

The good Samaritan

(Luke 10:30-35)

“A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.”

Jesus had been asked by a lawyer — obviously a thinking man — the question “Who is my neighbour?” and in reply he gave this story of the good Samaritan.

“A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.” Going down from Jerusalem (defined, in part, in the “Glossary” of “Science and Health” as “home, heaven”) to Jericho (which means “fragrant” and is a symbol of sensualism in the Bible) represents going in the wrong direction. It stands for leaving the spiritual basis of reckoning, where man is at home, for a sense-based form of reasoning, accepting as true all that the material senses report. This will soon rob a man of the flow of healthy thinking in which he is entitled to be clothed, and may leave him nearly knocked out physically as well as mentally. If a man has

enjoyed that which is symbolized by the term "Jerusalem" — in this case the quickening of spiritual discernment and realization — but does not continue to dwell in that realm and instead eases off and falls into some kind of sensualism, he finds himself temporarily robbed of the spiritual qualities which he had in the "Jerusalem" of spiritual culture. This causes him more suffering than another who is ignorant of the spiritual. He feels the loss keenly because his spiritual nature has been awakened.

"And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side." The priest represents a narrow-minded, blinkered outlook so satisfied and preoccupied with the dogmatic teaching of its own particular form of parochialism that it notices hardly at all the need of others outside the home flock and does very little to help. This state of mind is asleep in so-called spirituality and does not raise a finger to do good.

"And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side." The Levite stands for a more highly developed critical and condemnatory type of thought. It sees someone in trouble and frequently analyzes what *it* believes from its self-opinionated, supposedly moral standpoint to be the cause of the trouble and dwells with that as a reality. It does nothing constructive or beneficial to help and merely passes by, satisfied with its criticism and analysis. It damns and burdens those who depart from its own standards and leaves them with the thought, "You've done wrong and I'm not surprised you're suffering."

Whilst it is true that Jesus used members of the priesthood to illustrate these points, we should of course bear in mind that these mistaken attitudes can apply to us all, no matter what profession of faith we make or if we profess no faith at all. For instance, a Christian Science practitioner sometimes tries to "pass by on the other side" by saying that he can deal with a case metaphysically and not have any human cognizance of his patient as an individual with an individual need special to him. He is dressing up laziness as a form of spirituality, and there is nothing in the Gospels or in the teachings of Christian Science which indicates that this is the right course. Mrs

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Eddy speaks of the dangers of indulging personality, but one of its greatest dangers is when it stops us from the expression of a genuine humanity. It would be hard to love someone and be coldly impersonal, and yet love is the healing element recommended by Mrs Eddy. She asks, "if the unselfish affections be lacking, and common sense and common humanity are disregarded, what mental quality remains, with which to evoke healing from the outstretched arm of righteousness?" (S&H 365:11-14). He who touched the leper, took the young girl by the hand, "groaned in the spirit" before he raised Lazarus, and wept on entering Jerusalem was a man moved by the realities of human feeling which cause one to reach to the divine; and this he did, thereby fulfilling the statement, "The divinity of the Christ was made manifest in the humanity of Jesus" (S&H 25:31-32), for the human stirring which someone feels is actually his divinity coming to the surface. The wonderful human Jesus always moved immediately into that far more wonderful Christ selfhood with which he was so familiar and which is always available for us to turn to, especially when we are moved sufficiently to make that turning so thorough that it becomes our all-in-all.

"But a certain Samaritan, as he journeyed, came where he was." The Samaritan symbolizes that state of thought which more often than not expresses no religious interest, but is alert in practice to the needs of humanity in general and in particular. The Jews had no dealings with the Samaritans and so in using a Samaritan Jesus was bringing in a member of a race despised by his own people. He was showing that religious complacency often blinds an individual to the real needs of mankind, whereas those engaged in more practical living are by that very fact made more aware of them. The Master was giving a stiff rebuke to the self-satisfied impracticality of a so-called spirituality. He himself would never have healed anyone if he had decided out of self-satisfaction to remain aloof and leave the case alone, as the unclean spirit begged him to do in the instance of the man in the synagogue in Capernaum (see Mark 1:23-27).

