

SUMMER SCHOOL ON THE BIBLE

Part 1: Genesis to Ruth

A Series of 13 Talks given by Peggy M Brook

Mickleton, England September 1981

In the years 1981, 1982, 1983 and 1985, Peggy M Brook gave a series of Summer Schools on the Bible.

We are now pleased to announce the publication, in pdf format, and available to download from our website, Peggy M Brook's Summer School Talks on the Bible given in 1981.

The remaining three Summer Schools will be added in due course.

Peggy Brook regarded these "Talks on the Bible" Summer Schools to be the climax of her life's work. She stated: "These Talks have always proved to be a unique and inspiring series to those who attended the Summer Schools or who have heard the tapes" and she expressed her wish to her Trustees that these Talks be published.

The four Summer Schools cover the whole story of the Bible interpreted spiritually using Mary Baker Eddy's *Key to the Scriptures in Science and Health*. Peggy Brook comments: "Mary Baker Eddy based her revelation on the Bible and she makes many outstanding statements about it in her writings. So we are going to interpret it in this way where we find the spiritual and scientific meaning of the Bible."

We have endeavoured to stay as faithful to the original Talks as possible, only making minimal changes to allow the text to flow in a readable format. Peggy Brook began to edit her first Summer School before she left us, and we have incorporated her changes in the text. Where we have been able, and where available, we have provided source references.

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Abbreviations

Works by Mary Baker Eddy

S&H	Science and Health with Key to the Scriptures
Mis.	Miscellaneous Writings
Ret.	Retrospection and Introspection
Un	Unity of Good
Pul	Pulpit and Press
Rud	Rudimental Divine Science
No	No and Yes
Pan.	Christian Science versus Pantheism
'00/'01/'02	Message to the Mother Church 1900/ 1901/ 1902
Hea	Christian Healing
Peo	The People's Idea of God
My.	The First Church of Christ, Scientist, and Miscellany
Man	Church Manual
Chr	Christ and Christmas
Po	Poems

Other Works

Books of the Bible	Abbreviations as used in Scofield Reference Bible, 1945
Brewer's	Brewer's Dictionary of Phrase & Fable 1981
Chamber's	Chambers Concise Dictionary 1971
Peloubet	Peloubet's Bible Dictionary 1925

NOTE

Reference is made during these Talks to John Doorly's *Verbatim Reports*. These are published today as the maroon editions of *Talks on the Science of the Bible – Volumes I to IX*.

Talk 1

Introductory Talk

Our subject this week is the Bible. It is amazing when you come to think of the Bible and you realise that it is a book that has been translated into over 1,200 languages. Just think of that number of languages! It is also a book that took over a thousand years to compile. Again, it is amazing to conceive if you throw your thought back a thousand years and imagine a book beginning to be compiled then and after a thousand years coming into being. Actually, it isn't one book of course; it is many books. Altogether in its present form it is composed of sixty six books. That is counting the first, second and third of some of them.

Peake's Commentary writes very beautifully about the Bible in this way: "It is a compendium of the literature of a little people, obscure in origin, limited in outlook, often questionable in morals, but charged with a mission and message for humanity at large whose significance has deepened with the lapse of ages, and whose influence is still the profoundest and most far-reaching in the whole world. It is circulated more widely, read more eagerly to-day than ever, and it is no exaggeration to say that the ultimate destiny of the race will be vitally affected by its attitude to the Bible in the ages to come."

I was talking about this statement to a man who is quite up-to-date in the latest Bible commentaries and he reckoned that although this was written originally in 1919, it is as true today in its conclusion as ever it was. Moreover, the Bible is becoming more and more something that people want to know about and want to study. I believe, particularly in America, people are becoming tremendously keen on the Bible and its message. In fact someone sent me a newspaper cutting from the *Saturday Evening Post* in April this year. This article is called "Filming the Bible"; the project has been undertaken by a man called John Hayman who calls it "*The Genesis Project*". They have done 20 years research on it and it's going to take them another 25 years to film the Bible story. So far they have done Genesis and Luke, I believe. It is being filmed in Israel and performed by people in Palestine. They have one or two well-known actors but mostly they are using ordinary local citizens.

We may say, what is the good of just producing the Bible visually as it is written unless you interpret it in some way, but I can't help feeling that if the Bible is more widely known, through the cinema or wherever, then it can go on to be interpreted spiritually, but people should first know the Bible. Unless you become familiar with the stories, a spiritual interpretation means very little to you really; you have got to know the stories first. Moreover, I found that when I was interpreting the Bible I had to know something of the make-up of it. As John Doorly pointed out in his *Talks on the Science of the Bible*, it is essential to know something about the documents that form the Old Testament, how the Bible was written, and what the various customs, sacrifices and so on, mean. Unless you know what the actual story is literally, you can't interpret it spiritually. You have to know something about it. And so, although we may think that this filming of the Bible and the tremendous research and work that these people are doing is not of much avail, if one doesn't understand the spiritual and scientific interpretation, at the same time, it is good that the Bible is being brought to the front, to the fore, to people's

attention, so that people learn something about the Bible. I find that many of the youngsters today don't know about the Bible. They say, "Who is Abraham?" or something like that. They know the story of Noah's Ark, of course, and Daniel in the lion's den, and so on, but they don't know much about the whole story of the Bible.

Mary Baker Eddy based her whole revelation on the Bible and she makes many outstanding statements about it in her writings - for instance, she says, that the Bible was her "sole teacher" (S&H viii.30), "the Bible was my only textbook" (S&H 110:14) and her "only authority." "I have had no other guide in 'the straight and narrow way' of Truth" (S&H 126:30). It's interesting that she only had the Bible as her textbook and her guide. She calls it "the supreme-statute book" (S&H 437:33) and "the chart of life" (S&H 24:8) - it is a chart of life, a truly living book. She termed it "our sufficient guide to eternal Life" (S&H 497:4) that it "contains the recipe for all healing" (S&H 406:1). But over and over again she states that it must be interpreted spiritually. It is the one thing that you consistently find when Mrs Eddy is talking about the Bible - that it has to be interpreted spiritually. She wrote that if you don't interpret it spiritually, it has no more power to do anything than "moonbeams to melt a river of ice" (S&H 241:16). She says also that its spiritual meaning is its scientific meaning, that it is both scientific and spiritual.

So we are going to interpret it in this way using Mary Baker Eddy's *Key to the Scriptures* in *Science and Health* where we find the spiritual and scientific meaning of the Bible. The thing that we shall find, of course, that in the interpreting of the Bible it is always a matter of interpreting its symbols. The Bible is full of symbols and Mrs Eddy says, "spiritual teaching must always be by symbols" (S&H 575:13). So as we come to take the Bible, we shall see that it teems with symbols. To a great extent, Mrs Eddy interprets these in her "Glossary" of *Science and Health*. She tells us what the symbols of people and objects mean. A symbol is defined in *Webster's Dictionary* as "that which stands for, or suggests something else, by reason of relationship or association." It is especially "a visible sign of something invisible, or as an idea or quality." In the Bible the names of people and places are mostly symbolic, tribes and nations and there are many familiar symbols of the natural universe and all its phenomena - plants and animals and so on. We get a very different form of symbol than that of *Science and Health* because in *Science and Health* you don't get symbols of nations, tribes, people and material objects, but much more the scientific symbols of mathematics and other science, also of music, art and of other modern subjects. In the Bible the symbols are, as I said, those of tribes, nations, nature - very much nature. Jesus spoke of the lilies of the field, the birds of the air and all kinds of natural phenomena; also the Old Testament speaks of trees and deserts and palms and other symbols taken from nature.

So you find that interpreting the Bible is a very different proposition from interpreting *Science and Health*. When I say very different, I mean that in the early days of studying *Science and Health* and the system contained in it, we did a tremendous lot of looking up the meaning of words in dictionaries, and so on, knowing that Mrs Eddy had often waited a long time before using a particular word in writing her textbook. It is very exact in the way it is written. The whole of the text of *Science and Health* can stand deep analysis and research of the words - when

this is done with spiritual sense of course. It is not a materially intellectual exercise, but one to be permeated with spiritual sense. The research of the Bible text is a little different. With the Bible, because it has had many translations in its time, you cannot take the actual words so much and go deeply into them; it is the overall spiritual feeling, the spiritual tones, the spiritual message of the story as a whole, that you must take when you are interpreting the Bible. Because when you learn of the various documents in the Bible that were used and put together, you find that some of them contradict each other in places, but not the meaning, not the great meaning of the story. The meaning of the story is always there, but you must take it as a whole and feel the tone of it, and thus we shall see, we cannot do this accurately without the "Key to the Scriptures" in *Science and Health* - really without understanding the sevenfold nature of God and its fourfold operation.

I have always felt with the Bible and *Science and Health* that the Bible needs the quality of womanhood in every one of us to interpret it (whether we're male or female makes no difference – it is a matter of qualities). It needs those qualities of intuition, patience, love, and a spiritual sensitiveness to discern the message in the Bible. When you study *Science and Health*, though it seems to need the consciousness of the ideal man, that Mrs Eddy says "corresponds to creation, to intelligence, and to Truth" (S&H 517:9). It needs spiritually scientific reasoning, it needs a truly scientific consciousness and the ability to interpret scientifically, to read *Science and Health*. I think this is a lovely wedding; it needs the womanhood to interpret what is really the message of manhood, one could say, in the Bible, although it has a lot of womanhood in it, but it is mainly the manhood that stands out. In the Old Testament the chief characters are Noah, Abraham, Jacob, Joseph, Moses, the prophets, and in the New Testament, Christ Jesus, the manhood representative of God, and the apostles. It needs the womanhood to wed itself to that message of the Bible in order to understand it. The story of the textbook is the work of a womanhood representative - and it needs the manhood qualities to unravel it, to understand the Science of it. So it is the manhood wedded to the womanhood, and the womanhood wedded to the manhood in those two textbooks - really neither is exclusive to the other. It's just a matter of accentuation.

I always think of those two textbooks too, as representing the eternal development of Life, Truth and Love. The Bible is the Book of Life and the textbook contains the structure of Truth and Love; together they form a wonderful whole. John Doorly always used to say that when he read the textbook he *knew* God, and when he read the Bible he *felt* God. I think that is so true. It's the manhood and the womanhood, but we need both, and I think we shall see this as we take these stories in the Bible – how all the time it is the wedding of the letter and the spirit, of understanding and demonstration, of reason and revelation - the manhood and the womanhood. This stands out in so many of these stories in the Bible.

Just take the story of the Bible for a moment. It is the Book of Life, as comprised of in the Old Testament and the New Testament wedded to one another. I never saw the importance of that wedding so clearly as when I was once studying the Bible with a Jewish girlfriend. She had heard of Science and she said "I would love to know the way you take the Bible." So we met and we studied for a while. One day she said to me "You know I don't like the New Testament

because it is so material.” I said I just couldn’t understand that remark because I always think of the New Testament, with the mission of Jesus as essentially spiritual. She said, “Oh, yes, but Jesus was making people well in bodies, he was getting money from the fish’s mouth, he was restoring people to material life.” I had never thought of the New Testament that way, and I said, “How extraordinary, but I can see that if you don’t take the two Testaments together, then you can’t see the real import of what Jesus was doing. If you take the Old Testament and you spiritually interpret it as our life, you can see how it is saying all the way through that man is a creature of Mind, as it’s given in that wonderful first chapter of Genesis.” (My friend had always seen this very clearly.) Man is not a mortal. But he has to build an ark of spiritual understanding to appreciate this fact of being; then he has to make the journey with that understanding from sense to Soul; he has to go on to let that living understanding be his Principle of life, (that takes you into the fourth thousand year period of the Bible – the end of the Old Testament) and he has to see there is only one Principle which is of the nature of infinite Mind, pure Spirit and Soul, the one identity. And the fourth thousand year period is all the time saying in that prophetic age, that kingdom period, stay with the spiritual Principle. Don’t bother about your temple, and your money and your gods that you’re tempted to worship. If you do, then calamity will happen to you as it happened to the kingdoms of Israel and Judah. But stay with the spiritual, nothing else matters. And that was the sort of thundering message, wasn’t it, of the prophets of Israel - stay with the spiritual, stay with the spiritual. They didn’t of course. The Israelites lapsed over and over and over again. But that was the message of the prophets. And if you stay with the spiritual, which the prophets did and as Israel went on to do - coming back and rebuilding the temple - then the blessed New Testament will happen in your experience. That spiritual will demonstrate itself. It can’t help demonstrating itself as all. And when it does, as Jesus proved, then there does come healing and regeneration and a raising from the dead to prove that there’s only one Life - Life is in and of Spirit. There comes this wonderful fruitage, but not because you’re trying to hold Spirit in the grasp of matter and demonstrate in matter, but because the spiritual Principle of being is irresistibly proving itself as Life and Truth and Love. And if you take those two Testaments together, then they do represent our lives; they just represent our lives. We’ve all seen the light, we’ve all gained quite naturally, because it’s native to us, some understanding of spiritual things. We’ve all made a journey to a great extent from sense to Soul, and we’ve grasped the spiritual Principle of being. I think we’re all beginning to feel today something of the sense of coming out from God, demonstrating Life in and of Spirit, demonstrating Life, Truth and Love positively and experiencing the blessing of that.

So this Bible is our life, our story, and we’re going to see that more and more as we go through the first three thousand years - the first three days and the first three thousand years.

Now there are one or two things in the Bible story that we shall notice over and over again as we go through. The symbols, as I say, that are used in the Bible are very often nature symbols, in the Old Testament and particularly with what we are doing, they are people and tribes and nations and very often animals and all kind of symbols of that nature. As we go through the Bible we shall see certain things occurring again and again. For instance, there is the symbol of the younger son so often being the spiritual and the older son symbolizing the material, and how the younger son supersedes the older son. That happens so many times in the Bible. From that

one sees the spiritual nature of man would seem, as we make our journey, to come second. We're so accustomed to the old mortal thing that we have around, our mortal character, and we think that we're born of certain parents or we're a certain person, and so on, and that that's been with us a long time and that now we're just beginning to put on the spiritual. But we are going to see, as I think we are all beginning to see, that the spiritual, which seems to come second, is first. It's first with us all. It's primal with us all and we shall see it happening over and over again as we go through the Bible.

The other thing that I love so much is the fact that the Bible, in so many of its instances shows us, that that which seems small is the power, not that which seems large. I think that is so helpful to us today when we are faced with events in the world that seem so tremendous in their negative pretensions. We realise very much from the Bible story that that which is small and yet spiritual is mighty. When you think of David and Goliath, and the still small voice, and Elisha at Dothan, and even Jesus born in a manger, and so on, it tells us over and over again that if we keep steadfastly to the unfolding spiritual understanding, though it may not seem to us mighty, it is the mightiest thing in all the world. It's the greatest power in all the world, because as Mrs Eddy says, the Bible teaches the superiority of spiritual power over the material (S&H 131:11).

We are going to interpret the Bible from the *Key to the Scriptures*, which is "Genesis", "The Apocalypse" and the "Glossary". We are going to take that key and with that key unlock the Bible. "Genesis" starts, as you know, with the seven days of creation and those seven days of creation, which represent the nature of God as Mind, Spirit, Soul, Principle, Life, Truth and Love, unlock the Bible from beginning to end.

"The Apocalypse" is a fourfold presentation. You know it has the City Foursquare as its culmination but it also has the four phases of the angel with the little book, the woman giving birth to the manchild, the new heaven and the new earth, and the City Foursquare. It has a fourfold presentation in that chapter; it is a fourfold chapter. So the *Key to the Scriptures* is composed of the sevenfold nature of God operating in a fourfold infinite rhythm, or calculus. That's really the key, not only to the Scriptures, but to the whole of being. We have begun to find, haven't we, that everywhere we look we can see, if we're quiet, behind the shadows this tremendous sevenfold nature of the Infinite, operating in a fourfold rhythm. It is not only the *Key to the Scriptures*, but the key to the whole of being and the key to our lives also.

But we are not the only people that feel that Genesis has the key to the Scriptures. In the *Scofield Bible* it says "Genesis is the Book of beginnings, the seedplot of the whole Bible." It continues, "With Genesis begins that progressive self-revelation of God which culminates in Christ. Genesis enters into the very structure of the New Testament in which it's quoted about sixty times in seventeen Books. In a profound sense, therefore, the roots of all subsequent revelation are planted deep in Genesis, and whoever would truly comprehend that revelation must begin here."

The *Companion Bible* also says of Genesis, "It's the foundation on which divine revelation rests and on which it is built up. It's not only the foundation of all truth, but it enters into and forms

part of all subsequent inspiration and is at once the warp and woof of Holy Writ." It goes on to say "Genesis" and "The Apocalypse" are like a belt, and that without the two clasps of the belt the Bible would not hold together. This is so true of that wonderful holding together of the Bible by interpreting it from this *Key to the Scriptures*, the seven and the four, "Genesis" and "The Apocalypse".

When you come to think about this "Genesis" as the seedplot of the whole Bible it doesn't say the days of creation specifically, it says Genesis. So that must mean the whole book of "Genesis", mustn't it? And I think it's rather marvellous that it doesn't say so. Because when you take the book of "Genesis" you get the first three days of creation. It takes in the day of Mind, the first day, the creation story; the day of Spirit, the Noah story; and the first two tones of the day of Soul, Soul as Mind and Soul as Spirit, which takes in Abraham, Jacob and Joseph, and then Genesis ends.

So it is saying that "Genesis" is the seedplot of the whole Bible - Mind, Spirit, Soul; and Mind, Spirit, Soul is the basis of Life. To see that all is Mind and that that Mind is spiritual; there's only spiritual substance. Life in and of Spirit is the only reality, there's no matter substance. And that Soul is the one identity of the whole universe; in Soul is spiritual identity which identifies everything and everyone with Principle. When you are aware of that fundamental sense of Mind, Spirit, Soul, it is the basis of your life; it's the basis of your consciousness, of Truth; it's the basis of the whole plan in Love. But it all starts, or is based on, Mind, Spirit, Soul. That's the nature of the Infinite, our nature, the nature of everything. The essence is Life, Truth, and Love, and the wholeness is the Principle embodying that infinite nature. Because I'm sure we shall feel as we go on together that Mind, Spirit, Soul, Principle, Life, Truth, and Love are not words, they're not just terms; they are living presence and power that is in operation all the time as our very being. I so often think to myself Mind is not something written on a piece of paper - M I N D. Mind is the one intelligence that is moving every one of us all the time. And it's the same with Spirit; it's not just a word on a piece of paper, it's the very substance, the rhythm, the purity, the reality of Spirit - it is our rhythm, substance, purity and reality - and it's the same with all the synonymous terms. I think the Bible seems to bring that out so tremendously in a very living way.

So, we're taking the seven days representing the divine nature through the seven synonymous terms, operating in a divine, infinite calculus, together with the "Glossary" definitions of Bible terms to unlock the Scriptures.

We're going to take it too in the sense that Peter brings to light in his Epistle when he says, "One day is with the Lord as a thousand years, and a thousand years as one day" (2 Pet. 3:8). We are going to find that every day of creation is represented in the Scriptures by a thousand year period. Even if it was not known that there are periods in the Bible of approximately a thousand years each, which is what the *Companion Bible* first brought to light to John Doorly, you would, I think, feel instinctively that the Bible story divides itself into these periods of five thousand years. Because the creation story which constitutes the first thousand years, is obviously a story, you might say, on its own, to illustrate the first day of creation. The Noah story is obviously a story

on its own and that occupies about a thousand years, to illustrate the firmament of understanding, building an ark of understanding.

The third thousand years, which is a very long period, from Abraham coming out of Ur of the Chaldees, and then Isaac and Jacob and Joseph and Moses bringing the Children of Israel out of Egypt through the wilderness into the Promised Land. It's all a tremendous journeying period. It is complete in itself again, and that's another thousand years illustrating the third day of Soul, the dry land appearing. The symbol is even the same, isn't it? It's the land and the Promised Land. The fourth period, the fourth thousand years, is from the time that the Children of Israel entered the Promised Land until the end of the Old Testament, and it is known as the Prophetic Age or Kingdom Period, and it occupies about a thousand years. Again it is a complete unit because it is all to do with government, all to do with illustrating the fourth day of the sun, the moon and the stars, and that they ruled over the day and over the night and control everything, which is an illustration of Principle. It was really the prophets and their marvellous spiritual, powerful message out from God, the Principle of being, as contrasted with the government of the kings who were so often bad kings, although David was a good king. It was the government of Principle versus human organisation, a complete period in itself.

Then you come into the New Testament, which is the fifth thousand year period of the Bible and which is Jesus' mission, and the Apostles; it's a wonderful paean of Life. "I am come that they might have life, and that they might have it more abundantly" (John.10:10). It is an illustration of the fifth day of Life, of the waters bringing forth abundantly the moving creature that hath life and fowl flying in the open firmament of heaven, and it is an illustration of that fifth day.

There the Bible closes because the sixth and seventh days are prophesied in Revelation, but it seems as though that kind of symbol ends in Life. Jesus said, "You say that there are yet four months, and then cometh the harvest, but I say the fields are white already to harvest" (John.4:35), and there don't need to be thousand year periods to work it out. We shall see what these thousand year periods really stand for when we start to look at them.

I thought this was interesting in Mrs Eddy's third edition of *Science & Health*. She says, "The numeral"- not numerals - "the numeral of infinity called seven days, can be reckoned only as we lay aside finite calculations and accept the computations of Scripture, that one day with the Lord is as a thousand years." Isn't that interesting? In the third edition of *Science & Health* she links these seven days very definitely with these thousand year periods. And of course she says this marvellous thing in *Science & Health*, "Subsequent Bible revelation is coordinate with the Science of creation recorded in the first chapter of Genesis" (S&H 537:22), and that's what we're going to see, as we go through the Bible.

When I say begin the story of the Bible, I often pull myself up and I think it's always going on, and that is something that I feel it would be good to emphasise over and over again. When you're taking an ordered story like the days of creation and the thousand year periods, inevitably you start, "Let there be light," you start with Mind. You go on to Spirit, you build an ark of understanding, you make the journey, you come into the fourth thousand years of government,

and the fifth thousand years of just letting Life live itself. We're apt to think - at least I do - that you start here, and then you understand, and then you make the journey, and then you're letting Principle govern you. But it's going on all the time. And I think it's so important to see, that "Let there be light" is happening all the time, every moment; it doesn't begin.

For the sake of clarity and order, perhaps you might call it the learning process, but it's a spiritual learning process. We have to slow-motion these things, and they are put out in an ordered way, but I always love to realise that this ark of understanding, new facets of understanding, that we're constantly building, is coming to us all the time. There seems to be humanly, perhaps, a period when we are studying deeply the fundamentals, but then we suddenly begin to realise that this building of an ark is a constant thing that is always going on with us, the "Let there be light" of the previous period is something that is always going on, there's always light coming. On this journey from sense to Soul, we don't suddenly stop understanding and then start to make the journey, and then start the government of Principle, do we?

Perhaps you've never thought like that. But I suddenly woke one morning saying, "God doesn't operate in a straight line." Do you know what I mean? Because it's so helpful to learn in an ordered way and then suddenly we realise that all this, these spiritual facts, are going on constantly with us all the time. This is the ordered way that we learn and appreciate, just like we learn and appreciate mathematics through 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, but once we understand the values and the processes, we can do anything. The divine, infinite calculus is operating in relation to spiritual things. That's like Mrs Eddy saying, "The numerals of infinity, called *seven days*, can never be reckoned according to the calendar of time. These days will appear as mortality disappears, and they will reveal eternity," - not a time thing - "newness of Life, in which all sense of error" - error is limits - "forever disappears and thought accepts the divine, infinite calculus" (S&H 520:12). The "divine infinite calculus;" that's the infinite way of calculating life, not in a straight line. The straight line is an ordered sense which is very helpful, but I think it is wonderful as you appreciate that ordered sense to feel, yes, is going on all the time.

As I understand these values, I can see them happening in combination and all kinds of rhythms, that are very ordered, but they are ever-present; it's omni-action, really. But we'll talk about this as we go through the week. And as we go through the week, let's all the time feel this sense that this is something we've always known. I always remember John Doorly saying at the beginning of every class, "Now you've always known these things before Abraham was. I'm not telling you anything you don't already know, but I'm just helping the scales to fall from your eyes." And I love that. Instead of feeling you've got to strain to get something because you're a mortal and you're going to change yourself into an immortal, at the back of consciousness to have this sense, I've always known these things and the scales are falling from my eyes in an ordered, easy, natural way, because spiritual being is natural to every one of us. It's our native being, it's natural to every one of us.

So when we take this story here, we're going to take it in its fourfold expression. The seven days as they come through Genesis and the thousand year periods in a fourfold way, because the key to the scriptures is the seven and the four. We're also going to take it from the standpoint of Life,

Truth and Love behind every day of creation, which John Doorly did when he gave his last Oxford talk in 1949. He took every day of creation from the standpoint of absolute Christian Science, from Life, Truth and Love, from the creative, the factual and the fulfilled. There's always the "Let there be," which is the creative, "and there was" - the factual - and either God saw that it was good, or He called it something, giving a kind of a fulfilment sense in every day. That rhythm is so wonderful behind every day of creation. You can feel the impulsion of the creative flow of Life, and the factual sense of Truth, and the blessed fulfilment of Love, in every day. It doesn't make it complicated, it makes it simple. This rhythm of Life, Truth and Love, going through each day of creation, which is the absolute Christian Science sense, really makes it simple.

In these days of creation you have each aspect of Science, each level of Science, that Mrs Eddy uses in the textbook, of divine Science, absolute Christian Science and Christian Science. These days of creation are really all the Word of Life in divine Science, the flow of the Word of Life. We shall take each day of creation this way and we'll get used to this rhythm of Life, Truth and Love, the creative, the factual and the fulfilled comes like a rhythm through each one. But in Christian Science, which as Mrs Eddy says, was the application to the human, we're going to see Mind in the first day in its three tones - Mind as Mind, Mind as Spirit, Mind as Soul. Then we're going to see Spirit in its three tones - Spirit as Mind, Spirit as Spirit, Spirit as Soul. Then we're going to see Soul, the third day, in its five tones - Soul as Mind, Soul as Spirit, Soul as Soul, Soul as Principle and Soul as Life. We can't possibly think of it as complicated because it is something that interprets the story to us.

As we take each tone, day by day, I think there's going to come to every one of us quite a new sense of the living nature of these tones and how they reflect one another. It's something that happens. You can suddenly feel it stirring within you, can't you? You can feel Life impelling Mind as Mind, Truth impelling Mind as Spirit, Love impelling Mind as Soul. You can't help feeling each tone is a very living consciousness, and how it works out in the thousand year periods. So that is the sense of how the levels appear in these days of creation.

Then we're going to take the fourfold sense, in the scientific interpretation of each day. I have put the Science column first, where it says Mind as Mind, which is a scientific interpretation of this day of light. The Word sense of the day is, "Let there be light." The Christ comes in this second record, the Adam record of creation, in the sense that it shows you what this positive day does. The Christ "comes to the flesh to destroy incarnate error" (S&H 583:11). And that's what the Christ does. If you have read that first volume of John Doorly's *Talks on the Science of the Bible*, in which he takes the days of creation and the Adam record, he says over and over again that the Adam record is the analysis, uncovering and annihilation of error. It is the Christ that comes to the flesh to destroy incarnate error. It isn't that the Adam record is the Christ, but it shows what the Christ does, what it destroys, each time. It shows the power of that Christ - that the light says there is no mist, Mind is all. It's the Christ that shows that there is only one Mind and there isn't any other mind, there's no mist, and no one can have misty, muddled thinking; there can't be evil motives or malicious purposes, and so on, there's only one Mind and there's no mist. And that's what that Adam record is really saying.

Then the thousand year period is the Christianity sense of how that works out in human experience, how the impinging of the light, for instance, on the mist works out in human experience the demonstration of, you might say perhaps, a better humanity, or how it works out in our experience. It always seems to me it's showing what it looks like as we are working out our life problem, what it looks like in our experience. All these stories of Noah building an ark, for instance, and of Abraham taking a journey, of Jacob struggling, of Joseph turning everything into a blessing, and so on - it's all our life experience. Under the impulsion of infinite Mind, infinite Spirit, Soul, Principle, Life, Truth and Love, operating in the rhythm of Word, Christ, Christianity and Science.

It isn't that we are faithful like Abraham and we've got to be faithful at all costs. We can't help it. Soul is, and we can't resist Soul's changeless identity. It isn't that we choose to do this, we choose to that, it is because the only reality of our being is in that divine nature, and we are letting it, through understanding, be us. So as we go through we shall just take this first day in its three tones and we shall ponder together the impulsion of Life, Truth and Love on Mind as Mind, Mind as Spirit, and Mind as Soul. We shall see how that operates as the light, then how the light is being pure and is named, and how that deals with the mist. Then we shall see how it comes into our experience and analyses and uncovers and annihilates any false sense of existence.

