

THE NOTHINGNESS OF ANIMAL MAGNETISM

BY W. GORDON BROWN

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NOTHINGNESS OF ANIMAL MAGNETISM

This tape and the one that follows is supplementary to the preceding series on World Civilization. Its title might well be The Nothingness of Animal Magnetism for it is about the descent of the Holy Ghost on the day of Pentecost in the second chapter of Acts which includes the elimination of animal magnetism from the consciousness of mankind. Gordon Brown, May 1991.

Sunday, May the 19th now, do we all know what the calendar says today is? Pentecost. That's right, Whitsun, Whit Sunday, originally White Sunday because of its baptismal purifying significance. The seventh Sunday and the fiftieth day after Easter, therefore, after the resurrection celebrated to commemorate the descent of the Holy Ghost, the Spirit of God, on the day of Pentecost recounted at the beginning the Acts of the Apostles as the result of Jesus' ascension or final translation of the mortal sense of life. So we might think of today's actual date as a kind of happy symbolic coincidence, don't you think. Because our subject today as we survey once more all of this great chart of the Triptych has come to mean to us has certainly to do with the outpouring of the Spirit of God and the way in which this baptizes the world in the reality of the world's own being as the result of the resurrection and ascension of Jesus and all that this promises and means for mankind.

Originally, Pentecost pertains then to the first Messianic advent and as we now bring this Pentecostal idea forward to the time of the second Messianic advent—

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the coming to humanity of universal Christian Science, we couldn't do better I think than base our whole endeavor on that beautiful and powerful description of Christian Science, which we find on page 5 line 6 of Mary Baker Eddy's Message to the Mother Church for 1902, where she tells us how Christian Science lights the fires of Holy Ghost and floods the world with the baptism of Jesus. Now isn't that gorgeous? In other words, Christian Science properly understood corresponds to the original outpouring of the Pentecostal holy Spirit and, therefore, to baptism on a world scale that is the equivalent on an individual scale of the baptism of Jesus himself as recounted, for example, in Matthew 3:16 where, you remember, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him; And lo a voice from heaven, saying, This is my beloved Son in whom I am well pleased. The heavens were opened, a voice from heaven (and please may be hold firmly to that idea of the outpouring of the spiritual heavens as we gently bring today through to what seems to me to be a very significant and exciting climax) namely, the translation of the astronomical and astrological sense of the heavens into what the sphere of the stellar universe truly is and truly means to us in divine Science. Well, if Jesus stands for the manhood aspect of God's beloved Son in Christian Science for the womanhood aspect then clearly it requires both aspects and, therefore, both baptisms to complete the idea of world-wide submergence in the purifying Spirit of God.

So, if we glance once more at the center panel of the Triptych chart which, please, let's still have open in front of us, we see how the Jesus baptism takes place in the tone of Spirit as Soul, do we, at the point corresponding to the second day of creation and the second thousand-year period where incidentally in the story of Noah in the Bible at this same point, the whole world is baptized, purified of its fleshly sins in the outpouring flood of these heavens of Spirit while the corresponding Pentecostal baptism takes place, lower down, in the tone of Life as Spirit in the fifth day of creation and the fifth thousand-year period, this being the same point spiritually—Life in its aspect as Spirit, at which Mrs. Eddy, and this is Miscellaneous Writings page 24, says she discovered Christian Science, namely: Life in and of Spirit; this Life being the sole reality of existence.

So, can we begin to realize the marvelous unity, indeed, the divine simultaneity of all things as they exist in Truth as that which God, Spirit, has done and therefore is doing throughout the entire world panorama. In fact, let's never lose sight of that covering sentence at the top of the unfoldment there that what the whole colossal idea is about is the Spirit of God moving baptismally on the surface of human consciousness purifying humanity of its beliefs in dualistic mortality at the same time as it submerges the race in the reality of the race's real spiritual being and, therefore, our vision of the whole stupendous happening is that it is really Pentecostal from beginning to end. Now do please let's realize that. God the

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Father-Mother in living expression as Christ the beloved Son sweeping down the ages in the form of the manhood and womanhood of God and in doing so solving for humanity the great problem of being.

So shall we recapitulate for a moment the way in which this divine Spirit, this spirit, little 's', which is man born of the Spirit, capital S which is God. The spirit born of the Spirit as Jesus puts it to Nicodemus in contrast to the flesh born of the flesh how this does in fact transform humanity and thereby solve the mortal problem and as the textbook tells us, and this is on page 271, this becomes apparent to us as Christ's Christianity, the chain of scientific being, not used to be or going to be but scientific being now—Christ the total manifestation of God, what Paul calls the all-governing head and Christianity the diversified body of this head. In other words, the spiritual reality of the whole human race, the manhood and womanhood, in fact, of the beloved Son himself. Now that's what we're concerned with from start to finish, isn't it. So here we are then on the chart of Triptych viewing this idea of Christ's Christianity, the chain of scientific being unfolding in accordance with the order of the seven days of creation making its reappearance throughout all the ages of the thousand-year periods of human history maintaining its obvious correspondence with the Scriptures (and my goodness it is obvious, isn't it once we begin to understand the spiritual meaning of the Scriptures) for the purpose finally of uniting all periods in the timeless contemporaneity of what the text there calls the design of God. The design itself unfolding analytically day by day, period by period, in order that we may understand the design's interwoven unbroken synthesis or to see it as its everlasting divine Principle, Love sees it and knows it. In no other way, you see, will we find our own and our world's true being in and of this divine design or in what the book elsewhere calls the divine Science of man woven into one web of consistency without seam or rent. I'm sure we see that, don't we, and are happy about it.

So at what point do we actually cognize, do we actually bear witness to this unity, this totality, this wonderful simultaneity of all things that make up the design of God? Well clearly at the point of the seventh day of creation and the seven thousand-year period there at the foot of the center panel of the chart, isn't that so? At the point that's to say of what is thought of as the millennium itself where time as such is progressively outgrown. The day, the period in fact of the all-embracing womb-like matrix-like motherhood of God or God as infinite universal Love and the marvelous thing, you remember, is the way we are given a spiritual preview of this seventh day and seventh period, aren't we, in the final tone of the sixth period: the period which historically speaking is even now fast drawing to a close. The tone of Truth as Love, do you see it there? Because you remember, how these seven wonderful tones of the sixth day and sixth period, the day where the

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accent is on man in God's image having dominion over all the earth—these seven tones themselves focus one by one all seven of the major periods as they sweep irresistibly down the ages so that the seventh period itself which historically seems to lie for humanity somewhere out there in the future is already foreshadowed as far as its spiritual essence is concerned in this final sixth-day tone of Truth in its aspect as Love and is represented we realize by the Triptych's right-hand wing. Now this right-hand wing being the direct outcome of the left-hand wing where the revelation of Christian Science is first given to the world outwardly in the form of an organized religion but which is itself preparing the way like a sufferer it to be so now John the Baptist for its original and ultimate Science to become manifest and in Jesus' words, Fulfill all righteousness in the epoch, beginning with the right-hand wing. Now we do see that, don't we? Because what we realize as we glance down the left-hand wing to its final seventh phase at the bottom there is that this is characterized by two supremely-important happenings. One, the consummation in the textbook of the foundational order of synonymous terms that answer the question: What is God? —at the opening of the chapter Recapitulation. The other: Mrs. Eddy's Mother Church which she instituted as a symbol of the foursquare mother city of Revelation 21 has at this point fulfilled its imperative teaching purpose and as such has dissolved. That to say, through its spiritual translation from temporal symbol to eternal idea it ascends as idea back to where it came from to its heavenly Principle even as does the individual body of Jesus once it, too, has fulfilled its teaching purpose at the corresponding point at the close of the mission of Jesus and all in preparation for this very God idea in an equivalent of the day of Pentecost to descent as it were from God out of heaven and as the Spirit of God itself baptize the world in the divine reality of the world's true being which the symbol has been teaching, of course, all the way along leading the world, leading the human race to understanding itself at last in era of divine Science to be the self-birthing God-governed freedom-loving foursquare mother city itself as scientific reality that lies behind the initial religious symbol.

So in order to appreciate the living reality of this wonderful cyclic movement of ascent followed by descent but Toynbee says with regard to Jesus is the absolute uniqueness amongst what he calls the world's Savior's of withdrawal followed by return—descent, that is, followed by ascent. So in order to establish this in our consciousness, let's turn shall we first of all to Acts chapter 1 recounting Jesus' own individual ascension withdrawal and then to Acts 2 telling us of the Holy Ghost's universal descension return is that which Jesus himself towards the end of John's Gospel, the book that immediately precedes the book of Acts, foretells as the coming of the holy Comforter and which Mrs. Eddy later on declares to be none other than the revelation to humanity of divine Science itself. Because we remember, don't we, how towards the end of the Gospel of John, Jesus prays the

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Father that he will give mankind another Comforter that he may abide with you forever even the spirit of Truth. Therefore says Jesus, I will not leave you comfortless I will come unto you.