The Samaritan "came where he was," and Mrs Eddy indicates the importance of this when she writes, "If we would open their prison

doors for the sick, we must first learn to bind up the broken-hearted. If we would heal by the Spirit, we must not hide the talent of spiritual healing under the napkin of its form, nor bury the *morale* of Christian Science in the grave-clothes of its letter. The tender word and Christian encouragement of an invalid, pitiful patience with his fears and the removal of them, are better than hecatombs of gushing theories, stereotyped borrowed speeches, and the doling of arguments, which are but so many parodies on legitimate Christian Science, aflame with divine Love" (S&H 366:30-9).

The priest stands for the type of thought which prides itself on its understanding of Science and says glibly of someone in need of help, "He has not been assailed by thoughts that have robbed him, so he is quite all right." The Samaritan went to the man with possibly identical ideas in his thought, but the difference was that he did not hold them in a complacent, inactive way, but had the unselfed love to unburden the man of his *belief* of having been robbed. When there was a need for help, Jesus never left a man merely with the sense, "I know you are well," but pursued the matter till the man also knew that truth and identified himself with it. He saw to it that there was elimination of the error of belief right where that belief obtained.

"And when he saw him, he had compassion on him" — true compassion is not an acknowledgment of the awfulness of the picture presented by the senses, but is made up of joy at being able to meet the need and quickly lift the individual out of that picture. This scientific certainty does not come by chance, but from realizing that the rule of healing is "based upon its divine Principle, Love, underlying, overlying, and encompassing all true being" (S&H 496:18-19). Whenever Jesus was moved with compassion for an individual, he was moved by Principle's presence. He saw the need but immediately was filled with the healing happiness of knowing that the need was already met through Principle's presence.

A good teacher finding a pupil stumbling over a problem has a similar attitude — he sees where the pupil is, but immediately enjoys with that pupil the means of setting everything right. This attitude has no arrogance or sense of superiority, but rather the true neigh-

bourliness of joining someone else in utilizing the ways of Principle. The right sort of compassion does not involve sympathy with error or agreement with the problem as reality, but the happiness of joining in with Principle and the other individual in finding the already established answer which Principle holds. With Jesus' healings one feels that he was above the whole picture, walking *over* the waters of mortal mind (see Un.11:3-4) — never wallowing with the sufferer in the slough of despond.

The Samaritan did not condemn the man for the sorry state in which he found himself, any more than Jesus said to the woman taken in adultery, "You should not have done that." The Master never began by accepting the human or material view and that was why he could bring such inspiration and comfort. Only if, like him, we take our "Son of man" into "heaven" — or enter the atmosphere of Soul where there is no matter, no mortal man, no mortal mind from which to create sin, disease, or death — can we truly help or heal.

"And went to him, and bound up his wounds, pouring in oil and wine" — through the joy and certainty that there is nothing to heal except a wrong concept, there can be an immediate binding up of the disturbed, self-condemnatory thinking of the individual with the assurance that there is nothing to fear and all is well. This at once begins to bring the lacerated thinking together and more into line with normality. "Christian scientific practice begins with Christ's keynote of harmony, 'Be not afraid!' ... Always begin your treatment by allaying the fear of patients. Silently reassure them as to their 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" (S&H 410:29-30; 411:27-1).

The pouring in of oil and wine cannot refer to any form of physical treatment, because oil and wine would not serve any healing purpose, so Jesus must have been referring to the "oil of gladness" and the wine of "inspiration." The "poor suffering heart needs its rightful nutriment, such as peace, patience in tribulation, and a priceless sense of the dear Father's loving-kindness" (S&H 365:31-2).

The oil of gladness has lubricated countless conditions. A sense of humour has always lessened burdens and lifted an atmosphere of depression and dejection. Jesus gave the truest oil of gladness when he said to the paralyzed man, "Son, be of good cheer; thy sins be forgiven thee" (Matthew 9:2). The pouring in of oil takes place through imparting that scientific certainty and joy and through bringing expectancy of healing and blessing, whereby the whole picture brightens. Thought is directed away from the physical and freshly consecrated to the spiritual.

The wine of inspiration is poured in when the individual is shown that he already has all the strength and inspiration he needs to be lifted out of the depression (or whatever it may be) and its apparently physical consequences.