Talk 2

Mrs Eddy has a lovely reference that I often think about these days where she says, "I foresee and foresay that every advancing epoch of Truth will be characterised by a more spiritual apprehension of the Scriptures, that will show their marked consonance with the textbook of Christian Science Mind-healing, '*Science and Health with Key to the Scriptures*'" (Mis.363:30). Don't you feel we are in an advancing epoch of Truth today, and that is why everything is so stirred up, that Truth is urging upon mortals its resisted claims? It is as if this period will be characterised by a more spiritual apprehension of the Scriptures and you can see it happening.

Again, another reference of Mrs Eddy's that interests me in connection with the *Key to the Scriptures*, is where she says "Even the Scriptures gave no direct interpretation of the scientific basis for demonstrating the spiritual Principle of healing, until our heavenly Father saw fit, through the *Key to the Scriptures*, in *Science and Health*, to unlock this 'mystery of godliness'" (Ret. 37:16). Isn't it interesting that the *Key to the Scriptures* in *Science and Health* gives us the direct interpretation of the scientific basis for demonstrating the spiritual Principle of healing? You don't so much associate – or we haven't in the past - the *Key to the Scriptures* with the Principle of healing. We think it's where we learn about the truth through the seven days. But it is the direct interpretation of the scientific basis for demonstrating the spiritual Principle of healing.

I feel more and more as we understand this record of creation spiritually what it's really saying to us is the basis of all healing, because it is the true record of man, it shows what man is. Healing is not making something better so that you get to be a well mortal instead of a sick mortal; healing is the truth revealing to you what you always have been, what you are now, what you always will be, and this is what this record of creation is saying, isn't it?

If for a moment we take one or two statements that Mrs Eddy makes about what this record of creation is, we find that it is the truth about us, this record of creation is the truth of our being. She calls it the "Science of creation" (Mis. 57: 22), and the "Science and truth of the divine creation" (S&H 521:23). In her opening overture to these days she calls it "the proper reflection of God and the spiritual actuality of man" (S&H 502:12). As you know, she calls it the "unfolding of spiritual ideas and their identities, which are embraced in the infinite Mind and forever reflected" (S&H 502:29). That's what this creation is. She calls it "the order of Christian Science" (S&H 508:29) when she is in the third day saying "the third stage in the order of Christian Science" that these days of creation are the "order of Christian Science". She speaks of it as a "brief, glorious history of spiritual creation" (S&H 521:7). She calls it many things which are very interesting to pick out but I have just given you a few of them. This actual record of creation is the truth about God and man.

So if we just start at the beginning of Genesis and the days of creation, and we're going to follow through the first three thousand years and the first three days. In *Science and Health* the Bible's opening verse is quoted, "*Genesis* i.1. In the beginning God created the heaven and the earth;" (S&H 502:21), so this is the story of God's creation, of what Mind, Spirit, Soul, Principle, Life, Truth and Love, creates.

Mrs Eddy says, "The infinite has no beginning," there's no beginning and no end. "This word *beginning* is employed to signify *the only* - that is, the eternal verity and unity of God and man, including the universe. The creative Principle - Life, Truth, and Love - is God" (S&H 502:24). That's what we're going to see as we take the days, that is creative Principle, Life, Truth, and Love, the creative, the factual, the fulfilled, all the way through is the power impelling this creation.

"The universe reflects God. There is but one creator and one creation. This creation consists of the unfolding of spiritual ideas and their identities, which are embraced in the infinite Mind and forever reflected. These ideas range from the infinitesimal to infinity, and the highest ideas are the sons and daughters of God" (S&H 502:28). I always put that around the other way, the sons and daughters of God are the highest ideas which makes more sense, otherwise you think of people with two arms and two legs, but you see how this creation is the creation of Mind's ideas, the whole creation is a Mind creation. "All is infinite Mind and its infinite manifestation" (S&H 468:10-11). We live in a Mind universe and that's becoming more and more apparent, that all is Mind. It was becoming apparent in Mary Baker Eddy's day and she lifted the concept of all being mental into the fact of the one Mind with a capital M that all is Mind and its infinite manifestation.

So this creation that we are going to consider during this week is a Mind creation. Mind occurs more than any other synonym, in Mrs Eddy's "Genesis" chapter. Mind, and then Spirit, those are the two synonyms that are used more than any other synonym. Because it is a creation of ideas and it is mainly, therefore, emphasizing Mind and it's showing us that Mind's ideas, are the ideas that people the universe. As she goes on to say here, "infinite space is peopled with God's ideas" (S&H 503:16-17), are ideas that have the nature of Spirit, spiritual substance, ideas that have the quality of Soul, the one identity, ideas that operate according to Principle, ideas that constitute the flow of Life and Being, ideas that form the consciousness of Truth, and ideas that move together in harmony in a plan of Love. The whole creation is a creation of ideas and that is why Mind, and Spirit, is emphasised so much all the way through this record.

If we look at the next Bible verse, "And the earth was without form, and void; and darkness was upon the face of the deep. And the spirit of God moved upon the face of the waters" (Gen.1:2). Mrs Eddy says "The divine Principle and idea constitute spiritual harmony, - heaven and eternity. In the universe of Truth, matter is unknown. No supposition of error enters there. Divine Science, the Word of God, saith to the darkness upon the face of error, 'God is All-in-all,' and the light of ever-present Love illuminates the universe. Hence the eternal wonder, - that infinite space is peopled with God's ideas, reflecting Him in countless spiritual forms" (S&H 503:6). Then the Bible text begins, "Let there be light" (Gen.1:3).

So these countless spiritual forms which people the universe, indicated in the following days of creation, with their tones of being, are what we're going to consider. Now one feels there that in the beginning God created the heaven and the earth and Mrs Eddy also says, "This creation consists of the unfolding of spiritual ideas and their identities, which are embraced in the infinite Mind and forever reflected" (S&H 502:28). Basically, you can see there how the creation is Mind, immortal Mind. In this first day which says "Let there be light" you can see how the one Mind which is translated in the Scientific Translation of Immortal Mind (S&H 115:12) comes to the flesh and destroys incarnate error. It reveals the man of God's creating, of Mind's creating, through these seven days of creation. Therefore it analyses, uncovers and annihilates the mortal sense of being, the material sense of being.

So we start with the first day of creation, which is Life the creative Life, Life impelling Mind as Mind, Mind in its own office as it were. You can feel that the creative impulsion of Life, Life that is without beginning and without end, is always impelling Mind to say, "Let there be light," "Let there be light," "Let there be light." There is this tremendous power behind everything that is impelling the one Mind to bring light through its Word, through the Word, to every corner of the globe, to everybody, everywhere - Mind is always saying "Let there be light."

In Mrs Eddy's Exegesis here she says, "Immortal and divine Mind presents the idea of God: *first*, in light; *second*, in reflection; *third*, in spiritual and immortal forms of beauty and goodness" (S&H 503:20). That's going on all the time. Mind is presenting its idea of God in light and we see that light in reflection, we reflect that light - in spiritual and immortal forms of beauty and goodness - we see the light clearly in its definiteness, it's not vague. When we come to this first day of creation, we see that it has what we call three tones. Mind as Mind, Mind

as Spirit, and Mind as Soul. We used to call it Mind reflecting Mind, Mind reflecting Spirit, Mind reflecting Soul, and then John Doorly shortened it to Mind as Mind, Mind as Spirit, Mind as Soul. It's the three tones of Mind's presentation of its idea which you get set out perfectly here - that "Mind presents the idea of God *first*, in light;" - Mind as Mind - "*second*, in reflection;" - Mind as Spirit -and "*third*, in spiritual and immortal forms of beauty and goodness" - Mind as Soul. You will notice in the days of creation that both the first two days have three tones, the next two have five, the fifth day of Life has four, Truth has seven, and Love has two. I know John Morgan always calls that God's telephone number - 3355472 - which is rather good! It's really very clear that an idea of Mind is being presented, that the idea is reflected in Spirit, the nature of that idea is purely spiritual, and it is definite; God's ideas are not vague. Mind's ideas are not vague. And so in order to present the idea of Mind completely, you must have those three tones, to show that Mind's idea is completely spiritual. It's not to do with mortal mind, human mind, or any other mind, it's completely spiritual, and it has definite conceptions; it's not a vague Mind, it's definite. It has the definiteness of Soul. You get a perfect presentation of the idea. It's an intelligent Mind idea, it's completely spiritual, and it's definite. And, in a way, that's all you need to know at the beginning. It has those three tones. Then we'll see when we come to Spirit why it has those three tones, and when we come to Soul, why it has five. Mrs Eddy even gives you the hint, in this first day when she says that the idea is presented in light, in reflection, and in spiritual and immortal forms of beauty and goodness - the definiteness of Soul.

Then she says, "But this Mind creates no element nor symbol of discord and decay. God creates neither erring thought, mortal life, mutable truth, nor variable love" (S&H 503:24). Elsewhere in her "Genesis" chapter she says that light is a symbol of Mind, of Life, Truth, and Love" (S&H 510:27), giving the positive sense of what she says here in a negative way but it makes a positive, that "God creates neither erring thought," there's only one Mind, so we can never experience as ideas of Being erring thought. "God creates neither erring thought, mortal life" - there's only the divine Life that is real – "mutable truth," - Truth never changes, Truth is the rock. It never changes. It's absolutely irresistible, clear-cut Truth, it doesn't go up and down. Love always remaining Love, "love meeting no response, but still remaining love" (S&H 586: 23) - that love which is invariable. It's always love, never changes.

So in this Exegesis Mrs Eddy takes up this symbol of light as a symbol of Mind, of Life, Truth, and Love, but the presentation of the idea, which we're going to see here in this first day and first thousand year period, is as light, reflection, and spiritual and immortal forms of beauty and goodness.

When we come to the Adam record of creation, which is illustrative of what the light does to the seeming unreality of being, we see that the light deals with the mist and it disperses the mist. The light of Mind comes as an absolute blaze to disperse the mist of mortal mind thinking. Mrs Eddy is speaking about the mist when she says, "The creations of matter arise from a mist or false claim, or from mystification, and not from the firmament, or understanding, which God erects between the true and false. In error everything comes from beneath," - the mist came and watered the whole face of the ground; it had to do with the ground - "not from above" (S&H 523:7).

There went up a mist from the earth, didn't there? "All is material myth, instead of the reflection of Spirit" (S&H 523:12). She talks about the mist of mortal mind and when that evaporates the curtain will be lifted on man as never born and never dying. I think that this mist, although it has a very big and extended implication of the mist that covers mortal thinking, the claim of mortal thinking I think, as well as universal and collective, we can see it individually when we see what Mrs Eddy talks about a mental haziness. She says about it that we can experience this if we don't handle the claim of evil, we can experience a mental haziness that admits of no intellectual development, no intellectual thinking and so on. And often when I feel a bit misty, and can't see clearly and know it's one's birthright to see clearly, I often say to myself that "God creates neither erring thought," - it doesn't create erring thought - "mortal life, mutable truth, nor variable love" (S&H 503:24). But the idea is always being presented "*first*, in light," - and we can all experience that - "*second*, in pure reflection; *third*, in definite spiritual and immortal forms of beauty and goodness" (S&H 503:20).

We are the ideas of Mind and we can experience that right here and now; we don't have to be misty. It's an interesting opposite in many ways because sometimes when people are going through a difficult experience, they can't see the way and the mist seems to close in upon them and everything seems dark and misty and unclear, then the light of Mind begins to disperse it, because that mist is nothing to do with that which rises up inside you. It is a mist just like a mist comes from outside and obscures the view, and it isn't our mist, or your mist, or my mist. You can't say that was my mistake, my error, my cloud. It comes just like wandering pollen, using another symbol, and seems to obscure the truth. But when that mist goes, everything is as it always has been. "In the beginning God created the heaven and the earth," in the only, there is only this universe of ideas which are spiritual and definite. When that mist goes that universe is as it always was. I often think when a mist clears from a view, you don't expect to go out and find some of the bushes a bit the worse for wear; in fact, they are refreshed, aren't they? They are refreshed by that mist - that's interesting! And you don't find bits knocked off, or something made worse because of that mist. When that mist goes, the view that was always there anyway, it never went, it was always there, it's still there just the same because immortal and divine Mind is the only creator of the universe and its ideas are all that is going on.

So this light of Mind deals with this mist of mortal thinking. As it deals with it we come to this fourth stage, which is Christianity, because we have Science at the beginning, and this is where the thousand year periods come and this is where the Adam and Eve story of creation occupies the first three tones of the first day - Mind as Mind, Mind as Spirit, Mind as Soul. As you will see, it is the whole of the Adam story up to the point where Cain goes into the land of Nod and Enoch walked with God.

A thing that always used to fox me - I don't know if it foxed you too - was that we had the Adam story here and the Adam story all through there, right through as the opposite of the days of creation. I don't know if it ever bothered you why it should be that way, why the Adam story occupied the whole of the first thousand year period, but at the same time it, tone by tone, was the opposite of the whole of the days of creation.

Then I began to realise that in this first day is presented Mind and its analysis, uncovering and annihilation of the whole belief of life, substance and intelligence in matter. The opposite of that is that “all is infinite Mind and its infinite manifestation for God is All-in-all,” and that scientific statement of being, “There is no life, truth, intelligence, nor substance in matter” (S&H 468:9), is the scientific statement of what being is all about; that’s what it is. It’s telling us that we live in an entirely Mind universe, that “there is no life, truth, intelligence nor substance in matter. All is infinite Mind and its infinite manifestation” (S&H 468:10-11). And here in this first thousand years it presents the fact that “All is infinite Mind and its infinite manifestation for God is All-in-all” and there is only Mind going on. It is presented here and it is shown in the thousand year period how that works out in human experience and how this one Mind analyses, uncovers and annihilates the whole belief of life, substance and intelligence in matter.

It is presented here in the Adam record, and presented through the first - thousand year period in the three tones, through the three degrees of the physical, the moral and the spiritual. It’s just like in Mrs Eddy’s two translations, (S&H 115:12), where first of all she gives immortal Mind and what it consists of - God, man and idea. Then she shows how that translates the whole belief of life, substance and intelligence in matter which is nothing else but a belief that there can be mortal mind. So it is the scientific translation of mortal mind through three degrees, showing that what we think of as the physical is nothing but mortal mind, and what we think of as the moral from a mortal standpoint is nothing else but mortal mind (very touchy point, that), but it is, and we’ll see it later. In the third degree, the spiritual, mortal mind disappears and man as God’s image appears. It is presenting this concept of man as the idea of Mind in this first thousand year period. That’s what happens in our experience.

Since the whole of this creation emphasises Mind anyway - that’s what it’s all about - Mind and Mind’s ideas - it takes, bit by bit, what is presented in this first thousand year period of the Adam story and it shows us bit by bit how this is worked out and resolved through the days of creation. And so it takes what is presented there and works it out tone by tone through these days of creation. So when you come to the last day, the last is the first and the first is the last. Do you see that? You have probably all seen it for years, but I’ve only just seen this explanation of why you get the first thousand year period taking the Adam story, and then bit by bit resolving it through the days of creation.

So, if we take this first tone of this first thousand year period it takes the story of Adam and Eve in the garden until the point when Adam is excluded from the Garden of Eden. It takes the story of Adam made out of the dust of the ground, and that the spirit of God breathed into him and he was put into the Garden of Eden to dress it and to keep it. Then it tells how the animals were made of the dust of the ground, there were trees in this garden and animals; they’re all made out of the dust of the ground. All this dust of the ground, all this earthy thing. And then how Adam had a deep sleep that fell upon him and his rib was taken out and made into the woman, Eve, and then how the serpent tempted Eve to eat of the trees and how she ate and gave to her husband to eat and he ate too. Then they realised that they were naked and they sewed fig leaves together and made themselves aprons. Then how God said to them - or he said to the man -

have you eaten of this tree? And he said yes, the woman gave me to eat of the tree of knowledge of good and evil. Then, as you know, all the curses were laid on Adam and on Eve and on the serpent, and Adam was turned out of the Garden of Eden.

I should think you know the story of Adam and Eve backwards; it is a story of limitation and materiality. I often think of that story of Adam and Eve in the Garden of Eden and think how limited it is. It really consists of one man, one woman and a serpent, and some fruit - or trees, I suppose - but it is such a limited sense of existence. The opposite of this infinitude of Mind, because all matter, all material belief is all limitation. It so typifies, really, a sense of existence we have if we listen to the mortal temptations that speak to us of being a person and being a person outside of ourselves. It's like Adam and Eve and then all the temptations of the whisperings of the serpent that come to us. It's an amazing description, if you follow it through in detail, of mortal existence. I suppose that's why people have taken this Adam story, and believed in the fall because they think it's a description of mortal existence, which in a way it is. But it isn't reality.

Mrs Eddy says, "All evil combines in the belief of life, substance, and intelligence in matter, electricity, animal nature, and organic life," (S&H 450:30) and that sums up mortal existence. If you look at the two translations in *Science and Health*, in the First Degree of the Scientific Translation of Mortal Mind, under the heading of Depravity - it is also termed the Physical - all those propensities that Mrs Eddy lists there are really found in this Adam and Eve story. "Evil beliefs" - evil belief is the basis of the whole of this build-up of the physical - "passions and appetites, fear, depraved will, self-justification, pride, envy, deceit, hatred, revenge, sin, sickness, disease, death" (S&H 115:21). Practically all those evil beliefs you can find in that Adam and Eve record of creation. It is not really a record, it's a myth of creation.

The one Mind begins to analyse that picture for what it is. That is exactly what Mrs Eddy did. She analysed all the evil beliefs and saw that they were just the first degree of a so-called mortal mind.

As we take this story through we'll see that every tone is illustrated by two qualities. The first two are "intelligence" and "wisdom," in the tone of Mind as Mind. The two terms or two ideas that I'm using each time are how John Doorly summed up each tone as he took this record, and I have always found them very good to hang your hat on, as we say. Life impelling Mind as Mind is intelligence and wisdom. It's the one intelligence that comes as wisdom and enables us to analyse the picture of mortal mind and to see through it.

In the Mind as Mind tone, John Doorly also points out that there are three flashes of light in this record at this point. Those three flashes of light are the fact that in the midst of the garden is the tree of life. There's the tree of the knowledge of good and evil and the tree of life, and many people think it is the same tree depending on how you look at it. But anyway there is this tree of life in the midst of the garden and this tree of life whose leaves of the tree (it comes at the end, in the Book of Revelation where it talks about this tree of life, and it says that leaves of three were for the healing the nations). If we think we are in the midst of a misty mesmerism,

and we think life is material and dependent on matter, and so on and on, right there in the midst of us is this tree of life. It's immortal Mind presenting the ideas of God and right in the midst of us we can wake up to the fact of the tree of life, that all is Mind and its infinite manifestation. That is one flash of light – this tree of life.

The next flash of light is the river that goes out of the garden and is parted into four heads. It is the flow of these ideas as the very current of our being operating through the Word, Christ, Christianity and Science, because those four rivers have a progressive meaning - Pison, Gihon, Hiddekel and Euphrates. And that's the second flash of light.

The third flash of light is the woman waking up to see that material sense is the serpent, that the temptation to believe in this whole gamut of evil is not in ourselves, it's not us, it doesn't belong to God or to man, but is a lying serpent outside of us. So we don't have to plaster the false suggestion on to ourselves and think I am a sinner or the world is a sinner, or evil is personal in any way. We can wake up to the fact that the one Mind is never presenting mortal thought; it is always presenting ideas that are whole and pure; definite ideas of God. Those three flashes of light are in the midst of us all, and we have woken up to them because Mind is always saying "Let there be light."

What one begins to feel more and more is that these great tones of being *are*; they're living, they're operating. Infinite space is peopled with God's ideas, reflecting Him in countless spiritual forms. It's going on, it's being; it's the Science of being, not the Science of thinking - it's the Science of knowing to a certain extent knowing, yes, but knowing spiritually - it's the Science of being, it's happening. The tree of life in the midst, which is the first flash of light, is always offering its fruit, it is always growing, living, moving, being; that is the tone that is being impelled by Life. By Life, that's why it's the tree of life, it's being impelled by Life, the creative.

I have a game I used to play with my mother. We used to take something out of the universe, like life, and we tried to imagine a universe without it. It's a marvellous thing to do - sometimes we used to take the symbol of the plants, the grass, and so on - and we'd see that if there wasn't such a thing as life, there would just be nothing. Life is a moving, living, flowing, creative impulsion which is everywhere all the time. It is interesting to take out each of the synonyms in turn and see how all the time you come back to nothing. If you take out Spirit, or you take out Mind you just have nothing. I've often found it is very revealing if you take away something and then you can see what it really is, what the truth is; it makes it tremendously vivid to you.

So Life is always expressing itself as infinite Mind, and we think of this tone as intelligence and wisdom. I often think of Mrs Eddy's statement where she says, "It is often asked why Christian Science was revealed to me as one intelligence, analysing, uncovering, and annihilating the false testimony of the physical senses. Why was this conviction necessary to the right apprehension of the invincible and infinite energies of Truth and Love, as contrasted with the foibles and fables of finite mind and material existence" (Ret.30:10). That's the wrong record of creation. "The answer is plain. St. Paul declared that the law was the schoolmaster, to bring him to Christ" (Ret 30:17). That, I think, is what you see so much in Mind presenting its idea, "first,

in light: *second*, in reflection: *third*, in spiritual and immortal forms of beauty and goodness" (S&H 503:21). You see it is presenting its identified ideas as the law of being which leads us to Christ; it leads us to looking out from God as the All and only. Mrs Eddy had to see this one intelligence, this one Mind, analysing, uncovering and annihilating the testimony of the material senses. And why? Because Mind was always saying "Let there be light," Life was impelling this. This discovery couldn't help taking place because Mind was saying "Let there be light." And that is happening all the time all over the place. I often think that Mind saying "Let there be Light" is Mind presenting its tree of life universally to so many who are ready to receive the light. All over the world today – and it always has been and you see it very much, this Mind is presenting its ideas and to many it's coming through a glass darkly, but it is coming. It's coming everywhere.

I feel one of the symbols, or signs of the times, is in a book called *The Aquarian Conspiracy*, which I think is a tremendous John the Baptist in the wilderness. In it, the American author, Marilyn Ferguson, tells how her contacts with many forward thinkers today have confirmed her thinking that there is a new mind dawning. She says she's using the word "conspiracy" in its positive meaning, as it was used by the Christian thinker, Taillard de Chardin, "to gather together, to conspire, breathe together." Chardin talks of the conspiracy of love, and Marilyn Ferguson is using the term conspiracy in the sense of millions of people who are breathing together, and realising that there is a higher mind than this silly little limited mortal thing based on brain, that most people think is their personal mind. She says there are millions of people who are feeling this, "Let there be light," this tree in their midst, and they are eating of that fruit; they're seeing it. Everyone who is seeing it is part of this breath whether they know each other or not. She is against groups of organised bodies, but is very much with groups everywhere meeting up and feeling this mind coming through.

While she says she holds no brief for the signs of the Zodiac, she calls the conspiracy "Aquarian" because many people think of today as the Aquarian age, referring to the Zodiac sign of the water carrier Aquarius. She says she feels this concept of a new mind is going to bring water to a thirsty earth if people will release themselves to this one mind: she doesn't say one mind, she says a new mind; she doesn't talk about God, I think she brings God in about once. Somebody said to me, "It's not about Christian Science," but when I read a book like that I'm not looking to learn about Christian Science as such, but I'm thinking how you can discern great spiritual fundamentals at work if you have what I feel is the pure river of water of life in consciousness, the pure essence of the truth, which I feel came through the discovery of Christian Science. It may be seen through a glass darkly, but you find yourself tracing the book back, not to the author, but to this great Mind that is speaking. We're learning more and more to trace everything back to the great fundamentals of being.

So I'll just read you something Marilyn Ferguson says which I think is really lovely: "The great shuddering irrevocable shift overtaking us is not a new political, religious or physical system, it is a new mind." She goes on, "Whatever their station or sophistication, the conspirators are linked, made kindred, by their inner discoveries and earthquakes" - I love that. She goes on, "Hearts, as well as minds, must change. Communication must be not only wide but deep.

Agreement can be communicated in many ways and sometimes even in silence.” I think that’s lovely: as the mystics have always said, a new world is a new mind. The light has been coming all through the ages; the prophets saw it and many seers before and after them; Jesus came as the light of the world. You remember the people who walked in darkness have seen a great light. Mary Baker Eddy saw the light of Mind in all its clarity and its Science, and she was led to focus it in her time in a pure, divine system. So the light has been breaking all through the ages, irresistibly. “Let there be light” is the clarion call of Mind.

And then this second flash of light is the river which was parted and became the four heads of Pison, Gihon, Hiddekel and Euphrates. Those four rivers which we've got defined in the “Glossary”. Pison is “the love of the good and beautiful, and their immortality;” (S&H 593:1). Gihon is “The rights of woman acknowledged morally, civilly, and socially” (S&H 587:3). I have often wondered why Mrs Eddy defines these four rivers in the way she did, because Pison and Gihon are not mentioned again and she merely defined them, I presume, from their mention in this record of creation. Both Hiddekel and Euphrates are mentioned again in the Bible, and I think the four rivers are a progressive flow. I think they are very clearly the Word, Christ, Christianity and Science. The Word starts with the desire, the love of the good and beautiful; letting the light of Mind, the Word of God, come to us, loving and desiring the Word, as it were. John Doorly brought out a sense of the Christ in the second river, Gihon, by saying that it is womanhood that discerns the Christ idea, it was Mary who gave birth to the Christ idea, just like Mary Baker Eddy saw the Christ idea in its Science at a later date. I can see why Mrs Eddy called that second river “the rights of woman acknowledged morally, civilly, and socially” because for a while the rulers of ancient Ethiopia were a dynasty of females, whose Queen is mentioned in the Acts of the Apostles, (Acts 8:27) and that river was associated with her people. So it has a meaning outside of what is in the Bible, which I was quite interested to find. But you get this woman sense in this second river giving birth to the Christ.

With the third river, Hiddekel, you have “Divine Science understood and acknowledged” (S&H 588:5) and then in Euphrates there is a longer definition, “Divine Science encompassing the universe and man” (S&H 585:16). If you think of those four, which have a touch of the Word, the Christ, Christianity; the Christ acknowledged, “divine Science understood and acknowledged,” and then Science, “divine Science encompassing the universe and man,” you can see a progressive sense of this flow of spiritual truth in human experience. As you accept the light, I think you are inevitably beginning to flow with that divine infinite calculus. Mrs Eddy says that “thought accepts the divine infinite calculus” (S&H 520:14) and as the light of the days of creation dawn, you begin to find yourself flowing with spiritual reasoning. It's the next step that takes you out of the Garden of Eden. I think we've all found that, that as we accept and begin to see how natural, is this new mind, this infinite Mind, we begin to find ourselves accepting it and we begin to flow with this ‘love of the good and beautiful.’

I think the acceptance of the womanhood sense of the Christ idea is coming so much in thought today. Laurens van der Post, who writes marvellous books like *The Dark Eye in Africa*, says that what we need today is the womanhood principle, a sense of accepting the reality of our

being, not a fighting manhood sense but a womanhood sense. I think that is so much to do with accepting the Christ.

And then “divine Science understood and acknowledged” which I think is beginning to happen, and it happens to us. We begin to see that the Science of our being is the being of our very life understood and acknowledged. And then finally we see it “encompassing the universe and man.” Those four rivers, that calculus of thought, are going on in an eternal rhythm everywhere with everyone, and as we accept the light, we find ourselves irresistibly gathered into this rhythm. In its simplest form it’s a rhythm of seeking, finding, using being; that’s the simplest form of the Word, Christ, Christianity, and Science. It is irresistible if you seek, you find, it uses you, and you “be” it because there is always the eternal revelation going on, the eternal translation going on of the Christ, the eternal demonstration of Christianity and the eternal interpretation of Science.

The third flash of light is the woman waking up to the fact that the serpent is animal magnetism, that evil is impersonal, it doesn't belong to people; it is an impersonal, unattached liar. I often feel that the “Let there be light” in that respect was illustrated by my friend in Holland, Jopi de Stoppelaar who used to write in our magazine *Ideas of Today*. Many of you will know her articles. During the war she was not interested in Christian Science; she knew about it but she had never turned to it. She told me that the Dutch were forced to stand in the streets and watch rather horrid things being done to their people by the Nazis when they occupied Amsterdam, and she said, “It was the most incredible thing, but I always felt that it wasn't them. I could never hate them; I could never trace it back to them. I always felt it was an impersonal evil that we all have to deal with somehow or other.” Very often - she was a criminal lawyer for many years - she was saying “there but for the grace of God go I.” But it was never anything to do with a person.

