus in this connection, "But the very hairs of your head are all numbered," and also, "Which of you by taking thought can add one cubit unto his stature?" Jesus was really showing the imperishable, unchangeable nature of identity, showing that no mortal mind manipulation could touch the nature or structure of our identity, which could no more change than a lovely flower could become a noxious weed. This woman saw the point and the whole case was cleared up in a few days.

In the practice we are dealing only with thought; we are not dealing with bodies, or with physical structure, and we are not dealing with nerves operating electrically as pain or pleasure. All we are dealing with is thought, aggressive mental suggestion or belief, which mortal mind would claim to impose upon the human or physical concept; and it is the Christianization and spiritualization of consciousness which enables us to discern the mortal mind process in order to clear it up. Let us as students go forward to the point where we

understand that since there is only one being there is no disease; that disease has neither form nor nature nor character. And when we have the consciousness that there is no disease, we shall never treat disease,—that is, as a physical concept. We shall see that there is nothing more to deal with than thought, mortal mind thought, supposititious thought, assuming different forms through aggressive suggestion.

SCIENCE AND HEALTH 414: 32-3. Take another example: "Matter cannot be inflamed. Inflammation is fear, . . ." We find in the Glossary definition that conversely fear is inflammation. The definition reads:

FEAR. "Heat; inflammation; anxiety; ignorance; error; desire; caution" (586: 11-12).

The term is defined very broadly to cover practically every phase of human experience, all the elements presented there being deduced from the belief of life, substance, and intelligence in matter. And so we read: "Inflammation is fear, an excited state of mortals which is not normal." That means that if we come across a case in which glands are swollen, or there is some other condition of inflammation and enlargement, we do not treat that as a physical condition but we look for the governing error which induces it, and then deal with that governing error. The passage continues: "Immortal Mind is the only cause; therefore disease is neither a cause nor an effect."

SCIENCE AND HEALTH 375: 26-5. In this reference Mrs. Eddy deals with the latent fear that accompanies consumption. The marginal heading here is "Latent fear diagnosed." Science has healed tuberculosis thousands of times, and I have seen it healed a number of times in my own practice, convincingly and finally. I also know of a number of cases where this disease has been healed under medical observation and certified as completely healed. We see in this reference that the first phase to be dealt with is fear.

SCIENCE AND HEALTH 151: 17-18. Here is a most positive and reassuring statement concerning fear. "Mortal belief"—notice how Mrs. Eddy uses the word "mortal," meaning deadly, associated with loss of life—"says that death has been occasioned by fright. Fear never stopped being and its action." Can any amount of unconscious or conscious fear on the part of mortals cause to-morrow morning's sunrise to be five minutes late, or cause the earth to get so fearful that it accelerates and the sunrise arrives ten minutes early? We have no fear that sunrise and sunset are going to be late or early because of an

excited rotation of the earth on its axis. By the same analogy, "Fear never stopped being and its action," and likewise it never accelerated being and its action. Being just remains being. Let us see that we are in and of being and that the heart cannot be accelerated neither can it be slowed down.

I once helped and healed someone of heart trouble by removing the governing fear through the illustration I have just used. This person came to my home one day almost in a state of collapse with a racing heart, and I just said to her, "Does the earth begin to race on its axis and bring sunrise half an hour early in the morning, or does fear so slow it down that it may be an hour late?" I showed her from the analogy of the solar system that being just goes on within the rhythm of Spirit, and its continuity and its rhythm are determined by law—it cannot race, neither can it slow down and become frigid. Man as the highest conception of being, as the climax of creation, as God's image and idea, can neither race nor slow down; his whole being is within the rhythm of Spirit, he lives in Spirit, he rests in it, he is contained in the order of it. That person saw the point and she was quickly healed of that condition. Now what was the governing error of that condition? It was fear that she could be dislocated. Her husband had recently retired from business and they were afraid that they had not enough means to live on.

And so in every case there is a governing fear of some sort. But as we bring our lives back into Spirit, into conformity with divine order, then all we need is already present because man does not live by bread; he lives "by every word that proceedeth out of the mouth of God." No matter what the outward form, fear of some kind is behind every problem. That is always so, because primitive fear is the belief of life in matter.

SCIENCE AND HEALTH 391: 29-10. "Mentally contradict every complaint from the body, and rise to the true consciousness of Life as Love,"—and sometimes Love as Life, according to the need; there is no fear in that conception of Life as Love,—"as all that is pure, and bearing the fruits of Spirit. Fear is the fountain of sickness, and you master fear and sin through divine Mind; hence it is through divine Mind that you overcome disease." Notice that we have four synonymous terms associated with that treatment. Rising to the consciousness of Life as Love indicates the spontaneity of treatment and healing, the spirit of it. But when we are dealing with the establishment of something, then we have process, whether it is the purification of thought through Spirit, or mastering fear and sin through the divine Mind. Those two synonyms appear

to involve time, effort, process, instruction, as the case may be; but when we rise to the consciousness of Life as Love, our treatment is not our own, it is Principle uttering itself, Principle taking charge and operating through the spontaneity of its own being. The reference continues: "Only while fear or sin remains can it bring forth death." We see how fear and sin are associated with death, and death is inseparable from the belief of life in matter; they are all the same thing in essence. "To cure a bodily ailment, every broken moral law should be taken into account and the error be rebuked. Fear, which is an element of all disease, must be cast out to readjust the balance for God. Casting out evil and fear enables truth to outweigh error. The only course is to take antagonistic grounds against all that is opposed to the health, holiness, and harmony of man, God's image." That paragraph gives us first the highest and most spontaneous concept, rising to the consciousness of Life as Love; and then it brings us to the more relative concept, which involves process.

SCIENCE AND HEALTH 532: 26-28. "Fear was the first manifestation of the error of material sense. Thus error began and will end the dream of matter." This reference is from Mrs. Eddy's discussion of the Adam allegory. The other day when we were analysing this whole claim of life in matter and its development through a process of accretion, we were really analysing elementary fear, although we scarcely mentioned the term.

Returning to the Glossary definition of "fear," what does the introduction of such conditions as anxiety and caution, which appear to be rather unusual, imply? It implies that fear is ignorance of divine law, and therefore an inability to trust God. One sometimes sees an excess of caution in a mother's management of her children. She is afraid that they are in a draught, or that if they go out in a breeze they will get a cold, they are over-muffled, and so on. Caution is fear in that it betrays either ignorance of God's ability to take care of ourselves or our children, or a refusal to allow Truth to have any opportunity. Anxiety is of the same family. All these terms qualifying fear belong to the same family. We can read that definition as applied to daily life in the management of our health, our homes, our children, or we can read it at the deepest level of mortal mind, where it involves the claim of sex and reproduction, and all such manifestations. The profundity of this book lies in the fact that the same text enables mortal mind to be read at deeper and deeper levels as one's measure of understanding increases.

And so we see that the most primitive fear of all is the belief of life in matter, and all that goes with it.

### **Fear as Fire, Flesh, Hell, Uncleanliness**

Associated with "fear" we have three terms, "fire," "flesh," and "hell." "Fire" is defined in the Glossary as follows:

"**FIRE.** Fear; remorse; lust; hatred; destruction; affliction purifying and elevating man" (586: 13-14).

So there comes a stage where even the suffering of the material senses cancels itself out and brings human consciousness forward to the point where it is willing to be purified and elevated. For example, we have the story of the destruction of Sodom and Gomorrah recorded in Genesis 19.

These types of mortal mind gathered under the heading of "fire" are again all primitive; they all belong to that stage of development in which mortal mind, having brought forth the self-conscious manifestation of life in matter, continues through a process of build-up to load that manifestation with these elements listed here; it builds up to a point where it can no longer contain itself, and then, as we saw yesterday, no longer able to contain itself it deflates, it expends itself. No matter whether the phenomenon is fire, flood, famine, earthquake, wind, pestilence, animal ferocity, these are all types of mortal mind in which the elements typified by fire build up to a point where they literally burst and expend themselves. In human experience the affliction that goes with that can even serve the purpose of purifying and elevating man. It is the method whereby if we do not choose Science we are forced to choose suffering. Mrs. Eddy writes: "Either here or hereafter, suffering or Science must destroy all illusions regarding life and mind, . . ." (S. & H. 296: 6-8). So we see that fear and fire are very closely associated; we might say that fear is the more primitive concept, and fire with all that it implies is the derivative one.

Then we have the term "flesh." Jesus made this wonderful statement concerning the flesh: "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit" (John 3: 6). That shows for all time that there is no compact, no exchange, no commingling between the two. In the Glossary "flesh" is defined as follows:

"FLESH. An error of physical belief; a supposition that life, substance, and intelligence are in matter; an illusion; a belief that matter has sensation" (586: 18-20).

So we see that primitive fear, together with fire and all that fire denotes, is inseparable from flesh. In other words these three terms are inseparable from each other. To summarize them we might say that they all resolve into the belief that life, substance, and intelligence are separate from God, the only Life, and exist in matter. And yet we have that wonderful statement in Job, "yet in my flesh shall I see God" (Job 19: 26); that is to say, when human thought reaches the stage of development where it is willing to look outside self, to see that its self-containment is a self-destroying error, when thought opens and light begins to break through, then affliction begins to purify and elevate, and the way out begins to appear.