Mrs Eddy speaks of "the temple of the Holy Ghost" as "the patient's spiritual power to resuscitate himself" (S&H 365:28-30), and it is this which has to be awakened and quickened into action. Jesus gave this wine of inspiration to all whom he healed. He showed them that they had in themselves the dynamic inspiration they needed and he called it into expression. He said to the young woman, "Damsel, I say unto thee, arise" (Mark 5:41) and to the man at the pool of Bethesda, "Rise, take up thy bed, and walk" (John 5:8). To the man in the synagogue with the withered hand he said, "Stretch forth thine hand" (Matthew 12:13); he did not say, as a miracle worker might do, "Your hand is healed," but told him to stretch forth his hand, calling on him to demonstrate his individual ability and thereby enjoy the stimulus of that ability. The individual in each case woke to his own ability to be out of the condition he had seemed to be in. Jesus was never using will-power, but rousing someone to the inspiration of his own character, indivisible from the one Being. The woman who had been bowed together for eighteen years — who had become so devoted to a dutiful shouldering of burdens, which is a subtle form of egotism, that she was bent with the weight of it — discovered the exaltation of being a true "daughter of Abraham;" she felt the joy of the freedom and lightness to which she had always been entitled, for it was native to her as Principle's unweighted idea. (See Luke 13:10-17.)

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“And set him on his own beast” — the Samaritan carried the man along with him on his own level of thinking, carried him along on that which was carrying *him* along at that time, namely, the understanding given him by Principle. We can never set anyone on our own beast until we have brought it into responsiveness to Principle.

This points to the fact that Christian Science treatment is a sacred thing which, generally speaking, should not be given unless one has been asked to do so. If one is asked to help someone, one has to take him right up on one's own beast, one's own consciousness, and make nothing of the belief affecting him, as much for oneself as for him.

As long as we see a patient needing help, it is our problem as much as his. We cannot look over at a patient in a superior way and try to throw some truth at him. The whole thing is part of our own unfolding relationship to Principle. It is an individual opportunity to clarify our own thinking. “It is mental quackery to make disease a reality — to hold it as something seen and felt — and then to attempt its cure through Mind. It is no less erroneous to believe in the real existence of a tumor, a cancer, or decayed lungs, while you argue against their reality, than it is for your patient to feel these ills in physical belief” (S&H 395:21-27). It is not good enough to try to apply the truth like a plaster. Either the individual is the truth, or else the truth is not the truth but mere theory.

If we reach our patient through divine Love (that is, can see nothing in him but perfection), then the healing takes place. “If the Scientist reaches his patient through divine Love, the healing work will be accomplished at one visit” (S&H 365:15-17), but it may have taken many treatments of ourselves to lead us to that point of realization where we have moved from argument to the real spirit. Trying to lift our patient onto our own beast through argument is one thing, but if we get him squarely on our Christ consciousness, through fully acknowledging Truth's presence in him, this will carry him into the inn, the haven of Soul, where Soul is the innkeeper and will care for him.

Jesus would never have healed anyone if he had thought that he had to take on the error as real and had identified the error with his

patient, and so when he said that the Samaritan set the man on his own beast, he must have meant that he dealt with the whole situation in his own consciousness as a lie, to be detected and immediately rejected. It had come to *him* to be seen as a lie.

When Jesus said to the paralyzed man, "Son, be of good cheer; thy sins be forgiven thee," we can feel the unburdened joy of those words because he had this absolute conviction that the lie was a lie and nothing to do with the man. The truth was fully real to him and it poured into thought in its reality. He would not have anything present but God and His expression. He would not be party to making error real for a single moment under the guise of the argument that that was the way to help the patient to see it as unreal! He "required neither cycles of time nor thought in order to mature fitness for perfection and its possibilities" (Un.11:24-26). He would have no other gods before the "Me" of Spirit. We tend to have time as a great god before the presence of perfection, but that present perfection is all that Principle knows. The Master did not have the attitude, "The patient must practise love [or whatever it may be] before he can be well." Instead of thinking that someone else has to improve, we ourselves have to improve in our instant rejection of error as error. Error does not exist as truth and never has, therefore we must hold it neither "by affinity nor by infirmity" (Un.57:15-16).