So we do see, therefore, how it's really the same impersonal Christ idea that both ascends and descends. Therefore, he says, if I go not away personally that is the Comforter will not come unto you but if personally I depart, if what you think of as my personal I depart from you I will send him unto you and he will guide you into all truth. You follow that? Isn't it wonderful? And what will be the criterion that we shall truly recognize the Comforter when he comes? Answer: he shall not speak of himself but whatsoever he shall hear that shall he speak and he will show you things to come. The Comforter, the Holy Ghost in other words, will not be a human being or a group of human beings in the ordinary sense speaking personally telling mankind about Truth seeking to convert mankind to Truth but rather will be Truth itself speaking impersonally in terms of the absolute universal Science of Life speaking out of the depths of each individual consciousness as on the day of Pentecost. He not try to interpret God, that's to say, but will, in the words of SCIENCE AND HEALTH be the divine Principle of the Universe itself interpreting the universe. In other words, he will be man himself as the very voice of Christ, Truth. Isn't that wonderful. So clearly what this demands is the surrender of all personal egotism, personal guruship on the part of the disciples and humanity generally and the proof that this should be so is foretold in Jesus' prayer in John 17, you remember: Father that they all may be one. I in them, and thou in me, that they may be made perfect in one; and all for the supreme universal purpose that the world may know that thou has sent me. In terms of Christian Science, that the world may understand that Christian Science is truly of divine origin, is the promised Savior, healer, and Comforter of mankind and, therefore, in its divine reality is God himself speaking as man and none other.

So let's turn to the first chapter of Acts itself, shall we, verses 2 to 12 which are about the day in which he was taken up after that he through the Holy Ghost had commanded them that they should not depart from Jerusalem—should abide in the consciousness of the holy mother or matrix city. Do you see how significant that is? But wait for the promise of the Father which saith he ye have heard of me and then this most significant statement: For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. Do we see, therefore, how Jesus own twofold baptism of water and of the Spirit has to apply now to the disciples themselves and then after that to all the rest of the world. Because in that case: Ye shall receive power, after that the Holy Ghost [has] come upon you: and ye shall be witnesses unto me unto the uttermost part of the earth. Isn't that terrific. So we must learn to be totally universal, totally inclusive, mustn't we, in our outlook on our world and on life itself. At which point he was taken up

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from them and: behold, two men (two men) stood by them in white apparel; which said, Ye men of Galilee, (Galilee, that's the same as Gilgal, isn't it, meaning circle—the twofold circle of ascent followed by descent). Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. Then returned they unto Jerusalem.

So we can see, can't we, how that which ascends to heaven, Principle, is precisely the same Truth that thereafter descends from heaven, Principle. Yes? So, Acts chapter 2, verses 1-19 then, and here we have it. And when the day of Pentecost was fully come, they were all with one accord in one place. Father, that they all may be one, in God, Principle, do you remember, Jesus' prayer. And suddenly there came a sound from heaven as of a mighty rushing wind (wind? Spirit, *spire, to breathe*—remember where Mrs. Eddy says that Christian Science is a deep drawn breath fresh from God) and it filled all the house where they were sitting. You see they weren't really coming together humanly, organically, but rather were coming forth together divinely from God because of all that Jesus had taught and proved and, therefore, it's when the day of Pentecost is fully come (not before) that the Holy Ghost fills all the house. Now, that's consciousness so completely filled with the Spirit of Truth that there's no room for anything else like, where the textbook says don't you think, no reservation is made for any lesser loyalty. And there appeared unto them cloven tongues like as of a fire, and it sat upon each of them. And they were all filled with the Holy Ghost (the Pentecost fully come all filled) and began to speak with other tongues, as the Spirit gave them utterance.

The Spirit speaking not persons, you see. The Spirit speaking as them, as us because we remember how they were dwelling in Jerusalem—Jews devout men out of every nation under heaven and were confounded because that every man heard them speak in his own language—the language of the one Spirit, that is, but infinitely diversified, infinitely individualized as the tongue which each one of us understands and speaks because it is naturally indigenous to him. The tongue that, as the Son of God is already our true mother tongue and, therefore, as this universal language, this diversified tongue of tongues is brought into expression, the problem posed by that original tower of Babel back there in the tone of Spirit as Soul in the Bible's second period and which stands for a state of misunderstanding among men, confusion of tongues as it's called, instead of a state of reciprocal understanding this Babel of personally argumentative tongues is now being replaced by the coming into being of the universal Christian church and all that this means spiritually regarding the body, the brotherhood of all mankind; and, therefore, we're told how Peter lifted up his voice and said this is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith

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God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy.

So when in Acts chapter 1, Jesus says to them, John truly baptized with water, we know in Christian Science, don't we, that in Mrs. Eddy's words this appears as the suffer it to be so now of church organization, an essential preliminary teaching symbol, this mission of which we see unfolding all the way down the Triptych's left-hand wing, don't we? But ye shall be baptized with the Holy Ghost not many days hence. This has its place, we realize, in the right-hand wing pointing to the consequential filling of all righteousness as that to which the left-hand wing leads. Hence the heartening words, ye shall receive power after that the Holy Ghost is come upon you once the day of Pentecost is fully come, that's to say.

So just look at what is surely the correlative statement in the textbook, on page 43 line 6, this is how it goes: Heretofore they had only believed (it says) now they understood. The advent of this understanding is what is meant by the descent of the Holy Ghost. And then on page 47 line 8: This was sometimes an overwhelming power as on the Day of Pentecost. So can we accept, therefore, the glorious forward movement that is here taking place from an essential religious and moralistic approach to Science to the perception of Science itself and, therefore, the relationship, as far as the human concept is concerned, between the left- and right-hand wings of the chart. I'm sure we can see that because it's all so divinely ordered, so natural and inevitable, so beautifully logical. Because if today power seems not to be manifest in the way that is divinely promised it shall be, can it be that what is meant metaphysically by the Day of Pentecost is not yet fully come? The reason being that Christian Scientists are not yet fully with one accord in one place, not yet coming forth together from the impersonal divine Principle, Love and, therefore, not yet having fully surrendered the personal sense of I such as is demanded of them in John's water baptism, the baptism of repentance for a personally religious and sectarian sense of life. Remember, how the Holy Ghost shall teach you all things. You see, the accent with the left-hand panel is outstandingly on healing which, of course, includes teaching too while the accent on the right-hand panel is on teaching which necessarily includes healing, of course, but now on an absolute scientific basis. Meaning that it has to be God now that both teaches and heals, heals and teaches, from within the individual consciousness rather than outside practitioners and teachers believing themselves to be personal healers and teachers.

So, regarding the word of John Doorly which plays such an enormous part in the right-hand panel. This is where the absolute understanding, the divine letter, the Word itself begins to appear in Science as the actual understanding of the original healing Spirit because this, ideally, is what his mission is all about. So do we not

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detect here another of those symbolic coincidences when we recall that John Doorly's passing took place in the year 1950 at Whitsun because what we're seeing today as we rid his mission of the false statement of intellectualism with which the carnal mind would like to besmirch it, is that it's real signification is the Pentecostal outpouring of the Spirit itself. Why? Because for the first time it teaches the true evaluation of the answer to question: What is God? You see, what John Doorly's mission has done for the world is to set before it in pure Science an open door. Another symbolic coincidence? Extraordinary, isn't it. An open door which no man can shut as we find this stated in the message to the church in Philadelphia, the church of brotherly love, in Revelation chapter 3. Brotherly love? Undoubtedly where the members of the church are all with one accord in one place or of one mind coming forth together as one body from the same divine Principle, Love instead of organizing themselves together humanly and religiously into one body.

So let's turn for a moment to this message to the sixth of the seven churches corresponding as it does to the opening of the sixth seal in Revelation's account of the opening of the seven seals. Because we should remember that as the textbook puts it, on page 560, In the opening of the sixth seal, typical of six thousand years since Adam, the distinctive feature has reference to the present age. So, the church in Philadelphia, the church of brotherly love, the sixth of the seven churches, what do we read? These things saith he that hath the key of David. (The key of David? Whatever is the key of David and we find out when we turn to that otherwise blank, page 499, in SCIENCE AND HEALTH which introduces the Key to the Scriptures showing that the Key of David and the Key to the Scriptures are essentially the same key and that this is focused in the two chapters Genesis and The Apocalypse, the first two of the four chapters that make up this Key. Genesis having the accent on the seven days of creation in their basic relationship of course with the order of the capitalized synonymous terms that answer the question: What is God and The Apocalypse having the accent on the four sides of the holy mother city of Revelation 21 and it was these two great fundamentals known to us today as the seven and the four that opened for John Doorly the spiritual and scientific meaning of the thousand-year periods of the Scriptures from Genesis to Revelation.

So, in the message to Philadelphia: These things saith he that openeth, and no man shutteth; and shutteth, and no man openeth; behold, I have set before thee an open door, and no man can shut it [the text continues] and I will write upon him (not upon a person as such of course but upon this spiritual and scientific understanding of what God is) I will write upon him the name of my God, and the name of the city of my God, *which is* new Jerusalem, which cometh down out of heaven from my God: and *I will write upon him* my new name. Well, what is the

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name of my God but the name of the seven of Mind, Spirit, Soul, Principle, Life, Truth, Love and what is the name of the city of my God but the name of the four of the Word, Christ, Christianity, Science and what in consequence is my new name but the name of Christian Science itself in its pure and absolute non-sectarian Science and system—all three names being shown as brought to the forefront of consciousness in the era of the teachings of the Triptych's right-hand wing. Isn't that so, and therefore just as Jesus opens the Scriptures for the disciples immediately following his resurrection from the Jerusalem sepulcher, so John Doorly unlocks the Scriptures both for himself and for his students immediately following his resurrection from the Boston church organization. The purpose in each case being that witness may be born of this resurrection from organization and time amongst all the nations of the earth. Do you see in the Triptych's center panel in the Jesus column in the tone of Truth as Love down there how the door is being opened to the seventh millennium itself and, therefore, to all the nations of the earth. Not that a comparison is being made between the person of Jesus and the person of John Doorly—that would be manifestly improper indeed but what we are seeing through and beyond the concept of history and persons is from divine Principle's viewpoint the same resurrecting Christ idea at work in both instances. Now we do see that, don't we, and what is it that the world, all the nations of the earth, are destined to begin to witness as pertaining to this ultimate seventh millennium? Isn't it what is depicted in Revelation's own seventh vision, that is Revelation chapters 21 and 22, namely the actual setting up on earth of the foursquare mother city, that's Revelation 21 seen in Revelation 22, to a pure river of water of life in the midst of which grows the tree of birthless deathless ever-circulating life. Isn't that the stupendous redemptive promise?