Then we have a third term "hell," and this is defined in the Glossary as follows:

"HELL. Mortal belief; error; lust; remorse; hatred; revenge; sin; sickness; death; suffering and self-destruction; self-imposed agony; effects of sin; that which 'worketh abomination or maketh a lie'" (588: 1-4).

These are further derivatives of the primitive fear we considered earlier.

All that we are considering now is of the nature of phenomenon, the outcome of evil as cause, which we discussed yesterday. These terms we are discussing represent types that we come across in the practice. One case may be dominated by lust, another case by remorse, another by hatred or revenge, another may be quite ignorant sickness, and, of course, when this is the case it is comparatively easy to heal.

In this definition of "hell" we have "suffering and self-destruction," and these phases manifest themselves as insanity and the tendency towards suicide in certain cases. I have seen this tendency towards self-destruction healed. I remember one case in which a man had been put into an asylum because he had attacked his wife with a carving knife, and he couldn't be left at large. I went to see this man, who said he hated Science, and his first action was literally to spit at me. But this was not the fact about him. The truth about him was that he was the son of God. And I was able in some measure, by patient and persistent work through a number of weeks, so to separate that claim from him that the doctor saw that he was



changing, he was improving and being healed. After a matter of some weeks he was discharged and returned home and went back into the boot and shoe business, and as far as I know he is still there. Now there was a case of healing in which the patient declared he hated Science, and it was his wife who asked for help. Involuntarily mortal mind had taken possession of him to such an extent that he had apparently lost his judgment. Others more responsible had to decide for him, and when a man cannot decide for himself, it is legitimate to give him Science help if those responsible for him desire it. That man was healed in spite of himself, and he began to go to church and read our literature. But if he had been left to linger in that asylum, he might have been there to this day.

When we come across cases that involve a tendency towards self-destruction, insanity, or moral idiocy, the basic error is invariably sin of some kind. We have to win for ourselves a sufficient measure of love and compassion that can heal sin in spite of the patient; and that form of healing is in some cases the most difficult of all. Mrs. Eddy once said that whilst she had conscientiously healed ninety-nine out of every hundred cases, occasionally she had laboured long and in vain with a case of sin. Why? Because the claim is that sin causes the patient to return, like the dog, "to his vomit," to go back to old conditions, to be unwilling, because of the involuntary nature of the claim, to let it go; or, if willing to let it go temporarily, to go back to it. I can assure you that cases of this kind call for the utmost patience, tenderness, love, selflessness, and persistence, until one day we succeed in breaking down the claim, causing the adamant to dissolve. Sometimes we win our reward and sometimes, at this stage, we are left wondering why we have failed. But even if we do not bring a case through, we can be sure of this: that the exercise in selflessness has been the greatest of blessings to us, and even if we haven't won the patient completely, even if we appear to have lost him and he has passed on, we can be assured that we have possibly saved him years of suffering and given him peace and a growing consciousness of salvation.

Yet another term in this same category of fear is "uncleanliness." It is defined in the Glossary as follows:

"UNCLEANLINESS. Impure thoughts; error; sin; dirt"  
(595: 24).

The answer to uncleanliness is purity, and purity derives from Spirit because Spirit allows of no commingling of opposites.

The absolute purity of Spirit and man comprehended in the divine order of Spirit is the only answer to impurity, and when purity is established mentally,—that is, in consciousness, — then it exterminates sin and dirt. Purity of consciousness is a wonderful quality; we all have it naturally as the sons of God, and humanly we all demonstrate it in the measure that we are willing to place our lives in Spirit, to find ourselves in Spirit, to be new-born of Spirit, thereby to partake of the absolute purity of Spirit.

In these five terms we have considered, I think it is clear how they one and all,—“fear,” “firc,” “flesh,” “hell,” and “uncleanliness,”—summarize into the belief of life, intelligence, and substance in matter. The need in our lives is deeper spiritualization, a higher and higher degree of selflessness and love, until we have so Christianized our consciousness that the adamant of error is dissolved, or, in some cases, is made to dissolve in spite of itself. This appears at times to be a very exacting demand.

#### INTERVAL

### Controlling the Unconscious

Someone has asked me a most interesting question, the substance of which is this: Granted that the consciousness of Truth controls a fluttering or a racing heart during the day, what about the situation when one wakes up in the night in a state of nightmare, and one's heart is in a similar condition? Mrs. Eddy gives the perfect answer in the following statement: “Christian Science declares that sickness is a belief, a latent fear, made manifest on the body in different forms of fear or disease. This fear is formed unconsciously in the silent thought, as when you awaken from sleep and feel ill, experiencing the effect of a fear whose existence you do not realize; but if you fall asleep, actually conscious of the truth of Christian Science, —namely, that man's harmony is no more to be invaded than the rhythm of the universe,—you cannot awake in fear or suffering of any sort” (Ret. 61: 3-12). We need to know in connection with this question of fear that our consciousness of Truth is so searching that it goes to the bottom of mental action, and it searches and sifts what is commonly called the unconscious as certainly as it does the conscious. It has been said that the human being is rather like an iceberg. The iceberg shows about ten per cent. of its mass above the water and the rest is submerged. These days, when so much is talked

about psychology and associated subjects, we hear constant references to the unconscious; and undoubtedly, in the background of our own thought, there is a domain that is rightly spoken of as being unconscious. Mrs. Eddy speaks of it as involuntary error, and we took references yesterday to show that error is abstract as well as concrete, and that the lie is collective as well as individual. So we need to take account of these factors, and to know each day that Truth, in going to the bottom of mental action, penetrates every form and every phase of error at every depth. Mrs. Eddy writes: "Christian Science goes to the bottom of mental action, and reveals the theodicy which indicates the rightness of all divine action, as the emanation of divine Mind, and the consequent wrongness of the opposite so-called action,—evil, occultism, necromancy, mesmerism, animal magnetism, hypnotism" (S. & H. 104: 13-18); and notice the very definite and positive marginal heading, "Perfection of divine government." Evil, occultism, and so on, are the systems operating throughout the ages in the background of human thought.

You remember that when Mrs. Eddy quotes Paul's list of root errors in his Epistle to the Galatians (see S. & H. 106: 20-29), she italicizes the word *witchcraft*, which in modern terminology is just mental manipulation. As such, it would claim to be causative, it would claim to confer on one the power of manipulating the thoughts of another to a selfish, wicked, or destructive end, and certainly to no good purpose. I believe Mrs. Eddy italicized this term to bring it more to our notice as something to be taken seriously into account. Mass propaganda, the manipulation of the masses in different ways, is just a modern adaptation or extension of primitive witchcraft, and we need to watch every day that our thoughts are being led into closer union and communion with Principle, and not being dragged aside or pulled down through the operation of animal magnetism, whether as ancient esoteric belief and witchcraft or in its more modern refinements. It matters little whether it is regarded in its primitive or in its refined aspects—remember, it is still practised primitively over considerable areas of the earth's surface, in Africa, the upper reaches of the Amazon forests, and other dark places of human thought. In the west,—that is to say, throughout western civilization,—it has its modern refinements, which are to be found in the inoculation of consciousness unwittingly through suggestion and propaganda of all kinds. I think much of the psychological practice of to-day, including the practice of mesmerism on a medical basis, comes very close to what is gathered in the term

“witchcraft;” it is mental manipulation from the basis of the human mind, claiming to work in the interests of both good and evil. In the medical sphere, it would claim to operate in the interests of well-being and welfare; but when used as a destructive power, on the other hand, it would claim to operate in the interests of evil. In the picture of the sniper setting out to get his victim, we have an analogy with the method of animal magnetism marking its victim, setting out to destroy him by mental means. But we have nothing to fear there because of our understanding of divine Principle and of man’s life hid with Christ in God; we could go through darkest Africa, we could expose ourselves to medical and psychological theories of all kinds, and none of these things could touch us. The only basis on which witchcraft can operate is one of latent fear. Amongst the coloured people where it is still practised primitively, it can only operate on that basis. That is why even evangelical Christianity is going such a long way towards neutralizing it, because it is establishing freedom and fearlessness of thought.

A friend of mine, who is a Christian Scientist, was discussing this question with a medical therapist,—he is really a hypnotist,—an Englishman employed as a psychologist in one of California’s state prisons. My friend asked this man to what extent he thought he (the psychologist) could interfere with him mentally if he was giving a Christian Science lecture to the men in the gaol. The psychologist replied, “I could only interfere mentally with your lecture if you were afraid of me and you knew that I was there in the audience for that purpose. But if you loved your work, if it was so permeated with a love for God and your fellow man that you were getting on with it fearlessly, I couldn’t touch you.” There was a professional psychologist’s own admission that he could only operate or interfere from the basis of fear. And so it is in all walks of life; mental malpractice, psychiatry, or mental interference of any kind can only operate adversely if one is afraid of it. But if we have the consciousness of God as one infinite all-inclusive Mind, and of ourselves as idea possessing the Mind of Christ, then no adverse mental manipulation has any power of admission or adhesion or lodgment. From that standpoint it is vacuous, void, non-existent, and we have no cause to fear it in any form, whether primitive or derivative. Thus the proof of the nothingness of the negative returns us to the somethingness of the positive,—that is, to the all-inclusiveness of the one infinite Mind or divine Principle.