"And brought him to an inn, and took care of him." The inn represented in those days protection from the outside world, for journeying had its dangers and in an inn a traveller could rest in some degree of tranquillity. The Samaritan brought his patient to a temporary sanctuary where he could quietly make his own the inspiration which had been given him and where the process of finding or healing himself could go ahead without impediment. Mrs Eddy touches on this point when she says that it is "important in metaphysical practice that the *minds* which surround your patient should not act against your influence by continually expressing such opinions as may alarm or discourage, — either by giving antagonistic advice or through unspoken thoughts resting on your patient. While it is certain that the divine Mind can remove any obstacle, still you need the ear of your

auditor ... it is well to be alone with God and the sick when treating disease" (S&H 424:15-22, 26-27).

To truly care for someone there has to be the quiet sanctuary of thought, so that with the intelligence of love (which is what true care means) we can observe his state of mind and discern spiritually what is best for him under the circumstances. Through our own closeness to Principle we can give him what he requires — neither less nor more. That is the unselfed love which is an essential part of Christian Science practice.

"And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him." The wise practitioner knows that it is vitally important to place his patient in the sanctuary and safety of the "inn," the all-embracing presence of Soul. Both he and his patient are not just working something out: Soul is present, showing them the wonders of perfection. "Soul has infinite resources with which to bless mankind" (S&H 60:29), and when both practitioner and patient are led to the "inn" of this realization that it is actually an increasing conviction of God's presence which is unfolding, then everything will be found to support the realization of health, certainty, and happiness in both of them. True healing does not culminate in restoring the individual to a sense of health, but carries him forward to a new phase in the awareness of Principle's presence for him and for all mankind.

"The genuine Christian Scientist is adding to his patient's mental and moral power, and is increasing his patient's spirituality while restoring him physically through divine Love" (S&H 375:17-20), and in this parable the taking of the man to the inn symbolizes this. In the sanctuary of Soul the Samaritan left his friend so that he might truly realize the wonderfulness of the whole experience. Mrs Eddy speaks of tumours, ulcers, and so forth as "waking dream-shadows" (S&H 418:30), and the Psalmist said, "I shall be satisfied, when I awake, with thy likeness." Those sayings illustrate the true purpose of Christian Science healing, which is to awaken thought to the truth which is ever present, waiting to be recognized.

The Samaritan came to the inn as well as his patient. With our

work well done, we too come to the joy of the realization of Soul. "Soul is the only real consciousness which cognizes being" (Rud.5: 18-19). We should have joy in healing, joy in the discovery of God. If the Scientist reaches his patient through divine Love, he has entered the experience of divine Love with his patient. That is why those words are true, "His reward is with Him."

Our work is never done until we find ourselves looking at some new aspect of God. Until we have seen some aspect of God through our patient, we have not truly seen him. Mrs Eddy points to this when she says, "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick" (S&H 476:32-4). It was the immediate breakthrough to God, until he saw Him and Him only, which made Jesus' healings instantaneous.

The giving of the two pence indicates that the Samaritan knew that the ordering, clarifying, and purifying process symbolized by the second day of creation was already at work in the consciousness of his friend. He had given him the light symbolized in the first day of creation, and now he was satisfied to let this enlightenment resolve itself in the man's thought and operate in the right way for his particular state and stage of consciousness. The second day tells of the firmament separating the waters above from those beneath, and in this case that process would manifest itself in the individual beginning to understand that he had departed from the realm of good, sound thinking ("the waters above") and entered a lower realm of mortal thinking ("the waters which were under the firmament"). He would see the difference between the two, the difference between the mortal dream and the living spiritual reality, and regain his native stature through an acceptance of true values and obedience to the higher standard of good human living. Like the Samaritan, we should expect the patient to be receptive to Science and its unfolding in his thought. We should expect him to be led to the "dry land" conviction and certainty illustrated in the third day of creation.