So, let's read first shall we from Revelation 22, ready? And he shewed me a pure river of water of life, clear as crystal (a pure unadulterated scientific understanding of what this present life of ours truly is) proceeding out of the throne of God and of the Lamb (and please do let's watch this very carefully because not only in the midst of the street of the river but also on either side of it *was there* the tree of life which bear twelve *manner of* fruits, *and* yielded her fruit very month: and the leaves of the tree *were* for the healing of the nations. And there [was] no more curse: (there was no more curse) but the throne of God and of the Lamb shall be in it; and his servants shall serve him: And they shall see his face (I've seen God face to face, said Jacob) and his name *shall be* in their foreheads. (His name shall be in their foreheads.) You remember back there in Revelation 7 at the opening of the sixth seal, typical, Mrs. Eddy says, of six-thousand years since Adam and typical, therefore, of what is happening in our own experience in our very midst today in this present sixth period preview of the seventh millennium—where the servants of our God, those 144,000 of all the tribes of the children of Israel, that great

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multitude which no man could number are sealed in their foreheads with the seal of the living God. Well, clearly, spiritual education, isn't it, in process of wiping out ignorance: the mark of the beast that is supposedly implanted in men's foreheads. Just think of that hideous totalitarian threat there in Revelation 13: that no man might buy or sell, save he that had the mark of the beast, or the number of his name, in their right hands or in their foreheads. No matter whether its ecclesiastical dictatorship or political dictatorship or apparent bodily physiological dictatorship, its always the same carnal mind at work seeking to hold mankind in bondage to material organization, isn't it so, and the answer lies with the leaves of the tree being for the liberation and healing of the nations.

A tree is supposed to breathe through its leaves isn't it? No two of which are apparently exactly alike, so the individuality of us all spiritually self-governed because sealed in our foreheads with the seal of the living God instead of with the mark of the beast is surely that which makes for the healing of the nations. That surely each one of us being individually universal breathing in and out being inspired by the scientific reality and understanding of all mankind and, therefore, as the text says, no more curse and this takes our thought back, doesn't it, to Genesis 3:14-19, and to the curse pronounced on Adam, Eve, and the serpent. Because the curse on Adam as get nearer and nearer to the 21st Century is that he won't be able to till the ground fast enough to keep pace with Eve's teeming progeny and, therefore, what is feared will be a population explosion of enormous proportions particularly in the so-called third-world countries. Yet here, in Revelation 22, as a result of the now-revealed river of life and tree of life, this curse is no more. Which means there's no more accursed tree, no more moralistic warfare, that is, on the part of the knowledge of good versus the knowledge of evil—in a word, no more mortal birth-death cycle. Yet, this very solution, given us here in Revelation 22, began to voice itself, didn't it, as far back as, Genesis 2 verse 8, in the Adam story where Adam is first called upon to distinguish between the tree of life and the tree of death, both growing the same time in the same place in the midst of his garden of consciousness. Do you see that taking place there in the term of Spirit as Spirit in the center panel of the chart? Because then, do you also see following immediately in the term of Spirit as Soul that he's shown a four-headed river whose purpose obviously is to fertilize his garden spiritually. So remember how, the word *river* is defined in the Glossary as a *channel of thought* or as *the course of Truth*, yes? Because immediately after that in the tone of Soul as Mind in the third day of creation (can you follow it there in the center panel) we are told in the textbook, on page 506 line 18, to let our thought be gathered into the proper channels for its spiritual development. Typified, surely, by the channels of that four-headed river there in the Adam story immediately in the tone above. No doubt but what it marks the beginnings under the authority of the infinite as

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Soul of the solution to the problem of human procreation and sex, the very problem that is finally solved in Revelation 21 and 22 where the descending holy city, Revelation 21, is defined as the bride, the Lamb's wife and becomes in Revelation 22 the pure river of water of life in intimate relationship with the tree of life and so, I, John, saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. It's the way the text puts it, isn't it. And the city lieth foursquare, what's issue spiritually, therefore, is the relationship of the individual Lamb of God (emphasizing the Christ) to his universal body or bride, the spiritual idea of the whole human race (emphasizing Christianity)—the answer to the sex relation of Adam and Eve. Can we see that?

One subjective-objective unity of identity instead of object seeming to be cut away from subject as lying at the root of the whole mortal problem. Because this is what so-called matter is: the sense of objectification, the sense of object there separated from subject here instead of subject and object one in identity as one indivisible foursquare state of consciousness—the relationship of the Lamb to his bride instead of the relationship of Adam to Eve. How remarkable, therefore, or isn't it, that if were to look up the root meaning of the word *foursquare* in, for example, Strong's exhaustive Bible Concordance, we would find it defined as (and let's love to face it) a sprawling on all fours to lay out flat in copulation and, therefore, what we're engaged with we realize is none other than the spiritual translation in divine Science of this most fundament of all mortal problems and so in Revelation 22, the four-headed river of Genesis has become one pure river of the water of life with the tree of life both in the midst of it and on either side. While the tree of the knowledge of good and evil which is, of course, the tree of death has completely disappeared from the narrative and, therefore, from consciousness itself. [end]

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Straight on, then, and it was in his talk on the book of Revelation at his Oxford Summer's School in 1948 that John Doorly said of the fruit-bearing tree of life the following: Twelve manner of fruits, he said, is the divine fact behind what are called periods in the female and they're associated with conception. Many women have proved that it is quite unnecessary, in Christian Science, to have periods and to stop them doesn't prevent conception. Well, one even hears these so-called

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periods spoken of sometimes as the curse, doesn't one, and therefore remembering how the woman in Revelation 12 has the moon with its 12 monthly phases in subjection under her feet, we read, in the book called Collectanea, and it's on page 109, of where Mrs. Eddy herself is reported as saying, the experience of mine in entering upon the discovery of Christian Science was the entire stoppage of the periods that are believed to be concurrent with the moon. Hence that saying of the Revelator of the spiritual idea, the moon was under her feet, and she says virtually the same thing on page 14 the page where Jesus himself is quoted as answering the question when shall the dominion of death cease and he says as long as material birth continues for I came to destroy the works of birth. As long as there's material birth there's bound to be material death, isn't that so, but only the destruction of birth on a mortal basis of course which is surely in line with what the textbook means when it says, and this page 529, that: Another change will come as to the nature and origin of man, and this revelation will destroy the *dream* of existence, reinstate reality, (and that's really reinstating Adam's lost rib) usher in Science and the glorious fact of creation, that both man and woman proceed from God and are His eternal children, belonging to no lesser parent.

Well now let's turn to the pure Science and system of Christian Science where all this begins to be spiritually understood and the ultimate salvation of human begins to be perceived including the understanding of the dream-like unreality of the mortal birth-death belief and its where we see the tree of life equated with the order of the seven of Mind, Spirit, Soul, Principle, Life, Truth, Love and the four-headed river flowing forward as the water of life itself equated with the symbol of the four of the Word, Christ, Christianity, Science. So that when, in the 1940s, these four channels or orders are the seven synonymous terms were for the first time being scientifically understood, that is, when the orders on page 465, 115, 587 of the textbook were being seen to characterize the Word, the Christ, and Christianity as the first three sides of the holy foursquare city and the fourth order, the Science order, was found to be symbolized by Israel's golden candlestick with its six outspread branches. Then it was that John Doorly showed at the same time how this fourth order corresponded also to the tree of life itself with its outspreading branches because then it was that during the years of the second world war this conception of the four orders of the seven terms like the rivers or channels into which our thought is gathered, you remember in the third day of creation, for the purpose of moulding and forming our identity and bringing this spiritually to birth, this led to the evolving of the symbol that has been named the matrix typical, in Paul's words, of the Jerusalem above which is free which is the mother of us all. Because in this symbol, as we can see at a glance, the seven and the four are wedded together, aren't they, in one conception and its where most wonderfully as we shall find in a moment the tree of life with her twelve manner of