## “Heart”

Let us go back now to the Glossary and consider another group of terms—namely, “heart,” “Pharisee,” “purse,” and “veil.” “Heart” is defined in the Glossary as follows:

“HEART. Mortal feelings, motives, affections, joys, and sorrows” (587: 23-24).

Notice the word “mortal,” which is always associated with death or mortality. Those qualities in the definition are quite negative. Among mortal feelings we have such a common claim as grief at the passing of a loved one, and grief, if it becomes an exaggerated form of personal sense, can be desolating in human experience. Grief, as a type of personal sense, is directly associated with a close personal attachment, which, in turn, is often an absolute human dependence; and in such cases when the loved one, friend or member of the family, has gone, it is just as if a prop has been knocked out completely from beneath the feet. Not having any hold on Science, the person becomes so self-contained and self-centred through the sense of loss that he is just pulled down into ill health, morbidity, self-centredness, into a state of absorption where there is no reflection and no radiation. But Science in its disclosure of the nature of being and of the imperishable identity of man can heal grief as nothing else can, and it heals it perfectly.

Often I recall that it matters little whether one is here or in the hereafter. The fact is that from the standpoint of Principle we are all comprehended from all eternity within the one Infinite; we can never fall out of it and we can never be torn apart from it. And so behind these mortal measurements we call time, whether relating to generations yet unborn, or to those in this present phase, or to those who have apparently gone before, is this great fact of the all-inclusiveness of the one infinite Being which is Life, Truth, and Love. Once we establish the consciousness of the fact that we live in God, the foundations of grief are gone, they are eliminated. The question really is very simple: Do we live in God, the one Life, or do we not? It is one or the other, and it cannot be both. As students here, we accept the proposition that “in him we live, and move, and have our being;” and with this consciousness of the all-inclusiveness of the divine Life we see that our sustenance and our maintenance does not depend on a person,

and that if one in the family appears to leave us, our substance, sustenance, and maintenance are just as intact as they were before, because man does not live by bread, "but by every word that proceedeth out of the mouth of God." So we see that grief, if it runs to excess, always degenerates into a form of morbid personal sense, and that is the thing to be healed. We can all understand and sympathize with momentary grief, momentary loss, but I am not referring to that; I am referring to that state of morbidity, self-centredness, absorption, or personal sense which claims to follow on and to last too long. When this comes up to be healed, we are not healing just grief, we are healing a form of personal sense, which lies within the term "mortal feelings."

Then, of course, motives can be personal; they can be motives of personal gain or of animosity. In the Manual we have the Rule for Motives and Acts: "Neither animosity nor mere personal attachment should impel the motives or acts of the members of 'The Mother Church'" (Art. VIII, Sect. I)—or Christian Scientists in general.

The definition of "heart" also includes "affections, joys, and sorrows." The point there is that as we mature, our affections and our joys should be lifted above physical and personal sense. That does not mean that we become any less loving to each other, or any less Christian; it means that as we go through life, our relationships, in marriage, society, and in other fields, should be evolving all the time. Let us watch that they evolve in accordance with the Christ consciousness, and that as they evolve they become less personal, less involved and discordant, but at the same time sweeter and more enduring. That takes place in the proportion that we are willing to let go the personal sense of each other and behold each other in terms of identity, in terms of the son of God. Let us see what an endless blessing Science is, in that it touches human life at every point, even in "mortal feelings, motives, affections, joys, and sorrows," and where adjustments need to be made it makes them, and it makes them always for the better.

I have listed under the term "heart" the following references:

Genesis      6: 5, 6  
                   8: 21  
                   17: 17  
                   18: 5  
                   24: 45

Genesis      27: 41  
                   42: 28  
                   45: 26  
 Exodus      4: 14, 21  
                   7: 3-23

## “Pharisee”

This term appears in all four Gospels, and it appears so frequently that I have not attempted to select any references. Remember that there is just as much Pharisaical thought to be dealt with to-day as nineteen hundred years ago. It is but a type of mortal mind, a physical type because it is based on the concept of man as physique, as corporeality. It is defined in the Glossary as follows:

“PHARISEE. Corporeal and sensuous belief; self-righteousness; vanity; hypocrisy” (592: 27-28).

There are two types within this definition: first, “corporeal and sensuous belief,” based on a physical sense of body; and then we have the mental phase, “self-righteousness,” which denotes a false I or ego, and “vanity; hypocrisy.”

The one thing that saves us from self-righteousness, vanity, and hypocrisy is our love of Principle, finding ourselves as idea within Principle, and putting Principle first, last, and all the time; not rigidly in the sense that we lose our affections or that we lose our love for each other, but seeing Principle as Love, recognizing that divine Principle is Love. I believe in our own experience that those of us here who are no longer associated with a religious organization have taken one step that is saving us and blessing us and lifting us above Pharisaical belief. The organized concept of church may have been a source of great blessing in its time and in its own particular office, and we are grateful for it; but the suffering that has accompanied it through Pharisaical belief is best left unmentioned. Coming forward to a concept of church that exists in the affections alone is a step that shows the way out of and beyond Pharisaical belief, with its relationships based on organization, boards, committees, and so on.

We find Pharisaical belief in every walk of life; it is something to be seen for what it is and to be risen above, and the demand more than any other that it makes upon each one of us is to impersonalize all human relationships. Mrs. Eddy has written: “To impersonalize scientifically the material sense of existence—rather than cling to personality—is the lesson of to-day” (Mis. 310: 7-9). That statement is adequate to the handling of all that lies within the terms “heart” and “Pharisee;” it covers the whole economy and the whole range of human experience. But it does not mean for one moment that our

relationships with each other become such abstractions that they become cold and inanimate; nothing of the kind. When they become impersonal in the sense we are speaking of, they become no less affectionate, but they do become enduring, flexible, and adaptable, and like finely tempered steel they will withstand any assault—they may bend, but never snap. That is the lovely thing about relationships understood and demonstrated scientifically; they yield, they adapt, they evolve, mature, become permanent, but they never break.

### “Purse” and “Substance”

Then there is the term “purse.” The Glossary definition reads:

“PURSE. Laying up treasure in matter; error” (593: 6).

I have selected a number of references from the Bible:

Proverbs	1: 10-16	Luke	10: 4
Matthew	10: 9		22: 35, 36
Mark	6: 8		

The reference from Proverbs gives us an amazing picture of the process of animal magnetism, which Mrs. Eddy also describes in her article “Ways that are Vain” (My. 210-213). “. . . let us lurk privily for the innocent without cause” illustrates the operation of hidden mental evil or animal magnetism. And so we see that “laying up treasures in matter” is a snare and a delusion. I have seen people live in so miserly a fashion where income and saving of money are concerned, that in the course of years it runs them into acute physical trouble. What is the answer? To see that man’s life is not contained in matter, that his substance is not in matter; and when we understand that our substance is not in matter, we cannot be robbed of substance. When we have a spiritual concept of substance and we live by it, we can be as independent of a country’s economy as Jesus was. He did not depend on the economy of Palestine. If he needed tax money he could produce it; if he needed to feed five thousand or four thousand he could do so; he had such a concept of substance that he could cause the human manifestation of it to conform to the demand made upon him. His was an economy that was independent of matter, country, government, or revenue, because all the way through he was demonstrating the substance of Spirit.



If we will make this our rule, that we demonstrate the substance of Spirit, we shall have a measure meet for every circumstance. Let us see that our substance derives from Spirit, from the willingness to put our whole being into Spirit, and that neither a national nor any other economy has anything to do with it. It brings us back to this position: that quite apart from human relationships, each one of us is individual, and sooner or later we have to discern that fact and see that our economy is determined by our relationship with Principle. Then Principle so governs our own consciousness and that of the others who constitute our world, that from the basis of one universal government operating throughout all identity, the inter-relationship of one with another is not a personal manifestation, it is determined by Principle. On that basis of impersonality the human economy patterns the divine and we become a mutual blessing to each other. Your demonstration of substance is a blessing to me, and my demonstration of substance is a blessing to you; and these are all so inter-related and inter-dependent that if we will keep them wholly in Principle and wholly impersonal, then all our human transactions with each other will be harmonious and can never cause discord or inharmony. When money transactions in business or between friends are the source of friction or trouble, there is only one way out, and that is to put our whole concept of ourselves and of each other right back into Principle and work out everything from Principle, thus allowing Principle to be its own law of adjustment. When we work by that standard, we shall not be tempted to lay up treasures in matter. And in certain types of physical trouble we find from experience that the root error is not really rheumatism, or accretion, or stones in the bladder; the root error is dependence on matter and the belief in this dependence. The intense human thrift that goes to abnormal lengths in order to provide for a rainy day is a form of fear, and one sees here that spiritual sense alone can dissect and uncover the trouble at its root.

When we come across types of thought in this category I have described, we have to Christianize them, unself them, pointing out that the unselfing of human consciousness does not induce any loss, but it opens the way to true gain and true substance, which means dependence on Principle; it means the substance of Spirit flowing naturally and without hindrance, which puts life on to a new basis. So let us see that we do not lay up "treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal" (Matt. 6: 19).