The first man she had to defend was accused of murdering his wife, although the wife had asked him to poison her because she was very ill, and knew that she wouldn't recover. Jopi had to defend that man, and he kept saying that he was a criminal, but she said, “You may have committed a crime but you are not a criminal.” Sin was not the sinner, or rather that man had not sinned; the sin and the sinner were one. She said she always saw this about the Nazis as well, she always felt there was an impersonal evil. It was the “Let there be light,” this third flash of light, which in her case made her see that evil is impersonal; it doesn't belong to anybody. The sin and the sinner are one, and it's mortal mind.

As a consequence when she heard of Christian Science she just embraced it because she had already accepted this third flash of light. I feel that, all over the place, people are waking up to the fact that it is the one liar, the serpent. Mrs Eddy, of course, dealt with this serpent as a liar, as nothing, not a serpent and an evil that was real, but as nothing.

When Mrs Eddy talks about Eve reckoning the serpent to be animal magnetism, she says, “Truth, cross-questioning man as to his knowledge of error, finds woman the first to confess her fault. She says, 'The serpent beguiled me, and I did eat;' as much as to say in meek penitence, 'Neither

man nor God shall father my fault"(S&H 533:26). It's a wonderful statement that, isn't it? "Neither man nor God shall father my fault." If we do something wrong, or if we see somebody else doing something wrong, we either blame that person or ourselves or we think it's inevitable, it's the nature of the universe. But if error of any kind is nothing to do with man, and it's nothing to do with the Principle of the universe, then where is it? It's nothing, nothing. And I think we have to be bold enough to calculate spiritually and see error as nothing, and not roll it around "under the tongue as a sweet morsel" (S&H 174:28) which we're so tempted to do. We shall see the folly of this in the next tone when we come to it.

When she refers to the woman who woke up to see "Neither man nor God shall father my fault," Mrs Eddy says, "She has already learned that corporeal sense is the serpent. Hence she is first to abandon the belief in the material origin of man and to discern spiritual creation" (S&H 533:30). That's why Mary gave birth, it was the womanhood sense that gave birth to Jesus; she was first to discern the spiritual creation and "to abandon the belief in the material origin of man." Mrs Eddy goes on, "This hereafter enabled woman to be the mother of Jesus and to behold at the sepulchre the risen Saviour, who was soon to manifest the deathless man of God's creating" (S&H 534:2). The womanhood thought had never put creation into matter, and had always seen God as father; this meant she could be first to see that Jesus had not died on the cross. He was never born into matter, so he couldn't possibly die out of it, and she was first to discern the risen Saviour. "This enabled woman to be first to interpret the Scriptures in their true sense, which reveals the spiritual origin of man" (S&H 534:5).

We can see then that it is womanhood which can interpret the Scriptures, and discern the spiritual message separate from material history. I always remember a girl I met in Switzerland who asked me about the Bible, and said, "Why do you read that stuffy old book? It's all ancient history and nothing for me." I told her that the Bible and its spiritual interpretation have helped me see through matter, time, and history. As you interpret the Bible spiritually, you see that these spiritual tones of being are eternal, that these people who were writing, humanly speaking, several thousand years ago, were speaking in the same tones and in the same rhythm as we're seeing today. And that makes me see these tones are timeless. Being always has been, it always will be; it isn't anything to do with matter or time or history or people.

It intrigues me that just before the two translations Mrs Eddy is talking about mortal mind, and she calls "sick and sinful humanity *mortal mind*" (S&H 114:3) and I find myself asking, why didn't she call sickness and sin mortal mind? But she doesn't; she "calls sick and sinful humanity *mortal mind*." It makes one see just what the woman saw when she woke up to the fact that "corporeal sense is the serpent." You see that the sin and the sinner are one, and it's mortal mind; the lie and the liar are one, and it's mortal mind; the sick and the sickness are one, and it's mortal mind. It doesn't belong to idea.

When you see that, you don't get this awful condemnation, this awful mixture that you are an idea of God and at the same time you've got a sickness attached to you, and you've got to get rid of it from what you are really are, which is an idea of Mind. But "sick and sinful humanity is *mortal mind*;" the lie and the liar are one. It is a wonderful thing to wake up from because

then you see that when the mist is gone, it's gone. You're out in the clear; you've always been in the clear. You're not a person, really, except if you're looking at it from the level of the application to the human; you're not a person who has been through something and you've had mighty wrestlings and you've overcome them and you're free, but you still remember that wrestling, and you feel not quite what you were before. It isn't so; the only reality of our being is as idea.

And so in the first tone of Mind as Mind, Life impelling Mind as Mind, we can feel the creative urge and flow of Life, which is impelling Mind, the one Mind that is All-in-all with its "Let there be light, and there was light." Light is always there; The light comes and it deals completely with any mist as mortal mind, all the misty thinking, the misapprehension of existence, the mystification. In the corresponding thousand-year period in the Adam story you see how it comes into our human experience and analyses all belief of life, substance and intelligence in matter as a lie, as a wrong basis.

In our human experience we see how in the midst of us all there is always the flash of light, this tree of life, that we can partake of, and become aware that all is infinite Mind and its infinite manifestation. As we accept that, I like to think we begin to flow with it, we begin to calculate on the basis of ideas. Those four rivers take us out of the Garden of Eden; we begin to hear the revelation of the Word and to feel the Christ translation happening to us, to then see it as the truth of our being and then the truth universally, "divine Science encompassing the universe and man" (S&H 585:16). We begin to wake up, too, to the fact that all evil, no matter if it's sin, disease or death, is just animal magnetism, mortal mind.

One of the interesting propensities in the First Degree, the Physical, of the Scientific Translation of Mortal Mind (S&H.115) is self-justification; it always seems such a right thing to do, doesn't it? If somebody accuses you of something you often feel you must justify yourself; but I always think, no, self-justification is a first degree quality, and anyway what speaks for all of us is the truth about us. I suppose that self-justification was Adam trying to say it's not my fault, it was that woman that you gave me! Really, real good old self-justification isn't it? She gave me to eat of the tree. He was trying to find some kind of a scapegoat.

Jesus opened not his mouth; "The great demonstrator of Truth and Love was silent before envy and hate" (S&H 48:19). In Gethsemane he said if his kingdom was of this world he could produce twelve legions of angels that would speak for him. (Matt.26:53). But he didn't do that; when he was brought before the chief priests, he just remained silent, and that is something we are learning more and more. Occasionally, obviously, you have to speak up, but one learns to go on and not try to justify a mortal self. I often think, what are you trying to justify? A person? Well, as a person that's not the reality of your being; you are divine individuality, and you don't have to justify that, it justifies itself. I often think that Truth speaks for itself; it will always speak for itself.

So that is briefly, the first tone of the day of creation, what it does to the Adam record and how it is working out in human experience in a wide way. I think that what knocks on my door is

that it is coming in a wide way in the world, as with Marilyn Ferguson and hundreds of books like hers. We play our part all the time in listening and doing what we're impelled to do individually, but I think we're also recognising that it is happening everywhere, everywhere.

Talk 3

Someone was speaking to me in the interval about scientific discoveries today and how incredible some of them are, going right away from the concept of matter. They are included in the "Let there be light," aren't they? This is being heard all over the world, again, through a glass darkly. In scientific breakthroughs, people are coming more and more to the non-material reality; the reality of mind. For instance, in the early twentieth century, Sir James Jeans, the British physicist, saw that the universe should be likened to a great mind rather than anything else. I think it's thrilling to see it, it makes you see how natural, how basic Mary Baker Eddy's revelation of this Science was, how incredible it was for her to have seen all those years ago what is revealing itself today.

Now we come to the second tone in the first thousand year period and the first day, which is Truth, the factual, impelling Mind as Spirit. The factual sense of Truth tolerates no error, and knows no error; it's clean, it's the fundamental basic truth, whole, absolutely whole. It impels Mind as Spirit which John Dooley terms "good" and "allness." It's really saying there is nothing but this one Mind which is purely spiritual and good. We find "good" defined in the "Glossary" (S&H 587:19) as "Spirit" and as "omnipotence; omniscience; omnipresence; omni-action." Wonderful! Good - Spirit is all. The verse in the Bible is, "And God saw the light, that it was good: and God divided the light from the darkness" (Gen.1:4) and Mrs Eddy's Exegesis says, "God, Spirit, dwelling in infinite light and harmony from which emanates the true idea, is never reflected by aught but the good" (S&H 503:28). So this one Mind has the nature of Spirit which is purely good and spiritual, and is entirely separate from the darkness. It shows us there is no human mind, as Mrs Eddy says, "the human mind never produced a real tone nor sent forth a positive sound" (S&H 126:13). It never did; the so-called mortal mind, the human or the personal mind, many minds, are not the reality of being. The one Mind is Spirit, which is purely good, and if we base ourselves on that one Mind that is Spirit we shall demonstrate, and be aware of, infinite good.

Mrs Eddy also says, "No wisdom is wise but His wisdom; no truth is true, no love is lovely, no life is Life but the divine; no good is, but the good God bestows" (S&H 275:17) and this tone is telling us about the Mind that is Spirit, the Mind that is good and infinitely good, the only good, and that there isn't any other emanation. Mrs Eddy says here "God, Spirit, dwelling in infinite light and harmony from which emanates the true idea, is never reflected by aught but the good" (S&H 503:28-2). She also says "From Love and from the light and harmony which are the abode of Spirit, only reflection of good can come" (S&H 280: 4-6).

In the false record here you get the watering: "there went up a mist from the earth, and watered the whole face of the ground" (Gen.2:6). It is the belief that either you can take it as diluting, a mixture of Spirit and matter, that sense of diluting, or that good can be propagated, because I

suppose the actual symbol there is that this water is going to water the face of the ground and then out of that face of the ground, which being nicely watered by mortal mind, is going to come Adam, made out of the dust of the ground, come out of mortal mind's irrigation of things. Whereas it doesn't. Mortal thought drops into the ground, but the immortal creating thought is from above. All good cometh down from the Father of lights; all good is from the divine. "No good is, but the good God bestows." Mrs Eddy also says, "The life-giving quality of Mind is Spirit, not matter" (S&H 517:7). So it can only come from Spirit; all good comes only from Spirit; the Mind that is Spirit.

So in the thousand year period we see how this works out in human experience with the story of Cain and Abel which starts, "And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the Lord. And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground" (Gen 4:1). It goes on, "Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering: But unto Cain and to his offering he had not respect" (Gen.4:3).

You often have to remember that these Genesis stories are from four different documents, and sometimes contradict one another; sometimes an event happens, and then it happens all over again, because the various documents are a bit intertwined. That's why one can't take the exact words of the Bible all the time, but must look at the meaning of what it is saying. John Doorly points out that the four documents are the Jehovistic, the Elohistic, the Deuteronomic and the Priestly document. The Priestly document was the last one made; it contains the days of creation, and is very pure, but the documents of the Adam and Eve story, and later on the Noah story, are very much intertwined.

At this point in the story Cain is a type of the physical. His name means "acquisition," he's a tiller of the ground. Mrs Eddy doesn't define him in her "Glossary", but she does define Abel as "self-offering; surrendering to the creator the early fruits of experience" (S&H 579:8). Abel is a type of the moral, and Cain kills Abel, the physical kills the moral, "jealous of his brother's gift" (S&H: 541:3) as Mrs Eddy says. When they make these offerings to God it is as if one is granting to God, or acknowledging as power either the physical, the fruit of the ground as it were, or as Abel did, he offered a lamb, "a more spiritual type" (S&H 541:11). They were the "firstlings of his flock." It's innocence, purity - those moral qualities - acknowledging that as power, granting it to God, those moral qualities of innocence and purity, which he was acknowledging as power, and granting to God. But the moral doesn't seem to go far enough if it is based on a human or mortal sense of existence. You know how those qualities of the moral in the Second Degree of the Scientific Translation of Mortal Mind are called "transitional qualities," aren't they? They are "humanity, honesty, affection, compassion, hope, faith, meekness, temperance" (S&H 115:27). Interestingly enough, Abel's name means vapour, *transitoriness*, and it is the transitional sense of things which is the moral.

Mrs Eddy says in *Prose Works* that "The blood of Christ speaketh better things than that of Abel" (No 34:19). What does she mean? Abel was killed by Cain, and he was killed, and that

was that! Jesus was killed by jealousy, envy, hatred, misunderstanding, all those evil beliefs, really, in the First Degree, but he rose again because his sense of humanity and the true moral was based on the spiritual, and so it could not be killed.

Many of us have felt for a long time that if the moral is based on the spiritual, then it can never be destroyed. "No wisdom is wise but His wisdom; no truth is true, no love is lovely, no life is Life but the divine; no good is, but the good God bestows" (S&H 275: 17-19). When it is based on the spiritual, then moral can't be destroyed, it can't be turned aside, and the moral is then operating as the true moral, the divinely moral. How can we judge humanly, which we are so tempted to do, what is the right moral quality that someone should be expressing, and what is the wrong one? We may condemn when we see something we term "wrong" being expressed, but morality that is based on the spiritual is, in a way, above human judgement. You can't judge: "Judge not, that ye be not judged" (Matt.7:1). The moral that comes from the divine is something unquestionable; and it isn't sought out somehow, it is something that comes from the spiritual consciousness of being. Mrs Eddy says, "The divinity of the Christ was made manifest in the humanity of Jesus" (S&H 25:32) but it was the divinity "of the Christ." It may be that there have to be certain moral commandments at the beginning of something, but you soon begin to learn the only true moral is demonstrated from the spiritual. It's rather like Mrs Eddy says about organisation, that it's requisite in the beginning but when it has done its work, "the purely Christly method of teaching and preaching must be adopted" (Mis.359:3). It has the same kind of feeling as that. A true morality appears after Abel was killed because then Seth was born to Eve, and Seth's name means compensation, it is really the sense that you're not doing away with the moral.

Many people have criticised John Doorly, saying that when he started to show the scientific realities of being, he was doing away with the moral and it didn't matter anymore, only Science mattered. But it is out of the consciousness of the Science of being that true morality is demonstrated, that Love is reflected in love; it can't help it. If you're conscious of Love, it must demonstrate itself in love, and there is this true morality which you might say has the feeling of compensation. It compensates for losing, or putting off, the moral that is just based on the concept of man as a person and mortality, and it bases itself on the spiritual. There is a true morality which I've always described to myself as letting the spiritual be real. If the spiritual is real in your life, the only reality to you, if Mind as Spirit is all, as in this tone, then it is completely impossible to be immoral or unkind, or to fail to demonstrate the true morality in your experience. People may say, "Well, that's a very high standard," but I think many of us are used by this fact unconsciously; it seems to manifest itself in a natural morality, a natural kindness or goodness.

Obviously we never come to the end of understanding our divine origin and the Science of being. It's something that is unfolding all the time, as we shall see with Noah. It isn't such an impossibly high standard to have the spiritual real in our life if we will deal with the belief of animal magnetism, of life, substance and intelligence in matter. I'm always asking myself, what is there to prevent us? All the beliefs of laziness or apathy, "I can't be bothered," or "I'm not

spiritually minded, I don't understand all those arguments," are arguments of mortal mind, which is really nothingness.

It is often amazing to me that when you really assert the reality of being and put your whole self in the scale of Mind, Spirit, Soul, you see the light, you see its reality, and you identify yourself with it. All the uncleanness and the blame and thinking about yourself as a person who can't do this or that, or who ought to be more loving, it all seems to go before that clear light. You all know this; you find yourselves doing things that you never thought of before. You are very often expressing qualities of that Second Degree without having to plan to do them; you don't have to think about them, they come from the spiritual.

I often link up those qualities of the Third Degree, the Spiritual, with the qualities of the Second Degree, the Moral. The Third Degree qualities, as you know, are "Wisdom, purity, spiritual understanding spiritual power, love, health, holiness" (S&H 116:2) and they are based naturally on Mind, Spirit, Soul, Principle, Life, Truth and Love. The qualities of the Second Degree are "Humanity, honesty, affection, compassion, hope, faith, meekness, temperance" (S&H 115:26). I have often thought that the moral and spiritual qualities are linked as, for instance, when you're conscious of the wisdom of Mind, this divine intelligence gives you humanity quite naturally. It must do. It makes you wise, that wisdom, as to how to be humane. You don't have to think it out and think, "I must be humane here." It's that wisdom of Mind that shows you a true humanity.

And then it is the purity of Spirit, I feel, that gives you an honesty. I know we associate honesty with Principle and spiritual power, but this honesty in the Second Degree is very much based on purity, the purity of Spirit. I remember once I was talking to a practitioner many years ago, and I told him I often felt very dishonest when someone came to me for help if I was feeling pretty awful myself, and I would wonder how could I help this person? It seemed almost dishonest if I didn't feel well myself. He replied, "That's just personal thinking." He said the only reality was the spiritual, and if you were conscious of that spiritual reality that was the most honest and clean factor in the case, and that spiritual reality was true for both of us.

I feel it linked up with this honesty of Spirit demonstrated. I could see that it makes a very clear-cut separation between that which is material and personal, and that which is spiritual. If you only care about the spiritual and you are pure in that caring, you don't mind being humanly honest about things because you know that only the spiritual is true. Sometimes people are afraid to be honest because they'll lose face. But if only the spiritual is true anyway, what does it matter? Think it out for yourselves. You may not think of it in quite the same way as I do, but I feel that that purity of Spirit can make true honesty.

The third quality in the Third Degree is spiritual understanding, based on Soul, and the third quality in the Second Degree is affection. I think it is so true that if you have the spiritual understanding of Soul, which is true identity, you will never lose your affection. You can't; because no matter what people do or say or think, you are so conscious of true identity, it doesn't matter. You see through all that to the true identity of the idea and you have what Mrs Eddy

calls the “legitimate affection of Soul” (Mis.287:9). It enables you to have a constancy in affection because you're conscious of true identity in Soul. You cast all the ups and downs of sense to one side. You don't just brush them under the carpet, but you see through to the true identity of idea.

Then you come to Principle and the fourth quality, spiritual power, and when you have the spiritual power that stems from Principle you have a true compassion. You don't go down with a false sense of compassion and say, “Oh, you poor soul, how terrible it is,” and array yourself on the side of the error. Jesus was constantly moved with compassion, wasn't he? But he was moved to do something about the case that he was faced with. He didn't say, “Oh, dear you've got a withered hand,” which people might think was real compassion, he just said, “Stretch forth thine hand” (Matt.12:13) with the power of Principle; he had the compassion that healed. So if we want to have compassion, it seems to me we must base it on the understanding of the Principle that has spiritual power. You know yourself how if you are feeling rather awful and someone comes and sympathises, you can feel a darned sight worse! But, if somebody says, “Gosh, this isn't true at all,” and they have a compassion, it's not a hard thing, it's not a lot of platitudes; they have a compassion which you feel has power and it lifts you up. So I feel that true compassion can only come from the consciousness of spiritual power.

Then you come to the next quality in the Third Degree which is love with a small "l," the love that is Life, and this links with hope in the Second Degree. It can seem as if hope is something you sometimes have and sometimes don't. They do say that hope springs eternal in the human breast, don't they? But if it's really based on the Life that is love, it's an upward thing; it's not just, “Maybe, maybe not,” and, “I'll have a hopeful outlook.” If you have that love of the spiritual, which is the Life that is love, the love of Life in and of Spirit, and you know that's the only life there is, you really do have a constantly upward-soaring feeling about life, an ever-hopeful outlook. It isn't just hope; it can never be killed by Cain because it is life based on a certainty that is in and of Spirit, and it's always unfolding new views, new happenings, new vistas, experiences and opportunities. It's always doing it, so you have constant hope.

The sixth term is based on Truth which is manifested as health in the Third Degree, and in the Second Degree as faith. I think that is interesting because faith is something very rock-like. People will often say, “Oh, but you have such a strong faith,” but it's not just faith, it's based on Truth, on the rock, isn't it? It's based on the certainty of the wholeness, true health, the intactness of being. It's like betting on a certainty with Truth; you have a faith, yes, but it is the rock-like understanding of Truth, it's the outcome of understanding of Truth with all of us. The more we understand of Truth, the more we manifest what looks like a very rock-like faith, but one which is based upon spiritual understanding. If we just try to have a faith it can be here today and gone tomorrow, or it can be dished by something. But the faith that is based on the rock of Truth never wavers; it can't, because it's understanding.

Then we come to the last quality of the Third Degree which is holiness, based on Love. That holiness is really the glory of God, the Love that is working out Love's plan to the glory of God. In the Second Degree, holiness links with meekness. The Bible is that which speaks of the one

God, and the glory of that God. If everything is to the glory of God, you don't want to push yourself, you never want to, you have a true meekness; not, as John Doorly used to say, the doormat kind of meekness, because that isn't any good at all, but the meekness that knows that everything is to the glory of God. You don't want to push yourself, and if you know this spiritually, and you know what Love means and implies in its holiness, it is inevitable that you would be truly meek and not either a pushy kind of personal mortal or a doormat person. You would have this true sense of meekness which I think we all have because we begin to see that it's the glory of God that we're going about in our daily life.

I often think to myself, I'm not here - we're none of us here - on our own account, just out on a limb, trying to make a go of it, pulling down some Truth to get by, and so on; every one of us is really here for the glory of God. We didn't ask to be, we didn't say, I'd like to be now, I think I'll be now; we *be*. And if we "be," it is because this infinite nature of God has "be-ed" us, and has created us for its purpose, for the glory of God. If we accept that, and we want to be here for the glory of God, then obviously we shall be sustained and maintained for the purpose of the Divine, and we shall have true meekness. The last quality in the Second Degree is temperance. I always remember John Morgan pointing out that that's a lovely quality with which to end the Second Degree because it always demands balance, and I think this relationship between the Third Degree and the Second Degree is always a balanced thing, isn't it? A true morality is balanced; it doesn't go up into the absolute when we think of the Third Degree, so that we don't bother about the human at all, and it doesn't play all the time on the human and morality, but it weds it in a beautiful temperance, in a true balanced sense of things. I think we all know that, we all feel very consciously that that is the true way of life. It's a wonderful thing to see that there is a true morality, but that it is absolutely dependent on the spiritual.

The beginning of the "Christian Science Practice" chapter in *Science and Health* is all based on the true moral, especially in the passage where Jesus regards the Magdalene compassionately and heals her. It's very interesting to pick out all the moral qualities mentioned in the chapter's first two or three pages, and to see what Mrs Eddy is emphasising and how it must be based on the spiritual. We are thinking of the Three Degrees of Translation here, and in the First Degree we had the analysis of the Physical, that man is a physical creature, as seen in the Adam story, and that there is no life, truth, intelligence nor substance in matter. We've just been dealing with the Moral, the Second Degree, and later we'll take the Spiritual in the Third Degree. But this paragraph of Mrs Eddy's from "Christian Science Practice" is very intriguing: "In order to cure his patient, the metaphysician must first cast moral evils out of himself and thus attain the spiritual freedom which will enable him to cast physical evils out of his patient; but heal he cannot, while his own spiritual barrenness debars him from giving drink to the thirsty and hinders him from reaching his patient's thought, - yea, while mental penury chills his faith and understanding" (S&H 366:3).

Mrs Eddy puts all Three Degrees together there and seems to show the relationship between them, and this spiritual freedom will enable you to cast moral evils out of yourself, or out of any consciousness, and thus heal the physical. It is that moral, funnily enough, which can be the

greatest stumbling block; it's a very fine dividing line really, between the moral and the spiritual. Mrs Eddy also says about Jesus, "When the human element in him struggled with the divine, our great Teacher said: 'Not my will, but Thine, be done!' (S&H 33:18). She doesn't say it was the physical element which struggled, but the human. I think that is the greatest stumbling block because the human element involves thinking of ourselves as a person, as a human. If we think of ourselves as a human primarily, even though we have a true humanity as we've just said, it puts so many stumbling blocks in the way because we're always thinking of ourselves and our effect on people, or thinking "I can't do this," or "I'm a sinner." It was that human element Jesus dealt with when he said "Not my will, but thine, be done" (Lk. 22:42). He saw that it wasn't him as a human with all his moral qualities, good or bad, that was going to go through the crucifixion. He couldn't have done that if he thought of himself as a human person, but when he saw his spiritual nature, he could do what he had to do, and when we see our spiritual nature, we will do what we have to do for the glory of God. It doesn't matter what we're doing, nobody can judge what anybody else is doing, because it is the divine that tells every one of us what to do and how to do it, and there's no lesser or greater in that; it's all for the glory of God.

It is a wonderful thing to see that there is a true morality that can't be killed and is based on the spiritual. I think we all need to see this very much; I think we have seen it to a great extent. It helps to leaven the whole world because the world works out so much through suffering, but couldn't it be worked out through Science? I think to work from the Third Degree is to work it out through Science.

Now we come to the third tone of the first day which is Love impelling Mind as Soul, and which John Doorly calls "law" and "record." This is where the light of Mind is absolutely definite, it has definite conceptions. It's not vague because Soul is identity and defines. So what do you get in the day? "And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day" (Gen.1:5). You get a whole lot of naming there, and definiteness.

It's here in the record you get the first mention of "day." We haven't had it before. It's the first written mention that the light is going to come in days, and the first of these identified concepts of being, the first of the countless spiritual forms, you might say. Mrs Eddy says here, "The successive appearing of God's ideas is represented as taking place on so many *evenings* and *mornings*, - words which indicate, in the absence of solar time, spiritually clearer views of Him, views which are not implied by material darkness and dawn" (S&H 504:16). These evenings and mornings, which result in the day, are "spiritually clearer views of Him," they are the unfolding of the numerals of infinity to enlighten thought. Then she goes on, "Here we have the explanation of another passage of Scripture, that 'one day is with the Lord as a thousand years.'" Mrs Eddy says in the very first day that we can follow the story of one day of creation as being as a thousand years, as we are taking it here in the Bible.

Then she says, "The rays of infinite Truth, when gathered into the focus of ideas, bring light instantaneously, whereas a thousand years of human doctrines, hypotheses, and vague conjectures emit no such effulgence" (S&H 504:23). The thousand year periods are the working

out of those days in human experience, and this symbol of the difference between the days and the years is very interesting. The definition of “day” in the “Glossary” is, “The irradiance of Life; light, the spiritual idea of Truth and Love. ‘And the evening and the morning were the first day’” (Gen.i.5). “The objects of time and sense disappear in the illumination of spiritual understanding, and Mind measures time according to the good that is unfolded. This unfolding is God’s day, and ‘there shall be no night there’” (S&H 584:1).

It is an interesting detail that “Mind measures time according to the good that is unfolded.” If you are inclined to think “My goodness, I have wasted many years, and a lot of time,” or even if one day you think you’ve been studying for hours and nothing much comes through, quite suddenly the day can dawn, the light breaks. You don’t need to feel terrible that you have only seen that one thing; love that one thing, because that’s the day, that’s the day. “Mind measures time according to the good that is unfolded.” I’ve found that very helpful lately; it sounds as if I’ve been wasting a lot of time, but there’s a very important point here!

I think the difference between “days” and “years” is the difference between working something out through Science or through suffering. We can work “from the day,” from Life, Truth and Love, from “the irradiance of Life; light, the spiritual idea of Truth and Love;” the “day” is working in Science and “out from.” The “years” are what you might call the way it seems to work out in our human experience. Mrs Eddy says you can come through Science or suffering, but she never knew an individual who hadn’t come through suffering, and it seems to be the way we tend to come. It doesn’t matter which way, you get there anyway. As John Doorly used to say, one thing which is true, and which you can’t turn back, is salvation; it’s absolutely irresistible. Mrs Eddy defines “year” in the “Glossary” (S&H 598:19) as “space for repentance,” and I think the symbols of “days” and “years” contrast working through Science or suffering.

In the Bible there is a very interesting incident a short while after the Children of Israel began their journey through the wilderness, when they came to a place called Kadesh-barnea (Num13:26). Joshua and Caleb went ahead and came back to report that the land was wonderful, full of luscious fruit, some of which they brought back. The people had been 40 days in the wilderness, and Joshua and Caleb urged them to go in and possess the land, but the people were afraid and said there were giants there, and they couldn’t go in. They could have entered at that point, but they were frightened, and so they had to wander on for 40 years when they could have gone in to the land in 40 days. The contrast between “days” and “years” occurs quite a few times in the Bible, as when Jesus was 40 days in the wilderness, not 40 years like the Children of Israel.

So, as we take the “days” and “years” in this run through the Bible, we are seeing the spiritual tone of the day, “the irradiance of Life; light, the spiritual idea of Truth and Love,” the day of Life, Truth and Love, as John Doorly pointed out, the creative, the factual and the fulfilled. We see it in its “days” sense, and then we’re seeing how it works out in human experience, which is what you might call the suffering way, but which is the “space for repentance” way, the step-by-step way in which we all seem to work it out. What does the Bible text say? “And except

those days should be shortened, there should no flesh be saved: but for the elect's sake those days should be shortened" (Mk.13:20).