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fruits is seen yielding her fruit every month at the point of each of the twelve months of the year, that is, in accordance with the earth's annual journey around the sun or when the sun itself appears to move through those twelve major constellations of the heavens known as the twelve signs or houses of the zodiac. Now please let's register this very carefully because of what's to come in a moment and we let it register by turning, first of all, to a symbol that is so very well known to us which is called the cross and crown or the Christian Science seal. Might this possibly relate to the seal of the living God in the forehead of each one of us, I wonder. Because what comes to life through careful examination is that the Christian Science seal incorporates symbolically no less than the cyclic movements of the stellar cosmos itself. Difficult to credit? Well, wait and see. Do we realize, for example, that what the cross illustrates is the rotating revolving earth and the crown of twelve seven-pointed stars only five of which are visible because of the angle at which the crown is shown illustrates the path traced annually by the sun in relation to the twelve-fold circle of the major constellations of the heavenly firmament. Because are we aware that the angle of inclination of the cross relative to the crown is precisely that of the angle of inclination of the earth itself as it rotates upon its axis on its journey around the sun, namely, 23 and ½ degrees, remarkable. Well, test it for yourselves with a protractor and you will find that it is so. Now we see at a glance, of course, that the outer circle which encloses the cross and the crown is made up of those four Christly commands relative to world-healing, isn't it. Four groups of three words each making, once again, a twelve-fold circle but what isn't so obvious and which possibly at first is hard to believe is that the number of letters comprising these twelve words is exactly 52—the same as the number of weeks making up the annual cycle—each week being composed of course of seven days. No wonder the text of the fourth day of creation says of the stars that constitute the heavenly firmament: Let them be for signs (that's symbols) and for seasons (4 seasons) and for days (the 7 days) and for years (the annual cycle of the twelve months). Extraordinary, the symbol, isn't it. Well, hold on because there's more to come. Because doesn't our thought at this point want to go to that other instance in Christian Science of where the globe is encompassed once a year, namely, by the subjects of those 52 lesson sermons (actually 26 different subjects but repeated every six months) that Mrs. Eddy apparently to represent the complete cycle of the workings of Christian Science relative to world consciousness. Today, of course, our aim is to acquaint ourselves not merely selectively with the contents of the Bible and SCIENCE AND HEALTH as in the case of the lesson-sermons but holistically, that is, with the two books in their scientific wholeness. Never the less, perhaps we ought to be more aware of the sequential flow of the subjects themselves. The subjects that day by day, week by week, month by month, year by year, were designed to cater for the needs of mankind. Now, here really, is an outstanding example of one of these subjects. Do you

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remember the one: is the universe, including man, evolved by atomic force? Well, apparently Mrs. Eddy once said to students that Christian Science must give the correct answer to this questions to the world by the year 2000 or, in her words, all will be destroyed by fire. Presumably, don't you think, she was foreseeing the destructive power of atomic energy and its use in possible nuclear warfare. So what a subject that is never to lose sight of, isn't it, as we learn to answer this question's universal implications and eventually with the spiritual and scientific understanding of Science itself undoubtedly this is preparatory to its being given to the world and saving the world from destroying itself. Well, let's come now to that much more recent symbol relative to the same underlying truth about the indestructibility of cosmos and that is the way in which the idea of the foursquare matrix of immortality, to the use the SCIENCE AND HEALTH phrase, evolved in John Doorly's thought and how through its two basic elements of the seven and the four we are able today to see it pertaining to the tree of life and the river of life in a single immaculate conception.

A conception which unlike that of the material atom is incapable of being split. How wonderful it is to know, therefore, isn't it that what the infinite is as Mind, Spirit, Soul, Principle, Life, Truth, Love that the way in which infinity functions as the Word, Christ, Christianity, Science is the very force itself by which the universe, including man, is evolved and maintained rather than its being evolved by atomic force. So please make use now of the little supplementary chart that accompanies this recording called tree of life, do you have it there, with the four orders on the left and the symbol of the matrix on the right and with a golden candlestick and all the tree of life at the bottom of the page, really epitomizing both, both the seven and the four and also that little chart depicting also the Christian Science seal. Now except that one has left out the uncapitalized headings which Mr. Doorly used to describe the groupings of the different synonyms for God, the sixteen-fold symbol, reproduced there, outlines the matrix just as he left it and it derives, doesn't it, from the original four orders or four channels of the synonymous terms parted like the river in Genesis into four heads for the purpose of our being able to understand the individual meaning of each order in turn. But just as the four sides of the holy city comprise one indivisible city so the four rivers are shown at the end of Revelation in the form of one ever-flowing river of eternal deathless life. Now we do see that don't we and the reason, the fact that each of the city's four equal sides, therefore, each of the four orders themselves, must necessarily reflect in itself the qualities of the other three sides in order to furnish the idea of one unfragmentable city and therefore one universal river of life. Not that the river loses its original quality of fourness but now we see it flowing as only one river albeit symbolically fourfold and what John Doorly saw, therefore, was that within the scope first of all of the Word order is reflected the tones, the

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qualities of all four of the Word, Christ, Christianity, Science. Likewise within the scope of the Christ order is reflected the operation of tones of the same four orders and so on with the Christianity order and lastly the Science order and this means that gradually gradually the structure of the foursquare matrix as he left it with us began to build itself up until finally just at the end of the war years there it was complete.

What he saw, in other words, and please follow this carefully and easily on the little chart, what he saw was needed to convey the idea of the Word purely in its own aspect as the Word was the idea of God as Mind, as Spirit, and as Soul. You see those three terms there in the matrix's opening section, yes, and what was basically required to convey the meaning of the Word in its aspect as the Christ was the idea of God as Soul, as Principle, and as Life, and so on and so on until at last all sixteen tones implicit in the original four orders had evolved and had formed the structure as a whole. You see the sixteen groupings of tones, don't you, and how they evolve from the sequences of the original four orders. So may we leave it at that for the moment and turn to another very important basic factor because what we must acknowledge is that not until the Word, for example, is seen in the fullness of all its four tones has the Science of the Word appeared or has the Word appeared in its divine Science. Is that nice and self-evident and not until the Christ has likewise appeared in the fullness of the same four tones has the Christ appeared in its Science and so on in the case of Christianity and Science. Now we're happy about that, aren't we? You see the whole might emphasis with where we are today as the sixth millennium closes is on Science itself, isn't it, and can we see, therefore, that the matrix's first three columns of the Word in the fullness of its Science—Word reflecting the Word, Christ, Christianity, Science; the Christ in the fullness of its Science—Christ reflecting the Word, Christ, Christianity, Science; and Christianity in the fullness of its Science—Christianity as the Word, Christ, Christianity, Science lead us to the fourth column itself where the entire emphasis is on Science. Now, please, we're going to follow these beautiful scientific symbols which we're privileged to have the holy Comforter teach us (the Comforter, Jesus says, shall teach you all things) to follow them so easily so gratefully so lovingly because it's all so spiritually scientifically worthwhile.

First, then, in the fourth column, Science having the emphasis on the Word, you see it there: the Word of Science. Well clearly, Science must have its Word or it couldn't be understood and this tone the epitome of the four tones of the Word column itself, yes? Secondly, in the fourth column, Science having the emphasis on the Christ. Well, Science must have its translating mediatorial Christ, mustn't it, as the epitome of the whole of the Christ column or else how could Science communicate itself. Thirdly, Science having the emphasis on Christianity. Well, where would Science be without its being demonstrable in Christianity and this

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the epitome of the whole of the Christianity column and lastly Science purely as Science or as the gathering into one transcendent compound idea of the first three sections of the Science column itself. Let me say that again. Lastly Science purely as Science or as the gathering into one transcendent compound idea of the first three sections of the Science column itself. Now, is that nice and clear regarding the sixteen-fold structure as a whole. I do hope so. Because do we see, therefore, how the four rivers of Genesis have now reached the point where they're flowing together simultaneously as just one pure river of the water of life and because the matrix's fourth column furnishes the symbol of the golden candlestick and therefore of the very tree of life itself, do we see how this tree, as Revelation 22 declares, is both in the midst and on either side of the single fourfold river. It is so, isn't it, and does not this tree, therefore, bear on its branches twelve manner of fruits in the chapter, think of the chapter Fruitage at the end of the textbook.

Does it not bear on its two Word branches there, the terms are Soul and Life, you see them there, the four tones, the four fruits of the Word column itself; and does it not bear on its two Christ branches where the terms are Spirit and Truth, the four tones, the four fruits of the Christ column; and does it not bear on its two Christianity branches where the tones are Mind and Love the four fruits of the Christianity column and do not all six of its branch together, therefore, bear the sum total of the trees twelve manner of fruits. They do, don't they, and far from this being just an academic letter that we're working with can we see spiritually that what is being born to us, the fruitage which these branches of the tree are designed scientifically to bear for us, is our own truly conscious being as this exists in divine Science. Just think of it. Revealing to us the sinless body of our own eternal deathless life: that's Soul and Life being emphasized, isn't it, constituted of those pure qualities, that pure substance of Spirit whereby we are every whit healthy or whole, that's where the emphasis is on Spirit and Truth, isn't it. Think, in fact, of the actual Comforter coming to us at that point. What Jesus said is the Spirit of Truth that proceedeth from the Father, isn't that wonderful, and all because we are leaning little by little to come forth from our origin in the one parent Mind and return thence to our ultimate in the one Father-Mother Love as the divinely circulating cosmic activity of the all-governing divine Principle itself in the midst of which we live and move and have our being. Don't you think it's beautiful the precision of it all. The possibility of the matrix or womb of the Father-Mother God being individually reflected made subjectively our own whereby our identity is moulded and brought to birth in the image and likeness of the total spiritual universe. No wonder we read in the textbook, under the heading the leaves of healing, that: The tree is typical of man's divine Principle offering full salvation (that's fullness of fruitage) from sin, sickness, and death, and that's page 406 line 5.