In connection with "purse," let us take the term "substance," and here the Glossary refers us back to the chapter "Recapitulation." It is as if these two terms "purse" and "substance" were the inverse of each other.

SCIENCE AND HEALTH 468: 16-24. Lines 17-21 give us the New Testament concept of substance. Substance is eternal, it lies outside of time, and therefore it is incapable of discord and decay; it has no time factor, time element, or time constituent, and because of that it is imperishable.

We notice that in the first edition of *Science and Health* the term was capitalized, and then in later editions it was given a small "s." In different texts Mrs. Eddy still uses it broadly to cover both noumenon and phenomenon; in some she associates it with the synonymous terms with God, the infinite and eternal; and in others she associates it with man and the universe as a quality. Why? I conclude that Mrs. Eddy reduced the term from a capitalized to an uncapitalized status because she saw that while it expresses one of the prime characteristics of being, like intelligence, which in earlier editions she also capitalized, it does not hold the office of a synonymous term for God. On the other hand, because it does express one of the prime characteristics of all being, it therefore characterizes both cause and effect, creator and creation, noumenon and phenomenon.

The meaning of lines 21-24 is brought out elsewhere in such a passage as this: "Christ presents the indestructible man, whom Spirit creates, constitutes, and governs" (S. & H. 316: 20-21). If Spirit "constitutes" man, he must be constituted of substance, the substance of Spirit. Of what other substance can he be constituted if Spirit constitutes him? There we have an example of the idea of substance characterizing man, just as in another text it characterizes Spirit. So it is a term used broadly to cover creator and creation, noumenon and phenomenon.

If we take those two terms "purse" and "substance" in conjunction with each other, we see how one exposes the fallacy of supposed substance in matter, whereas the other shows the imperishable, permanent, indestructible nature of spiritual substance. And so this question of substance is one that calls for our greatest wisdom and love in the right use and distribution of it throughout the vast relationships of the human family. When Love is the governing Principle, then the impartation of substance from Spirit, the division and the sub-division of it, is within the divine economy, and it is never personal, and on that basis is always a blessing.

## “ Veil ”

The term “veil” brings us back to the life of Jesus. It is defined as follows:

“VEIL. A cover; concealment; hiding; hypocrisy.”

We see how closely associated that is with Pharisee and Pharisaical thought.

“The Jewish women wore veils over their faces in token of reverence and submission and in accordance with Pharisaical notions.

“The Judaic religion consisted mostly of rites and ceremonies. The motives and affections of a man were of little value, if only he appeared unto men to fast. The great Nazarene, as meek as he was mighty, rebuked the hypocrisy, which offered long petitions for blessings upon material methods, but cloaked the crime, latent in thought, which was ready to spring into action and crucify God’s anointed. The martyrdom of Jesus was the culminating sin of Pharisaism. . . .”

Jesus handled that culminating sin and by reversal turned it into the greatest blessing that has ever been given to humanity. The greatest sin, when reversed, always becomes the greatest blessing.

“. . . It rent the veil of the temple. It revealed the false foundations and superstructures of superficial religion, tore from bigotry and superstition their coverings, and opened the sepulchre with divine Science,—immortality and Love” (596: 28-15).

It is clear that Jesus used the martyrdom imposed by the Pharisees as an opportunity—he did not regard himself as a victim or a martyr. He took that culminating sin and by reversal used it to make possible the resurrection leading on to the ascension; he used it as a means of illustrating the way out of matter, and in doing so, in a secondary sense he used it to lay bare the whole claim of animal magnetism expressed as hypocrisy, bigotry, superstition, superficial religion, and false foundations. He tore wide open the whole claim of animal magnetism and laid it bare; he exposed it or uncovered it in a

manner and in a measure that has never been equalled before or since. And so in that one word "veil" we see how Jesus used his apparent martyrdom as a means of providing the culminating demonstration of his career. From the time he began his ministry up to the occasion of the transfiguration, his whole life appeared to be the working out of positive values, so much so that in the latter experience he was able to disclose his imperishable identity. Then clearly he set out on the second phase of his mission or demonstration, and the interesting point about this is that it involved the journey to Jerusalem, which, as we saw earlier, is defined in the Glossary, in part, as "Mortal belief and knowledge obtained from the five corporeal senses; the pride of power and the power of pride; sensuality; envy; oppression; tyranny." From the moment he set out on that figurative journey to Jerusalem he never turned back. To him it was far more than a passage along the road up to the city; it was a metaphysical journey in which he was learning to handle every phase of animal magnetism step by step, until he came to that point when, having been left even by his students who fled under pressure, he stood alone, and standing alone he faced this culminating sin of Pharisaism, which rent the veil of the temple from top to bottom. He "revealed the false foundations and superstructures of superficial religion, tore from bigotry and superstition their coverings, . . ." What does that signify? It signifies the complete and final exposure or uncovering of animal magnetism as mental crime, or evil operating in the name of good. Having crucified Jesus, the argument was that they could destroy him and put him away in a tomb, and yet we see that he could use the power of Spirit to unscal the tomb, remove the stone, and so open "the sepulchre with divine Science,—immortality and Love." Then, having rent the veil of the temple from top to bottom, having exposed every phase of animal magnetism operating as evil in the name of good, he still went further, and in the closing phase it would seem that his demonstration assumed an even more positive value as he ascended into the eternal reality of Life. In Jesus' ascension we see how progressively all the elements of material sense were gradually and continuously laid off, until finally there was left nothing but his identity going on "in the eternal order of divine Science, taking away the sins of the world, as the Christ has always done, even before the human Jesus was incarnate to mortal eyes" (S. & H. 334: 17-20).

In that definition of "veil" we have a passage of the

most tremendous significance in that it explains the nature of Jesus' final demonstration. We are just beginning to understand this phase in some small measure, but let us always remember, as we go along and our understanding matures and demonstrations seem to make higher demands on us, that Christ Jesus was the Way-shower, that he saw through the whole argument of animal magnetism and laid it bare from top to bottom. As the Way-shower, he demonstrated the way out, and he left that way out to us through his example, so that we, in turn, might be able to follow it. "This is the way, walk ye in it."

And so as we come along each step of the way, let us resolve not to falter but to watch, not to allow animal magnetism to pull us to the left or to the right, but to keep our eye on that line of light which comes to us through the revelation of the Word, and on the Christ-idea, so that translation may accompany our vision. Then as translation accompanies our vision, we shall find materialism falling away, and we shall find ourselves making the journey from sense to Soul, and going right on into the reality of Life. If perchance we come up against these elements of Pharisaical thought and they appear to be giving us a difficult time, let us remember that the problem has been solved once and for all time, and let us go back to the Gospels and see the significance of what Jesus really accomplished.

Once in a while I read a Gospel right through in one sitting and see the life of Jesus in clear perspective and as a whole. If I am reading Matthew, I have the whole text laid out in the Genesis order; if I am reading John, that most wonderful Gospel, I have the whole text annotated in the Science order; and I find my way through that journey in as orderly a manner as if I were consulting a railway guide. This does not mechanize the text, but it does enable one to see and appreciate the structure of the text. The Gospels and John's Revelation are written with the most meticulous accuracy; they are supreme examples of architecture in writing in that they are built up stone upon stone, pillar upon pillar; in these works particularly we have metaphysical structures that are breath-taking in their beauty once we understand them. The way to appreciate them as a whole is to go through the text chapter by chapter and see the structure, and then cultivate the practice of reading the Gospel in one sitting and seeing it as a whole. When you do that with John's Gospel, you will see the significance of such terms as "veil," "Pharisee," and associated words; and you will see as never before the significance and

the magnitude of Jesus' life-work, particularly with regard to those two leading phases I have just mentioned. You will see how the first phase took him up to the transfiguration, and the second phase took him right through the handling of animal magnetism in the form of Pharisaical thought and finally brought him to the point where his demonstration opened the sepulchre with divine Science. That is the way, so let us walk in it.

## SEVENTEENTH TALK

(Saturday afternoon, August 2nd)

Mrs. Eddy, giving advice to teachers, has written: “. . . you must teach them how to learn, together with what they learn” (Hea. 14: 21-22), and of those two points the former is just as important as the latter. True education is not merely gathering knowledge and then trying to store it up; rather does it mean *learning* how to gather and how to use it. That learning is just as vital as mere assimilation from the books or from these classes, because when we know how to learn we are self-equipped, we are able to work with true self-reliance, we are able to develop independently and individually what we may have gathered from such a class as this, or from other reading and study.

As I look back over the years, I find my methods have changed somewhat. At one time I used to use the concordances very extensively, whereas to-day I use the concordances more to find something I cannot just put my finger on. To-day I depend more and more upon taking observations from continuous reading, and then gradually bringing those observations together comparatively. As I do that, I find that these observations begin to correlate and co-ordinate with each other, and gradually there builds up in my thought a mental conception or a structure comprised of lesser ideas. This comes about naturally when we understand the synonymous terms and their prime qualities and offices.