"And whatsoever thou spendest more, when I come again, I will

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repay thee." The Samaritan was alert enough to know that if any suggestions tried to recur, it was there at that point of fulfilment in the inn that they could be met, never to return. Only if there is a lapse in our own consciousness or in that of the patient with regard to himself will we need to come again and thoroughly clear our thinking until we have paid the full debt to Principle with a further coin. The record is that occasionally after healing someone Jesus sought him out again (as in the case, described in the fifth chapter of John's Gospel, of the man at the pool of Bethesda whom he later found and spoke to in the temple); he saw that something more was needed apart from the healing in order to lift it from any possibility of mere faith into the spiritual understanding which is the activity of Science. And so because human beliefs will sometimes trap us into a sense of satisfaction which is truly merited, we need to watch that it does not cause us to stop our work until the whole of consciousness is brought into absolute submission to Science and its harmony as seen in that specific case.

No attempt was made by the Samaritan to limit the amount of good which would go on unfolding to the man after he had left him restored to health. He did not presume that Principle's work was finished just because the evidence made this appear so. He resisted outlining for Principle in relation to another individual. Often after a practitioner feels he has fulfilled his part to the best of his ability at the time, the work he has done reaches to "the joints and marrow" and uncovers something else which then comes to the fore. He may be called upon to help once again and he must be willing to do so "until seventy times seven"—that is, until a real searching of consciousness brings it into full and complete accord with the facts of Science.

The Samaritan saw that the healing process was on its way and could not be arrested, but he did not dictate to Principle as to the length of time the man would take to accept the already established truth of his being and so be on his own feet in need of no more help. At every step of the way the Samaritan was pliant to Principle. He was far too wise to try to take on his own shoulders the responsibility

which belonged to Principle alone. It was because of this humility before Principle that he knew when to step out and leave the field to God. When to help and when to cease helping is one aspect of the art of Christian Science practice which can only be gained through developed spirituality.

When Jesus said to his disciples, "It is expedient for you that I go away," he knew that he had done his part and that the time had come to leave them. With a mother, a tutor, or a friend sometimes the hardest thing is to discern the proper time to withdraw, but if we are governed by Principle, we do know the right time, neither too soon nor too late. The mother bird knows the right time to stop feeding the baby birds and cause them to spread their own wings. These things are as natural to man as to bird if in his life he is allowing Principle to govern and hold the reins. Any degree of belief in personality can throw that out of balance and induce a man to prolong his help to the extent that inspiration wanes and the individual's own waking thoughts are frustrated.

The Samaritan had seen what to do all along the line, just as an instructor who is the servant of Principle in his particular sphere knows through his own subordination to Principle how to help and guide his pupil to the point where he can leave him. There is no greater neighbourliness than taking a friend up to the point where you see that there has been sparked off his individual ability to express Principle. There you leave him and do not interfere with what is taking place through the sure operation of Principle.

Mrs Eddy says, "Like the great Exemplar, the healer should speak to disease [to his own false sense as well as that of the patient that disease exists] as one having authority over it, leaving Soul to master the false evidences of the corporeal senses and to assert its claims over mortality and disease" (S&H 395:6-10), and she also says, "Your true course is to destroy the foe, and leave the field to God, Life, Truth, and Love, remembering that God and His ideas alone are real and harmonious" (S&H 419:4-7). When the Samaritan left the man in the inn, he left him with the conviction of the metaphysician who makes Mind his basis of operation in dealing with a case, ex-

pressed in these words in "Science and Health": "Both Science and consciousness are now at work in the economy of being according to the law of Mind, which ultimately asserts its absolute supremacy" (423:24-26).

The Samaritan's understanding of Principle allowed him to depart without anxiety. Because he was acting under the impulses of Principle, he was certain of the future well-being of the patient. Only by acting as representatives of Principle can we have that certainty. It must be based on understanding, which is gained and demonstrated from the teachings of the Science impelled by Principle for this very purpose. We do not learn these things from textbooks alone. We learn trust in Principle only through obedience to Principle.

If we are obedient to Principle and are not playing around, we are always given understanding beyond what would be possible on our own initiative. Through a great hungering and thirsting after righteousness, culminating in being attuned to Principle, we are taken out of ourselves and find that we are given the necessary assurance and ideas in dealing with any particular case.