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So, can we not resolve it all very simply now into the fact that the tree itself corresponds to the seven of Mind, Spirit, Soul, Principle, Life, Truth, Love and the river into the four of the Word, Christ, Christianity, Science as the two transcendent divine elements of which the matrix as a whole is composed and the one of which can never be bereft of the other. Because, can we see, that if this is so and it is, then our own Christ Mind, capital M, our own capitalized head corresponding to the seven can never be bereft of its body corresponding to the four and neither can our body ever be bereft of its omni-active Mind through the intrusion of the tree of false mortal knowledge. You see that why, in Revelation 22, the tree of death is no longer there, only the tree of life, in other words, there's no longer any moralistic warfare raging between forces of good and evil. To the consciousness of the tree of life, that's to say, there's no such thing as a warring tree of death and on the question inevitably arise as to how we're to account in human experience for the seeming presence of mortality or death, and the answer is, we can't, we don't account for it for the simple reason that it's of the nature of error, a lie or merely ignorance of scientific truth. We can't in Science account for evil or matter as objective reality over there against which we've got to go to war. Such a belief obtains only in a false moralistic religious sense of things and not in divine Science. Because what is death but an apparent absence or ignorance of the everywhere present Science of Life. It's impossible to account for two times two equals five because two times two just don't equal five, they equal four and it's this true idea regarding two times two that simply needs to be understood in order to dispose of the false belief, isn't it so? So, let's turn to pages 409 and 410 in the textbook's Practice chapter where we're told we must not spend our days here in ignorance of the Science of Life, and expect to find beyond the grave a reward for this ignorance. No indeed, because as Jesus says, over the page: This is life eternal (this now is life eternal not will be then after death) and, therefore, he defines everlasting life as a present knowledge (opposite of a present ignorance then) of his Father and of himself—the knowledge of Love, Truth, and Life, says SCIENCE AND HEALTH. Only that which emanates from the perfection of universal Love is really true or of the nature of the wholeness of collective truth and therefore is individual indivisible Life, the knowledge of Love, Truth, and Life. What the Science, the true knowledge of Life consists of, therefore, is the conscious understanding of the indivisibility of Father and Son, God and man, Principle and idea, the seven and the four, the tree of life and the river of life, now, not then, individualized in you, me, all mankind, now, not then. Whence then, we ask, comes an apparent mortal mind as a state of self, ignorant self, deception, self-mesmerism existing in opposition to the Science, the veritable self-knowledge of infinite immortal Mind and, therefore, of our present immortal deathless Life. Because look at what we learned in the textbook on page 186 line 28: Mortal mind is ignorant of self, it tells us, or it could never be self-deceived. Since it must

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believe (must believe) in something besides itself, it enthrones matter as deity. What mortal mind idolatrously worships then is matter but the objective appearance called matter can't really be matter at all, can it, because, in fact, it is the subjective state of mortal mind itself and, therefore, it is mortal mind rather than matter as such—all of which is simply the negative version of what immortal Mind is forever declaring itself to be, namely: besides me there is none else. I know myself subjectively to be infinite Spirit and I'm not, therefore, ignorant of what I am and this forever self-knowledge on my part is the Science of my universe's eternal Life, is now not shall be then. But even so, how come this totally illusory supposition of opposites? Miscellaneous Writings, page 57 line 12, helps us to understand. By the law of opposites, it says, after the truth of man had been demonstrated, the postulate of error must appear. (Must appear? But only as a postulate.) That this addendum is untrue, the text goes on, is seen when Truth, God, denounced it. The opposite error said: I am true. But this was false. The history of a falsity must be told in the name of Truth or it would have no seeming. Now that's clear, isn't it? So, where is it that the Truth of man is demonstrated outstandingly prior to the appearing of the postulate of error besides of course in the experience of Jesus at the last supper? Well, for example, in the unfolding of the seven days of creation in Genesis chapter 1. That's where the Truth of man is decisively shown forth, isn't it. Because after that, in the story of Adam and Eve and the serpent, from Genesis 2 onwards, we have the appearing of the postulate of error. Can we see, therefore, that what we're being asked to do is employ the method used at school in geometry and in mathematics known as *reductio ad absurdum*. For instance, let it be postulated that the shortest distance between the two points a and b on the blackboard is not in fact the straight line a b but the crooked line a c b, which immediately we prove to be an incorrect absurdity by measuring and comparing the two distances a b and a c b. Or, again, let us suppose that two plus two does not equal four, but five, and let us likewise reduce this miscalculation to the stages of absurdity by adding together say 2 apples and 2 apples and finding the sum to be 4, not 5, apples. Because, in the same way in Science, let us postulate that having established the truth of man's being as God's own image in the seven days of creation, remembering how it is said in Genesis 2:5 that there is not a man to till the ground, you remember that. Let us suppose, that is, postulate that in fact there is a man to till the ground starting Genesis 2:6 because then it is that the positive truth of the first record of creation proves by its own irrefutable logic the negative absurdity of the second and this proof appears in our transitory human experience, of course, as our being healed of and resurrected from the postulate of mortality.

So, why don't we spend a little time now analyzing in a little more detail from the standpoint of the Comforter, divine Science, the Spirit of Truth, the total absurdity

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of the negative postulate, shall we? We'd like to do that, ok, let's try, let's take it all very easily and gently and begin by supposing that evil does actually exist alongside good as, indeed, is its claim as postulated by the tree of the knowledge of good and evil. This mythology, let there exists a habitation of evil outside the infinitude of the habitation of God, good, outside the infinitude of the oneness of God and man that is, is what today in Science the holy Comforter calls upon each one of us to reduce to absurdity at the point of our own individual spiritual consciousness. Because how can there possibly be infinity past something? The answer is: that there can't. Because from this impossible outside position the postulate of error is that evil bombards the nuclear unity of God and man, therefore the nuclear unity of the seven and the four, with disruptive evil suggestions like the way we're told in modern high-energy physics so-call neutrons are used to bombard and explosively split the nucleus of the material atom expending in doing so the energy and power which resides alone in this unity. Supposedly the bombardment, and I guess we all know what it's like to have our thought bombarded so it seems with disruptive evil suggestions, the bombardment sows subversively in the body of divinity, which is man, the seeds of selfish egotistical willful rebellion against God, divine Principle, causing a breakaway of humanity from divinity, of idea from Principle, of body from head, of the four from the seven corresponding to the fall of the sinful Lucifer, or in Jesus' words causing Satan as lightning to fall from heaven, postulating correlatively in 20th century physics a gigantic celestial explosion, a primeval so-called big bang precipitating a material universe made up of expanding fragments of matter, atoms, particles, stars, galaxies, and so forth. The result? What mystical religion thinks of as a sky-Father up there and an earth-Mother down here requiring a divine human mediator in the form of a superhuman son to come to the rescue of fallen man, heal the breach, and restore the status quo. Hence, the need, to human sense, for the twin advents of Christ Jesus and Christian Science as the manhood and womanhood of God to come and save mankind from the dualistic religious belief of mind, little 'm', on the one hand and matter on the other or from the moralistic warfare involved in the tree of the knowledge of good and evil that inevitably becomes the tree of death and, therefore, as the chart of the Triptych shows and as the Comforter teaches, the solution to the whole mortal problem lies in the revelation to humanity of this twofold idealism of absolute good, namely, the understanding of the wedlock of the manhood and womanhood implicit in the onliness of the tree of life and the river of life. So we can see, can't we, how the mythological splitting of the nuclear oneness of infinity postulates this erroneous breakaway of man from God, of mother from father, of woman from man, of earth from heaven, of humanity from divinity, all summed up finally in Science as the mythical separation of the four from the seven apparently causing, and this the huge point at issue, the heavenly foursquare mother city of the Word, Christ,

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Christianity, Science which is civilization, civilized society as this is known to the divine Principle, Truth and Love as the very body of divinity itself to fall like lightening from heaven to earth evolving itself thereafter on a physical science and a mystical religious basis and requiring the translation of matter back into Spirit, Mind in order to solve for humanity the dualistic problem of mortality. Golly, I hope that's clear. Because, you see, in the erroneous postulate thus assumed, Mind is no longer Mind spelt with a capital M, Spirit is no longer Mind's own subjective state, identity is no longer subjective and objective one in Soul, and, therefore, the universe as a whole is no longer under the government infallible absolute Principle but is controlled instead by the superstitious beliefs of astrology, horoscopy, necromancy, clairvoyance, mystic psychology, animal magnetism, and so forth. Mind, in other words, is no longer immortal Mind but mortal mind whose own subjective condition is believed to be objective matter appearing to the physical senses as an unconscious involuntary substratum of consciousness separate from its own conscious stratum and working independently of it. Now, in case that feels a bit much to cope with, let's turn to SCIENCE AND HEALTH page 409 lines 9-15 which puts it so very helpfully, practically, and clearly. The belief, we read, that the unconscious substratum of mortal mind, termed the body, suffers and reports disease independently of this so-called conscious mind, is the error which prevents mortals from knowing how to govern their bodies. Now, we'd be wise, don't you think, to ponder and ponder that paragraph until we really see what it's teaching us. The analysis of mortal mind, in other words, is that it is simply a state of self-ignorance and self-deception involving a deep-seated fear of the unknown. Fear of the workings of that of which it is unconscious and involving that most fundamental fear of all: the fear of death—a here, now, followed by a hereafter on the other side of the grave—the direct opposite of knowledge of the Christly Science of Life here now forever. The problem of this law of opposites is resolved, therefore, when we understand ourselves to be living at this very moment in the universe of Spirit, Mind and not in the universe of matter mortal mind and with that realization what the Comforter wants us to do surely is to take our thought right out into the vastness of the cosmos itself and find that its timeless outer reaches constitute the very universe of God's creation. In the words of the textbook: the eternal wonder, — that infinite space (infinite space) is peopled with God's ideas (the true idea of people then) reflecting Him in countless spiritual forms. (You feel the truth of the numerals of infinity and the divine infinite calculus there is those countless spiritual forms?) So, let's imagine, shall we, that here we are looking out upon our universe on a beautiful starlit night, viewing the celestial sphere of the firmament of the heavens in all directions at once. Because this is where we approach the climax of this particular recording which we're finding as supplementary to the previous eight-fold set of tapes. You see, either our vision of the heavens is wholly mental and signifies for us the infinite content