### **The Significance of “Tone”**

A point I would like to enlarge upon is: What do we mean by the word “tone”? We speak of the “tone” of this passage, or the “tone” of Mind, or we say that in Mind reflecting Soul the “tone” is so and so. As I understand our work, at this point we are really taking our conception beyond language. Mrs. Eddy has given us an inspired text. We study this text, we take her language just as she has given it to us, and naturally at first we are concerned with answering to ourselves the question, What is God? That is the one question which towers above all others. We may take, for instance, the answer on page 465 of “Recapitulation,” and whilst that answer gives us

satisfaction to a point, further questions begin to arise: What is Mind? What is Spirit? What is Soul? and so on. So our enquiry begins to push the question beyond language. We begin to recognize that these inspired and capitalized synonymous terms are but type and symbol of vast unfolding conceptions of the Infinite. Thus the word Mind in itself is just a constituent of the English language, but what it denotes is something that goes beyond language. And so when we speak of the "tone" of a passage, our thought is reaching out beyond the symbol to that which the symbol only dimly represents. We may take a paragraph which in its sentences collectively may give to us an unfolding conception which we symbolize to our thought as Mind. That unfolding conception is so wholly spiritual,—its touch and feel are so wholly spiritual,—that with human language we can do nothing but represent it. But when we have gained the touch or the feel of it, then we are gaining the consciousness of Mind which begins to demonstrate itself whether we express it in language or not. In other words, the touch of Truth, the feel of it, the spiritual sense of it, which goes beyond language, is that which makes for pure spiritual demonstration. The touch and tone and feel of Mind, Spirit, or Soul, or any other synonym, is something that can only be gained through the exercise of individual spiritual sense. No amount of grammatical analysis or literary criticism will give it, but if we have an open listening consciousness in the sense of "Speak, Lord; for thy servant heareth," then the deeper meaning of this textbook of ours begins and continues to unfold in our consciousness.

To-day we can take an inspired passage, which five years ago meant to us so and so, and now it means the same thing, but at a far deeper level because we read it with a far greater spiritual sense. Just so, in five years' time it will still be the same language and yet it will convey something deeper yet. And so we see that whilst the text remains the same inspired symbolism that Mrs. Eddy left us in 1910, Truth itself "cannot be stereotyped; it unfoldeth forever" (No. 45: 27-28). That is what we mean by the "tone" of these passages, or the tone of a synonym. It is the equivalent of a deep unfolding spiritual sense that goes beyond human language.

We have possibly a simile in human experience when we recall that some of the great masters in music, such as Beethoven and Mozart, heard music that lay beyond the human ear; it was not sensible to the human ear, it went beyond the printed page and beyond any musical instrument. Of that Mrs. Eddy has written: "Mozart experienced more than he



expressed. The rapture of his grandest symphonies was never heard" (S. & H. 213: 20-21). If that is true in music, it is even truer in divine metaphysics. When we gain the spiritual sense, the touch and tone of divinity, that gives us an inner peace, an inner assurance, it builds up an inner conviction, and furthermore it becomes what the poet spoke of as "the music of the spheres"—it gives us a heavenly harmony that nothing but spiritual sense can give. And yet all the time, while this music goes on in an ascending scale, the symbol is here and the symbol remains. There is nothing esoteric, nothing mystical about "tone," nothing that someone has and another has not; it is all in and of the one Infinite and available to each one of us, without respect to person, place, education, or anything else. Tone is born of spiritual sense, and it comes to us in the measure that we cultivate spiritual sense.

### **The True Learning Process**

The whole of this week I have endeavoured to demonstrate spiritual sense with you in some small measure. I have had no notes on the table except for a few lists of references. I just mention this in order that I may amplify a little further that statement, "you must teach them how to learn, together with what they learn." We can only learn with an open, listening, and waiting state of thought. I always endeavour to come to this class in that state of consciousness, waiting and listening; in order that the one Infinite may express itself, reflect itself, and identify itself in us. On such a basis, any language or any text we may read from the books or any language I may use in this class, is naturally type and symbol of that which comes from the one Infinite.

As this class disperses and we return to our respective homes, and as summer blends into autumn and autumn into winter and we become active with our friends and fellow students, let us make sure that this same impersonal state of thought governs our studies and our associations with each other. Whether we meet in family groups or in small associations in this town or that, let it all be on the basis of the one Infinite revealing itself to each one of us in the measure of his own acceptance. Then we shall find we are not trying to push our studies humanly or along "original" lines, we are just letting the Infinite speak, letting it make itself manifest to us so that we get the touch and the feel of it in an inspired state of thought. Thus is apparent the Christianity of our work, in which our relationships become sweeter, more permanent, more and

more a blessing to each other, until finally we realize that this work is not of ourselves, and we begin to lay hold on the fact that it is all of the one Infinite. We see that the Infinite is interpreting itself, revealing itself, and thereby enabling us to identify ourselves with it ever more closely, so that we become more and more self-governing individuals within the all-inclusive government of divine Principle.

And so above all, when we talk of *how* to learn, that does not mean a process of intense human study on a material basis. Naturally we use the educational process to help us on our way, until such time as we can even dispense with it altogether and rely wholly on the intercommunion between Principle and idea. Then we are winning the kingdom of heaven in human experience.

We have not yet commented on the "kingdom of heaven" as it appears in the Glossary. We saw that "heaven" was closely related to the second day in Genesis; but "kingdom of heaven" is to be taken largely in conjunction with those many parables in Matthew's Gospel. It is defined as follows:

"**KINGDOM OF HEAVEN.** The reign of harmony in divine Science; the realm of unerring, eternal, and omnipotent Mind; the atmosphere of Spirit, where Soul is supreme" (590: 1-3).

It is as we learn in the right way that we find our consciousness coming more and more into this "reign of harmony in divine Science." And as that takes place, the errors and fear and irregularities of the senses are made to fold back and dissolve. Thus we find, through the omnipotence of Mind, "the atmosphere of Spirit, where Soul is supreme," that we are coming more and more into a consciousness of at-one-ment with our Principle. We find that through a continuously deepening spiritual sense and a continuously deepening Christianization and spiritualization of consciousness we are winning our way to the harmonies of being that lie beyond the physical senses. And once we gain these harmonies in this way, we can never be robbed of them—they become ours for time and eternity.

That brings up another point in connection with the term "hell," which we discussed this morning. If we are making this passage from sense to Soul along the lines I have just presented, we can be sure of one thing: that we have already known the worst hell we can ever know. There is no penalty to this work, and if we are learning to dematerialize con-

sciousness and thereby to spiritualize it, the worst hell we can ever know is already behind us, and we have only heaven ahead of us. What a prospect, what an assurance, and what a comfort that is! What does it do for us? It just inspires us to push on.

For the individual consciousness following this path there is absolutely no limit to the good that he can reflect into the collective consciousness of mankind. Let us see, then, how important it is to continue to do this, so that the problems that now face statesmanship in all quarters may be solved, difficulties smoothed out, and men and nations collectively can advance closer and closer to the consciousness of the kingdom of heaven. There is one thing certain: that if this change is beginning to take place with us individually, by reason of that very fact it is destined to become collective and universal. It may take time, it may take generations and even centuries, but the fact that we have begun, that as pioneers we are cleaving a way through this wilderness of mortal mind and coming out of the senses into the harmonies of spiritual sense and spiritual understanding, that fact means that the same development is inevitable for mankind collectively. So we can rejoice that we are engaged in a stupendous work—with what a prospect and what a reward! As we learn to do it more and more selflessly and thereby take the element of matter out of it, it becomes less and less laborious.<sup>1</sup>

<sup>1</sup> The remainder of the talk was concerned with the chapter "Science of Being."

## EIGHTEENTH TALK

(*Sunday morning, August 3rd*)

We come now to the third phase of our discussion on the practice, which is concerned with the extermination of error, under the heading "annihilation." In connection with this there are still half a dozen terms or so in the Glossary which we have not yet examined.

### "Miracle"

We mentioned the term Holy Ghost the other day and we considered it at some length. The Holy Ghost, not only as "the development of eternal Life, Truth, and Love" but in its reduction to the human need, becomes manifest as the power of Pentecost, as it is so beautifully recorded in The Acts. Although the term is used freely throughout the whole of the New Testament, it appears most frequently in The Acts (15-20 times) and in the Epistles (20-30 times). The key passages are undoubtedly chapters 1 and 2 of The Acts, notably 2: 1-4. There are many other similar passages denoting this office of divine Principle as "the development of eternal Life, Truth, and Love," making itself felt humanly as the power of Pentecost. That power of Pentecost leads naturally to a consideration of the term "miracle" as it appears in the New Testament (it actually appears earlier in the Bible, first in Exodus, and then in Numbers, Deuteronomy, and Judges). The Glossary definition reads:

"MIRACLE. That which is divinely natural, but must be learned humanly; a phenomenon of Science" (591: 21-22).

I have endeavoured to elucidate this tremendous subject of divine metaphysics in order that we may learn humanly "that which is divinely natural," and thereby understand this "phenomenon of Science." So the miracle is not something illusive; it is not something bestowed personally on a favoured few such as Jesus' disciples or Mary Baker Eddy. Because Principle is Love, "impartial and universal in its adaptation and bestowals" (S. & H. 13: 2-3), therefore all

that is based on and proceeds from Principle is equally available to each one of us. But in order that that may be manifest in what is called the miracle, this phenomenon of Science, which is divinely natural, must be learned humanly.