If we work from the "day," which I feel we are doing more and more, we shall by-pass much of this laborious suffering. I used to spend an awful lot of time condemning myself when I slipped up, and I think we all do, but now one is much more on the dot to say: No, let it be "unknelled, uncoffined and unknown." It isn't an easy let-out, to just go on doing wrong, thinking, "Oh, it isn't me anyway. I can do what I like." As long as you sin, you suffer, it's the same thing, and, as John Doory used to say, we shall get "a kick in the pants," and, "you have to get out of it." Here, "law" and "record" are indicated as coming through the seven days of creation at Mind as Soul. The Bible text says, "And the evening and the morning were the first day" (Gen.1:5), indicating the days of creation. This is the first, so there must be a second, and then we realise that there are seven definite concepts of this Mind, or creator of the universe, the sevenfold nature of Being, which is going to unfold through "spiritually clearer views of Him" (S&H 504:19), through the days of creation. It's lovely that this tone of Mind as Soul is impelled by Love, which is telling us it has a perfect and fulfilled plan. It's the motherhood of Love that says, "I'm not going to give you just a blinding flash, and that's that." This wonderful ordered record comes step by step, and you can quietly ponder it through the seven developing stages of being. It's the plan of the mother, the fulfilled plan, that tells us our true being will unfold and is always unfolding, through the sevenfold nature of the infinite. It is the true flow, or record, of your being, the law of your being. As Mrs Eddy says at the end of her Exegesis, the true record of creation "should be engraved on the understanding and heart 'with the point of a diamond' and the pen of an angel" (S&H 521:16) because it is our true record.

But what does this true record do? It deals with the face of the ground, in the Adam record, which is marvellous because it says you aren't what you appear to be. We may look at people, the face of the ground, on the outside, and perhaps see them as mortal. If we're looking materially the Adam story says we're made out of the ground, which comes in the next tone. That face of the ground is not the reality; the reality is the true record of our divine nature, of infinite Mind; we are Mind expressing itself, we are Spirit reflecting on itself, we're Soul identifying itself, and Principle demonstrating itself, we're Life living itself, Truth being conscious of itself, and Love glorifying itself. We're not God, but we are the expression of that infinite, undivided from that infinite, and that is the truth of our being; that is Mind as Soul. We are idea and that's our only identity, definite identity; that's the plan of our being, and therefore it deals with the face of the ground.

Lately I've been thinking that one of the examples of the face of the ground is the television screen. It's a face, isn't it? And it's always presenting something that hasn't got anything behind it in a way, even as a symbol; it's always presenting "face of the ground" stuff, and you're face to face with it. Of course, there are marvellous programmes on, as well as all the others, and I don't think one should be just a recluse and not know what's claiming to go on in the world, but I do think that incessant television watching will end up pumping face of ground thought at you. People don't stop to think what's behind the face of all the events that are presented to us, but this true record of creation, the light of Mind comes and deals with the face of the ground in a

very definite way; it's Mind as Soul. I think it's good to be alert and to deal very definitely with the face of the ground, and the earthly mortal history. In a way we don't have to deal with it ourselves, but being conscious of Mind as Soul uses us to deal with it.

We come next to the third section in the first thousand year period where Cain goes out into the land of Nod and Enoch walks with God and was not, because God took him (Gen 5:24). You can see there a perfect example of the Third Degree. Mrs Eddy says, "In the third degree," which is the spiritual, "mortal mind disappears" - Cain goes out into the land of Nod - "and man as God's image appears" (S&H 116:4) - Enoch walked with God - man as God's image -and "was not" because God took him. It doesn't mean that he disappeared somewhere, it's just a symbol, but it does mean that we see our true record and we "are not," as a mortal personality, because God takes us. That doesn't mean that we become airy-fairy nothings. What does Mrs Eddy say? "Forsaking matter for Spirit, by no means suggests man's absorption into Deity and the loss of his identity, but confers upon man enlarged individuality, a wider sphere of thought and action, a more expansive love, a higher and more permanent peace" (S&H 265:10). It's lovely because it means that when God takes us we don't lose anything of our true individuality; in fact we gain. We understand our true individuality and our true identity, and we are like Enoch. We walk with God and are not, because God takes us.

This last tone of the first period also has the seven generations from Adam to Enoch. As these seven tones of being work out in human experience, we are finding, as Mrs Eddy says, "The numerals of infinity, called *seven days*, can never be reckoned according to the calendar of time. These days will appear as mortality disappears" (S&H 520:10). We're finding these wonderful days of creation, and what they mean spiritually, is appearing to us, and mortality is disappearing, and they "will reveal eternity, newness of Life, in which all sense of error forever disappears" - Cain goes out into the land of Nod - "and thought accepts the divine infinite calculus" (S&H 520:13) - thought accepts the spiritual record of creation and calculates spiritually. The seven generations and are listed here in this particular tone. They start with Adam who means, earth; red earth; then Seth, who means compensation; Enos, who means a mortal or weakling, dealing with mortals, mortality; then Cain, who means acquisition, possession, where we see that all really belongs to Principle; Mahalaleel who means praising God, which is a wonderful sense of Life; then Jared who means coming down, descending, it's like Christ Truth; and then, Enoch, who walks with God and was not, and who means instructed dedicated, initiated, disciplined. So it's really when one has been disciplined by the understanding of those seven days of creation, by the law, that you walk with God and you "are not" because God takes you.

And then we come to Methuselah whose name means great extension, which is lovely because you see your oneness with God, and you walk with God and are not, it does mean a great extension, doesn't it? It's the eighth day, the eighth generation, and that symbol of eight which is used in the Bible is very wonderful. The number "8" means a new beginning. The morning after the Sabbath is reckoned as the eighth day, which is when they went to the sepulchre and found Jesus was risen; he was no longer there, and it was a new beginning, a new sense of things. David was the eighth son of Jesse and he was a new beginning for the Kingdom of Israel, a great

extension. Mrs Eddy says, “If Enoch's perception had been confined to the evidence before his material senses,” - the face of the ground - “he could never have ‘walked with God,’ nor been guided into the demonstration of life eternal” (S&H 214:5). As we're doing this together, you just know that these things are true to spiritual sense. I often heard John Doorly say in his talks, it must mean this; what can it mean otherwise? As you ponder and browse on these tones you think, yes, this is true, and it's naturally true. It's not some high-falutin' thing that doesn't apply to human experience; it's just naturally with us all the time.

And that is the tone of Mind as Soul. That symbol of seven is so basic to the Bible isn't it? It comes over and over and over again, this symbol of seven. You start off with these seven days and then you get all the other sevens coming. They appear over and over again, particularly in Revelation with the seven golden candlesticks and the seven visions and seven vials of wrath, the seven trumpets. The seven is such a frequent symbol, meaning, of course, completeness. That's why it's in this last tone; Love is impelling it.

Let's just briefly recapitulate the first day and the first thousand year period. The whole day is Mind, Mind as All-in-all, Mind as the basis of everything, basic to everything. We start with Life, the creative, impelling Mind as Mind, which John Doorly called “intelligence” and “wisdom.” It is, “Let there be light: and there was light” (Gen.1:3). Mind is always saying, “Let there be light, and there was light” presenting its idea first in light, which deals with and destroys any belief of the mist of mortal mind, the mystification; the mortal basis of creation. In our experience that analyses the belief of life, substance and intelligence in matter and shows us that all the physical set-up is basically mortal mind, which is nothingness. Mrs Eddy says there can be no such thing as a mortal mind, it is a solecism; it isn't reality (S&H 114:12). All the time in human experience we see there is the tree of life in the midst of the Garden; that's the flash of light that is being seen and accepted by universal thought all over the place. Then there is the spiritual calculus which is symbolised by the river that flows out of the Garden, and is parted into four heads, which is a spiritual way of reckoning. You can see it happening in the world with the love of the good and beautiful, the rights of woman acknowledged, divine Science understood and encompassing the universe and man. This flow of divine ideas, is going out into the world and is waking people up to deal with all evil as impersonal animal magnetism, impersonal evil, and one does begin to see this happening in human experience.

The second tone is Truth, that absolute rock-like pure Truth. “To Truth there is no error, - all is Truth” (S&H 475:2). It's a very dynamic sense of the purity of things, spiritual reality, in the consciousness of Truth, which is impelling Mind as Spirit which John Doorly called “good” and “allness,” and which is the purity of ideas. In the day of creation the text says, “And God saw the light, that it was good: and God divided the light from the darkness” (Gen.1:4). That deals with the watered, mixed belief that mortal mind can enter into something and propagate anything; it can't. When we came to the thousand year period, we saw the watery sense of both good and evil, the sense of the moral, which is capable of being destroyed. We saw in the story of Cain and Abel, how Cain can always kill Abel, the physical can kill the moral, unless it's based on the spiritual, which is absolutely pure and rock-like.

You can see that “Immortal and divine Mind presents the idea of God: *first*, in light; *second*, in reflection” (S&H 503:20) and that the true moral is the reflection of the spiritual.

Then we come to the third tone which is Love, the impulsion of Love's fulfilled plan - the creative, the factual, the fulfilled - Love's fulfilled plan operating as Mind as Soul which is “law” and “record” in John Doorly’s terms. We see it where it says, “And God called the light Day, and the darkness He called Night. And the evening and the morning were the first day” (Gen.1:5). In that evening and morning you can see a sense of development, because Mrs Eddy defines evening as, “Mistiness of mortal thought; weariness of mortal mind; obscured views;” which she follows with, “peace and rest” (S&H 586:1). That's when the day begins to come, when you have that peace and rest. Then morning is defined as, “Light; symbol of Truth; revelation and progress” (S&H 591:23). and that forms the day, the first day.

So the record of the seven days of creation indicates a completely spiritual and identified sevenfold statement of the nature of the infinite, and the nature of our being. It deals with the face of the ground, with earthy mortal history. In our experience it seems as though it unfolds by degrees; “The numerals of infinity, called seven *days*, can never be reckoned according to the calendar of time. These days will appear as mortality disappears, and they will reveal eternity, newness of Life, in which all sense of error forever disappears and thought accepts the divine infinite calculus” (S&H 520:10). We had the First Degree with the Adam story, then the Second Degree with Cain and Abel and Seth, and this is the Third Degree where “mortal mind disappears, and man as God's image appears” (S&H 116:4). That's where Mrs Eddy also says, “The last shall be first, and the first last” (S&H 116:8). We started with “In the beginning God created the heaven and the earth,” with God, man and idea, with the immortal Mind, the First Translation, and we are ending with immortal Mind's idea. So the first is last and the last is first. This is first day and the first thousand year period, and how it deals with the Adam record.

Talk 4

Now if we pick up from where we were yesterday and just go quietly on with our journey through the Bible taking it easily and just letting these truths come to us so naturally because they are natural to us. I get the feeling that nobody is trying to remember anything but just basking in it and letting it flow.

Yesterday we finished this tone of Mind in its three aspects of Mind as Mind, Mind as Spirit, and Mind as Soul. Picking up from that last tone of Mind as Soul where we get really introduced to the seven days of creation because it's where the evening and the morning form the day and it was the first day. So that brought up to us this symbolism of seven days of creation. There is a lovely verse which no doubt you know in Isaiah which picks up this symbol in such a beautiful way and it says, “Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound.” Isn't that beautiful? And what's so lovely about it really is that as we understand this sevenfold nature, it does bind up the breach of his people, because you can discern this sevenfold nature of the infinite

everywhere, behind so many things. So it makes the universe one. For instance, as I have mentioned before in talks, I know a man - he's passed on now - who used to teach English grammar in a College in London. He said that he discovered that there were seven parts of speech and when you put them together you have a four-fold construction. That's perhaps just a detail in language but it is quite interesting to digress on that because he said the noun is like Mind; it very often starts a sentence off. He said the adjective is rather like Spirit because it describes the nature of a noun. Spirit is always the nature. You get the pronoun which is he, she, it - identity. You get the verb around which the whole sentence revolves, which is like Principle, the governing movement. You get the adverb which is always the nature of the verb in operation. If you say, she walks quickly down the street, 'quickly' describes how she walks. It describes the verb. It's like the individuality of Life. And then you get the preposition which is always the relationship of something to something else - under the table, behind the door, on the shelf - it always describes relationship which he felt was focused in Truth, the form where everything is related. And then you get the conjunction, which always tickles me, and which joins everything together - Love. But it's interesting, isn't it? And he began teaching grammar this way and everybody responded. They felt something new had happened. He didn't talk about Mind, Spirit, Soul, Principle, Life, Truth, Love, but he taught it so that his students commented that he was teaching grammar in a new way. They were intrigued with it. When you put the sentences together you get the subject, the predicate, the object and the extension; every sentence has a subject, a predicate, an object and an extension. It's always fourfold. So you get the seven and the four.

And I have a friend who is a very good ballet teacher, trains ballets all over the world. She bases her ballet teaching on the divine system because she says this system of the seven and the four runs through everything that she does. And people recognise. They go to her because they say she has an order about her teaching, which is so wonderful.

You can see it in music with the seven notes, and tone, rhythm, melody and harmony - the four. And in mathematics, of course, you have ten digits, but you have addition, subtraction, multiplication and division. This sevenfold nature binds up the breach of the people. It shows you that everything comes under this divine nature and its rhythm of operation.

When we were thinking of "law" and "record" here in this last tone, I think this definition of law is lovely. It's a "statement of an order or relation or phenomena that so far as is known is invariable under the given conditions," and it is as if this order is an invariable order. It's a creative order, but it is also an order that is forever going on of fundamental values.

One more thing before we go on to this second day. I was saying to you about how this symbol of seven, which is a symbol of completeness, goes through many things in the Bible. I was reading this list afterwards and I thought it's really interesting. I just picked out a few, but for instance, you get Noah who took some of the animals in by seven. He was always remaining yet seven days in the ark, as we shall see when we do it. He had a sevenfold rainbow as a promise. Then you get Joseph's interpretation of the dream of the seven fat kine, the seven lean kine, and the seven fat ears of corn and the seven thin ears of corn. And then you get the

Passover which was for seven days. You get the Children of Israel going seven times around Jericho. You get the seven pillars of wisdom and you get that reference I've just read, "and the light of the sun shall be sevenfold, as the light of seven days." And then, of course, as we said, in Revelation you get these various sevens. You get seven visions and seven churches and seven stars and seven seals and seven vials and seven last plagues. So this seven is a prolific thing, isn't it, it's a prolific symbol. Therefore it must have a very basic meaning and as John Doorly always used to say, it's infinite. It's Seven as a symbol of perfection but it is infinite. It means the completeness of the infinite.

So now let's move on to this second day of creation which we're going to come to here on the Chart. John Doorly terms this tone of Life, again it's the creative impelling Spirit as Mind - he terms this "creator" and "purity". I always thought it was strange that he put "creator" here with Spirit, Spirit as Mind. But in the "Glossary" definition of "creator" Mary Baker Eddy puts Spirit first, doesn't she? If you look at that definition of creator, which we didn't put down because it doesn't come specifically in this second thousand years, but she starts her definition of creator in the "Glossary" with Spirit and she puts, "Spirit; Mind;". She puts Spirit first. It would seem to indicate that creation is entirely spiritual obviously and that it never really begins. It always has been and it is through understanding that it comes to light. It comes to light, it always has been and it comes to light and it's spiritual. This is the great point of this second day, that understanding is spiritual. It's not a human quality, it's not an intellectual quality. It is something that is native and natural to man and always has been and always will be. It's the unfolding of his natural being.

So let's just read this opening of the second day. "And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters."

"Spiritual understanding, by which human conception, material sense, is separated from Truth, is the firmament." So as you know, the firmament is defined as "spiritual understanding" in the "Glossary", "the scientific line of demarcation between Truth and error, between Spirit and so-called matter". So it is separated from human conception. "Spiritual understanding, by which human conception, material sense, is separated from Truth, is the firmament". "The divine Mind, not matter, creates all identities, and they are forms of Mind, the ideas of Spirit apparent only as Mind, never as mindless matter nor the so-called material senses." So it is saying here that understanding is a completely spiritual proposition and the identities or the ideas that emanate from divine Mind are forms of Mind, ideas of Spirit. You see how the relationship between Spirit and Mind appears so much in that paragraph. It is the first time in the days of creation that we have understanding mentioned. This is the first instance of understanding. If we think of these days as we're flowing through, it is as if in the first day the proposition is presented that all is Mind and its infinite ideas, and we end really with this proposition of man as idea. "In the third degree mortal mind disappears, and man as God's image appears"- as idea appears. And now because that has been presented we come to the point where we gain an understanding of those ideas. Because the idea is presented and what happens? We understand that idea. So when we come to the Noah story we shall see how we build an ark of understanding.

But here we begin to realise that man is a state of understanding. I've often thought that, that man is a state of understanding. He is not a mortal. That's not the real man with a body and two arms and two legs, and a head, and so on. He is a state of understanding. All through the ages the civilisation of man has really been the development of understanding, that man is this state of understanding.

When you come here to the wrong record of creation, the Adam record here, you get this verse: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." And then it goes on: "And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed." Now this is in the Adam record of creation which the Christ comes to the flesh to destroy. The Christ Truth about man comes to the flesh to destroy that concept of man. In this wrong record you get the impression that man is a material entity and then God, or the spirit, is pushed into him. And it says, he "breathed into his nostrils the breath of life; and man became a living soul." Isn't that what we falsely believe, that we are a mortal and we have some spiritual sense pushed into us from somewhere, or some breath of life pushed into us from somewhere? The reality of our being is that we are spiritual and that our true being is constituted of understanding, and that spiritual understanding is something completely natural to us.

If you study Mrs Eddy's references to "nature", "natural" in the textbook, you find they're all associated with Spirit, like the "leaflet turns naturally towards the light." She talks about the transformation of man being a completely natural spiritual process "The Bible teaches transformation of the body by the renewal of Spirit" (S&H 241:13-14). But everything you take to do with "nature" and "natural" has to do with Spirit and it is completely natural to be spiritual, to have the nature of Spirit, and therefore to have spiritual understanding. It's nothing that we add on to ourselves. It is something that unfolds. You remember how Mrs Eddy says, "Christian Science presents unfoldment, not accretion; it manifests no material growth from molecule to mind, but an impartation of the divine Mind to man and the universe." So it is a spiritual quality and ability that man has to understand, to understand spiritually.

So right at the outset of this day you get this firmament of understanding which is really depicting the true nature of man because all the way through this creation story is the truth about God and man. So here it is depicting the true nature of man and it is offsetting right at the beginning, which I think is interesting, the wrong concept of man as a mortal with life pushed into him and spiritual understanding put into him so that he talks about "my understanding" and "my understanding is not as good as it might be," and so on because he thinks he's had it pushed into him, it belongs to him. Whereas Mrs Eddy says, "The divine understanding reigns, is all, and there is no other consciousness." And she says, "Understanding is a quality of God," it's a "quality of God," "a quality of God, a quality which separates Christian Science from supposition and makes Truth final." That comes in the next tone actually. But this understanding is of God. That's very, very peaceful to know, you know, it's very peaceful to know. No wonder Noah means "comfort," that's his name, that's what it means. Because it is such a comfort to know that this understanding is our birthright, it isn't something that we

accrete, not accretion. It's unfoldment, unfoldment. "Christian Science presents unfoldment, not accretion." And when we come to the next tone we'll think some more about "understanding," what it really is, because that is where you get Spirit in its essence.

But at this point let's think about the first tone of the second thousand years where the illustration of how this understanding comes to us in human experience, what it looks like as Life impelling Spirit as Mind which is "creator" and "purity," how it impels us to build an ark of understanding. That's what the Noah story is all about, isn't it? It's building an ark of understanding. So let's just look at this Noah story.

It starts in chapter 6, the story of Noah. It starts in this rather funny way in verse 1: "And it came to pass, when man began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose." This sons of God seeing that the daughters of men were fair and wedding them, being married to them - it's really a symbol of a mixed sense of idealism where Spirit and matter mingle - the sons of God and the daughters of men. (Somebody was saying when I was in America, What a funny thing this is - sons of God marrying the daughters of men! And then we began to see, well, of course, it's just a symbol, because always the wife in the Bible stands for the ideal, doesn't it? That's the symbol. Wherever you get a wife it's the ideal, what you're wedded to.) Here there's a good old mix-up of ideals, Spirit and matter. That is really what you might say is the state of consciousness before we realise this wonderful spiritual understanding is our birthright, because this is describing the working out of the spiritual tone in human experience. Then it goes on to say how God repented, that he made man on the earth, "and he said, I'll destroy man whom I have created from the face of the earth; both man, and beast"...."for it repenteth me that I have made them."

And of course it puts it in that very primitive way. But it really means that everything is going to be destroyed that is on a mixed basis of Spirit and matter because it isn't reality and it won't stand. There's no substance in it; it can't stand. When you get a mixture it's always weak, really. The purity of anything is strong.

And then it says, "But Noah found grace in the eyes of the Lord." Noah, as you know, means "knowledge of the nothingness of material things and of the immortality of all that is spiritual". It's interesting that it says that "Noah was a just man and perfect in his generations, and Noah walked with God." Can you see how it picks up that last tone that we had? We went through 7 generations to Enoch who walked with God. And this says "Noah was a just man and perfect in his generations, and Noah walked with God," which is describing, really, the state of consciousness when we realise that mortality can disappear and man in God's image can appear, and we begin to see this walking with God symbol, what it means, and we desire, you might say humanly speaking, we desire to build an ark of understanding. It goes on here to say that he had three sons, Shem, Ham and Japheth. Just like we had the three sons with Adam where we had Cain and Abel and Seth, the First Degree, the Second Degree and the Third Degree. Here we have Shem, who is the Second Degree, mentioned first. Shem means "kindly affection; love rebuking error; reproof of sensualism." It's the moral, the Second Degree. Then you get

Ham, which is the First Degree, who means “corporeal belief; sensuality; slavery; tyranny.” Then you get Japheth, who is the Third Degree, who is “a type of spiritual peace, flowing from the understanding that God is the divine Principle of all existence, and that man is His idea, the child of His care.” It’s very obvious, isn’t it, that those are the Three Degrees? What I suddenly saw the other day about those Three Degrees is that the Physical, Ham, is corporeal belief in the “Glossary,” but Shem, who is the Second Degree, is a corporeal mortal. It’s a slightly higher thing, isn’t it, working out the spiritual and the Second Degree, really. But Japheth is not corporeal at all. It’s the Spiritual, a “type of spiritual peace, flowing from the understanding that God is the divine Principle of all existence, and that man is His idea, the child of His care.”

So in our consciousness when we are Noah and we have a “knowledge of the nothingness of material things and of the immortality of all that is spiritual,” there is also this realisation that there are these Three Degrees of thought. It is in the world today. People do realise that. In fact they always say that man is composed of body, mind and soul, which is a sense of those three degrees. And it is a very common realisation that there are those three degrees of thought.

But this knowledge of the “nothingness of material things and of the immortality of all that is spiritual” makes us want to build an ark of understanding. It comes in this story where God said to Noah in verse 14 “Make thee an ark of gopher wood.” Now, this ark, the definition of ark is “Safety” - think of this. This is what we all feel impelled to build. It isn’t us that feel impelled to build, God told Noah to build the ark. So it isn’t us that choose, really, to build an ark of understanding, it is the spiritual nature that is inherent in us. As it says in the next tone, “Spirit imparts the understanding.” It’s Spirit that makes us want to build. “Safety; the idea, or reflection, of Truth, proved to be as immortal as its Principle; the understanding of spirit, destroying belief in matter. God and man coexistent and eternal; Science” - this is the ark - “Science showing that the spiritual realities of all things are created by Him and exist forever. The ark indicates temptation overcome and followed by exaltation.” I’ve often wondered about that last sentence and people interpret these things different ways. But I think the temptation is not to bother, the temptation is not to build an ark, to get by with any old thing, not to bother about it. If you don’t yield to that temptation and you let your natural, spiritual understanding be, it will be followed by exaltation. We all know that. Golly, we all know that, don’t we? And we know that when we have not yielded to the temptation to say, oh well, I can’t be bothered to study, I can’t be bothered to ponder these things, or I can’t be bothered to think spiritually. It’s much easier to go along with the crowd, and so on, That’s the temptation I think, but if you don’t yield to it, it is followed by this wonderful exaltation which we all know, we all know it.

Anyway, how is this ark made? This is rather interesting. It’s made of gopher wood and gopher wood is an evergreen. So it’s pretty eternal as a symbol. “Rooms shalt thou make in the ark.” Those rooms are symbols of categories, aren’t they? Because you always have rooms for different purposes, if you just take it as a symbol. I like to think of those rooms as the seven synonymous terms. They fulfil different offices. They obviously stand for categories and are categories, as we are understanding them, of those seven synonymous terms, and I liked to think of those rooms as the sevenfold nature of God.

“And shalt pitch it within and without with pitch.” Pitch was a symbol of atonement, they say, or at-one-ment, and I think it is that which binds the whole ark together and keeps it as one. Isn’t that what we have to do in our understanding of Science? All the time to see it’s one. It may have categories and it has many different orders, and everything, but it is one. It is bound together as one.

“And this is the fashion which thou shalt make it of: The length of the ark shall be three hundred cubits,” and we know that they use numbers all the time as symbols because the numbers don’t mean anything very much otherwise. And that is a symbol of the Word. One could take it as Mind, Spirit and Soul - the three, and always the ten is that which is applied to the human. They used to use this ten as the ten fingers that touched things and it was the application to the human. So the length, the line, would seem to be a symbol of the Word.

“The breadth of it fifty cubits” which is the five, the symbol of the fifth day of Life applied to the human. In the fifth day of Life, in the fifth thousand years Jesus came, and it seems to touch this sense of the Christ, the application to the human. “And the height of it thirty cubits” which one can think of as Christianity, as Life, Truth and Love applied to the human. And the whole ark is Science as we read. You seem to get there with the measurements of the ark, the calculation, really, a symbol of the calculus, of the four, the three and then the ark which is Science itself.

Then it says, “A window shalt thou make to the ark.” I don’t know what you think about this window, but I always have a feeling that when you are building an ark of understanding, look out occasionally. Don’t get too closeted so that you don’t know what’s going on anywhere. You can interpret it in different ways. Many of these interpretations that I may share with you, you may see differently and please always see it in a way that comes naturally to you. I share with you what I see about it, but a thing like a window just seems to me - don’t closet yourself so much that you’re not aware of what’s going on. Have a window.

Then it also says have a door. “And the door of the ark shalt thou set in the side thereof.” That I think is nice. Don’t shut yourself in and think you’ll never go out anywhere. Always have this exit and entrance. It must have a very scientific meaning but this is what one feels about it. I daresay it’s the Christ. Yes, it’s probably the Christ sense because “I am the door of the sheep.” Yes, and enter in through the gate. But it has that sense of going in and out, doesn’t it, the door?

And then it says, “with lower, second, and third stories shalt thou make it.” Isn’t that a clear symbol of the levels that we see in Science? The “lower” - the application to the human, the Christian Science level, as we call it; “second” - absolute Christian Science; and “third” - divine Science. It has three stories and the whole ark is Science.

So that is what you are building, that’s what we have all been building and continue to build, really. The symbols are so clear here.

Then it goes on and God says “I, even I, do bring a flood of waters upon the earth, to destroy all flesh,” but in verse 18, “But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee.” So he's got to take into the ark and resolve those three degrees as we have been doing, really, to take in his sons and his wife, our ideal has to be there with us, “and thy sons' wives with thee”, the ideals of every state of consciousness, and resolve them. “And of every living thing (verse 19) of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female.” Now that is very interesting, I was thinking about this the other day, that he had to bring, as we shall see in the next tone, things in by twos and by sevens, didn't he? But always the male with his female to keep seed alive upon the earth. You know, all the way through the Bible this symbol of manhood and womanhood and all through - when we think about the Bible and *Science and Health*, we said manhood and womanhood. This wonderful, balanced symbol of manhood and womanhood is so important, and one says why? Because, Mrs Eddy says “The ideal man corresponds to creation, to intelligence, and to Truth. The ideal woman corresponds to Life and to Love” (S&H 517:8) - the living Love, as you could say, the living of the divine plan, the living of it. But, it's like the letter and the spirit. It's understanding and demonstration, and it is reasoning and intuition, and so on, which is the balance. It seemed to me that when he was told all the time, and it was insisted upon, that he took into the ark all these animals, which stand for qualities when you think of it, when you think of the cattle-diligence, promptness, perseverance, Mrs Eddy calls it, she calls sheep “inoffensiveness” (S&H 594:12), and so on; all these animals stand for qualities of thought.

But to take them in male and female seems to me so important in our building of the ark of understanding, that we have to have the letter and the spirit “to keep seed alive upon the face of all the earth” (Gen. 7:3). We cannot keep the spiritual seed alive upon the earth if we're just intellectual letter people or we're just wishy-washy spirit people. We have to have the letter and the spirit. When Mrs Eddy says, “How can I progress most rapidly in the understanding of Christian Science?” (S&H 495:25) - we're building an ark of the understanding of Christian Science - she replies, “Study thoroughly the letter and imbibe the spirit.” We have to have both and if we have both it keeps seed alive upon the earth. You always feel alive about the spiritual if you have the letter and the spirit. If you have merely the letter, you get dry as dry as dry. You're not alive, you get dead; it becomes the dead letter, doesn't it? And if you have just the spirit, you haven't got a real basis of deep spiritual understanding that you can constantly return to and build on and go forward with. If you just have an airy-fairy spirit, there's no real basis to understanding. And again it can go dead on you, it's like people who play the piano by ear which is a very lovely thing, but people who know about music always say there is a limit to what they can do, that they can't continue and understand music and go further in music. So if you understand both the letter and the spirit of a subject, it carries you on, doesn't it, all the time. And I think that's such a lovely symbol of how you build your ark, that you have to take into that ark both male and female to keep seed alive upon the earth.