Having done what Principle required of him in giving immediate help when it was needed and then quietly leaving the man at the appropriate time (but still making provision for his care while he was coming to himself under the care of the one overall Principle), the Samaritan continued his individual journey. He was strengthened and refreshed for further progress by the whole experience. It was originally "as he journeyed" that he saw the need of the man, and anyone consciously moving forward in Science is bound to be brought into contact with those who can share in the inspiration of that forward moving.

To be the servant of Principle in every detail in relation to others is to be a true neighbour. That is the lesson of the parable. Jesus was giving an illustration of becoming responsive to Principle and therefore to others. "The spiritually minded meet on the stairs which lead up to spiritual love" (Ret.76:14-15). He was showing the lawyer that if a man wants to love God with all his heart and soul and strength and mind, he does so by responding to Principle; and as he does, he

finds himself brought naturally into fruitful relationship with Principle's ideas and with those who have direct need of his neighbourliness. The Master therefore made plain that our neighbourliness and closeness to others is in the exact ratio of our closeness to Principle as proved by our responsiveness.

The question which initiated this wonderful parable was put by the lawyer in these words, "Master, what shall I do to inherit eternal life?" Anyone who practises his understanding of Science in the manner illustrated in the story will indeed discover that he has found the means of inheriting the eternal life to which everyone is entitled. Through entertaining and responding to qualities of character which in themselves are eternal, his consciousness becomes imbued and possessed with the eternal.

Anyone who tries to humanize this parable and interpret it as a glorification of meeting the human need as physical through physical means has missed the whole point of this and every other aspect of Jesus' teaching. He has lost the beatitudes of it in mere human platitudes.

When Mrs Eddy says, "Divine Love always has met and always will meet every human need" (S&H 494:10-11), she means exactly what she says, but the human need is not just the healing of a physical body or of some other condition. The human need is that the individual's thoughts should be brought into subjection to the divine and spiritual truths relative to the specific situation. That is the human need, although it will naturally manifest itself in the symbolic sphere of the individual's experience, that is, in his belief of a bodily existence or environment. Divine Love meets the human need by changing human thinking into divine realization, and that divine realization shows that there is no physical or mental human condition required for harmony. The harmony is already present and is the only experience of man, therefore there is nothing to overcome except our misconception that there is something to overcome. Mrs Eddy's human need was met when divine Love revealed to her "Life in and of Spirit; this Life being the sole reality of existence" (Mis.24: 17-18). If we dwell with those words, we shall see that their implica-

tion is that there never was anything to overcome either in character or in bodily existence, for "Life in and of Spirit; this Life being the sole reality of existence" takes care of all the doubts and traps of human reasoning. The Samaritan knew that the true healing would take place in the inn, the sanctuary of "Life in and of Spirit; this Life being the sole reality of existence," and he saw that however long it might take, the patient had to be allowed to dwell with that truth until it permeated his consciousness and he responded fully, realizing that he had not been healed of a something opposed to Truth, but only of a belief that there ever could be a something opposed to Truth.

To summarize the whole parable: it illustrates the motives, outlook, and work of a good practitioner. He becomes conscious of someone in need of help and immediately goes to where the individual is at his level of thinking. He binds the wounds of self-pity and self-depreciation, silencing the repetition of error. He then directs the individual's thought and calls for responses along the lines symbolized by pouring in both oil and wine. He does not leave him at that point, but lifts him to the joyous flow of positive spiritual thinking upon which he himself is riding, until the patient is sufficiently established in the truth to be left — not in a vulnerable position, but in an area and atmosphere of thought where his thinking will not be unduly disturbed by outside or surrounding conditions. Then the practitioner, knowing that all that he has done has been motivated by the Principle to whom he is servant, has sufficient understanding of that Principle to realize that the process of adjustment of thought in the patient to a pure realization of his own goodness and wholeness will without any doubt take place. This is symbolized by his giving the innkeeper two pence, symbolizing the second day of creation and its purposefulness. He then makes provision in the event that the patient takes longer in arriving at that third day symbol of "dry land" conviction — in other words, he does not outline for Principle, but makes allowance for Principle to do its own work in its own way, thus saying to the innkeeper, "and whatsoever thou spendest more, when I come again, I will repay thee."

The entire parable, from beginning to end, could be taken by anyone as a guide to true impersonal practice which yet involves the whole man in his responses to Love.