Again, the miracle is not an infraction of law. Where it would appear to be an infraction of law, whether natural, medical, or any other, it is rather the natural operation of divine law not yet understood and appreciated by human thought. So the miracle is the divine law overriding false or erroneous concepts of law, concepts of law based upon matter; it is the law of Spirit, Soul, overriding the senses. Whenever we have scientific demonstration, as distinct from faith healing, we have an example of divine law overriding such human concepts as heredity, laws of transmission, and so on, all of which are based in greater or less degree upon matter and the belief of life in matter.

To sum up: the miracle is divine law deriving from Spirit, overriding false law based upon matter and the belief of life, substance, and intelligence in matter. When we see that the miracle therefore is the operation of law, it is to be seen as divinely natural, a phenomenon of Science; there is nothing magical, nothing esoteric about it whatsoever.

In the practice, we admit that we have by no means practised this Science yet to anything approaching its full possibilities, and whilst we have a proportion of cases which we do not heal, nevertheless even our so-called "failures" are not really failures, to the extent that good imparted unselfishly is never void. There may not be the outward evidence we look for, but doubtless in many of those cases we have saved the patient years and years of mental darkness, fear, or frustration, and we may have helped him enormously on the way, although we may not have succeeded in bringing about the full manifestation of healing that we desire. On the other hand, we have many examples of cases that have been brought through in ways little short of miraculous, and you know many of these just as I do.

As we have so often seen, the practice begins with schooling ourselves joyously and selflessly and through self-discipline to analyse mortal mind, whereby we understand its negative make-up or constitution. Then comes the process of gaining the Christianization and spiritualization of consciousness which, in turn, enables us to uncover the leading errors or governing fears that constitute the immediate problem where the patient is concerned. Then comes this third phase which we call annihilation, and which brings to light this natural

phenomenon of Science called the miracle, wherein the evidence of the physical senses is overruled and made to give way to the operation of divine law.

When and how does this operation of Principle become manifest as divine law? This is a most important question. We begin by building up our understanding through the discernment of the truth of being, the divine Word. That, in turn, brings us to a growing consciousness of the facts of being, and it is this that constitutes our spiritual understanding within the domain of the Christ. Then our spiritual understanding must go on to become so selfless, so active in Christianity, that it attains unto what Mrs. Eddy calls realization. And when we attain unto true realization, our illumined, inspired consciousness becomes so at one with Principle that the operation of Principle is in and through and as our individual consciousness and becomes law to the situation. So that realization is what we mean by law to any situation. Likewise the student or practitioner naturally includes his patient in his inspired or divinely animated consciousness or realization. In some measure he fulfils Mrs. Eddy's words concerning Jesus: "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals" (S. & H. 476: 32-2). Our ability to hold ourselves and each other in that way ensures that where the senses present a physical dying mortal, spiritual sense shall break through the dream and discern the underlying identity as sinless, immaculate being, untouched by sin and death. If the love behind our realization is sufficiently selfless, it literally calls into expression that apparently hidden identity, so that the patient becomes increasingly conscious of himself as identity and the erroneous sense-testimony embodied in a suffering person falls back, the curtain lifts, and the outcome is healing. As we succeed in this work, that which we call healing becomes more and more natural, until, as in the case of Jesus, we are able to make this phenomenon of Science instantly available; the time factor goes out in proportion as spiritual understanding rises to realization.

When we come up against what appear to be the involuntary, stubborn, unyielding conditions of animal magnetism, this simply means that the demand on us is for more unselfed love; for it is only in the measure that we overcome and lay down the mortal concept of ourselves that we are able to cause these unyielding, involuntary conditions to give way. And so we are encouraged to press on, and there still remains much to be attained in the way of overcoming the human self

in order to render more freely available the realization that operates as the miracle. But I am sure that we can now see the possibilities; and to bring them out in experience demands unselfishness, self-discipline, and a willingness to put Principle first all the time. The joy, the sense of fulfilment and satisfaction that comes as a reward for this striving is a blessing beyond words.

That is my concept of the term "miracle" as we have it in the Scriptures and in Mrs. Eddy's writings. In the Scriptures it is exemplified as the overcoming of material obstructions and limitations,—Moses bringing forth water for thirsting Israel, Elijah causing the axe head to swim, Jesus silencing the storm, feeding the five thousand, and raising the dead, and so on. These are all just examples of how active spiritually-minded realization causes the involuntary evidence of the senses, the so-called natural law, to acknowledge this over-riding demand of divine law.

### References to "Miracle"

Let us take a few examples from the textbook.

SCIENCE AND HEALTH 560: 10-15. Here the miracle is used in rather a different context, in the sense of the "great wonder."

SCIENCE AND HEALTH 501: 13-18. This passage is associated with the coming of the Messiah.

SCIENCE AND HEALTH 494: 10-15. Note the sense of universality here. On one occasion Mrs. Eddy wrote to a student: "You should strive to cultivate such perfect spiritual power, that power no longer remains power but becomes grace." Power becomes grace in the measure that the human self is laid off and thought accepts the divine fact, the divine selfhood. So the quality of grace appears coincidentally with the laying off of our human sense of ourselves. Laying off that human sense does not induce or cause any loss of anything worth while; it only causes the elements of materialism to fall away so that our true individuality comes increasingly into expression. The "miracle of grace" only requires us to lay off this mortal sense of ourselves, and then power becomes grace; in other words, thought rises from the fourth day properties of being and attains to those of the fifth day.

SCIENCE AND HEALTH 474: 11-15. Here we clearly see that what is called the miracle derives from Principle and is the operation of divine law.

SCIENCE AND HEALTH 134: 31-10. Lines 6-8 show that the miracle is not an infraction of order, but is rather the fulfilment

of it. Spiritual evolution (lines 9-10) characterizes these changes that take place individually throughout human life, and collectively and universally throughout thousands of years of history. These changes are continuous, and they take place in mortal existence through the continuous impact of the spiritual idea. Men such as Darwin attribute evolution to a material cause; they try to account for it in terms of matter, but it cannot be satisfactorily accounted for in terms of matter. Geological evolution cannot explain with any real finality how the earth came to be formed, and how these changes continue to take place. We know to-day that evolution and the changes involved in it are not due to forces of matter or to the interplay of those forces, but rather to the continuous impact of the spiritual idea. When that comes to fulfilment in the individual consciousness, it gives us this phenomenon of Science called the miracle. And when it becomes the miracle, it becomes so active and dynamic that it virtually eliminates the time factor.

SCIENCE AND HEALTH 319: 17-20. Ultimately the miracle is destined to disappear in the sense that it will no longer have to be learned humanly; it will be universally recognized as the continuous operation of divine law within the reality of Science.

References from the Bible are too numerous to quote, but I think you now see the meaning of "miracle" as it is interpreted by the textbook.

### **"Dust" and "Burial"**

Let us look at the Glossary definition of two further terms, "burial" and "dust."

"DUST. Nothingness; the absence of substance, life, or intelligence" (584: 28-29).

We recall that the whole claim of sin has to be Christianly and scientifically reduced to its native nothingness. So clear was the prophet on this point that he coined the phrase, "dust . . . unto dust;" and in another passage he wrote: "dust shall be the serpent's meat" (Isa. 65: 25). So all that we saw implied by the serpent is destined to be reduced to dust, to "Nothingness; the absence of substance, life, or intelligence;" that is, to such a complete negation as to be the equivalent of utter nothingness or non-existence.

Let us associate with that the term "burial," which, you remember, we considered earlier in the week.



“BURIAL. Corporeality and physical sense put out of sight and hearing; annihilation. Submergence in Spirit; immortality brought to light” (582: 21-23).

In other words, corporeality, which is physical embodiment, and the physical senses are equally destined to give way to the great fact of spiritual translation.

MISCELLANEOUS WRITINGS 67: 24-6. Here Mrs. Eddy makes an interesting statement on this subject of translation. In connection with line 3, you remember that the “new birth” also requires time and eternity (see Mis. 15: 18-20); it begins in time, but eternity completes it. From lines 3-6 it becomes evident that man’s true identity or “diviner form” will become more tangible and real to his spiritual senses, although it is incorporeal or non-physical, than his corporeality now appears to the physical senses. We need have no apprehension that as we lay off the mortal sense of things man’s identity and being is going to become something nebulous. We can be quite sure of this: that in the higher phases of spiritual translation, of the changeover from the physical to the spiritual, there is no break whatsoever in the continuity of man’s being. As the physical concept is progressively laid off and becomes less dense and embodied to the physical senses, so this growing concept of identity as spiritual embodiment will become far more real, certain, and definite than ever this physical body could be, which one day will go to dust. What a comfort to realize that in the changeover there is no loss of identity, no loss of body, no break in continuity, none whatever. So that even if we appear to die, the individual consciousness will still have no sense of loss of body in that change.