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of the all-knowing, all-controlling omni-active Mind which is God or else it signifies the depths of a finite cosmos of matter of whose unseen workings we're unconscious and the thought of which fills us with fear and foreboding. Either it is the infinitely self-conscious divine intelligence that we're contemplating or its an astrological astronomical mythological universe over which our conscious mind has no control. [end]

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So, let's just repeat, shall we, where we got to when the other tape came to an end. We were saying, weren't we, that in the course of history it was the astrological sense of the heavens where the accent is mystical and mental that preceded the astronomical sense where it is scientific and physical. Can we see, therefore, how the astrological wholly-hypothetical fall of Lucifer in mythology and the astronomical equally-hypothetical big bang in physics are really just two complementary views of the same celestial explosive happening accounting for the way in which an apparently material universe first came into being which is, therefore, both mental and physical at the same time. We that, don't we. But what the divine Science of the universe is, on the other hand, is the precise reversal—the divine antithesis, the spiritual translation of this astrological-astronomical misinterpretation of the universe which, therefore, in truth, never really has been. In other words, and here let's turn to the twelve heavenly constellations, the twelve stars that crown the head of the woman in Revelation 12 and which is said to relate to the twelve tribes of the children of Israel with all mortals, that is, to the entire human family of generic man and which typify, therefore, the divinely scientific reality of which the twelve signs or houses of the zodiac are the mythological unreality and pertain to a race of sinning, dying Adamic mortals. In the one instance earth, therefore humanity, is under the providential control of the heavenly Principle, the parent Mind and in the other its activities are determined by the archetypal images of the psychic mythology of the human mind—the gods, goddesses, spirits, demons, dragons, beasts, and so on that inhabit what today psychoanalysis calls the collective unconscious and which rise up into conscious experience and seek to devastate the human race. But is astrology all bad? Look at this statement, for instance, by Mrs. Eddy, in Miscellaneous Writings 333-334, where she speaks of how: The ancient Chaldee hung his destiny out upon the

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heavens; but ancient or modern Christians, instructed in divine Science know that the prophet better understood Him who said: He doeth according to His will in the army of heaven, and among the inhabitants of the earth; and none can stay His Hand, or say unto Him, What doest Thou? and then this arresting probably at first surprising statement of hers: Astrology is well in its place, but this place is secondary. Necromancy (that's the totally negative material sense of astrology then) has no foundation. So, is Mrs. Eddy making a distinction there between a more positive sense of astrology, an astrology that is well in its place but this is secondary and the popular superstitions of everyday astrology involving necromancy, clairvoyance, zodiac and horoscopy, fortune-telling, and so on because this more positive aspect is also referred to in the textbook, on page 121 where we read: The Chaldean Wisemen read in the stars (red in the stars, please note) the fate of empires and the fortunes of men. Though no higher revelation than the horoscope was to them displayed upon the empyrean, earth and heaven were bright, and bird and blossom were glad in God's perennial and happy sunshine, golden with Truth. Truth, capital T. So might not these two references to the Wisemen of Chaldean be pointing to the astrology which she says is well in its place even if this place is secondary? So, let's take our thought back for a moment to the dawn of the civilization movement as this is shown on the center panel of the Triptych around the fourth millennium B.C. with the emergence of the Egyptian, Syrian, and Minoan civilizations and when the theories of astrology, as they are known today, apparently began to be formulated. These beginnings are particularly evident in the Egyptian and Sumerian societies and rose to their climax it seems when the Sumerian society, later on in the fourth period, developed to become the Assyrian and Babylonian culture of the Tigris Euphrates river valleys and enmity with the Israel Judah culture of the Jordan valley a little bit further west across the Arabian Desert. In other words, it was the fourth in fourth period Babylonia that astrology or astro-theology as it was known became the very center of religious and social life prior to its migrating or being taken over by the western society of the fifth and sixth periods where it exerted and still exerts such a strong fascination and influence. But remember, at the same time, how according to Arnold Toynbee from the Minoan society of that initial creative period, the third of the three societies as distinct from the Egyptian and Sumerian, there came in the fourth period the Greco-Roman society and how this led, in the fifth and sixth periods, to the western Christian society and how into this world-enveloping western society as a result, don't forget, of its having its roots in fourth period Israel and Judah, that's very important, was born the revelation of the timeless universal Science of Life that gives us the true, the spiritual, idea of the cosmos as a whole and is, therefore, the Savior from the birth-death dream of mortality that is so intimately connected with the astrological casting of horoscopes. Because we know, don't we, that the astrologer has to be told the

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exact moment of an individual mortal's birth in order to cast his horoscope and so predict his life span. How significant, therefore, then Biblically, Egypt as a symbol has a metaphysical relationship with the hard labor of organic birth—that's Israel, in material bondage, in Egypt. While Babylon, at the other end of the Old Testament scale, has a symbolic relationship with organic death. We remember that, don't we, from our recent journey through the Bible. While that which leads on eventually from the Minoan society, namely as Toynbee shows our present day, western society becomes the recipient, at last, of the spiritual solvent of the complete birth-death cycle both individually and generically and is the translation, therefore, of all that is signified by zodiacal astrology and horoscopy. Now, do please, let's appreciate that. So, from its early Egyptian and Sumerian beginnings, astrology made its way along the chain of the thousand-year periods through to the present day. Propagating in its course, we're told, none other than the following remarkable teaching, namely, now can you believe it? That there is written symbolically in the stars of the heavenly firmament the totality of the celestial sphere, the revelation of the divine purpose regarding the complete salvation of mankind. Now isn't that at first sight extraordinary? But we don't need to be too surprised or incredulous because this is certainly what is permanently on record in the Mind which God, isn't it, which is the true, the divine sense of the sphere of the heavens and which is brought irrefutably to light by Israel's fourth period prophets and inscribed by them in book form in the Bible. So, because we know there aren't really two universes, one mythological the other scientific, why shouldn't the Chaldean Wisemen read the stars in the way they're credited with doing and, therefore, at the time of the fourth thousand-year period correlative with the fourth day of creation where, as we know, the subject throughout is the stars of the heavenly firmament, the astro-theology of the priests of Assyria and Babylon rose apparently to its climax at precisely the same time as Israel's prophets in Judea were receiving their revelations direct from the parent Mind. Think of the manifold references to the stars and their groupings throughout the Old Testament signifying the true idea, therefore, behind the counterfeit symbol of Babylonian astrology. What it amounts to is that in the total sphere of the celestial firmament when this is translated back from matter to Spirit is to be read what is eternally on record in the self-declaring Word of God where everything is held within the context of the Word as a whole without seam or rent, as the textbook puts it. The celestial sphere, in other words, has nothing really to do with the depths of space and time, has it, as cognized by the physical senses but rather with what is everywhere present in the infinite Christ Mind without beginning or end. What Science bids us do, therefore, is like the inspired prophets read, be receptive to what is on record in the great parental Mind of the cosmos, namely, the fathomless content of the Word itself. Because this is just what the prophets did and recorded in the books of the Bible. So, clearly, the Word is something to be

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read, isn't it, which is why the fourth chapter of the textbook, Christian Science versus Spiritualism, teaches the great difference between it calls mortal mind reading and immortal Mind reading declaring that these are distinctly opposite standpoints from which cause and effect are interpreted. Accordingly it tells us how the thoughts of the ancient prophets were rapport with the divine Mind and how this enabled them to know the past, the present, and the future. Explain how through their acquaintance with the Science of being they could foresee and foretell events which concerned the universal welfare. The Science of being, you see, no past, present or future, therefore, as time but everything being now what it forever timelessly is. Because they were divinely inspired in this way, the prophets reached the range of fetterless Mind, says the textbook, and little by little we in Christian Science have to learn to do this very thing ourselves, haven't we. Because then the text tells us that if this Science has been thoroughly learned and properly digested we can know the truth more accurately than the astronomer can read the stars, read the stars or calculate an eclipse. This Mind reading, capital M, it says, is the opposite of clairvoyance. It is the illumination of the spiritual understanding which demonstrates the capacity of Soul, not of material sense, and finally, in that paragraph, these most pertinent words: This Soul-sense comes to the human mind when the latter yields to the divine Mind. Because it goes on to tell us in the following paragraph that what we are in processing of reaching, therefore, is the perfect Science of healing. How marvelous and all this is in the textbook on pages 84 and 85. The prophets, then, read the starlit heavens spiritually as the self-revealing Word of God. No books, as such, were available for them to read or learn from, no teachers, no gurus, to instruct them. Their only teacher, their only instructor was the Word of God, the divine Principle itself, the fetterless Mind of the timeless spaceless heavens of Soul with which they were in immediate and constant rapport and what was it that was actually revealed to them and which they put on record in the Scriptures of the Old Testament and here we're at the very heart of all that concerns us. It was outstandingly their foreknowledge of the coming to humanity of the two Messianic advents which we know today as the mission first of Christ Jesus and secondly of Christian Science, the manhood and womanhood of the Son of the Father-Mother God. That is what gloriously they foresaw and foretold, isn't it, and as we know and this is so significant to us at the moment, these two missions in their complementary relationship comprise the basic theme, don't they, of the whole of our panorama of the Triptych including the way in which they redeem from under the dictates of materialism the civilization movement of mankind and restore this to God where it belongs through the revelation that never, never in truth was it ever taken away. How remarkable, therefore, that what the astrology, this is, apparently well in its place but this place is secondary, declares is that the heavenly firmament does actually record through mythologic and apocalyptic symbols the prescribed Word of God as