And it talks about “the fowls after their kind” (Gen. 6:20) which are soaring aspirations, aren't they, as Mrs Eddy says, “the fowls, which fly above the earth in the open firmament of heaven” (S&H 511:28). So when you are building this ark you take into this understanding inspired

thought and the cattle, as we said, the “diligence, promptness, and perseverance” (Gen. 6:20) which is what we need, and every “creeping thing” of the earth. I suppose that could refer to the serpent who, as Mrs Eddy says, is a “wise idea”, seen rightly, “charming in its adroitness” (S&H 515:7). The Noah story continues “two of every sort shall come unto thee, to keep them alive. And take thou unto thee of all food that is eaten, and thou shalt gather it to thee; and it shall be for food for thee, and for them. Thus did Noah according to all that God commanded him, so did he” (Gen. 6:20).

And so he built this ark according to all that God commanded him. That is like saying that as we build this ark of understanding, the understanding of Spirit destroying belief in matter; “Science,” we build an ark of Science, “showing that the spiritual realities of all things are created by Him and exist forever,” (S&H 581:11). As we do this, it is always under the impulsion of Life, the creative sense that is impelling Spirit as Mind, impelling the unfoldment of idea to us as we build this ark. We're not building it intellectually, as we shall see in the next tone, spiritually intellectually but not humanly intellectually.

Now, we come to the next tone which is Truth impelling Spirit as Spirit, Spirit in its own right. You see it's interesting really in this building of the ark, that the creative impulse makes you want to build an ark of understanding. Truth, the factual, makes you stay in that ark under all costs; it's the factual. You're shut in the ark and you stay in the ark. It's Truth. And Love, the fulfilment and the universal sense, brings you out of that ark and you see the whole world one. So it's very logical, you see, this Life, Truth and Love rhythm, isn't it? It gives such a wonderful sense of the creative impulse, the factual, and then the fulfilled in each case. And Spirit, this second day, has three tones because it is understanding, the nature of spiritual understanding, which is based on Mind, on ideas of Mind, and it immediately translates through Soul. You get those three tones and we shall see very clearly in the ark illustration that spiritual understanding is based on Mind - that's Spirit as Mind; it's the creative sense of building an ark. It is the understanding that is the quality of God that makes you stay in that ark and it translates that understanding through Spirit as Soul, so that understanding is never something that is just intellectual and remote from human experience, but it translates itself in human experience. Therefore you have in this second day these three tones, that understanding is based on Mind and it translates itself irresistibly in Soul, as we shall see.

Now we come to this second tone - Spirit as Spirit, Truth impelling Spirit as Spirit. “And God made the firmament,” - here is the rock-like fact, he made the firmament- “and divided the waters which were under the firmament from the waters which were above the firmament: and it was so.”

“Spirit imparts the understanding which uplifts consciousness and leads into all truth” (S&H 505:16). Remember that the two words here that John Dooley epitomised this tone through are “substance” and “understanding”, and that is interesting. If we just pause for a moment and think of this “understanding” that Spirit imparts. Firstly it is so lovely to realise that Spirit imparts the understanding, nothing else. It's not imparted through our human ability, through our intellectual sense, through our education, through our background, through anything

material, but through Spirit, the one Spirit that imparts the understanding. And that word "impart" is a very interesting word because it has the meaning of "to share with another what is primarily one's own." Isn't that marvellous. "To share with another what is primarily one's own." "To communicate" -in the dictionary they contrast "communicate," which is to make common to both parties or objects the knowledge or quality, etc. But to impart is "to share with another what is primarily one's own." And I think that's lovely here because it is as if it never leaves Spirit. If you impart something it still stays with the original. So as Spirit imparts the understanding it never leaves Spirit. It's always there.

And this word "substance," if we're thinking of "substance" and "understanding" as the two words that epitomise this tone, "sub" as you know means "under" and "stare" is "to stand." So substance is that which stands under, it's understanding. And it is so true that in any subject if you understand that subject, you have something substantial, you have something that you can always rely upon. Once you understand mathematics, you have the substance of mathematics, you have real substance in that understanding. And "understanding" has a great sense of order about it, relationship too. Once someone came to see me and suddenly - I was going to say, in cold blood as it were - they said, "What is understanding?" They just said, "What is understanding?" like that without any lead up or anything. And I thought, gosh, really what is understanding? What is it? She said, I know that you are always saying one has to go past belief and one has to go past faith to understanding, but what is understanding? And as I was thinking about it I could see that it was very much connected with relationship. I had never really thought about it in that way before, in ordered relationship. Because taking the example of arithmetic, if as John Doorly and Max Kappeler have often said as an illustration, somebody said to you $2 + 2 = 4$, that's arithmetic and you would say, yes. And then they said 6 from 9 leaves 3, and you said, yes, and then $3 \times 4 = 12$, and you said yes. And all those would be facts and you might write them down and remember them. But they would have no relationship because they would just be knowledge, not understanding. But if someone came along and taught you arithmetic properly and showed you 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, showed you the relationship between those numbers in their order so that you had ordered values, and then they showed you addition, subtraction, multiplication and division, the way that you relate those numbers to one another, you would have the basic system of arithmetic. You would understand arithmetic. But you could only understand it through relationship of factors to one another.

It is exactly the same in Science, only it's a divine subject and it's infinite. Because as you understand those numerals of infinity called seven days, they enable you to accept the divine infinite calculus of reasoning, they give you understanding. And once you have understanding, you have substance, you really have substance, that nothing in a million years can shake you from that because you understand the relationship of spiritual ideas to one another, the relationship of understanding to the three degrees of mortal thought and how it deals with it. You understand the fourfold operation of being, its rhythm. You understand divine Science, Science in its aspects of divinity, how the system operates as ideas in absolute Christian Science, how it relates to the human in Christian Science. And gradually this ark of understanding is very, very real and substantial to you, that the substance of understanding is truly the pearl of great price, isn't it? I think we're all beginning to feel that very much.

So here it says, “Spirit imparts the understanding which uplifts consciousness and leads into all truth” (S&H 505:16). You know how Jesus promised another comforter that would lead men into all truth, didn’t he? And it is the understanding of Science. Then look how it is connected, this Exegesis, with this Noah story, really. Whether Mrs Eddy knew it or whether she didn’t, who knows. But here she says, “The Psalmist saith: ‘The Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea’” (S&H 505:22).

Then she says, “Spiritual sense is the discernment of spiritual good. Understanding is the line of demarcation between the real and unreal” waters above and waters beneath. “Spiritual understanding unfolds Mind, - Life, Truth, and Love, - and demonstrates the divine sense, giving the spiritual proof of the universe in Christian Science” (S&H 505:22). Isn’t that an interesting paragraph because she uses three terms “spiritual sense,” “understanding,” “spiritual understanding.” And she starts off by saying, “Spiritual sense is the discernment of spiritual good.” You might say if you have a musical sense, you can discern musical tones, and so on. But “understanding is the line of demarcation between the real and unreal.” When you have understanding you can demarcate between the real and the unreal. But you go further than that because “spiritual understanding unfolds Mind” - it is completely in the realm of the spiritual - “Life, Truth, and Love, - and demonstrates the divine sense, giving the spiritual proof of the universe in Christian Science.” The outcome of spiritual understanding is spiritual proof. It’s not really so much discerning between the real and the unreal but it is real spiritual proof, spiritual understanding.

She says, “This understanding is not intellectual, is not the result of scholarly attainments; it is the reality of all things brought to light” (S&H 505:26). I know we’re doing Spirit as Spirit, but that is a wonderful going back to Spirit as Mind, isn’t it, “the reality of all things brought to light.” It’s a lovely sense of Spirit and Mind, “God’s ideas reflect the immortal, unerring, and infinite. The mortal, erring, and finite are human beliefs, which apportion to themselves a task impossible for them, that of distinguishing between the false and the true” (S&H 505:28). You see this “mortal, erring, and finite,” these human beliefs are all the flood really which “apportion to themselves a task impossible for them, that of distinguishing between the false and the true. Objects utterly unlike the original do not reflect that original. Therefore matter, not being the reflection of Spirit, has no real entity. Understanding is a quality of God” (S&H 505:30). You couldn’t mistake that this day is about “understanding,” could you? It comes all the time, “Understanding is a quality of God, a quality which separates Christian Science from supposition and makes Truth final.” Here we are with Truth impelling Spirit as Spirit, and this Exegesis ends on that note of Truth, “makes Truth final,” because it is Truth behind this Spirit as Spirit tone.

Now the negative here in the Adam record in this Spirit as Spirit are the trees in Genesis 2:9 and the tree of the knowledge of good and evil. It says, “And out of the ground” - again, out of the ground - “made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.” The “tree of Life” as you know stands for the idea of Truth, as Mrs Eddy says, and the

“tree of knowledge,” she says, “stands for the erroneous doctrine that the knowledge of evil is as real, hence as God-bestowed, as the knowledge of good” (S&H 526:19). She defines “knowledge,” this “tree of knowledge of good and evil,” as “Evidence obtained from the five corporeal senses; mortality; beliefs and opinions; human theories, doctrines, hypotheses; that which is not divine and is the origin of sin, sickness, and death; the opposite of spiritual Truth and understanding.” Amazing how these terms come again and again. It’s the “opposite of spiritual Truth and understanding” (S&H 590:4).

And so it is really saying that the understanding of Spirit destroying belief in matter, which is our ark and which is this firmament of understanding, destroys the belief, overcomes it, rules it out, that knowledge gained from matter, material knowledge, can give us anything ultimately. It just can’t. But build the ark of spiritual understanding and you’ll have safety, and you ride over the storms, and everything that comes out of that understanding will eventually overspread the whole earth as happens in this next tone after the one we’re just going to take.

So the truth of understanding, the factual, Truth impelling understanding, deals with this belief that knowledge gained from the material senses, human knowledge, is of any avail at all. And I think we realise that more and more because if you take in lot of human knowledge on its own terms, eventually you have to learn to unknow it somehow, don’t you? I never think it’s much good. I think it’s very interesting, as we shall see later on, to interpret what is going on in the world with the spiritual understanding that one gains. But to take human knowledge on its own terms and delve into it as reality is just of no avail. In fact it’s a drawback, I think.

So, now, let’s come to chapter 7 which is the story of Noah going into the ark and it’s how it works out in human experience, in our experience, as we build this ark of understanding. “And the Lord said unto Noah, come thou and all thy house into the ark; for thee have I seen righteous before me in this generation. Of every clean beast thou shalt take to thee by sevens, the male and his female: and of beasts that are not clean by two, the male and his female.” I feel that you take into this ark everything - I mean there is a lot that people take into their building of the ark of understanding that they have already seen spiritually which are the clean beasts. Nobody starts to build an ark of Science really who doesn’t already know and who is not already aware of a lot of wonderful spiritual things. Nobody comes in a blank. They all bring things into the ark and you bring such a lot of wonderful spiritual qualities which are perfect, which is taking them in by sevens. The ones that you take in by two, the unclean beasts, are things that you have got to sort out and root out and separate and make clean, as it were. So you might say, that as we build this ark of understanding we have a lot of clean beasts and a lot of unclean beasts that we bring as we build this ark. Well, we all know that that happens.

“Of fowls also of the air by sevens” - that’s nice, isn’t it? A fowl, soaring aspirations, uplifted thought - they have a sense of perfection about them and you bring them in “by sevens”. It continues “....the male and the female; to keep seed alive upon the face of all the earth.” Here’s our keeping seed alive business again. “For yet seven days, and I will cause it to rain upon the earth forty days and forty nights.” So there’s this “seven days” that comes, which is a very important feature because Noah is always remaining seven days in the ark when he sends out

the dove three times. And so this “seven days” which is the proposition really before us all as we build this ark, comes before this rain for forty days and forty nights. And I guess that forty days and forty nights is the calculus applied to the human, isn’t it, this rhythm of seeking, finding, using and being, the four applied to the human. That is what one is working out as we build this ark of understanding.

It goes on to say, “And Noah did according unto all that the Lord commanded him” etc. And then verse 10, “And it came to pass after seven days, that the waters of the flood were upon the earth. In the six hundredth year of Noah’s life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened. I was only thinking this morning when I was looking at this story, I’d never thought before about the “fountains of the great deep broken up,” and I thought, well, that’s really a lovely symbol, It is as if the deep things of God, as you build this ark of understanding, are broken up, they’re made clearer to you, aren’t they? The “fountains of the great deep [are] broken up, and the windows of heaven were opened.” It is like inspiration coming down and this sorting out going on of the deep things of God.

“And the rain was upon the earth forty days and forty nights. In the self-same day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah’s wife, and the three wives of his sons with them, into the ark” (Gen. 7:12). Actually I think there are eight main characters in the ark altogether. That symbol of eight again. “They, and every beast after his kind,” and so on. And then in verse 16 it says, “...and the Lord shut him in.” I think that’s very good. I like that little detail. It’s like “enter into the closet and shut the door.” “The Lord shut him in,” and I often say to myself, don’t only build an ark, get in it and shut yourself in, and in a way it’s very typical of what many of us have gone through.

There was a time I remember so well when we were really building an ark with John Doorly and in a sense we were very much shut in, as I think many people have experienced when they see this scientific understanding of Christian Science. They suddenly see the light, as it were, and they want to build an ark of understanding and they go very ‘closety’ for a while, and I think we’ve all gone closety. I don’t think it matters; I think it was a very necessary thing. We were very keen to understand and we studied morning, noon, and night. One still ponders and studies very much, but one doesn’t feel so closety. We’re coming out of the ark, I feel, much more today and seeing the whole world as one. We are constantly entering into the closet and shutting the door because as I was saying to you yesterday, I never think that you enter once into the ark - fine! I’ve got it. You go out into the world. It isn’t like that at all. The ark experience is always going on with us, always going on with us. The “let there be light” of the first day is always going on with us. We’re always sorting out this question of the moral and the spiritual really, and we’re always experiencing the seven generations and walking with God. It’s always going on. The journey is always going on. But this slow-motion it and shows us what is happening. I think it’s what we see in the Bible. It shows us our experience. What is really happening to us.

And so here “the Lord shut him in.” And then in verse 18, “And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters.” That's another lovely phrase, I think, that you know that if you love the truth in Science and you are pondering and studying it and building this ark, you know jolly well that your ark will go upon the face of the waters. It will be moving. There won't be a stagnant sense. And even if all these waters are around you, which are temptations to believe in materialism, temptations to believe that material knowledge can get you somewhere, all the - what does Mrs Eddy say - “All the knowledge and vain strivings of mortal mind, that lead to death, - even when aping the wisdom and magnitude of immortal Mind” (Mis. 61:6), you know that your spiritual understanding will only lift you up higher when all these temptations come. And it does. Even if you take this experience in an ordinary - you can take it in so many ways, you can take it as when you're flooded out with material suggestions in working out a problem of disease or wrong relationship or anything where the understanding of Spirit will destroy belief in matter. You know somehow that the higher the floods lift their voices, the more your understanding thrives and goes forward. I've so often experienced that. And I've felt nobody wrote “the darkest hour precedes the dawn” for nothing. They couldn't have just thought, that's a nice phrase, I'll write it. They must have felt it and experienced it and known it. Because it really is that “matter reaches its mortal zenith in illusion” and your ark is lifted up higher through every experience. The darker the shadow, really, the stronger the light.

In this instance we are taking it as building an ark of understanding, and it says in verse 19: “And the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered.” That's an interesting symbol because the “high hills” are thoughts that are trying to rise up but if they are not built on Spirit, on this rock of Truth, they just get covered by the floods. The high hills here were covered. And it's interesting that everything on the earth was destroyed. “And all flesh died” in verse 21, “that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man: All in whose nostrils was the breath of life, of all that was in the dry land, died. And every living substance was destroyed which was upon the face of the ground” - you remember we had the face of the ground before. And so all those beliefs of life in matter were just destroyed, made nothing, made nothing through spiritual understanding. “...and Noah only remained alive, and they that were with him in the ark. And the waters prevailed upon the earth an hundred and fifty days.” They say, of course, that the forty days and forty nights and the hundred and fifty days are two different records, and that's how they got confused. But symbolically I feel it is very lovely really because the “forty” is this symbol of the calculus, the fourfold applied to the human and the “hundred and fifty” is the symbol of you might say 3×5 , which is Soul and Life applied to the human, and again it is that symbol of the numerals of infinity applied to the human. So if you look at it as the calculus or you look at it in that way, perhaps other people might see a different symbol, a different meaning to that symbol. But whatever is the actual definite meaning of the symbol, one can see that this story of staying in the ark is the story of us building this ark of understanding and staying with it and letting that understanding move in the rhythm of the calculus and the seven days and the numerals of infinity, and seeing it keeping one absolutely safe from all the threatenings of this flood, this “many waters” which is human knowledge. That definition of “knowledge” is so

good, I think: “Evidence obtained from the five corporeal senses.” That is the safety of the ark, that it is preserving us from the “evidence obtained from the five corporeal senses; mortality; beliefs and opinions; human theories, doctrines, hypotheses; that which is not divine and is the origin of sin, sickness, and death; the opposite of spiritual Truth and understanding” (S&H 590:5). It’s so very true, you know, isn’t it, that spiritual understanding preserves you from all these theories and beliefs, and they are only theories and beliefs. As I was saying to you yesterday, I have often been amazed and thrilled to see that when one stays with spiritual understanding, something that seems tremendous, a tremendous flood of either a temptation to believe one was sick or in some terrific deprivation or in some great fear, that it can go in a moment and the floods can subside in a moment. That is an illustration, too, of the “ark went upon the face of the waters,” I think it’s very helpful when one takes this illustration as going through a difficult experience because I’ve often thought to myself, if Noah looked out of the window on those occasions he would keep on seeing floods, wouldn’t he, floods and floods and floods. The floods look the same wherever you look and you can’t understand that your ark is going upon the face of the waters. You think, oh, the same old flood, it hasn’t gone yet, the same old flood, the same old flood. You look for the material evidence and it looks the same as it did before. But if you stay with spiritual understanding, you can really rest assured that your ark is going upon the face of the waters, it’s going to reach the dry land. You see it’s dualism, really, that makes us stay with the spiritual and then have a little look to see if something is happening. And we’ve all learned, every one of us has learned, everyone here has learned during the ages of experience, years of experience, not to do that, really, not to do that, because it will look the same until your ark comes to dry land. But it’s nothing to do with the floods, really. They will subside and your ark will come to dry land. But I often remind myself and often I say to myself, don’t look out of the window, stay in the ark, stay in the ark, and you know that it will go upon the face of the waters. You jolly well know that! And you know that you will reach dry land because the nature of spiritual understanding is substance. Spirit is the only reality and Spirit is good, infinitely good, supremely natural, and there’s no other reality.

Talk 5

Someone said to me in the interval that they liked a window for the light to come in. I was talking about looking out, but of course it is a lovely thing that the light is coming in as well as a door for the Christ to knock at! But I think that’s very true, And I think this reference is so good talking about material knowledge and all these floods that swirl around the ark of spiritual understanding. Remember the floods go. They don’t remain, they go completely. When we come into this third day of Soul tomorrow we shall see very clearly how there is only one identity, there’s only one. We’re not destroying something that is a reality and we’re destroying it and it’s gone from us but it’s somewhere else. It just isn’t. The truth is all that there is. I often used to describe the origin of evil by thinking of it mainly as ignorance. I know there is malicious and ignorant animal magnetism, and so on, but Jesus said “Ye shall know the truth, and the truth shall make you free.” It’s knowing it, isn’t it, that it’s the opposite of ignorance. And I sometimes think of it in a very simple illustration that if you were ignorant of how to ride a bicycle, you would fall off all over the place and have quite a time until you learned to ride it. And when you learned to ride it, when you understood and you knew how to ride, understanding

and knowing how to ride it, that ignorance would go. But it doesn't go into a realm of ignorance. There isn't a realm of ignorance where that goes to, it's just gone. It isn't anything. It just doesn't exist anymore. And the same in any simple thing, like learning to swim. Once you can swim you're not going to sink anymore. But the ignorance doesn't go into a realm of ignorance. There isn't a realm of ignorance. There isn't a realm of darkness. There's only the light. And once the light is and "let there be light" and the whole light floods the world, there is no opposite. But that's going into tomorrow, really.

Now this is the reference I was going to read to you which I think is so good in connection with the floods and the understanding of Spirit. "The compounded minerals or aggregated substances composing the earth, the relations which constituent masses hold to each other, the magnitudes, distances, and revolutions of the celestial bodies, are of no real importance, when we remember that they all must give place to the spiritual fact by the translation of man and the universe back into Spirit. In proportion as this is done, man and the universe will be found harmonious and eternal. Material substances or mundane formations, astronomical calculations, and all the paraphernalia of speculative theories, based on the hypothesis of material law or life and intelligence resident in matter, will ultimately vanish, swallowed up in the infinite calculus of Spirit" (S&H 209:16). A lovely reference, really, to the floods, isn't it? Spirit, the only reality.

Now we come to the third tone here of Love, the fulfilled, impelling Spirit as Soul, which John Dooley called here "order" and "development" - Spirit as Soul, order and development. And the verse, the last verse of this second day, says: "And God called the firmament Heaven. And the evening and the morning were the second day." You know this "firmament" is defined in *Webster* as coming from the word "firmare" - to make firm. And as you all know, it is the vault or arch of the sky, the firmament, the heavens. *Webster* says that the word came into English as the translation of the Latin "firmamentum" - a support, prop, strengthening. So it is this substance, this substance of understanding which is a support.

Now the Exegesis of "And God called the firmament Heaven. And the evening and the morning were the second day" reads: "Through divine Science, Spirit, God, unites understanding to eternal harmony. The calm and exalted thought or spiritual apprehension is at peace. Thus the dawn of ideas goes on, forming each successive stage of progress" (S&H 506:10). Those three sentences in that paragraph are a lovely illustration I always feel of the realm of divine Science, or the standpoint of divine Science, where Mrs Eddy says, "Through divine Science, Spirit, God, unites understanding to eternal harmony." And then absolute Christian Science, "The calm and exalted thought or spiritual apprehension is at peace" - moving in that realm of absolute Christian Science. "Thus the dawn of ideas goes on, forming each successive stage of progress" which you can think of as Christian Science in our human experience. And I think we'll see this as we go on to take this tone.

Now "order" we have here, "order" and "development". And "order" is a condition in which everything is so arranged as to play its proper part. That's "order" - freedom from disturbance, general tranquility, and *Webster* calls it "normal state". That's rather good, isn't it, it's a normal

state of things. And this “development” is a gradual unfolding, a fuller working out of the detail of anything; to evolve the possibilities or power of, and to make active. Now here this firmament is called “Heaven” and Mrs Eddy defines “Heaven” as “Harmony; the reign of Spirit; government by divine Principle; spirituality; bliss; the atmosphere of Soul” (S&H 587:25). It’s interesting that she uses Principle in this definition, but the other two synonyms are Spirit and Soul - “the reign of Spirit;... the atmosphere of Soul.” And this is the tone of spirit as Soul. What it says to me in this tone somehow is stay with the divine order. We shall see that is what Noah had to do - to stay with the divine order. And if you stay with the divine order, there will always be true development. “The calm and exalted thought or spiritual apprehension is at peace.” That’s what we were really learning from that second tone, Spirit as Spirit. But this is saying that if you do, you can be assured that translation will take place step by step.

Now in this Adam record here you get the four rivers named which, as you remember, was one of the flashes of light and I have often wondered why these four rivers should come, because they’re one of the flashes of light, as a negative tone really in this particular third tone of the second day. Let’s just read what it says in Gen. 2:10-14: (this is the opposite, the Adam record): “And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads. The name of the first is Pison: that is it which compasseth the whole land of Havilah, where there is gold; And the gold of that land is good: there is bdellium and the onyx stone.” I guess that’s why Mrs Eddy called it “The love of the good and beautiful” (S&H 565:22). You know we said that Pison is the only time that this river is mentioned in the Bible. And when you think of her speaking of the “gold of human character” it’s the love of the good and beautiful. It’s the first motion of the Word, really, towards that which is good and beautiful.

And then it says, “And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia.” And when we were touching on these rivers before as the three flashes of light up here, and now we’re working out that record step by step, we thought of that - well, we saw that Mrs Eddy had defined that river as “The rights of woman acknowledged morally, civilly, and socially” (S&H 587:3). This is what I started to tell you about but we hadn’t come up to where I had actually written it down, and so I just told you briefly. But in *Peloubet’s Bible Dictionary*, he says: “Shortly before our Saviour’s birth a native dynasty of females holding the official title of Candace held sway in Ethiopia and even resisted the advance of the Roman arms.” One of these is the Queen that is mentioned in Acts 8:27. You remember when Philip met that Ethiopian eunuch and it’s of the land of Ethiopia where Queen Candace was ruling. So I imagine that Mrs Eddy must have known this and made some kind of association with it, don’t you think, when she called it “the rights of woman acknowledged morally, civilly, and socially.” And I can see why John Doorly said there that when the Christ appeared as Jesus through a woman, the Virgin Mary, it was the glimpse of the rights of womanhood being acknowledged and giving birth, virgin birth, to the Christ. But that has also happened, hasn’t it, through Mary Baker Eddy when she gave birth to the Christ in her age. And again today it talks about “the earth will help the woman, the spiritual idea will be understood” (S&H 588:5). So you can see, or kind of feel that it is a womanhood sense giving birth to the Christ in every age and that maybe that is why one feels that Gihon has a Christ sense about it. It’s the development. But I have yet to understand exactly what that definition means spiritually.

I can feel - and all of us, I guess - that it is a sense of womanhood coming to us and giving birth to the Christ.

And then you come to the next river: "And the name of the third river is Hiddekel: that is it which goeth toward the east of Assyria," And that river, as you know, means "Divine Science understood and acknowledged" (S&H 588:5). That river is only mentioned once more in the Bible and it's in Daniel (10:4), and it actually comes in the way John Doorly took that book in the divine tones; it comes in Science as Christianity. It is in that tone of Christianity. You can see that as these rivers flow progressively you can feel that divine Science is beginning to be understood and acknowledged and accepted by people, which is a Christianity sense.

And then it says, "And the fourth river is Euphrates." And Euphrates, if we take this fourth river is to do with Science, "Divine Science encompassing the universe and man" (S&H 585:16). It's a step further on, isn't it, from "understood and acknowledged". "Divine Science encompassing the universe and man; the true idea of God; a type of the glory which is to come; metaphysics taking the place of physics" - all prophesying this Science - "the reign of righteousness. The atmosphere of human belief before it accepts sin, sickness, or death; a state of mortal thought, the only error of which is limitation; finity; the opposite of infinity." And it seems to typify the dawning of this full consciousness of divine Science, the only error of which is still limitation, it's still a limited sense of things before it has fully accepted the scientific interpretation of the universe. It's interesting you know, those four rivers in their Biblical meaning: Pison means "great pouring forth," Gihon means "a great bursting into;" Hiddekel means "quick flowing;" and Euphrates means "inexhaustible outpouring." They all have this terrifically sort of "going out," don't they, going out into the world. And you feel - it's something I think we all just need to ponder when it seems to be right to do so - just what those four rivers imply because you can feel the flow of the Word, Christ, Christianity and Science. You can feel that they are saying that it starts with the love of the good and the beautiful, and then the womanhood that gives birth to the Christ idea, then it goes out further - "Divine Science understood and acknowledged"- and then "divine Science encompassing the universe and man." You can feel it, can't you, extending into this fourfold flow. And of course Euphrates has quite a few mentions in the Bible. It comes into Revelation with the sixth angel - oh, it's wonderful, yes, it comes into Revelation with this sixth angel sounding his trumpet and it says, "Loose the four angels which are bound in the great river Euphrates," It's a wonderful loosening of "Science encompassing the universe and man." And it comes again with the sixth angel - seems typical of today- who "poured out his vial upon the great river Euphrates and the water thereof was dried up that the way of the kings of the East might be prepared."