If perchance a mortal has lived a gross physical life and he passes on in that state, his concept of body will still be physical, but if, after years and years of selfless effort, service, and Christianization of consciousness, an individual undergoes the change of death, his concept of body will become increasingly an awakening to the fact of identity, more positive and certain than ever his physical embodiment was to the physical senses. That is a great comfort, and it can and does make us fearless on this question of death. Equally it puts us in a position where we need never grieve. I think it was Peter Ross who had a wonderful illustration of this point. He used to depict three friends travelling on an ocean voyage, one with a berth on the top deck, another with a berth on a lower deck, and the third with a berth on the lowest deck. Those three friends as they take their rest at night are not aware of being separated from

each other; although they dwell on different decks in the same ship, they know that they are all making the same journey, they are all members of the one ship's company, and the one captain is over all. From that he drew the analogy that whether we appear to be living here or in the hereafter, we are all making this one passage of life, we are all gathered as it were within the one company, and the one captain, or divine Principle, is in charge of all of us. If we can but rise to the spiritual sense of that, it matters little whether we are humanly identified or embodied here or hereafter; the fact remains that in absolute values we are all embraced in the one infinite Life, that which embraces past, present, and future, and the one divine Principle is in charge, governing, controlling, directing everything. When we have that concept of Life, grief has no grounds for continuing. We may feel a momentary shock, a momentary severance, but it is baseless and it does not need to continue.

Coincident with the sense of burial as "Corporeality and physical sense put out of sight and hearing; annihilation," we have this great fact of "Submergence in Spirit; immortality brought to light." And so in this whole definition we see the outcome of what we have been discussing as scientific translation. Let us just take one or two references to "burial" in the Scriptures.

ROMANS 6: 3, 4. "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" What does it mean to be "baptized into his death"? It means being baptized into the nothingness of matter or corporeality, being baptized into the ultimate disappearance of the mortal concept. "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." And so we see that true burial is inseparable from the true baptism, which is "purification by Spirit."

COLOSSIANS 2: 12. Notice the term "operation."

MATTHEW 26: 12. This would appear to be a symbolic recognition that Jesus' burial meant not merely the putting away of body physically, but also his ultimate submergence in Spirit. Let us see that those two concepts when considered in the light of translation are inseparable from each other.

### **"Salvation" and "Zion"**

"Burial" brings us, in turn, to a consideration of "salvation." This gives a much more absolute sense than does

“burial,” because here we begin to touch the spiritual sense and meaning of the Holy Ghost. “Salvation,” which again we discussed earlier, is defined in the Glossary as follows:

“SALVATION. Life, Truth, and Love understood and demonstrated as supreme over all; sin, sickness, and death destroyed” (593: 20-22).

There we gain the sense we had with the definition of Holy Ghost as “the development of eternal Life, Truth, and Love;” and “salvation” is rising to this. The first Scriptural use of the term occurs in the blessings of Jacob (Gen. 49: 17, 18), where it is associated with Dan. There are numerous other references throughout the Bible, and the term appears many times in the Psalms.

“Salvation” brings us naturally to a consideration of “Zion,” with which it is closely associated in the Scriptures. This is defined in the Glossary as follows:

“ZION. Spiritual foundation and superstructure; inspiration; spiritual strength. . . .”

That is the positive sense. Negatively it is defined as:

“. . . Emptiness; unfaithfulness; desolation” (599: 6-8).

The term also appears in the Psalms, although perhaps not so frequently as “salvation.”

PSALM 2: 6. In other words, Principle is being exalted in consciousness.

PSALM 48: 2. This is not geographical; it refers to a state of consciousness, a superstructure of spiritual ideas building up in consciousness and founded on Principle.

Other interesting references from Psalms are 9: 11; 48: 11-13; 50: 1, 2; and from Isaiah, 52: 1, 2, 7, 8; 64: 10. Let us take these wonderful statements and identify ourselves with them, seeing that they but prefigure the coming to light of our own identity. The second reference from Isaiah indicates the inversion of Zion. The genius of the Scriptures, as of *Science and Health*, is that they not only state the nature of that which is, but also disclose the nature of that which is not, the apparent inversion. Mrs. Eddy follows that Scriptural example, and in scores of contexts she states a fact positively, and then she restates it in terms of a double negative to exhibit the nothingness of that negative, all the time in order to lift and educate

our thought towards this ultimate concept of demonstration and proof.

## INTERVAL

**Urim and Thummim**

Last evening I commented on the passage concerning teaching: "you must teach them how to learn, together with what they learn." It appears that two unusual terms in the Glossary which we have not yet discussed apply to this very question,—namely, Urim and Thummim. These two appear five or six times each in the Old Testament, and I will give you a list of examples.

Exodus	28: 30	1 Samuel	28: 6
Leviticus	8: 6-8	Ezra	2: 63
Deuteronomy	33: 8	Nehemiah	7: 65

The references are few in number, and yet Mrs. Eddy considered the terms sufficiently important to merit a place in the Glossary. In comparing the definitions, it is clear that one is absolute and the other relative. Thummim is defined:

"THUMMIM. Perfection; the eternal demand of divine Science."

Notice how closely that relates to the Holy Ghost as "Divine Science; the development of eternal Life, Truth, and Love;" and to salvation as "Life, Truth, and Love understood and demonstrated as supreme over all." The second part of the definition reads:

"The Urim and Thummim, which were to be on Aaron's breast when he went before Jehovah, were holiness and purification of thought and deed, which alone can fit us for the office of spiritual teaching" (595: 11-16).

Holiness and purification are higher types of human consciousness, which reflect the approach to the absolute as: "Perfection; the eternal demand of divine Science." We also know that "perfection is the order of celestial being" (S. & H. 337: 17-18), and that Jesus' mission was "to reveal the Science of celestial being" (S. & H. 26: 16-17). We see that with both

those statements Thummim as perfection itself is closely associated, and likewise with the term Holy Ghost.

Now let us take the definition of Urim:

“URIM. Light.

“The rabbins believed that the stones in the breast-plate of the high-priest had supernatural illumination, but Christian Science reveals Spirit, not matter, as the illuminator of all. The illuminations of Science give us a sense of the nothingness of error, and they show the spiritual inspiration of Love and Truth to be the only fit preparation for admission to the presence and power of the Most High” (596: 11-19).

That conception of light is developed for us in the most orderly way through Mrs. Eddy's exegesis of the seven days of Genesis, for we have light appearing in her text throughout the whole development; it appears progressively,—that is, in ever increasing measure,—in each succeeding day.

And so we see that these two terms Thummim and Urim are inseparable from each other; one denoting the goal, the ideal, and the other the way to reach it. As we work out the great ends and issues in human life, no matter what may be our station or our responsibility, let us all the time keep before us the goal of Thummim, or perfection, together with Urim, or the light whereby we reach that goal. Then we shall find that there comes into our life experience the same factor of which Mrs. Eddy was so conscious,—namely, that the way is always easier when we keep our thought on the goal than when we spend all our time considering the footsteps. If we keep our vision on the goal and we never lose sight of it, then the line of light to that goal never deviates and the way we take becomes all the easier.

### “Children”

We have a few terms still to comment upon. The first of these is “children.” As in so many cases, it is defined both positively and negatively.

“CHILDREN. The spiritual thoughts and representatives of Life, Truth, and Love.”

In that sense, the term would denote the identity of every one of us. It refers to the concept we should have constantly

before us as we endeavour to work out our life in terms of understanding and demonstration. Then we come to the negative sense, which at first seems a total condemnation of human reproduction.

“Sensual and mortal beliefs; counterfeits of creation, whose better originals are God’s thoughts, not in embryo, but in maturity; material suppositions of life, substance, and intelligence, opposed to the Science of being” (582: 28-4).

We must remember that this textbook is written for the centuries, not just for the present decade or generation; and if we read Mrs. Eddy’s associated articles on home, family, marriage, wedlock, and so on, we observe that she treats of these subjects with the greatest tolerance and compassion, showing that it will take many generations before human thought gains sufficiently in spirituality to work out these questions on a purely spiritual basis. And so as I understand her writings, the position she takes up is that there must be no condemnation concerning mortals who are taking the interim footsteps in working out the problems of home and marriage. It is much nearer the ideal of things to work out these questions humanely, tolerantly, progressively, than to take up an absolute position which cannot be demonstrated, and the outcome of which is to distort, sometimes cruelly, present-day life experience. So in considering such a contrast as we have between these two paragraphs of the definition of “children,” let us see the wisdom of being tolerant and compassionate about the questions which it raises.

## “Earth”

Then let us consider the definition of “earth”:

“EARTH. A sphere; a type of eternity and immortality, which are likewise without beginning or end.”

How the solar system or the earth apparently came into being, and how the human race began to be manifested and to inhabit this rotating planet is a complete enigma. Human thought has never solved and will never solve it on a human or material basis. The textbook states that “mortal existence is an enigma. Every day is a mystery” (70: 1-2); and we are coming to the position where we see that the answer to these

mysterious and baffling questions is not to be gained on a material basis, but through spiritual revelation of the fact that man understood as idea has never left the realm of Spirit to enter the flesh, and that what appears to begin in matter and to die out of matter is but an imposed false sense of that which has in reality never been interfered with. It is unwise to get out of our depth on these questions, particularly in discussion with those whose motive may be sometimes no more than curiosity or argumentativeness. When we have not the adequate equipment, it is much wiser to keep our discussion of them within the range of our understanding.

Continuing the definition, we read:

“To material sense, earth is matter; to spiritual sense, it is a compound idea” (585: 5-8).