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if it were an actual readable book. A spherical written scroll as it were to be understood by humanity as applying to the complete salvation of mankind. Do you mind thinking of the stellar cosmos which we picture ourselves a little while ago gazing into on that bright starlit night as a kind of living book which when spiritually translated and understood holds within it the timeless spaceless foreknowledge of the infinite parent Mind. Because what it is in the case is the eternal counterfact, wholly mental and spiritual, of what is supposed to emanate from the depths of the psychic unconscious with its oft times devastating effects on mankind and, therefore, instead of earth, humanity that is being under the control of mortality or animal magnetism, earth, humanity, is we're being shown under the control is the pure reflex activity of the limitless divinity of the heavens themselves. Therefore, what do we find inscribed for example in Psalm 40 in the Old Testament and repeated almost word for word in Hebrews 10 in the New: Then said I, Lo, I come: in the volume of the book *it is* written of me to do thy will, O God. And so, who is the I and the me cited in that text? It can only surely be the Son of God in the prophesied coming of him manhood and womanhood, isn't that so, and this so-called book of the heavens is said (now can you believe this) to be made up of precisely 12 chapters (and the word chapters, please, in inverted commas correlative chapter by chapter not only with what the 12 tribes of the children Israel spiritually stand for but with the spiritual meaning also of what lies behind the 12 houses of the zodiac, now isn't that remarkable). Not only so, this heavenly so-called book and how about this is said to consist of three books in one—a trinity of books in unity, that is. Each of the three being made up of chapters relating to four of zodiacal signs (that's how its described). Now try not to find it difficult because in a moment we'll begin to resolve it. So that when the word *books* is used in this context, don't be confused by visualizing actual pieces of literature such as for example certain of the books of the Bible—nothing like that at all. But think perhaps of the holistic Word of God in three distinct parts or installment if you like unfolded by the celestial heavens as what the prophets as well as the Wisemen of Chaldean were inspired to read and understand. Now all this extraordinary deciphering and interpreting regarding the heavenly stellar sphere is presented by the eminent Bible scholar E.W. Bullinger compiler we're told of that much treasured research book, *The Companion Bible*, and a book of his own called *The Witness of the Stars*, a truly remarkable book. We got a copy of it in Glastonbury in a bookshop which I believe is no longer there, so I don't know where one can get it now. But if anyone feels they would like to become acquainted with it at least in outline, Bullinger gives a very good digest in one of the appendices in *The Companion Bible*. But remember that what as Christian Scientists we certainly are not and never will be is students of astrology per se any more than when we look at the map of the Triptych we must see that in no way are we aspiring historians as such. Yet what of necessity is beginning to take place in

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our consciousness at this time and really this takes care of the multitude of academic subjects that we find today are part and parcel of our world, is the spiritual translation of astrology, of world history, in fact of everything under the sun by the eternal divine Science of Life itself. Then we're truly solving in Science the problem of being and of human salvation, aren't we. Because as the textbook says, all must give place to the spiritual fact by the translation of man and the universe back into Spirit. [because] In proportion as this is done, man and the universe will be found harmonious and eternal. (and that's SCIENCE AND HEALTH page 209 lines 21-24) So, don't let's feel that what its right and necessary for us to know about these human subjects, these apparently human subjects, as we bear witness to their translation from matter back into Spirit is error or a waste of time. It certainly isn't. Truth gives us what we need to know about them no more, no less. Anyway, this briefly is the remarkable conclusion that scholars such as Bullinger have apparently come to realize. That the first of the three so-called stellar books has to do with the first four of the zodiacal palaces, that the second has to do with the next four, and the third with the last four thereby completing the circle of the 12 major constellations as they compass the celestial sphere. So we see, don't we, that what we're engaged with is that which emanates from the same celestial heavens whether we're regarding the heavens astrologically and therefore mystically or as they are in Truth in eternal divine Science—that to say, there's only one of anything whichever way we look at it. Take for example the definition of earth in the Glossary which reads: To material sense, earth is matter; to spiritual sense, it is (identically the same earth) is a compound idea. And what is true for earth, of course, must also be true, mustn't it, for the whole celestial sphere. Now let think of the zodiacal circle for a moment which, being a circle, symbolizes that which is without beginning or end. Because the problem's always been, we're told, to know just where to break into a circle in order to encompass it and apprehend its meaning and this, in the case of the zodiac with what we might call ordinary mundane astrology means beginning with the sign Aries the Ram that opens the spring season of the year and ending with Pieces the Fish that closes the winter season. But this is not so with the kind of astrology which we're seeing is well in its place and to which our attention is now being drawn. Because here the circle starts with the sign of Virgo the Virgin and ends with Leo the Lion and to appreciate why this is so we're told we have to go back to the astrology of ancient Egypt and to the famous symbol of the Sphinx which the Egyptians erected at the base of he Great Pyramid. Because the Sphinx is made up, isn't it, of two basic components: it has the head of a woman and the body of a lion telling us that Virgo must be found to begin and Leo to end the great annual zodiacal circle and really what could be more appropriate for us than this when both symbols are translated spiritually. Because what this implies is claimed is that the seed of the woman, first referred to in Genesis 3:5, shall bruise the head of its enemy the

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serpent until in the form of the Christly lion of the tribe of Judah it shall when the twelve-fold circle is completed have vanquished totally all that the serpent stands for. Now isn't that something. So, back now to the three so-called books of the heavens that are said to tell the story of this ultimate triumph of the spiritual idea of God. Because do we see that what we're being shown is a beautifully symmetrical Triptych of books which in that truly astonishing way, it seems to me, bear a remarkable resemblance spiritually to the three panels of the Triptych chart with which we've been engaged all through this work and one certainly had no inkling that this was so prior to what is coming to light now. Because just look at what is claimed regarding the three-fold picture as a whole. That the first of the three celestial volumes, shall we call them that, has to do with the first coming of the redemptive Christ idea, that the second of the three, the middle one, has as its principal subject the human race itself which is thereby redeemed, while the third of the three concerns the same redeeming Christ idea as this pertains to its own second coming. Can we follow that? The first and second advents of the redeemer on either side of the world itself which it is their purpose to redeem. Because see what happens if we bring the whole stupendous idea forward to the time of the second Christly advent in the form of world-encompassing Christian Science and as depicted by the actual Triptych chart with which we're now so familiar. This is based wholly as we know on the first advent because what Christian Science does is to furnish the world with a demonstrable understanding of the very Science of Life which Jesus at the time of the first advent lived and proved and left us the example for the rest of mankind likewise to understand and prove. Because what we see now in the case of our present three-fold chart is that its left-hand wing, we see this don't we, in parallel with the theme of the first of the astrological books has to do with the first essential phase of the final redemptive process where Christ Jesus' own healing Science is discovered and founded by Mary Baker Eddy. That the second panel, please follow it carefully, in parallel with the second of the three books concerns the human race as a whole in process of being thus redeemed. That's so, isn't it. While the right-hand wing in parallel with the third and last of the books has to do with the second phase of the redemptive Christian Science purpose in the form of the Principle's own non-sectarian Science and system bring to light mankind's indigenous mother tongue as the means of man understanding himself individually and his world universally as the workings of the self-existent self-revealing Word of God. Do we see the quite extraordinary parallel that exists there between the three panels of the Triptych and the three so-called books of this particular astrological interpretation of the universe? I do hope we do. So, see what happens now if we relate the three books and the three panels with the first three columns of our beautiful symbol of the matrix typifying as this does the same self-existent foursquare cosmos that is the self-birthing mother of us all. Because it's here, isn't it, that these first three columns of the Word, the Christ, and