Yes, and I feel very much that why it has a wrong record context, for one thing it is the flash of light, but if we are thinking of these two records and the true record and the one that is subject to the Christ translation, it has always said to me, this tone, keep your eye on the divine order and you know that there will be human development. But don't be too interested in the human development, don't be too waylaid and in a way mesmerised by what is going on in the world, and how you see the Christ leavening in the world because it will leaven and it is leavening. You know sometimes you can be so interested in that that you begin to submerge Spirit in the

grasp of matter. You think that the human events of themselves, this great bursting forth and what is happening with this great bursting forth of these rivers in human experience are the thing itself, and they're not. The divine order is. You see, it is Love, the universal sense, impelling Spirit as Soul and its order and development, and Soul is always that which is never in anything and which really says in this Spirit as Soul, don't hold Spirit in the grasp of matter. Let Spirit always have its pure spiritual identity in the divine order of being. That's the reality. And let it, as it will, translate the whole world. It will do so. But don't be too tremendously interested in that so that eventually you mistake what is happening for the thing itself. But you see what you think about those two tones - it's one tone, but I mean the true record and the wrong record. But it has always said to me that because Mrs Eddy says here, "Through divine Science, Spirit, God, unites understanding" - understanding, this is the tone - "to eternal harmony. The calm and exalted thought or spiritual apprehension is at peace" - on one side there will be Science and peace. On the other side there will be discord and dismay, but there will be a lot of wonderful bursting forth that we can rejoice over, and so on, but on the side of Science and peace. It seems important to remain on the side of Science and peace. "Thus the dawn of ideas goes on, forming each successive stage of progress" (S&H 506:10), and it will form each successive stage of progress as ideas dawn because "infinite progression is concrete being" (Mis. 82:20), if we stay with the spiritual and let it unfold. It isn't at all boring, as you know. It's always infinite progression and it unfolds and unfolds. Then, as we said, you see what is happening in the world and it's lovely to rejoice over it and just see how it's translating the world. But then, as I say, you pop back into your little ark again and you see all sorts of things. It's such an enormously wide concept. It's Love impelling this tone. It's the universal sense that is impelling this Spirit as Soul. So it shows the whole effect that is going on in our experience, but it always says, keep your eye on the divine order.

Now, we'll go to this Noah story. This is the Spirit as Soul tone here in the thousand year period where Noah's ark rests on Mount Ararat and they all come out. But before that happens, in Chapter 8 it says, "And God remembered Noah, and every living thing" - he's got a good memory, God! - "and all the cattle that was with him in the ark: and God made a wind to pass over the earth, and the waters assuaged." That wind is defined in the "Glossary" as "that which indicates the might of omnipotence and the movements of God's spiritual government, encompassing all things." And then in its negative sense, of course, it's "destruction; anger; mortal passions" (S&H 597:27). However the waters began to assuage under that divine government, spiritual government.

"The fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained; And the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated." There is the "hundred and fifty" again, "And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat." So you get this symbol of the seventh month, the seventeenth day - the sense of fulfilment that we have here that is impelling this whole story at this point. And Ararat, you know, means "high ground, holy land." It reaches the dry ground and the waters decreased, etc.

Verse 6: "And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made: And he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth." Now when Noah comes out of this ark he is finding the dry land, he is finding, you might almost say, the nature of his world again, isn't he? That's the symbol. He's going to come out and find the nature of his world. And we do that and we may send out a raven. We shouldn't have done so after all this closeting, I don't think. But he does, he sends out a raven. They say about this "raven" that it is a black bird, which reflects no light. The raven is omnivorous and somewhat predaceous and was formerly an object of veneration and superstition. And you know "superstition" has very much to do with being over-scrupulous and over-conscious. It's an "irrational abject attitude of mind toward the supernatural" - that's what superstition is. And it's a belief in magic or chance or the like; it's a fixed irrational idea, and it is being scrupulous to observe things that are right and fitting, and so on. This raven is all to do with superstition being over-scrupulous and over-conscious, and so on. It is as if one can solve this problem of the world through some superstitious belief. You see that, of course, very much today through belief in the stars, don't you? And many kinds of superstitious beliefs try to resolve the world's problems, but all it does is to just go to and fro, to and fro on the earth and never get anywhere at all. You remember when the angels came to Job, wasn't it, and Satan came with them and he said, where have you come from. And he said, from going to and fro on the earth. There's no solution, no solution in superstition.

Actually in an individual experience I think that's very helpful. You remember how Mrs Eddy says in one part, "The divine Science of man is woven into one web of consistency without seam or rent" (S&H 242:25). And that is what we're going to find in this tone, that the earth, the whole earth is one, through Ham, Shem and Japhet the whole earth is overspread, and so on. Mrs Eddy says after that, "Mere speculation or superstition appropriates no part of the divine vesture, while inspiration restores every part of the Christly garment of righteousness" (S&H 242:26). I think that's very helpful in an experience where something perhaps has happened to you and you speculate on why it's happened. You start to say, well it's because I did so and so, and you're superstitious about it. I know in the old days of organisation we used to think that something would happen to us if we didn't do our lesson every day, which is a superstition, really. And any unthinking thing of that nature is a superstition and a speculation. You speculate. But, again, it says "inspiration restores every part of the Christly garment of righteousness" (S&H 242:28), and it's saying what we were saying before, "stay with the spiritual, keep your eye on the divine order, and it will work out." Don't speculate and be superstitious. All it does is that you go to and fro. And you know how you do that, don't you? If you start speculating, if you're superstitious, you think, oh, it must be this, it must be that, and so on. But if you keep your eye on the divine order it works out the situation.

And then in verse 8, "Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground; But the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters were on the face of the whole earth: then he put forth his hand, and took her, and pulled her in unto him into the ark. And he stayed yet other seven days; and again he sent forth the dove out of the ark; And the dove came in to him in the evening; and, lo, in her mouth was an olive leaf pluckt off: so Noah knew that the waters were abated

from off the earth. And he stayed yet other seven days; and sent forth the dove; which returned not again unto him any more.” I feel those three sendings out of the dove - a dove is a symbol of divine Science; the definition of “dove” is “A symbol of divine Science; purity and peace; hope and faith” (S&H 584:26) and I think one has had this experience of relating to the world and you look out on the world and you send out, or you are conscious of the facts of divine Science, and you look out onto the world and to begin with you don't see, as I remember well in my own experience, you feel the world is separate. You don't see any abating of floods or anything. You remain yet other seven days. As we went on culturing the sevenfold nature of God and understanding it and then - we didn't do this sort of stage by stage - as you look out on the world you begin to see signs of the times, you begin to be able to translate the world to some extent. I always feel that's what we were trying to do with *Ideas of Today*. We were sending out a dove and we were seeing all sorts of encouraging signs in the world, that the waters were abated, that the spiritual facts of being were out and about in the world, and the floods were reducing and there were signs - this olive leaf plucked off, and so on - there were signs of the world being one. We could be one with the world and see the whole world as one. Then finally we begin to see - and I think this is very much what is happening today - that as we look out on the world we can see Science leavening the whole world everywhere. We no longer feel apart from it, separated from it. The whole world is one. The dove doesn't come back to us anymore because we are realising that the whole world is one, we haven't got a separated sense of existence. We've reached, really, dry land. We've begun to see these definite facts of being at work everywhere, and so we can begin to come out of our ark, I say, we can begin. We are coming out of our ark, we have come out of our ark, really. Because it says here in verse 13: “And it came to pass in the six hundredth and first year, in the first month, the first day of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry.” The dry land had appeared, this dry land that we are going to talk about tomorrow. “Let the dry land appear” and the dry land is appearing here. You see how one tone leads on to the other. It's wonderful!

“And God spake unto Noah, saying, Go forth of the ark, thou and thy wife, and thy sons, and thy sons' wives with thee.” I think that is what we are doing. Not only we. I say we, but there are so many who are doing it all over the place. “Go forth of the ark, thou and thy wife, and thy sons, and thy sons' wives with thee.” Now if you have read John Doorly's *Verbatim Report*, vol.2, which is on Noah and Abraham and Jacob and Joseph, he says there in that report that Noah was told to go forth with his wife first, - his ideal first - and his sons - the outcome of that ideal - and thy sons' wives with thee - the ideals to which the outcome is wedded. But he makes quite a point that Noah didn't go that way. He went forth with his sons first - his outcome - and his wife second, and his sons' wives with him, and he didn't go with his ideal first. I think that is a detail but it is a very important point that when one sees the whole world as one, always have the spiritual ideal first. I think it is a detail but a very important detail - to take your ideal first with you. Because we shall see that after Noah built an altar (verse 20) and sacrificed animals, and so on - always in the Bible sacrifice means that you take qualities that you have thought belonged to you and you give them to God. They always sacrificed domestic animals. They didn't sacrifice wild animals, they sacrificed animals that they possessed themselves. In our language today it means giving up or granting to God qualities that we rather think belong

to ourselves, that if we have purity - like a sheep - and we think we're pure, we're not pure. Spirit is pure and you give it to God and say Spirit is pure. As you give these qualities to God in our today's language, we eternalise, we see the eternal nature of them. If we think they belong to us they can be destroyed, as we saw yesterday with the Cain and Abel story. So Noah gave these qualities to God. Then he had a setback.

Here in chapter 9 it says: "And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth." And in verse 3: "Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things. But flesh with the life thereof, which is the blood thereof, shall ye not eat. And surely your blood of your lives will I require, at the hand of every beast will I require it... Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man" I feel in a big sense that means not to feed upon or take in materiality, but to feed upon that which is natural and comes forth like in Genesis the grass and the herb and the fruit tree were given for man to eat, weren't they? Which is the pure spiritual fruitage, that actually comes in the third day.

And then in verse 11: "And I will establish my covenant with you." This covenant is so interesting. Noah is the first one to whom this covenant is given between God and man. But then it goes on through the Bible and a covenant is established with Abraham and then with Jacob, and so on. It is this oneness of God and man, this covenant that appears again and again in the Old Testament, but particularly with these great patriarchs. "And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth. And God said, This is the token of the covenant," There's usually a covenant and then a token; we shall see with Abraham there was a covenant and then a token which was different from the one with Noah. But the token of the covenant here "which I make between me and you and every living creature that is with you, for perpetual generations: I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth." Isn't that a marvellous thing! It is saying there will be no more flood and the token of that is this rainbow, this sevenfold rainbow in the cloud. Again, the understanding of the sevenfold nature of the infinite. All the time in the ark Noah waited yet seven days, yet seven days. This sevenfold nature of the infinite, as we understand it, not just as Mind, Spirit, Soul, Principle, Life, Truth and Love, and so on, but Mind as a power and a presence, and Spirit as the only reality and substance of the universe, and Soul, as we shall see tomorrow and continue with, as the one infinite identity of all things which is spiritual, the great Principle that is governing everything in the universe, infinite Life, divine Life, Life without beginning and without end, Life that is always multiplying, going forward, progressive, no limits, Truth which is dynamic and is the wholeness of everything, the consciousness of this rock of Truth, and Love - the plan that is blessed and always working out good for its creation, the fulfilment of everything, "To infinite, ever-present Love, all is Love." That is the nature of this token, of this covenant with Noah, which as we understand it, ensures for us that there is no more flood. And as the world is understanding it, I am sure it is ensuring that there will not be a flood. You remember Mrs Eddy says, "What if the old dragon should send forth a new flood to drown the Christ - idea? He can neither drown your voice with its roar, nor again sink the world into the deep waters of chaos and old night. In this age the earth will help the woman,"

- and we can see it happening, - “the spiritual idea will be understood. ...The waters will be pacified, and Christ will command the wave” (S&H 570:18). This prophecy made years and years ago is living today, isn’t it? There will be no more flood and it says that. It says it here. “And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth. ...I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.”

And then it says, “And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud.” What if the old dragon should send forth a new flood, it can’t happen, that the world will be sunk into the deep waters of chaos and old night. “And I will remember my covenant,” it says, “...And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth.” Then in verse 18 it says, “And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth.” They put the moral first there, don’t they, Shem, and then the physical, Ham, and then Japheth. “These are the three sons of Noah: and of them was the whole earth overspread.” It is. The whole earth is overspread by those three degrees and we’ll see later on here the relationship between them.

I don’t know if it was because Noah didn’t put his ideal fires, but he became a husbandman. He went back and he planted a vineyard, And he drank of the wine and was drunken; and he was uncovered within his tent. And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without.” Really the physical makes a tremendous lot of this fall from grace and this materiality, and so on. It’s just what happens, isn’t it? It goes about whispering about it all the time. “And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father’s nakedness.” I always feel that means that they were fairly kind on the whole - the moral and the spiritual - but it was Shem who was leading them and it tried, the moral and the spiritual really from the moral standpoint tries to cover up this kind of thing. The physical makes a lot of it and Shem and Japheth seem to hide it.

“And Noah awoke from his wine, and knew what his younger son [Ham] had done unto him. And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren.” And he said, “Blessed be the Lord God of Shem; and Canaan shall be his servant.” So Noah, coming out of his drunken stupor, blessed the moral end thought it was quite an improvement on Ham, the younger son. But then he suddenly seems to me to wake up and see the true relationship, because in the next verse you get this wonderful blessing which seems to sum up the three degrees of the physical, the moral and the spiritual. He says, “God shall enlarge Japheth,” - that’s the spiritual. The spiritual shall be enlarged. “...and he shall dwell in the tents of Shem;” - the moral - “and Canaan shall be his servant” - the physical will be his servant. Isn’t that a most perfect symbol of the relationship between the three degrees? As you enlarge the spiritual, yes, it dwells in the tents - and they’re tents of the moral, not houses, tents, which is rather good, because it’s transitional and the tents are always moving, and the moral is always changing, really. It is never a fixed thing. In a way you might say the moral is not fixed all over the world because in eastern countries it’s quite moral to have many wives and here it isn’t. And although

we may think of the moral in a different kind of way as humanity, honesty, compassion, the qualities, and so on, this moral degree is a movable kind of thing, really. You might say that when Jesus whipped the money changers out of the temple he wasn't being very moral, he wasn't being very kind, he was being very fierce, but it was the demonstration that was right at that time for him to do, So you can never judge the moral on its own terms because it is changing all the time, it's transitional, it's transitory. As you know, Abel meant transitory. Mrs Eddy calls those qualities "transitional qualities." Here it is the tents of Shem and "Canaan shall be his servant" - the physical, the body, is always the servant of the spiritual. When we see the body round the right way, it's not an enemy as we have said many times in talks. When you begin to translate the body you can see that it is a useful servant to the spiritual idea, that's the true sense of the body, of the physical. Just as Jesus had his body as a useful servant to the spiritual idea. That was what it was. And he came in a form, Mrs Eddy says, that could be understood by humanity; it was a useful servant.

So that is the lovely prophecy, I would say, on those three. "God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant."

Now in chapter 10 you just get all the generations of the sons of Noah all the way through. And then this is the last incident in this story of the third tone of the second day, Spirit as Soul. It's this story of Babel in chapter 11, "And the whole earth was of one language, and of one speech. And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there." Shinar means "holy cast off," John Doorly says they were journeying from the east away from the Christ in the *Verbatim Report*. "And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar." Now this, as you know, is going to be the building of the tower of Babel, of false knowledge. Instead of having stone, which always stands for pure spiritual facts, they had this manufactured brick which was something they concocted themselves. "And slime had they for mortar," they had this slimy stuff they used instead of this proper stuff for building mortar. "And they said, Go to, let us build us a city and tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth." I think you can interpret that in many ways, but the import seems to be that they wanted to build this tower up to heaven to make a name for themselves. "Let us make us a name," And they also wanted to keep themselves all together and not be scattered. But the first thing, "let us make us a name," I think that is very relative to this whole tone that we've been doing of building this ark of understanding. Here they were going to build this tower of Babel which is material knowledge. But it can also be in spiritual things that if we think we're building to - as John Doorly used to say - to be a big shot in Science, or for any personal reason, to make a name or to be thought spiritually minded or to be thought, well, I know more than somebody else or I wish I knew as much as someone else, and so on. It's all this building to make a name, personal building spiritually, and it can never be done, it can never be done.

I think the second instance "lest we be scattered abroad upon the face of the whole earth" is trying to build an organisation to keep things together. What keeps us all together, really, is a common understanding of a common Principle, isn't it? It's our building an understanding

whereby we find relationship with all who are loving the truth and building an understanding because it is the one Principle interpreting itself to us. But if we try and build an organisation that we think is going to keep us all together, it won't do it, it won't do it. As we shall see next year, when we take the fourth thousand year period; we can see that in the fourth thousand year period this whole question of kings or prophets comes up. The kings are the sense of organisation which goes awry, but the prophets are a sense of the spiritual Principle interpreting itself which unites all in its spiritual message. So we can see that the only thing that can unite us is understanding, that understanding unites and it's not personal. And these people wanted to build this tower.

“And the Lord came down to see the city and the tower, which the children of men builded. And the Lord said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do. Go to, let us go down, and there confound their language, that they may not understand one another's speech. So the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city.” They stopped building the city. “Therefore is the name of it called Babel;” that eventually, as you know, became Babylon - “because the Lord did there confound the language of all the earth: and from thence did the Lord scatter them abroad upon the face of all the earth.” It says that the Lord did this, and so on, but it's the Biblical way of saying that if you try to build for any personal reason or on any material knowledge or any intellectual way, there will be confusion, there'll be confusion, there won't be oneness.

Mrs Eddy defines Babel as “Self-destroying error; a kingdom divided against itself, which cannot stand; material knowledge” (S&H 581:17). Then she says, “The higher false knowledge builds on the basis of evidence obtained from the five corporeal senses, the more confusion ensues, and the more certain is the downfall of its structure.” It's quite interesting because I remember at the time I was doing this Bible story originally, I found that many physical scientists were saying that their research, the more deeply they researched, the more they became so specialised in their research that eventually they couldn't understand one another's language because they developed specialised terms, and specialised in this. The deeper, the higher false knowledge builds, the more they got involved in it and the more separated they became. At that time they were saying there is a different way of research and it must be based on intuition and revelation. And when it is built on intuition and revelation people will begin to understand each other's language and they will begin to see a oneness about knowledge which was very interesting. I don't know if it is being said so much today but I remember at that time - I see I've just made a note of it here which reminded me - that they were saying it. They were saying that if you get deeper and deeper and deeper and deeper into material knowledge and you develop specialised terms, and so on, you separate out. But if it comes from intuition and revelation, it comes from the one and there can be a unifying of knowledge. I think that's what we were saying previously that once you begin to understand this sevenfold nature of the infinite, operating in that divine infinite calculus through divine Science, absolute Christian Science, and Christian Science, just those few fundamentals as Max Kappeler is so keen on pointing out, if you understand those few fundamentals, it gives you the key to the infinite Science of Being. And not only that, but it gives you the key to the whole universe. As we've

started off by saying how this symbolism can be found in so many different things, so many different subjects, that it is everywhere, speaking everywhere.

So at the end of this tone of “order” and “development,” which is Love - the universal sense-impelling Spirit as Soul, we can see that there can only be true development, development all moving as one, when we abide in the divine order, you could say, and understand the divine order.

So that brings us to the end of the Noah story. It ends in that chapter. Shall we just briefly recapitulate what we've done this morning? Is that a helpful thing to do? Then we can start tomorrow the third day and the third thousand years.

Here we are thinking together about this second day of Spirit. We're seeing at the beginning that Life, the creative, impels Spirit as Mind which John Doorly calls “creator” and “purity.” And that says, “Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.” You know there is an interesting additional sense there. It not only divides the waters above from the waters beneath, which is separating Spirit from matter, but it also divides the waters from the waters in the sense of Spirit diversifying, classifying, individualizing, giving us an understanding of the categories of being, as we saw with the building of the ark. So there are two senses to that dividing the waters from the waters. And the firmament is understanding, let there be this understanding which is unfoldment, not accretion, and it comes because of the very nature of man being spiritual. Therefore it deals with this belief that man is a mortal with the spirit of Life breathed into him and becomes a living soul. It deals with that right at the outset and it says that man is a state of understanding and that understanding is perfectly natural to him and he is not a mixture of Spirit and matter. It's rather like it says, “For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God” (I Cor.2:11). That is how understanding comes. What it does, though, in human experience is to impel us to build an ark of understanding in this tone which, as we saw, is the understanding of spirit destroying belief in matter. That's the ark. What impels us, or what builds it, is Noah that is “knowledge of the nothingness of material things and of the immortality of all that is spiritual,” that impels us to build this ark. As we saw, the ark has these categories of the synonymous terms, the rooms, the measurements of the ark as the calculus; it has the window, the door, it has the three stories of divine Science, absolute Christian Science, and Christian Science. It's building this understanding of the ark.

Then in Truth impelling Spirit as Spirit, the factual which John Doorly called “substance” and “understanding,” it speaks there about Spirit imparting the understanding in Mrs Eddy's Exegesis where she says the firmament is established, “God made the firmament.” This is the absolute rock-like sense that comes when Truth impels Spirit as Spirit, substance and understanding. “And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament.” This is where Mrs Eddy speaks about “This understanding is not intellectual, is not the result of scholarly attainments; it is the reality of all things brought to light” and where, in her Exegesis, she puts out those progressive

steps of spiritual sense, understanding, and spiritual understanding, and that it is a quality of God which separates Christian Science from supposition, "makes Truth final," and that that understanding, which is completely spiritual and substantial, deals with this tree of the knowledge of good and evil. It is saying to us that that is bound to be superceded completely by spiritual understanding. How it happens in human experience is by staying in that ark, entering into your closet and shutting the door, entering into the ark and being shut in with all the waters of material knowledge roaring around you and just pondering quietly the spiritual facts of being.

It's lovely you know that that ark is Science showing that the spiritual realities of all things are created by Him and exist forever, because you've taken all things into the ark, haven't you? As you study and ponder, you begin to see that the spiritual realities of all things have their origin in God, that they're not personal, they don't belong to you - all these animals and qualities - you're beginning to understand that Science is showing you that the spiritual realities of all things belong to Him and are created by Him and exist forever. The understanding of truth it is, too, proved to be as immortal as its Principle. And so here you are in the ark.

Then we come to Love, the fulfilled sense, the universal sense, impelling Spirit as Soul which John Doorly calls "order" and "development," That's where the firmament is called Heaven, "the reign of Spirit; government by divine Principle....the atmosphere of Soul," and that is where it says "Through divine Science, Spirit, God, unites understanding to eternal harmony. The calm and exalted thought or spiritual apprehension is at peace. Thus the dawn of ideas goes on, forming each successive stage of progress." That's where you stay with the divine order and you see this great bursting forth of that divine order in human development really in this wrong record here. You see the four rivers which symbolise a progressive sense of this flow of the Word, Christ, Christianity and Science going on in the world. But as we said, be interested but not over interested in it. Well, you know exactly what we mean. If you stay with the divine order there will always be right development, always. The Christ sees to that.

Then we come to the third tone of this second day in the thousand year period where the waters are assuaged, a wind passes over and the waters are asswaged, and where God makes this covenant with Noah and sets His bow in the cloud as the symbol of that covenant - this sevenfold nature - so that there will be no more flood, there'll be no more flood once this is understood, the reality of this great divine nature over everything. Then, as you know, Noah sends out the raven and then sends out the dove because, just like us, we're convinced that the world is one. But can't see that through any superstitious kind of interpretation. We begin to see it gradually through the interpretation of Science. Science shows us, yes, it is one. We see a sign of the times here, a sign of the times there. Then as we go on, more and more we begin to see, yes, it is one, it is one.

I wonder if that is why that next Bible chapter begins "And the whole earth was of one language, and of one speech"? (Gen.11:1). Then there was this effort to build a tower that reached unto heaven. Well, before that happens of course you get this incident of Noah being drunk and how the physical exposes it and talks about it, Ham, and how Shem and Japheth cover it up. Noah

doesn't see the full import of those three degrees at the beginning. Then suddenly he makes this wonderful prophecy, as we've said. It is so apt for those three degrees. "God shall enlarge Japheth" - the spiritual - "and he shall dwell in the tents of Shem" - the moral - "and Canaan shall be his servant" - the physical.

Then comes, after the building of an altar and that Noah should eat of the herbs and not of the flesh, there comes this incident of the tower of Babel where it says you can't build a spiritual understanding from any other motive but the purest motive. I think we all know that and love that fact, and that it is a pure spiritual building, not for any personal motive, not for any motive of building a kind of organisation to keep together. But if we build spiritually because of our love of the spiritual, we shall find ourselves together, and we are, aren't we? We're finding it, which is so marvellous.

But now when we start off tomorrow we shall see that having seen, Let there be light and that there is one Mind and what the universe is composed of and how we understand that Mind and how we build this ark of understanding, then we shall see laid out before us the actual journeying with this understanding. The journeying from sense to Soul which we're doing all the time, we started journeying even within Let there be light. Don't forget that. We don't now start the journey. But that's what the Bible gives us. We then see this wonderful illustration of journeying to the Promised Land. That we'll start tomorrow with Abraham.

Talk 6

Now today we're coming on to this third day of Soul. We have seen in the first day of the light of Mind the presentation of all being infinite Mind and that there is no matter. We saw in the first thousand years how matter is just mortal mind and the translating process is going on all the time of showing the physical to be just mortal mind, and the moral to be based on the Mind that is spirit, and the spiritual to be definite - Mind as Soul - and to unfold through its sevenfold nature. That is also the nature of man, his true identity, so that man walks with God. That is presented in the first day.

Then in the second day of Spirit, the day of the firmament, of understanding, we saw yesterday how we have to understand this Mind. It is a process of understanding and that understanding is a quality of God and that it is native to man. It seems as though in human experience we have to build an ark of understanding, as we saw, and with all its categories, its divine system, as we saw in that building. That ark is an absolute rock, that understanding is a rock to us, it's safety to us. But it demands that we don't stay in the ark exclusively, as it were, we come out and the whole earth is spread over and we begin to realise that the whole earth is spread over by this understanding, this spiritual understanding of the ideas of Mind.

And so it brings us irresistibly, from Spirit as Soul, to the third day of Soul. This third day of Soul is illustrated in the Bible story by journeying, the journey from sense to Soul. It is illustrated by Abraham journeying, Jacob being forced to journey, Joseph also being forced to journey, the Children of Israel journeying through the wilderness to the Promised Land. The

whole symbol of this thousand year period is journeying - journeying, journeying, journeying - really moving. And it's always interesting that Soul is changeless, it's changeless identity. It's that which is absolutely definite, unalterable, changeless. It's the dry land. And yet it is forcing and impelling change in our experience. You can't get away with anything in Soul. I always feel you can't fool with Soul, that it is what you are and you have to be it. You cannot have understanding objective to you. You can't have this study as an interesting intellectual exercise. Soul won't allow it because Soul is our very identity and it says you are what you understand and you understand what you are and there is only one identity. And because of that fact it seems as though we jolly well have to journey humanly speaking. Soul will always be exchanging the objects of sense for the ideas of Soul and it won't let any of us get away with anything less than our true identity. "I shall be satisfied when I awake with Thy likeness," which is a Soul sense. Because identity, which is Soul, a quality of Soul, is reality at its deepest level where subject and object are one.

Therefore when you come to this third day, you have to find - and you can't help finding - your true identity before Abraham was, because you have always been identified as spiritual idea. So you find your identity really as one with the Principle of being which, as you go on through the days and the thousand year periods, you begin to see that it is Principle that governs its idea, every facet of it. And you begin to live the Life divine and have that consciousness of Truth as your only form, the only manhood you have, and that wonderful sense of fulfilment and Love in the seventh day.

But John Doorly used to speak about the three and a half. He used to say that people would go as far as the three and a half but they wouldn't get over to Principle, Life, Truth and Love. What it means is that we are impelled, aren't we, to identify ourselves with the spiritual reality that from eternity to eternity is our true identity anyway, but humanly speaking, we have to accept it and see these very truths that we are entertaining and understanding are our very being. John Doorly used to say that some people resist it. They love to think of this study of Science, this building of the ark, as a nice, interesting intellectual exercise, but they are not always so willing to see, it's me. Everything that that spiritual content of being is declaring itself as and operating as, is our being and we have to let it be our being and not thrust in liking to be a mortal and very intrigued with the study, but not willing to get over what he called the three and a half. I think we all have a deep desire to let this happen in our experience but we just have to be awake to this fact.

So now we come to the third day of Soul which is the most wonderful nailing of the spiritual, I think. It kind of nails it in its place. It's absolutely definite and it says, you are Soul's identity and you cannot get away from it. But in the Bible story we shall see the journey that we seem to have to make humanly. It doesn't have to be slow, it doesn't have to be a plodding step by step thing, but what we shall see in this third thousand year period whatever phase of human experience we seem to have to face and go through - and we have all done it in our various ways, and continue to do it - something never changes which is our true identity. We may slip a million times. We may not make the grade all at once that we want to make. We may have to have struggles, we may have to have struggles. We may have to have all the experiences that

these characters in the third thousand year period go through. But one thing remains constant and never changes and that is our true identity. I guess that's why John Doorly used to say, there's one thing that no man can escape and that is salvation. And it's true.