We have to remember that throughout the natural universe there are millions of suns and nebulae of which we have no direct knowledge except through astronomy, and to regard our tiny earth as the sole inhabited locality of a vast infinite universe is to have a very disproportionate sense of being. Let us see that this earth of ours is but type and symbol of man as idea. For anything we know, there may be other realms of life and they may have different characteristics and dimensions. We regard the presence of oxygen as indispensable to organic life, but that is just one of the established beliefs of mortal mind. In other realms it may be that oxygen is not indispensable. The great fact is that Life is in and of Spirit—that is a fact we do know. And so we have Mrs. Eddy's lines:

Fast circling on, from zone to zone,—  
Bright, blest, afar,—  
O'er the grim night of chaos shone  
One lone, brave star.

What are those zones of which she speaks? We do not know in so many words. The answer can only be left to revelation and development.

## Moses

Then we have the definition of Moses. Mrs. Eddy appears at first to have given him a lower stature than that of the early patriarchs; but an interesting thing to remember is that the definitions of Adam, Abraham, Noah, Jacob, and the sons of Jacob are type and symbol drawn from legendary

narratives that have come down through the ages. The general consensus of opinion regarding Moses, on the other hand, is that he was a historical person. And so the interpretation given to Moses is quite different from those given to the earlier, more legendary figures.

“MOSES. A corporeal mortal; moral courage; a type of moral law and the demonstration thereof; the proof that, without the gospel,—the union of justice and affection,—there is something spiritually lacking, since justice demands penalties under the law” (592: 11-15).

Clearly that definition arises out of the historical characteristics of the story of Moses; and taking these Glossary definitions chronologically, as far as one can, no figure appears in the Glossary between Moses and Jesus, with the exception of Elias, who again is presented as type and symbol rather than as an historical person. I think that accounts for the fact that Moses is given what amounts to a second degree rather than a third degree definition, though his contribution to humanity's progress was simply stupendous. If Moses had done nothing more than to introduce the idea of monotheism, through the Ten Commandments, into an atmosphere of eastern polytheism and pantheism, he would have achieved something incredible. But Moses in his life-work not only introduced and established the Commandments, he began to show Israel the way out from the materialism that held them in bondage. So we cannot under-estimate the magnitude of his character and the immensity of his contribution.

As the references to Moses in the Old Testament run to many columns, I have not tabulated any. Moses as a character or a type of manhood could well form a complete subject in itself.

### “ Seal ”

Next we have the term “seal,” which is defined as follows:

“SEAL. The signet of error revealed by Truth” (593: 23).

This relates to the process which we have been discussing all along. The opening of the seven seals occurs in the second vision of the Book of Revelation, and it is to be considered in parallel with the sounding of the seven trumpets, and finally with the pouring of the seven vials of wrath. Those are three



different symbols which in turn illustrate the analysis of error, the uncovering of it, and the annihilation of it. For a more detailed discussion of "seal" and the analysis of error in regard to that symbol, I can only refer you to Part II of our last year's Summer School (1951).

### " Sheep "

Then we have the term "sheep," the definition of which is very similar in type to that of Abel:

"SHEEP. Innocence; inoffensiveness; those who follow their leader" (594: 12-13).

Those qualities of thought may begin on a human basis, and, in the early days of Christian Science, would undoubtedly have referred to those who accepted the spiritual leadership of Mary Baker Eddy. But as thought rises to the incorporeal and spiritual, the human concept of leadership leads the way to Principle, and Principle undoubtedly becomes the one and only leader to whom we give obedience. While we recognize the profundity of the life-works of Christ Jesus and Mary Baker Eddy in their respective offices, let us remember that Mrs. Eddy never demanded loyalty to herself on a personal basis, nor did she expect her students to give loyalty to her except as she herself followed Christ—and Christ is the ideal. When loyalty was either given or offered to her as a leader, it was just as though she deflected the action right back on to Principle. And so with our own concepts of loyalty to the examples of Jesus and of Mary Baker Eddy, let us recognize that these must lead us to Principle and nowhere else.

This definition of "sheep," very like that of Abel, denotes a stage of human experience in which we are learning to lay down a mortal, personal sense of ourselves, of each other, and of leadership, so that consciousness is enabled to rise to the one loyalty. Mrs. Eddy has a reference to this in *Retrospection and Introspection* 50: 17-22. In speaking of loyalty in students, as she does here, her concept is wholly impersonal, and so let that be our model.

### " Year "

Then we come to the term "year," which we touched on briefly the other day. It links up so closely with our discussion on practice.

“YEAR. A solar measurement of time; mortality; space for repentance.”

Just as we spoke of the possibility of other spheres of life, other zones or realms of consciousness, so accordingly there can be many systems of the measurement of time. Time is such a transitory thing. For convenience we measure it by means of the solar year, and what is a year to us on this earth is not by any means a year on another planet; it is a very relative, arbitrary measurement. I am told that the quartz crystal clock is no longer the last word on time; that in some of our laboratories to-day time is being measured through the vibrations of the atoms within the molecule of ammonia. This shows once more that there are no absolute values in matter.

“. . . space for repentance”—it is just as if that implies that we ought to make the utmost use of the passage of time, make it serve man, so that man is no longer its slave. Jesus could do that, he could demonstrate the fact that time did not control him; he could be instantly across the lake, and after his resurrection he could appear through closed doors. In other words, to him matter was such a diminishing concept that it had lost all trace of objectivity to him, and he could mould it in his thought according to the need, as the potter moulds the clay. If we will learn to make time subservient to man, it will give us “space for repentance,” which just means the opportunity to think our way back to Principle. That is not the evangelical sense of promising to be good, or promising not to sin again; it is something far more fundamental than that; it is thinking our way scientifically back to Principle and thereby gaining and demonstrating the oneness of being.

The definition continues:

“‘One day is with the Lord as a thousand years.’  
(II Peter 3: 8.)

“‘One moment of divine consciousness, or the spiritual understanding of Life and Love, is a foretaste of eternity. . . .’”

Think of the possibilities of one moment of pure spiritual thought.

“. . . This exalted view, obtained and retained when the Science of being is understood, would bridge over with life discerned spiritually the interval of death, . . .”

What does that really mean? It is prophetic, and means that one day human thought is destined to achieve the full measure of translation from matter to Spirit without the interval of physical decease; in other words, matter will be made such a diminishing, dissolving concept, and true body or embodiment will come forward into experience or demonstration in such measure, that matter will be made to dissolve without the experience of death.

“. . . and man would be in the full consciousness of his immortality and eternal harmony, where sin, sickness, and death are unknown. . . .”

When I read these passages quietly at home, I find myself repeatedly pausing to ponder their significance, and to prepare my own thought for accepting these possibilities, for the actual coming to pass of these things. Because such a passage is written prophetically, we should not leave it to a distant future, but rather let us prepare consciousness to accept the realization of these things now, and as we do, we shall find that our capacities for understanding and demonstration are constantly enlarging; and as our capacities enlarge and we come closer to Principle, the human labour goes out of our work. The definition concludes:

“. . . Time is a mortal thought, the divisor of which is the solar year. Eternity is God's measurement of Soul-filled years” (598: 19-2).

The moment we touch spiritual values we go beyond time into eternity. We cannot project spiritual values into time, we cannot frame them or limit them in time, and the moment we enter upon the consciousness of them we are touching eternity. Then comes the demand to translate everything into the conscious realization of that. And so, as we begin to live outside of time, we begin to gain the final control over body which Mrs. Eddy describes in her chapter “Christian Science versus Spiritualism” (S. & H. 72: 4-8), and which enables us to do with our bodies what Jesus did with his. On the basis of a wholly spiritualized consciousness, Jesus demonstrated what is commonly called levitation, whereby he could be instantly here or there, and span the passage of time or space without physical organization; in other words, he was taking a step leading to the demonstration of incorporeal and spiritual being. Thus we see that this emergence into Spirit

by translation also links up with the overcoming of the time factor, and the time factor is only a refinement of the matter factor, because time and matter are inseparable.

I will just give you one or two references to "year" from the Psalms. These are: 65: 11; 90: 4, 9, 10, 15-17; 102: 25-27.

Finally, we come to the definition of New Jerusalem, which closes our discussion of the Glossary terms. This reads as follows:

"NEW JERUSALEM. Divine Science; the spiritual facts and harmony of the universe; the kingdom of heaven, or reign of harmony" (592: 18-20).

In the chapter "The Apocalypse" in the textbook (S. & H. 572: 23-574: 2), we have Mrs. Eddy's wonderful statement on the new heaven and the new earth which the Revelator saw. Here she states that what the "uninspired thought" cannot see, the inspired thought can see, and you notice it is to the "subjective state" that this is visible. You remember, too, that she goes on to comment on this New Jerusalem (574: 10-16; 575: 7-576: 7).

## Conclusion

That brings us to the completion of our discussion, and so I will leave the subject at that point for you to take home and meditate upon—to "think on these things." I am sure that our week's work has taken us a considerable distance in the educating and the illuminating of the spiritual sense whereby little by little we are gaining this spiritual understanding of being which is wholly subjective. As we cultivate the spiritual sense and vision in which and by which being becomes wholly subjective, then that which John portrayed as the New Jerusalem no longer belongs to a distant future; it is here and now in our midst, only waiting for our perception, our adoption, and our realization. And every step of the way through the order of translation brings us nearer to that goal, the goal depicted by Thummim as perfection, as "the order of celestial being," which obtains throughout the realm of reality.