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Christianity—are we following it on the little chart—combine as a trinity to form the all-embracing fourth column of Science itself even as we're told the three books of the heavenly firmament form the text of one all-inclusive celestial book. And just to confirm how this three-fold unification, this trinity in unity, is basically of the nature of Science itself, see for a moment how in the chapter, The Apocalypse, in the textbook, and this page 575, what is meant by the colossal term, divine Science is said not only to define the heavenly city as a whole but also the fourth of the city's four equal sides. Do we remember that? This sacred city described in The Apocalypse as one that lieth foursquare and cometh down from God out of heaven represents the light and glory of divine Science. Well, that's the city as a whole, then, isn't it? The city of divine Science but then the four sides of our city are the Word, Christ, Christianity, and divine Science signifying that the fourth side itself, like the matrix's fourth column, the Science column, is really the city, the matrix, in its wholeness made up of the first three sides of the first three columns. Now we see that easily, I'm sure. We also see, don't we, how the symbol of the golden candlestick, typical of the tree of life itself, at the bottom of the second little chart there, is the composite symbol of these different interrelating elements of the overall Christ idea. Yes? Can we begin to feel, therefore, that the understanding of eternal divine reality conveyed by these colossal metaphysical concepts of the Word in its four aspects—matrix first column, the Christ in its four aspects—second column, and Christianity and its four aspects—third column all gathered and embodies in the four aspects of Science itself—fourth column constitute the forever scientific truth that lies behind the counterfeit symbol of zodiacal astrology with its horoscopic predictions regarding the universal family of man. And also, therefore, I venture to suggest behind the genetic inheritance laws of present-day microbiology and its so-called DNA code. What a liberating prospect, what deliverance that promises. Now at that point, I think we'll turn this tape over and conclude this particular recording on the other side. [end]

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The conclusion we come to, therefore, is that what the redemptive Christ activity finally consists of is the Science and system of pure Christian Science where the four of the Word, Christ, Christianity, Science the very subjective state, the integral embodiment of the parental seven of Mind, Spirit, Soul, Principle, Life, Truth,

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Love from whom we inherit all that we are has never, can never fall rebelliously from a spiritual heaven to a material earth to take the form of civilization, the great world city of mankind, on a material and therefore ultimately self-destroying basis and needed to be redeemed from all such dream-like mythological beliefs. Because, remember, how the word *city* and the word *civilization* have essentially root meaning, haven't they, mother, that is to say, has never been severed or divorced from father to furnish the delusion of a heavenly father up there and an earthly mother down here requiring the intervention of a divine human Son to restore the original sinless condition. Of course, this healing restoration is precisely what appears to be required humanly and is what Christ Jesus actually demonstrated on behalf of the human race at the point of his resurrection from the tomb of mortality. And it was this very message of resurrection above the belief that man ever fell or was ever excommunicated from God that the apostles on the Day of Pentecost were impelled by the holy Comforter to impart to the world as that which applies to the human race itself once the divine Science of its being is revealed in the era of the second Christly advent. Well, that's nice and clear, isn't it? All-in-all, therefore, no such absurdity as a mortal sense of mind, little 'm', having its subjective state cut away from it and believing it sees this objectively as matter over there. Indeed, no such thing as evil existing outside the infinitude of good, outside the oneness of God and man, ever to have split the nuclear unity of this divine state of wedlock ever to have exerted a magnetic animalistic attraction or pull that entice man hypnotically to revolve independently in an orbit of his own and in so doing to translate the one divine Science of being into an array of counterfeit material sciences on the one hand and different mystical religions on the other. So, to sum up, we're used, aren't we, to thinking of the Triptych as pointing redemptively to the human race but evidently now we're being asked to see it as applying to the celestial cosmos as a whole. To the sphere of the stellar firmament itself because countless individual spiritual spheres, that's you and me in our divine reality, these correspond to the numerals of infinity rotating and circulating as the infinite calculus of the ideas of God all held within the matrix or womb of the divine Principle, Love that mothers, cherishes, and forever embodies them. Again, you see, a trinity in unity, numerals, calculus, matrix, the three-fold essential nature of infinite divine system constituting our present only real universe and, therefore, what we, man, forever truly are. It's really what the Greeks and others after them referred to so beautifully as the music or harmony of the spheres, isn't it. In the words of the textbook: changing chaos into order and discord into the music of the spheres. (that's page 255) Because don't you feel that these groupings of the synonymous terms for God, which you see there, elucidating the meaning of the foursquare matrix, are really like resounding chords, the fundamental harmonies of all things real issuing from the four orders of the crystal-clear river of life and creating the music of the divine Science of

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being. Because surely these harmonies of our own true being as destined one day to be consciously apparent to us once we learn to come forth from our origin and source in God in the way, for example, that the musical genius of a Mozart comes forth from the infinitude of music itself. Music probably the greatest of all the symbols which the divine Comforter uses for teaching us the Science of Life. Oh, how one remembers, on more than one occasion hearing Mr. Doorly say, we shall hear the angels sing. Listen to the chord for instance with which this symphony of the heavens opens and which conveys the idea of the articulate comprehensible Word of God conscious purely of itself reflecting solely upon its own infinite perfection, namely, the chord sounded by the ideas of Mind, Spirit, and Soul. You see it there, in the opening section of the matrix. What we are hearing at this point is Mind conscious of its own infinitude as Spirit conscious of Spirit as its own infinitely subjective state and knowing that there's no other object anywhere in the universe for Mind to be conscious of but Spirit, not matter; and it's this very identity of Mind and Spirit subjective and objective one and inseparable that Science teaches us is infinite Soul. So the idea of God, then, as simultaneously Mind, Spirit, and Soul because, remember, that synonymous terms for the one absolute God are individual indivisible spheres of consciousness without beginning or end. So can we conceive of that chord of the music of the spheres sounding eternally not only throughout the universe but as an integral part of the universe itself? Well, it's sounding anyway whether we're yet consciously hearing it or not. What takes a chord that conveys the idea of the articulate Word, what I, God, timelessly AM, conscious of itself as its own manifest heaven-sent Christ, the chord which is sounded, that is, by the ideas of Soul, Principle, Life. Do we see that there, don't we, constituting the matrix's second section—the Word reflecting the Christ. Well, here, that identity in Soul of subjective and objective one and indivisible is actually defining for us, is actually elucidating the governing Principle of the total universe and explain this Principle's Christly manifestation as the flowing circulations of everything's ever-lasting Life—Soul, Principle, Life. It's specifically the chord, isn't it, that we hear sounding throughout the earthly mission of Jesus and which is so gloriously elucidated in the textbook's second chapter, Atonement and Eucharist. But we won't try to take it further than that at the moment but one by one these transcendent chords of the symphony of the spheres will, as part and parcel of the holy Comforter, the Spirit of God, one day be heard filling and constituting heaven and earth. And, therefore, as the fourth day of creation says of the stars of the celestial sphere: let them be for lights in the firmament of heaven to give light upon the earth: and it was so. What is imperative, therefore, is that we begin to feel the power of the spiritual heavens as the determinant of all the happenings on earth and as I expect we know that lovely word *determinant* is closely associated mathematically with the word *matrix* so that really the relationship of heaven to earth becomes in Science none other than

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the relationship of matrix to calculus. Isn't that lovely? In the beginning God created the matrix calculus of the entire universe. Not the zodiacal horoscopy of astrology therefore as the matrix-like determinant of happenings on earth but the great resounding chords of the Word, the Christ, and Christianity each in their four reflecting tones and comprising the matrix's first three columns are what determines the happiness, the health, and the harmony of the whole world's being crystalized in the fourth column and, therefore, it is that the circle of these first twelve sections of the matrix becomes the counterfact in Science to the circle of the twelve houses of the zodiac. Golly, what a comforting liberating thought that is the birthless-deathless Life of all coming forth from its source in the eternal parent Mind and returning to this source instead of the horoscopic mythology of an endless stream of personal birth-death cycles.

Now I want to close by quoting some trenchant remarks voiced by John Doorly during his talks on the book of Revelation in Oxford in 1948 on the subject of the difference between religion and Science. Because that really is what this work of ours has been basically all about, hasn't it. He said: There are certain things are being impressed very decidedly on our thought at these meetings. First the Truth is always of the nature of Science, absolute Science and second that it's up to each individual to gain an understanding of Science for himself because nobody can do that for him. Any thinking which is from a relative standpoint isn't really scientific thinking. Thinking which is truly scientific must start from the absolute, it must be subjective. Mrs. Eddy says, the divine Principle of the universe must interpret the universe and when you and I think from God we shall be able to interpret all things scientifically. The ultimate of everything is Love and Love is God and so God is both the beginning and the ultimate. We must learn to think scientifically and its only when we begin to think from God that we really become scientifically spiritual thinkers. You'll never be a Scientist until you recognize that Science involves oneness. One being, one system, one infinite Christ, one man, the compound idea, man, one infinite calculus, one infinite diversification, classification, and individualization. Until you think subjectively from the absolute in terms of oneness, you'll remain just a religionist.

And so our work with the chart of the Triptych and with this powerful far-reaching symbol now of the matrix which John Doorly left us with is certainly teaching us more and more, isn't it, to think from the subjective standpoint of scientific oneness and wholeness. Which means that as we, the apocalyptic woman and mother, generic man, typified by the heavenly foursquare matrix city, give birth individually and in our unity to our man-child, that is to the true idea of ourselves, each other and our world, the apocalyptic great red dragon, which always seeks to devour the Christ idea by breaking it up into personally-motivated cliques and fragments whether in the form of persons, politics, religions, nations, races, and so

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on, is foiled in its attempt to do this. Which is why on the first Day of Pentecost in the second chapter of Acts where we began this present recording, they had all to be with one accord in one place in order to be receptive to the universal outpouring of the Spirit of God, the holy Comforter and, therefore, as recorded by the prophet Joel in the last days, saith God: I will pour out of my Spirit upon all your flesh, I will pour out in those days of my Spirit and those days are these present days.

So, thank you all once again for your loving cooperation in making what we've done together possible. [end of recording]

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