Let's take the first tone of this third day and here we are going to see Life, the creative, impelling Soul as Mind which John Doorly sums up in the two words "defines" and "spiritual understanding." The verse is: "And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so" (Gen.1:9). Right at the outset there is an interesting thing to notice. The dry land appears, it isn't created. God didn't say, Let us make dry land. The waters were gathered together into one place and the dry land appears. There's only one other thing that isn't created in this way in the days of creation and that is the light. Otherwise, God made the firmament and God made the two great lights, and God made the fishes of the sea, and so on. But this dry land and the light were not actually created. They're there. Now that is the most wonderful thing because it says to us, we're not going to create our divine identity, it's there. We have to gather the waters together into one place and the dry land appears. You can take that gathering together of the waters into one place as taking away everything that would cover the dry land, or the elements of mortal thought, and so on. But as in all Bible symbols it seems you can take them positively or negatively. I feel one of the ways that we gather the waters together into one place, or the way that we do it, is really beginning to understand the classified ideas of the divine nature. We gather them together. You know in our study of the divine nature, the synonymous terms, we gather together those waters, those elements, into definite categories, and so on, and see the oneness of being through doing that. But no matter how you interpret that symbol the great fact that comes out there is that our divine identity has always been there. It just has to be uncovered. It's always there.

Now Mrs Eddy's Exegesis here is, "Spirit, God, gathers unformed thoughts into their proper channels, and unfolds these thoughts, even as He opens the petals of a holy purpose in order that the purpose may appear" (S&H 506:18). Beautiful statement that, isn't it? I always call it the rule of Soul because it means that the divine purpose for each one of us in our journey from sense to Soul is always being gathered together and unfolded. It says here "by Spirit" although this is the day of Soul, because over and over again in this Genesis record Mrs Eddy uses Spirit to contrast matter or the material sense. You find that Spirit comes over and over again in the days of creation. But it is here a developing sense, too, that these elements are being gathered into their proper channels, but it is the identity of Soul that lies behind it and that irresistibly gathers unformed thoughts into proper channels. "Proper" means appropriate, fitting, right. And our identity is gathered by Spirit, God, into its true purpose, into its true place.

It's lovely, too, here that she uses the symbol of the "petals of a holy purpose" because I often think with a flower you can't pull the petals open, can you? You can't say, oh, I wish it would hurry up and open, and start pulling it. If you interfere with that the sweet unfoldment doesn't take place. And I think that's true with our identity. It unfolds naturally. How? Through spiritual understanding. That's why John Doorly calls this tone "defines" and "spiritual understanding," As we spiritually understand, so our true identity defines itself irresistibly.

Because in the Adam record (Gen.2:15) the verse is, “And the Lord God took the man, and put him into the garden of Eden, to dress it and to keep it.” That’s the exact opposite of this tone. It is saying here that normally we feel that our identity has to be dressed up and kept - I don’t mean that actually literally, but that we have to do something about it in a human or personal way. People often say What is my contribution? I don’t seem to have a place. They try to find their place and they try to dress it up and keep it, and in the world that is very much so. It’s image building, really, isn’t it, building up yourself, and trying to make your identity what you think it should be. But one begins to see that through spiritual understanding your identity is taken care of in the right way and it is “Spirit, God, [that] gathers unformed thoughts into their proper channels, and unfolds these thoughts, even as He opens the petals of a holy purpose in order that the purpose may appear.” If we let spiritual understanding, what we know of spiritual reality just be us, then it will define our identity, it will always show our identified place in the scheme of things. We may not know, just like Abraham when we come to him. He went out to find a city which hath foundations whose builder and maker was God, but he didn’t know where he was going. Not a builder and maker that he thought it should be or we think it should be.

In *Science and Health* Mrs Eddy is talking about Eden standing “for the mortal, material body” and that it’s impossible to put Mind into matter and dress it and keep it, and so on. She says, “Man is God’s reflection, needing no cultivation,” - that’s dressing and keeping the garden, isn’t it - “but ever beautiful and complete” (S&H 527:4). She says again, “Mortals are egotists. They believe themselves to be independent workers, personal authors, and even privileged originators of something which Deity would not or could not create” (S&H 263:1). She gives such a sense that our only true identity lies in Soul or in spiritual understanding.

So, when we come here to the illustration of this in the beginning of the third thousand year period, we see that we have seen here that true identity has always been. The dry land is just appearing. I like the symbol of dry land, don’t you? And it’s the dry land that is fruitful. It’s not dry as dust. Later on you’ll see how it brings forth fruit, and so on. But I think dry land is a marvellous symbol because it’s not water; you can’t sink. It’s not mud; you don’t slip about. It’s dry land. It’s something absolutely clear-cut and definite and that is our identity. It’s not wishy-washy. It’s absolutely definite. Because Soul is our identity we can feel definiteness in our lives, in what we do, and everything, we can feel this definiteness. There is nothing so joyful, is there, as definiteness. We always speak of the joy of Soul and the freedom of Soul. We all know the unhappiness when we feel very vague and wishy-washy, and so on. But the clear-cutness and definiteness of Soul brings freedom, it brings joy, it brings the conscious rule of Soul. It brings all these qualities that we associate with Soul. We see that that true identity deals with this belief that we are a mortal identity, and we have to dress and keep ourselves and present our identity in a way that we think is right. It deals with this belief that man is put into the Garden of Eden to dress it and keep it. You know how Soul is never in anything. So man is not in a body that he has to dress and keep.

The illustration of this tone in the Bible is the story of Abraham. Now I gave to you all a paper on the ordered story of Abraham as it goes through the Bible. It’s an illustration of Soul as

Mind, the defining through spiritual understanding of identity. Really finding our true identity. But you can see how this story goes through in a sevenfold development. You can see how these tones of the synonymous terms are all reflecting one another because we are in Life impelling Soul as Mind, that's the big tone. But underneath that you can see that this journey that Abraham makes is in an ordered flow from Mind to Love. Now I may have put in that paper that you've got a longer and more detailed story than we probably will be able to take today. But I thought it would be helpful for you to have it because you may like to ponder it at home and to feel the reality of these tones going through the story when you're just quietly thinking about it at home. So if as we go through we might skip some of these incidents I put down here, don't be bothered about it. We'll take the main line through.

So we come to Abraham, who was always known as faithful Abraham, wasn't he? He made this journey to find a city whose builder and maker is God. This journey of Abraham to find a city is the journey that we are all making, that we are Abraham. We have this fidelity. You remember the definition of Abraham which is "Fidelity; faith in the divine Life and in the eternal Principle of being" (S&H 579:10). Exactly what we have. We have this quality of fidelity, of "faith in the divine Life and in the eternal Principle of being". "...This patriarch illustrated the purpose of Love" - "...in order that the purpose may appear" we read – "...to create trust in good, and showed the life-preserving power of spiritual understanding," which is exactly what we experience. But the thing that always strikes me every time in these stories is that it isn't that we are faithful in ourselves. We can't help being faithful because Soul is our identity. It is because of these facts of being that express themselves through Mind, Spirit, Soul, Principle, Life, Truth, and Love, the divine nature. It is because of that that we are faithful and it isn't because we have a quality of faithfulness. It looks like that in the human experience because when we take the thousand year periods, we're taking what it looks like in human experience. But behind that quality of faithfulness is Soul, this true identity. I always feel when one recognises that, then you see that you are taking it every time back to an impersonal Principle that never fails. You remember I've sometimes told the incident - and this is in connection with Soul - of a woman who came to me once and she said, "You know, I've learned in my life that if I want joy, I haven't got to get it from somewhere. I've only got to express it and I find I have it. Or if I want courage, I haven't got to say, oh give me courage from Somewhere. I've only got to express courage and I find I have it." And she said it's the same with friendship, that if I want friends I haven't got to try and get friends. I've only got to express friendship and I find I have it. In her spirit, so to speak, she felt that. When she had gone I thought to myself, yes, all the time she was talking. I was thinking, yes, it's the operation of Soul as Love, identity fulfilled. And then I thought, oh, what difference does it make that she doesn't know that, or isn't aware of that Soul as Love at the moment, and I'm thinking Soul as Love. Does it make any difference? And then I thought, well, it does because one is taking it back to a Principle, to an impersonal Principle that is always in operation. Not to the person, but to the Principle. When you take it back to Soul as Love, you take it back to the whole range of that divine nature and you can see that fulfilment of identity is also Mind, it's also intelligence. It's also Spirit, it's spiritual. It also has a Principle of operation. It has eternal Life about it; it can never fail, it's always going on. It has the dynamic quality of Truth. And as I say, I thought of it as Soul as Love. I began to realise that this understanding of a Science of being is something so big. It

takes you out of a little personal expression of something. It was lovely what that woman said and it had held good for her throughout her life. I was just thinking at that moment how marvellous it is increasingly to understand that you take these qualities and you can see that they are going on in the Principle of being always. The dry land is always there and it just appears.

And so you see immediately the thing that comes to Abraham right at the start the illustration is (in chap.12 here): "Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:" And so the command comes to every one of us, come out of your mortal background, out of your country and out of your kindred and out of your father's house. You have to see that you were never born of mortal parents, that wasn't your origin. In fact Jesus said, "Before Abraham was, I am", and that's true of every one of us. Our Soul identity always has been and always will be. In order to realise it in human experience, we have to come out of a mortal background, reckoning ourselves as born of certain parents. That's not unkind to our parents because it's the sane truth for them, isn't it? It's the same truth for them. I often think of that, that it is true when people say, well, I don't suffer from heredity. My father had gallstones, or something, and I've got gallstones and then they try to know that they don't suffer from heredity. But I always feel it wasn't true for the father. It wasn't true for anybody, because we have to get out of our country and from our kindred and from our father's house.

It goes on to say, "And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing." This happens with all of us as we take on our true Identity, it becomes fruitful. It can't help it. That's the blessing on Abraham. So it says, "So Abram departed, as the Lord had spoken unto him; and Lot went with him:...And Abram took Sarai his wife, and Lot his brother's son,...and they went forth to go into the land of Canaan; and into the land of Canaan they came," It's rather interesting because in the chapter before his father Terah died in Haran and it wasn't until Terah died that Abram got this urge to come out of his land. Terah means "delay". I like that because it's saying, get rid of delay – die - and then Abram comes out of his country. And he takes with him his ideal Sarai, and he takes Lot with him. Lot is a symbol of mortal man which we all take with us. In this first tone of Abraham, you see that he comes out of his country. The promise is that he will be made a great nation. He comes out of his country with Lot; still there's a sense of mortal man but his ideal is with him who, at that time, Sarai means Yah is prince; God is prince. He has some sense of God being a Power, a princely power as it were.

And then there is this funny little story of a famine and Abram goes down into Egypt and calls his wife his sister, you remember. This comes actually three times in this Soul tone and it is really falsifying your relationship, isn't it? He did it because he wanted to save his skin. He thought that he would save himself in case the Egyptian king liked Sarai, and so on. But the whole point of the story seems to be that you must stick to your ideal, that you can't desert it. In time of famine when you're going through a difficult experience, it's really saying to you, stick to your ideal, don't falsify it. Because a sister is not such an important relationship in the sense of the love of an ideal. It's something you can't help, a sister, you just have it! But the

ideal is something you adhere to. It is as if it is saying, in your journey stay with your ideal. Because nothing good ever came out of this falsifying of the ideal and calling your wife your sister. He had to get out of Egypt very quickly.

There are a lot of details in all these stories, but I think in the main it means stick to your ideal no matter what.

Then as Abram goes on, he and Lot have to part, as you know. It says in verse 8 of chapter 13, “And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren. Is not the whole land before thee? separate thyself, I pray thee, from me.” And Lot chose the well-watered plain, you remember, and Abram dwelt in the land of Canaan. Well that in the Spirit tone, as we have it here, is the realisation that we all have in our journey that we have to separate ourselves from the mortal man conception, that we can't go on in our spiritual journey taking the mortal man along with us. Directly we wake up to that and we see that we separate ourselves, or it happens really that we are separated from the mortal sense of existence. It happens to us as it happened to Abraham. We begin to, as it were, lift up our eyes as Abraham did and “look from the place where thou are northward, and southward...” and so on, “For all the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee” (Gen.13:14). It's a wonderful sense there of the infinite calculus of Spirit, isn't it? As soon as you begin to see, goodness, I don't have to reckon myself as a mortal, I can separate myself from that. You begin then to see the infinite possibilities of Spirit, the limits begin to be off and you can see the outcome of reckoning yourself spiritually, having no limits about it. It can't be numbered. It's the blessing that can come, or does come, once you begin to take off these limits of the mortal man, Lot, who means “dark coloured, no sense of light, hidden concealed.”

But, in the next tone, which brings us into Soul on your papers there, chapter 14, there is this battle between four kings and five kings. Those four kings are a symbol of the calculus of materiality, a material process of reasoning. Whenever you talk about a calculus it's always a process of reasoning by the use of symbols, so it's a material way of reckoning. These four kings fight these five kings and defeat them. The five kings stand for the five physical senses. In this battle Lot gets beaten up. It's a marvellous symbol of what happens, because this false process of reasoning, this material process of reasoning, is always battling with our five physical senses. I mean in a simple way it says, if you are out in the rain you get a cold, and so the process of reasoning battles with your five physical senses, doesn't it? Or, the typical example is in Mrs Eddy's chapter “Christian Science Practice” where she has the trial scene at the end and the false calculus has said “watching beside the couch of pain” and going through deprivations, and so on, has caused this man to have liver complaint. So again, the false reasoning is battling with the five physical senses and destroys them, or overcomes them, defeats them. And this is always happening. All these false theories, this false calculus of reasoning happens in the world. All the medical theories, and so on, which are the fourfold process of

material reckoning, and they're battling with the material physical senses. In this battle, Lot, or mortal man, gets beaten up.

Now it's a very interesting thing. I long to understand more and more about it, that Mrs Eddy uses this term "mortal man" in a positive way quite often, a way of redemption, doesn't she? Because in that trial scene she says halfway through, "Ah! but Christ, Truth the spirit of Life and the friend of Mortal Man, can open wide those prison doors and set the captive free" (S&H 433:13). And at the end of the trial scene she says, "Mortal Man, no longer sick and in prison, walked forth, his feet 'beautiful upon the mountains,' as of one 'that bringeth good tidings.'" So mortal man is delivered from that warfare. That's exactly what Abraham does with Lot. He rescues him. He saves him.

And so it is as if it says to us in our journey that it is true that we have to cast off this belief of mortal existence. But Soul does translate and it will and does and must translate human experience so that it heals the sick and the sinning just like it did in that trial scene. There is a healing element through Soul exchanging the objects of sense for the ideas of Soul.

As Abraham returns from that battle, you remember he meets Melchisedek king of Salem. This Melchisedek is without father, without mother, without descent, without beginning of days or end of years, you remember about Melchisedek? And as you see that Soul does redeem and translate human situations, you begin to see it does it because of this wonderful fact of Soul identity that has never been born into matter and it doesn't live in matter and it doesn't die out of matter. It is the changelessness of identity and that redeems the human. It was what Jesus saw. Mrs Eddy says "The meek Nazarene's steadfast and true knowledge of pre-existence, of the nature and the inseparability of God and man, made him mighty" (Mis.189:8). That's what made him mighty. And she speaks about Soul - "Soul never saw the Saviour come and go, because the divine idea is always present" (Un.59:17).

And, as you know, Abraham rendered him tithes of all, which means that he saw that this concept of "without father, without mother," this concept of eternal identity is the true application to the human. It is what applies itself to the human situation.

Then comes this promise, again, to Abraham that he would have a seed and that he would inherit the land. Then comes this incident of taking a bondmaid. These are all incidents along the way in our journey. As you know, Abraham was still childless. He was beginning to disbelieve this promise that he would have an heir. So he took this bondmaid Hagar and it was Sarai's ideal - her idea, the ideal's idea - to take this bondmaid Hagar. Hagar means "a stranger, wandering" and in the New Testament it always stands for the law where the two bondmaids and the free woman are contrasted. But he takes this bondmaid and she gives birth to Ishmael who means "God shall hear." I always feel that this incident of taking a bondmaid is really what sometimes will happen in our journey from sense to Soul, in our spiritual journey, where it doesn't seem as if our ideal is bringing forth. And so we are led to take a temporary expedient. We may feel that we have to take medical aid, for instance when we are hoping to bring forth completely spiritually. But if we do have to do that it is still a God experience. We can't ever get out of

God. Mrs Eddy puts that on page 444 of *Science and Health* where she says, in our terms, that if a Scientist fails to receive aid from another Christian Scientist on whom he may call that God will still guide him "into the right use of temporary and eternal means."

Now I stopped at the point where I was quoting Mrs Eddy's words about the "right use of temporary and eternal means." There's another place in *Science and Health*, on page 464, where Mrs Eddy says that if a Scientist is suffering from pain, that they could call a surgeon who could give them an injection, and so on. John Doorly always used to say that Mrs Eddy put these things into her textbook after she herself sometimes was suffering such pain that she had to call a surgeon. As Carpenter puts it into his book, she either had to agree with mortal mind that it could pain her or relieve her and she chose the least of the two errors until she could handle her case herself. I think that it's quite an important point in our journey from sense to Soul because so often Scientists feel a sense of condemnation if they have to take medical aid of any kind and feel that it's wrong, and so on. I always feel that it depends on how you look at it and on the individual case entirely.

I always remember a most wonderful practitioner whom I knew for many, many years who, when she was over eighty, had gangrene in her foot. Her family all wanted her to take medical aid which she did and the doctor said to her that she must go into hospital and she would probably have to have this foot off. So she said, well, let me think it out for a night. She did and she told me in the morning that she had been reading where Mrs Eddy says that the loss of a limb doesn't change a man's manhood. She said to me, you see, darling, nothing can change my manhood and I'm not looking on this as a physical experience or a medical experience at all. I have a great feeling that divine Love or God is showing me more about His plan. She said it's not a medical experience. She didn't divide her universe off into this is medical and this is this and this is that; she had one universe. She said, I'm going to go ahead and go into this hospital because I'm sure that God is showing me something. And she did and she never had her foot off. It healed, it healed. But the outcome of it was that everybody in her ward had to have Christian Science. She went down along all the beds and told them about Christian Science. I don't know if they went on with it or not. But she was that kind of a woman and she was the miracle of the ward and she learned from so many things that happened from that experience. I was very young then in the practice; it was many years ago, But I learned so much from that experience because this woman could have said, I've helped and healed people all my life and now I've got to go into hospital. But she had such a big sense of life and a big sense of Science, a universal sense of Science, and I really pricked up my ears over that experience because it taught me a lot as I had been brought up in Christian Science where we never would think of going to a doctor or even talking about "I've got a cold" or anything. I got a kind of big sense, Gosh, the universe is enormous and we're all working out problems along the way under the understanding as this is of Science. I think we can't be rigid and fanatical because every experience that comes to us we can learn something from. The interesting thing is that this Hagar had - she fled to begin with - to return and submit herself to her mistress, to Sarai. It seems to say to one, if you go through any experience, a medical experience or a legal experience; - some people are led to take things to law which is taking a bondmaid, really; you might say you should be able to work that out spiritually and not have to go to law - or whatever

step you take of that kind, Soul will always translate that experience into terms of idea, really. We're doing Soul as Mind. Through spiritual understanding it will define to you what is really happening spiritually. So if you never lose your ideal, as this woman never did - she never did; she went into hospital, but always this Hagar, this bondmaid experience was submitted to her ideal. She never lost her ideal. She didn't really think that she was going to get this disease put right by going into hospital. She always said, This is an experience that is going to teach me something spiritually. She didn't really bother about her foot. I remember many years - not many years later because she passed on about four or five years later when she was about 85, when I was with her at the time and the doctor came. He was the same doctor who had actually been with her at the time and he turned to me and said, We had a wonderful healing with that foot, didn't we? It was all part of one thing! But he always used to say to this woman, You keep on with your Christian Science. That's the thing that helps you more than anything.

So this bondmaid experience may be a temporary human expedient that we take along the way. Because it was after this bondmaid experience that Abram's name was changed. You remember in the very next chapter 17, again this "I will make my covenant between me and thee, and will multiply thee exceedingly" it says in verse 2. In verse 5 "Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee." And further on in verse 15, "And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be." And so it would seem very often when we take perhaps a bondmaid experience rightly and we never lose our ideal, just like after Abraham had rescued Lot and met Melchisedek, so after working out something of that nature if you see it in the right way, it can very often be a tremendous stepping-stone for you to see things in a new way and to be more assured, as it was with this woman, more assured of her unchanging identity. She saw really that the experience did not dictate to her but she had dictated to the experience through her true identity. Because this lovely sense of the change of name - you see its identity through this period and you are finding your Soul identity, and Abram means "lofty father." It's looking up to something - "lofty father." But Abraham means "father of a multitude," it's looking out. You begin to have that sense of oneness with your divine origin and the multitude of ideas of your true identity that will fruitfully express themselves from it. Sarai means "Yah is Prince," objective in a way, looking out, but Sarah means "Princess," identified, identified again with the true identity, with the reality of things. And it talks about Sarah, "she shall be a mother of nations; kings of people shall be of her." And then it says, "Abraham fell upon his face, and laughed...." I love the way the Bible puts things - a bit difficult to do, I should think! "And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him."

And then it says here that the symbol of this covenant is circumcision (it came before in verse 10), "This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised." And this is where Abraham circumcises his household. Now we had in Noah, didn't we, this covenant and the symbol of the covenant there was the rainbow in the cloud, the sevenfold rainbow, and here we have another covenant with Abraham and the symbol of this covenant is circumcision. The meaning of circumcision is

"cutting off of all uncleanness" and this is what we are seeing here that the covenant is that we cut ourselves off from mortal identity, from material identity, the cutting off of all uncleanness and seeing our pure spiritual identity in Soul.

Then we come to the next tone on these papers which is Principle. This is where Abraham sees, in chapter 18, three men at his tent door and he welcomes them and makes food for them under the tree all the time, which is rather interesting, because the tree is typical of man's divine Principle. He washes their feet and tells them to rest themselves under the tree and then he feeds them under the tree, and then they again say that Sarah will have a son. This time Sarah laughs about it. "Therefore Sarah laughed within herself...And the Lord said unto Abraham, Wherefore did Sarah laugh...Is anything too hard for the Lord?" etc. But sometimes you do, I suppose, feel incredulous that you can accept your true identity and quite naturally and normally that identity can fulfil itself in a lovely natural, big way. It's not an impossibility at all. I think we put so many limits on ourselves by holding Spirit in the grasp of matter. It doesn't mean that one has to go out and do tremendous things, but to take limits off ourselves is something so wonderful and so natural, so absolutely natural. Sometimes if you say to somebody, "But you've got a great mission," they'll say, "I haven't got a mission, a great mission. What do you mean by great mission?" But I think everybody has a mission. Everybody has a mission. And we don't really in a way have to define what our mission is because we know that if we accept our divine identity it will gradually unfold the purpose. As it says, "Spirit, God, gathers unformed thoughts into their proper channels" (S&H 506:18). - proper channels. Proper means "appropriate", "right". And it will quite naturally unfold whatever we have to do at every minute, at every second, all the time, and it isn't an impossibility, it isn't something incredulous. It's something quite natural, quite natural.

And so here, these three men, which is a symbol of Principle, come to Abraham's tent door. And he sees in this looking towards Sodom, these three men went towards Sodom, and so on, and then Abraham pleads for this town and God says He won't destroy it in the end for "ten's sake," you remember. Really saying that God is no respecter of persons and that Principle is impersonal. I think this three men at the tent door is such a lovely sense because we have talked very much about the creative, the factual, and the fulfilled, and we know that Principle is Life, Truth and Love. We know that that's the only Father, the only Son and the only Mother, so therefore we know that it is the only initiative, the only thing that brings forth, the only Son and the only mothering that there is. And I think when you begin to see that you realise that all the time, as I have often said, Life is living us as the facts of Truth in the plan of Love. So those three men at our tent door are always saying to us, you can bring forth whatever you have to bring forth - and nobody knows what it is but as you experience it - because Life is living you as the facts of Truth in the plan of Love. Every one of us is experiencing that as we find our true identity. So we realise that it is possible to be creative and bring forth and have that fulfilled in whatever way is right for us as we see these three men at our tent door.

It's interesting you know, because when Jesus went up to heaven, you remember, and his disciples saw him going up to heaven, he said to them, "Tarry ye in Jerusalem until the Holy Ghost descends upon you from above," didn't he? And the Holy Ghost is "the development of

eternal Life, Truth, and Love.” I always have a feeling that when we see that Life, Truth and Love is our true origin, outcome and fulfilment, that Life lives us, Life lives us as the facts of Truth in a plan of Love, we can go forward more and more with confidence knowing we have a mission. You see the disciples were told not to go out of Jerusalem until the Holy Ghost descended on them which is this sense of Life, Truth and Love.

Then when we come to the next tone of Life on those papers, this is where Lot - poor old Lot, he's always getting mixed up - goes to this town of Sodom. And again he is rescued, but his wife wasn't. She looked back and became a pillar of salt. Do you remember? First of all, though, Lot when he is rescued from this mix-up of Sodom which is all sensuality, and so on, he says could he escape to a little city, in verse 20 of chapter 19, He comes out of this Sodom but he says, “Behold now, this city is near to flee unto, and it is a little one: Oh, let me escape thither, (is it not a little one?) and my soul shall live” which is so much what the mortal pleads, you know. It says, Oh, I don't really want to be anybody. I just want to get into a little place. I'm not a big person, really, I just want to be a little one. But it isn't so for any of us. I think everyone has this might of their true identity in the divine plan. And he gets into this little city and his wife looks back as they're fleeing from Sodom and becomes a pillar of salt. That is so true, isn't it, that if you look back and want to go back to things and feel you can't go forward, and so on, you just become stagnant, dead, pillar of salt. You have always got to go forward. Abraham went. That's his marvellous faithfulness as a symbol that he never stopped the journeying. Neither do any of these people through this third thousand year period. They all go forward.

But what happens in the end? Lot, in verse 30, went up out of this little city, because Zoar means “little”, and he dwelt in a cave in a mountain with his two daughters. And then, as you know, the story goes on to say that those two daughters brought forth seed from their father and those became the Moabites and the Amonites. So you get this sense of the mortal, that first of all it wants to be little, and then that littleness leads it to always be bringing forth out of its own little circle It's always going around in its own little circle and creating in a kind of limited way within itself. I think that's typical of what Mrs Eddy says about “the thoughts ever recurring to one's self” (S&H 260:25), always looking inward and “me,” “I” all the time. It's just this little circle that goes forth and tries to bring things forth out of itself instead of this wonderful, big Soul identity that is never in anything. Soul is never in anything. And when we accept our Soul identity then comes this fruitfulness that the earth brings forth, as we shall see, and the fruitfulness of Abraham comes here.

Then you get another little incident in chapter 20 of calling his wife his sister. Still falsifying the ideal. But it's interesting because this time it's with Abimelech who stands for the human. Before it was with the Egyptian king who stands for the mortal. It's as if there are these two degrees with this incident, the physical and then the moral where Abraham is tempted to falsify his ideal. And we may do that when we're either in a physical situation or when we're in a moral situation. John Doorly used to call it “pussy-fooding on your ideal,” remember, in his *Verbatim Report*. He used to say “pussy-fooding on your ideal” when you're faced with a difficult physical situation or difficult moral situation. But stick to your ideal. Because even

in that incident I told you of that woman who went into hospital, she never deserted her ideal. She never pussy-footed on her ideal, because even the doctor who attended her knew that the one thing she relied on was Christian Science, as he put it. He always said, Stick to your Christian Science, even if you go into hospital, stick to your Christian Science. He encouraged her never to call her wife "sister."

And so we come to chapter 21 where it says, "And the Lord visited Sarah as he had said,...For Sarah conceived, and bare Abraham a son in his old age...And Abraham called the name of his son that was born unto him,...Isaac." Isaac means "laughter," as you know. It's a lovely symbol, that, of the joy of Soul. You see in this third thousand year period, as you know, you get all these characters - Abraham, Isaac, Jacob, Joseph, Moses, Joshua - and they all have a different quality about them symbolizing really great major characteristics that seem to play a part in our finding of our true identity. Abraham symbolises this steadfastness, this fidelity in the journey; Isaac symbolises the joy of Soul, the happiness in the journey, like Mrs Eddy says, "the search was sweet, calm, and buoyant with hope" (S&H 109:15). There has to be happiness and joy in this journey. Jacob symbolises the struggling, the striving, and sometimes in this journey you jolly well have got to struggle and strive. But Joseph symbolises in this journey the quality of womanhood which turns every experience into a blessing and we've experienced that. Moses symbolises the moral courage and the tremendous manhood sense that, when we come to do Moses we'll see how he drills the Israelites in the fundamentals of that time, and so on; a terrific character! And Joshua symbolises - his name means "salvation," "saviour"- the womanhood quality, really, of taking everything that could be saved into the Promised Land.

Because we're doing Soul we get a manhood/womanhood symbol – true identity. Abraham has rather a manhood sense of persevering and going on come what may; Isaac has the joy, the laughter, like, "Son, thou art ever with me. All that I have is thine" seems to symbolise Isaac. And then you get Jacob, the struggler, the manhood. And then you get Joseph, the womanhood, who turned everything into a blessing. Then you get Moses, the tremendous manhood character, wonderful character. And then you get Joshua who saved everything that could be saved. And again it's this balance that goes so frequently through the Bible of the manhood/womanhood, manhood/womanhood which constitutes true identity.

So here Abraham, after his plodding along, and so on, always with this promise that his wife Sarah would bring forth, brings forth Isaac, this "laughter." "And the child grew," it says, "and was weaned: and Abraham made a great feast the same day that Isaac was weaned," Now don't you think it's rather interesting that in that Life tone, because that is the Life tone in the journey, you get Lot bringing forth children from his own daughters and then you get Sarah bringing forth Isaac. You get the false fatherhood, the false bringing forth, and you get the true bringing forth of true identity, the true fatherhood.

And so you come now to the Truth tone here on your papers where the son of the bondwoman is cast out because it says, in verse 9 of chapter 21, "And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking. Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my

son, even with Isaac." And so this son of the bondwoman was cast out. Do you remember in Galatians Paul says, "Tell me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all. For it is written, Rejoice, thou barren that bearest not;..." (Gal.4:21). And then it goes on to say, "Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman. So then, brethren, we are not children of the bondwoman, but of the free" (Gal.4:30). "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage" (Gal.5:1).

It's interesting this bondwoman and freewoman because you could say that to have an organisation is a temporary human expedient, but there comes a time when you don't need an organisation and you cast out the bondwoman and you are the freewoman, aren't you? And there comes a time when you can see right through any human expedient that you might take for a while even as many people take pills, and things. I have known people to cast out that bondwoman after a while because the son of the freewoman has become so clear to them that they don't need it anymore. I often think with this pill-taking business, I can see how it could be a bondage because if you were in the middle of the Sahara Desert and you hadn't any pills, you'd be a bit stuck. Whereas if you are relying on spiritual understanding and you see your true Soul identity, you're free wherever you are, aren't you? But there's no binding on anybody to throw up everything unwise because as the child grows, the spiritual child grows, it irresistibly takes care of things. We don't have to force something, it happens. The son of the bondwoman is cast out and the son of the freewoman is the rightful heir. And it does happen as we take on our true identity, it irresistibly happens. You see its "defines" and "spiritual understanding," and as we gain spiritual understanding, it defines to us the footsteps that we have to take humanly. It is Soul-sense that shows us.

And it says, "And also of the son of the bondwoman will I make a nation, because he is thy seed," As you know, isn't it humanly speaking they were the Arabs weren't they that came from Ishmael. In our symbolism these temporary human expedients do go on and actually often they are very, very much translated and improved and changed through the leavening of Truth, aren't they? Very much so. I mean, you take medical thought today and it is changing so much, and you can see it changing really under the leaven of spiritual consciousness. It's interesting that it says about Hagar's son, "for God hath heard the voice of the lad where he is." And so wherever human thought is today, there is gradually the Christ translating even what we would reckon if we were differentiating, human processes, and so on. They are changing.

So, we then come to this Love tone in chapter 22 where Abraham is tempted to take his son Isaac and to sacrifice him as a burnt offering on the altar. But he is not allowed to do that. Love provides, as it were, this lamb caught in the thicket that is sacrificed instead. So it is really, as

John Doorly says in his *Verbatim Report* on this subject, we have to get a true sense of what is the spiritual and what is the symbol, and that you have to be willing very often to give up the symbol before the ideal. But you never do have to sacrifice that which is a benefit and a blessing to you. I think this is very true on our journey that we are never asked to give up anything that is a blessing to us along the way. Sometimes when people speak about giving up church membership or giving up this or that or the other before the progressive unfoldment of the ideal, I think you are never asked to give up those things before you're ready for it. Also, I think that what you have to give up is this ram caught in the thicket by its two horns which is really the two horns of Spirit and matter and it's the determination to hold spirit in the grasp of matter. I often think of that ram caught in the thicket being caught in the grasp of matter. All one ever has to give up is a material sense of a symbol, or thinking that the symbol is the reality. As you give up that sense the situation is always taken care of in the right way.

I was thinking about Mrs Eddy. Do you remember, at one point in her experience she said that she closed her College at the height of its prosperity in order to discover a higher hope for the race by rewriting her textbook. I think it was the 50th edition, wasn't it, that time? She closed her College at the height of its prosperity which in a way was like a temptation to sacrifice Isaac, something that she had brought forth. But what came out of it was a much higher sense of Truth when she rewrote the textbook. It wasn't really sacrificing anything in the end. We often use this illustration when something very wonderful has worked out for us and we feel that we are willing to give that thing up if it doesn't seem to be according to God. But if we have that desire only to have the fulfilment that is of divine Love, very often that thing that we're willing to give up just goes on quite naturally. It's saved, isn't it? It's saved. I was often thinking of what John meant about having to see the difference between the symbol and the reality, and I think it is very true that if we feel that some wonderful outcome that has happened is the reality, I always feel we have to be willing to give that up should it not be of God to see that whatever fulfilment is right spiritually we want, we just want what Love is providing, then so often I've noticed time and time again that demonstration, as we might call it or that outcome, doesn't have to be given up. So you can interpret that symbol of sacrifice, I think, in quite a few ways.

But in this Love tone here there are three things, really, that Abraham does. He attempts to sacrifice Isaac but he doesn't have to do it. Then Sarah dies and he makes quite a fuss about getting a proper burial place for Sarah because he feels that this ideal must be preserved, you might say, because it must be submerged in Spirit, which is the definition of "burial." I think that's what Mrs Eddy did with her Movement. She thought it out and thought how can I submerge what I've seen in Spirit so that it will always be a permanent memorial in a way, (memorial sounds a dead thing), but that it will go on. That's why Abraham made such a fuss about this burying place for Sarah because he wanted it to be something that would always be remembered - this ideal.

Then the third thing that Abraham does is to find a bride for Isaac.

So you feel that in this last tone of Love that Love cares for what you might call the present, Isaac, and the sacrifice of Isaac which he didn't have to do, and the past when his ideal Sarah died and was buried and that was taken care of, and the future because he was very particular about finding this bride for Isaac, as you know. In chapter 24 it is where he tells his servant to go and find a bride for Isaac. He says, Don't let Isaac go back into the land that I came from. Go and find a wife for Isaac from that land but bring her forward to Isaac; don't let Isaac go back. I think that's a very, very interesting symbol. It is as if we see that we cannot go back to anything that we have left, so to speak, but we bring everything forward in our experience. It's really, I have often thought of it, in the way of wedding ourselves, or wedding what has come forth, to the natural talents that we have. If I can explain it in this way. I have often thought that as the spiritual idea of our true identity dawns on us, so many qualities that we thought we had way back - like in human experience we may have a writing ability, or we may have a musical ability, we may have all kinds of abilities which we felt belonged to us. I always feel this symbol means bring them forward and wed them to the progressive spiritual idea. Don't go back to them, but wed them to the progressive spiritual idea and let them go forward.

I was thinking of people one knows, like this teacher of ballet I was telling you about. What she has done really is to bring her talents forward and wedded them to the spiritual idea. So you don't go back and rely on what you thought you were, the talents that you thought you had, but you wed them to the spiritual idea and go forward with them. Do you see what I mean by that? I've noticed it so often, that the fulfilment - you see this is Love, the fulfilment - takes care of what you might think was in the past and the present and the future. It fulfils everything in the now, really. That's what Abraham was doing. He was fulfilling everything in the now. This bride for Isaac and how he found her and how she watered his ten camels was connected with the application to the human, and so on but the bride came forward. It came forward to the land and Isaac never went back. Abraham was so insistent about this. He said, No, if the woman won't follow you, my son is not going back there again. I think it's the most marvellous symbol, that we don't go back, we can't turn back. Just like the symbol we've just had before where Lot's wife looked back and became a pillar of salt. So this journey from sense to Soul is always a forward one, it's always going forward.

In this Soul as Mind, "defines" and "spiritual understanding," we see how spiritual understanding will always lead us forward through all the ups and downs of human experience. That is really what Abraham is telling us.

Talk 7

Now we come to the second tone in this third day which is still impelled by Life, the creative - the creative was impelling that journeying sense and here we have again the creative sense impelling Soul as Spirit which John Doorly called "names" and "blesses". Life impelling Soul as Spirit, naming and blessing - very clear, Soul names and Spirit blesses, really. So here in the Exegesis we come to the second statement of the third day where it says, "And God called the dry land Earth; and the gathering together of the waters called He Seas: and God saw that it was good."

“Here,” Mrs Eddy says, “the human concept and divine idea seem confused by the translator, but they are not so in the scientifically Christian meaning of the text” (S&H 506:24). “In the scientifically Christian meaning of the text” means that the dry land is called earth and the waters are called seas and yet God has said they are both good. He's pronounced them both good. And so often in the Scriptures you get the sea as a symbol of tempest-tossed human concepts advancing and receding, and at the end of “The Apocalypse” chapter it says there was no more sea. Although you also get it as a positive symbol - the peaceful sea of harmony, and so on - it is very often used as this turbulent symbol of evil. But here both the earth and the sea, the waters, are pronounced good and “in the scientifically Christian meaning of the text” there is no confusion. So it must mean that when you interpret this scientifically there isn't any confusion in this translation which says to you and me that there is no evil except good in reverse. That is all that evil is - good in reverse. So there is never any situation that can come to us that we cannot see truly and make an angel entertained unawares. Just like Mrs Eddy says in “The Apocalypse” that “the very circumstance, which your suffering sense deems wrathful and afflictive, Love can make an angel entertained unawares” (S&H 574:27). And she says, “...by reversal, errors serve as waymarks to the one Mind” (S&H 267:24). She says in *Prose Works*, “A danger besets thy path? - a spiritual behest, in reversion, awaits you” (02.19:23). And even in that well known statement “Trials are proofs of God's care” (S&H 66:10), she is really saying, I've often thought, if you didn't know what a trial was at all and you were going to define it in a dictionary and you put “trial,” you would define it as “proof of God's care” and it wouldn't be a negative thing at all. It would be a proof of God's care.

So this tone of Soul as Spirit is saying that if you name a situation aright, you identify it aright through spiritual sense, you can see that the reality of it that's Spirit - is entirely good. By reversal it is entirely good. I always feel that the clearest example of that is Jesus's crucifixion. Because material sense looking at that crucifixion would have said, “This is a crucifixion and it brings the curse of death.” They would have named it as crucifixion and said it brought a curse of death. But spiritual sense looking at that very, very same thing, that probably John standing at the cross - could see this - that it was really a proof of eternal Life and it brought the blessing of resurrection. There was a blessing in it. It wasn't a crucifixion to spiritual sense, it was a proof of eternal Life and it brought the blessing of resurrection. So you're looking at the same thing, but that can be seen either negatively or positively. But the only truth is the positive, that it is true naming and blessing in this tone here.

Mrs Eddy goes on to say, “Upon Adam devolved the pleasurable task of finding names for all material things, but Adam has not yet appeared in the narrative” so it's Soul that is naming. “In metaphor, the *dry land* illustrates the absolute formations instituted by Mind, while *water* symbolises the elements of Mind” (S&H 506:27). So in every situation you can discern the elements of Mind at work and gather them together into a positive identification of what is happening. Mrs Eddy says, “Spirit duly feeds and clothes every object, as it appears in the line of spiritual creation, thus tenderly expressing the fatherhood and motherhood of God” (S&H 507:3). So whatever appears to you in your journey, if you see it through spiritual sense, you will see that it is something being brought to you that is being fed and clothed by Spirit; the

fatherhood and motherhood of God is bringing that experience to you. "Spirit names and blesses all. Without natures particularly defined, object and subjects would be obscure, and creation would be full of nameless offspring, wanderers from the parent Mind, strangers in a tangled wilderness" (S&H 507:6).

And so we see that anything, any situation that comes to us, that if we through spiritual sense understand the definite ideas of being which, remember, is all in this ark experience, you might say, then we don't have to say, "I wonder what this experience is and what does it mean, and it's obscure and difficult." Soul defines it and shows us just what this experience is and how it can bless. Spirit does it. I love this fact that if we look on every situation with Soul sense it will bless us because there's only the reality of Spirit. My thought often goes back to John Doorly saying when anything happened in his journey from sense to Soul - and I would say believe you me, plenty happened, because it did; it was a turbulent journey - but I remember him saying when anything happened, "Peg, there's a blessing in this. There's a blessing in this somewhere." It was the first thing he said. And there always was! And it was Soul as Spirit being urged by this creative sense of Life to look at once for the blessing and to name the situation aright and see the blessing in it. Because it is showing us that there is only this one thing going on - the identities of Soul that are spiritual. That's the only thing that is ever going on.

In the wrong record here when we come to what it says in Genesis 2:16 & 17, "And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." It's interesting that because it is saying that you can eat of every tree of the garden and the trees of the garden are all various presentations, I feel, of various human subjects you could say, and so on. But if you partake of the tree of the knowledge of good and evil - if you divide your universe into good and evil and there is always this mighty conflict between good and evil and you have good and evil as two realities and you partake of that in all your experience of the world - then spiritual sense is completely deadened and your life is deadened. "Thou shalt surely die." There's always this conflict and there's deadness, and so on. But if you see there's only reality going on and through spiritual sense you can discern what happens, there's no death; there's infinite progression. There's infinite progression. Jesus didn't die, He went forward to resurrection and ascension because He didn't eat of the tree of the knowledge of good and evil. He saw there was only one reality which was the reality of Life.

So this counterfeit sense is destroyed completely by spiritual sense discerning that there is only one reality and soul reversing everything that looks like a difficult experience and showing you the spiritual blessing in it. I often think, too, that that happens when people come what they call "out of a church," when the time has come they feel to give up an organised sense of church. I always feel it's not coming out of anything, it's coming into the church universal and triumphant, it's coming into a larger sense of church. So it is the reversal of what seems to be happening.

So now we come to the illustration of this tone of Soul as Spirit in the working out of the third thousand year period and the second tone of this period where we get the story of Jacob and the story of Joseph that occupy this tone. They illustrate the working out of this belief of duality, that there are two things, and resolving them into one. One is through struggle, which is the illustration of Jacob - the striving with God. His name means "striver with God." And the other is through Joseph who is a symbol, as we were saying, of the womanhood and of working everything out through turning everything into a blessing. His name means "adding" or "increase" - Joseph. Mrs Eddy defines both these characters in the "Glossary".

So let's start with the story of Jacob and how he illustrates this true naming and blessing, seeing the universe as one. Jacob, who means "supplanter, striver with God" (S&H 589:4). is defined in the "Glossary" as "A corporeal mortal embracing duplicity, repentance, sensualism." And then he turns into "Inspiration; the revelation of Science, in which the so-called material senses yield to the spiritual sense of Life and Love." Esau, really, who comes into this story, corresponds to Edam or Adam and comes from adamah, the red earth. Esau was red and hairy. Let's just read a bit of this story which starts in Genesis 25, verse 19, but verse 21 says, "And Isaac entreated the Lord for his wife, because she was barren: and the Lord was intreated of him, and Rebekah his wife conceived. And the children struggled together within her; and she said, If it be so, why am I thus? And she went to enquire of the Lord. And the Lord said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger." That's what you get over and over again in the Bible, the older serving the younger. The younger son is always the spiritual, the older one is always a symbol of the material. That's just like with us. We think the material has been with us longest, it's the eldest, and that the spiritual we're just putting on. But the real truth about it is that the spiritual before Abraham was. It always has been.

And it says, "there were twins in her womb. And the first came out red, all over like an hairy garment; and they called his name Esau. And after that came his brother out, and his hand took hold on Esau's heel; and his name was called Jacob." So Jacob is a symbol of striving to deal with the material, as we all seem to do; right from the beginning he had hold of Esau's heel. "And Esau was a cunning hunter, a man of the field; and Jacob was a plain man, dwelling in tents." It's rather lovely, I think, that description of Jacob because it's really like you and me that we're Jacob," a plain man, dwelling in tents," we're always moving on and changing under the rule of soul.

Then you know the story how Jacob buys the birthright from Esau. Esau demands a mess of pottage as he's faint from the field and Jacob sees that the spiritual is the thing that matters, this birthright. So he gives up everything material for this birthright of spirituality. It's so much like our life, really, that we see that the spiritual is the one thing we want and we're willing to give up everything for it. But Jacob is this character that is a go-getter, isn't he? He just wants to get the spiritual and he almost doesn't care a twopence what he does in the getting of the spiritual. But the spiritual is the thing that he desires above all else. And what comes out so much from this third thousand year period is the fact that no matter which way we go, whether

we plod on like Abraham, whether we struggle like Jacob, whether we turn everything into a blessing like Joseph, or whichever way we go, our true identity in Soul is the only reality of our being.

And then we get this story in chapter 26 of Isaac. Again he this time calls his wife his sister and this is with Abimelech again. We won't take that story except to note that Isaac dug these wells. Isaac was always digging wells. Interesting that. Do you remember he was known as the well digger? The wells of inspiration. And they made an agreement between them, and so on.

But then it comes in chapter 27 that when Isaac was old and his eyes were dim he called Esau. He was going to bless Esau, as the elder son always had the blessing. He asked him to make him savoury meat and bring it to him, and then he was going to bless Esau. But Rebekah heard this and so this womanhood sense put in her spoke because she knew that the blessing must come to Jacob, that it was Jacob who was the spiritual idea and Esau was the material and shouldn't be blessed. You know the story, how she tricked Isaac whose eyes were dim and he couldn't see. I think that's quite an interesting symbol with Isaac because Isaac means "laughter." If one just has this lovely sense of laughter and happiness with the idea and you aren't conscious of all the other qualities of true identity that you need - the striving, the struggling that seems to come in this experience, and the alert womanhood, and so on - you may just get a bit dim, just like Isaac's eyes were dim. It was all to do with his physical senses then he smelt the smell of the hairy garments that Rebekah put onto Jacob and he felt and touched them and he couldn't see. It was all a sort of physical sense, the deterioration on the part of Isaac that could be tricked, as it were. But on the part of Jacob, because it's the Jacob story we're thinking about, he was this go-getter spiritually. And as you know, Rebekah covered him in these skins and made the savoury meat and gave it to him so he could take it to Isaac quickly, and he stole the blessing from Isaac; he got the blessing. All the time Isaac felt he had been tricked really, but the trick worked. But he said at one point, in verse 22, "The voice is Jacob's voice, but the hands are the hands of Esau," and I think that this happens in our experience very often in some people's experience. We're thinking of Jacob being a go-getter and taking the blessing from Isaac. I think one can see that happening often. In our journey there are many who are real go-getters. They see the value of the spiritual at all costs. I think of John Dooley as a real go-getter with that kind of temperament and I think of Max Kappeler in the same way. He's a real go-getter spiritually with, perhaps you might say, that kind of temperament. And they - I was going to say, will do anything for the spiritual idea! And I think of Mrs Eddy in the same way because do you remember, she said once that she transferred a lot of land for the Mother Church building and she said, in ways that were spiritually right "but materially questionable." I often wonder what she really meant! But it just shows you really that the mortal churning up and all the things that happen in the quest of a real spiritual pioneer don't count in the long run, You may say, Oh, they shouldn't do that, or perhaps if you saw Jesus turning the money-changers out of the temple, you might have said he shouldn't have done that, he should have talked to them gently and explained the situation, or something. But very often in an urgent spiritual forward move, there are many things that may be churned up with the urgency of the situation. You cannot ever judge them. The voice is the voice of Jacob,

but the hands are the hands of Esau, and sometimes they can seem to be, but if you love the spiritual idea above all else, you will always see through the froth and the bubble and the churning up because you're looking for the Principle, you're not looking for the person, You're looking for the Principle.

And you can see the Principle there in spite of everything that might surround it which at times might not seem to be so good in your estimation. But I feel when you have go-getting spiritual vision it is sometimes apt to be impatient and go forward, and do things which, if you're looking just personally or you're looking just with a moral sense, you may question. I have often thought, too, that if we look with a moral sense and a lesser sense - not with this vision of Soul that goes for the pearl of great price and sees it apart from people - you may miss the pearl of great price. I often think of my father who, because Mrs Eddy was a woman and an American woman, was very offput about Science for a long time. He loved it in the end, but it was a kind of outside thing that put him off.

I remember that people would often say about John Doorly that he was on the side, they said, of the Directors in the litigation, and so on. He was on the wrong side and that he did funny things that they couldn't quite evaluate. In holding those things against him, I remember one woman said, "But he hadn't been to a university," and all that kind of thing, "so how did he know the true intellectual, spiritual Science." I mean silly things, those are, really. But if you are put off by the outside veneer of things, you don't see the pearl of great price.

I think when our vision is big and it is based on Soul and spiritual sense, we can discern through what might be sometimes, as I say, questionable means or chemicalisations, or things that in our little, small personal way we don't quite approve of, and we miss the big message. We miss the big message. I always think, Let's be big in the sense of loving the Soul-identity, the Soul idea of Science which is not in something. It's not confined in a person. We are so tempted instead of tracing the idea back to the Principle, identifying it with the Principle, we will identify it with people and we miss the good, the real spiritual reality, the order of Spirit, the good that is there.

I always pray to trace the idea back to its Principle all the time and not be put off by outside veneers which are only in our estimation. Half the time we don't know. Half the time we don't know what's happening. Half the time we're misinformed. I know that very well because the things they used to say about John Doorly and I was with him day by day and I knew he hadn't possibly got the opportunities to do the things that he was said to have done. And he didn't do them. As you all know really, when you are with someone who is being talked about and spoken about and you know what they really are basically, you realise how stupid this personal kind of gossip is. I think that Jacob is illustrating just such a character who was determined to pursue the spiritual and he didn't care - he had to learn in the end to temper everything because he had many experiences and struggles, as you know, until he saw there was only one anyway and this seemed to temper him considerably.

But anyway Jacob had to flee because he took the blessing, stole the blessing, he had to flee because Esau was after him and he was going to kill him. So he fled to Laban who was his mother's brother and Laban means "white." I always think of him as a bit of a whitened sepulchre, really. He stands for the human and this is the thing that Jacob had to resolve. He had to resolve, really, these three degrees - the physical which was Esau, and the human which was Laban, until he saw that mortal mind disappeared and there was only one thing, man in God's image. He saw Esau face to face. He saw there was no mortal in its own right, no physical in its own right, no Laban in its own right, no Esau in its own right, there was only the spiritual idea.

So he went to Laban and there of course he fell in love, as you also know, with Rachel who is a symbol of the spiritual. On his way to Laban he has this vision. He was at a certain place and then he had this dream and he saw this ladder reaching up to heaven and "the angels of God ascending and descending on it. And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to *thy* seed." And then he says, "Surely the Lord is in this place," in verse 16, "and I knew it not. ...How dreadful is this place! this is none other but the house of God, and this is the gate of heaven. ...And he called the name of that place Bethel: but the name of that city was called Luz at the first." Don't you feel that this means that Jacob had this vision - he came back to this place later - that the angels of God ascend and descend in thought, that there is a working up process and a working out process. John Doorly was the first one who saw really that there was an ordered way through wisdom, purity, spiritual understanding, spiritual power, love, health and holiness. That led us through the days of creation to understand the angels of God coming down from heaven, from Mind, Spirit, Soul, Principle, Life, Truth and Love and Max Kappeler has shown so wonderfully as we work up to an understanding of the synonymous terms then we work out from that consciousness with authority. So Jacob saw, and we see, that there has to be an ordered resolving, an ordered working out of being, that you can't take the kingdom of heaven by storm, as Mrs Eddy says, and you can't be so keen to get the spiritual that you just throw overboard the physical and the moral and do all kinds of odd things in your desire to establish the spiritual and to demonstrate it and get others to see it.

So he had this vision but it didn't happen all at once and it doesn't happen with any of us all at once. Then he worked for Laban and he fell in love with this Rachel whose name means "ewe lamb" but it's a spiritual symbol. But he had two daughters. There are an amazing number of twos with Jacob because it's duality that he is resolving. He was a twin; there were two of them. Laban had two daughters and Jacob was twenty years with him. Jacob had two wives because he wedded these two daughters and they had two handmaids.

And so he said to Laban that he had worked seven years for Rachel. He wanted this ideal and he said I'll work seven years for Rachel which is like us saying, really, that we will understand, or we do understand and give our time to understanding the sevenfold nature of God, and at the end of the time we will have the ideal. But we see also, as Jacob had to see, that there is much more to it than just that. There is not only the Word, but there is the Christ and Christianity and Science. It is a whole salvation and it is nothing intellectual. So, as John Doorly says, he

worked seven years for Rachel but he was fobbed off with Leah. He went in and when he woke up in the morning, presumably, he found he had the wrong woman! He had Leah who is a symbol of the moral. So he was very cross about this and Laban said, Well, fulfil her for a week and then I'll give you Rachel. So he has to work another seven days for Rachel, and then he agrees to stay another seven years. So that's two groups of seven years, as it were.

I think it's a lovely symbol that, because do you remember it says at the beginning when he said he would work seven years for Rachel, that he said "they seemed unto him but a few days" - here's our symbol of years and days again - "for the love he had to her." I think that is very true that when we do love this study of the days of creation and the synonymous terms, it just seems but a day. It's a lovely thing to do and we rejoice in it. But then we see obviously that there is a human problem to be resolved and this is brought to his notice by having to have Leah first. And so he works seven years further.

Then coming at the end of chapter 29 and 30 you get this birth to Jacob while he was with Laban of all these sons of Jacob who were the children of Israel and later became the twelve tribes of Israel. While Jacob was with Laban, which is such a logical thing, while he was working out this human level of consciousness really, he gave birth through his two wives and through their handmaids to these twelve tribes of Israel, these twelve sons - well he gave birth to eleven actually while he was with Laban and the twelfth was not born till later, (Benjamin). But they go in the order through these chapters of Reuben, Simeon, Levi, Judah, and then Dan, Naphtali, Gad. Actually if any of you are studying John Doorly's *Verbatim Reports* you will see how he takes these twelve tribes and because there are twelve, they indicate Life, Truth and Love, the demonstration of Life, Truth and Love in the flow of the divine infinite calculus - the Word, Christ, Christianity and Science, which is the four. It's the three operating through the four which makes the twelve. It's what we learn really, when we're working out the human picture. We learn the workings of the spiritual idea. Mrs Eddy calls those twelve stars in the crown of rejoicing, this symbol of twelve, "the workings of the spiritual idea." And that's what we learn as we are resolving the human problem. We learn how to resolve it through the revelation of the Word, through the Christ, through Christianity, and through Science. If you follow what John Doorly says in his *Verbatim Report*, he takes Reuben, Simeon, Levi and Judah as symbolising the Word. Then he takes Dan and Naphtali and Gad as symbolising the Christ. Lovely when you lock up their definitions, which we can't do, we haven't time to do it. Then he takes Asher and Issachar and Zebulun, the next three, as indicating Christianity. And then Joseph and Benjamin, the last two who were born to Rachel - the only two who were born to Rachel - as Science.

And it is very interesting when you take those tribes through and see their meanings and how Mrs Eddy defines them. She doesn't define them all you know. For instance, she doesn't define Simeon, but Simeon and Levi always go together and Simeon means "hearing." Levi is defined as "ecclesiastical despotism." And you can see how those two go together because ecclesiastical despotism of Levi always has to have someone who is despised and who just listens and hears and takes everything in which is Simeon. It is a marvellous symbol of dealing with that ecclesiastical thought, and so on.

So the workings of the spiritual idea dawned on Jacob and it is us as we deal with the human which is what those tribes are doing, really. Those twelve tribes show us how to deal with human experience, the workings of the spiritual idea in human experience.

And then all the time Jacob is looking out for a chance to leave Laban and he wants to leave Laban. Laban says, No I have been so blessed by you being with me. Stay with me. And he agrees to stay with him under a new arrangement, as you know, - all that business about the spotted and ringstraked cattle. You remember all that, how he tricks Laban and he has his wages of the cattle that are ringstraked, and so on. But we won't go into all that story. But he does serve him for another six years under this new arrangement.

Then in chapter 31 verse 38 he says that he's been with him for twenty years and blessed him. It's really so much like this journey that we find that the spiritual blesses the human, but we see really that's not the point of the spiritual. We have to go on. We have to go further. It isn't just here for blessing the human. And so Jacob leaves Laban. In verse 52 it has a lovely symbol of the relationship, really, between the human and the divine. He builds a pillar, a heap, and he says, "This heap be witness, and this pillar be witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me, for harm." As you begin to see the rule of spiritual sense in human experience, you have this wonderful sense that one can just bless the other, so to speak, but it must come originally from the spiritual. The spiritual can name and bless human experience aright and then to some degree that experience blesses the spiritual.

Now we come to chapter 32, "And Jacob went on his way, and the angels of God met him." This is where he calls the name of the place Mahanaim, "two bands." He is beginning to resolve, as we do, this twofold sense. He hears then that his brother Esau is coming to meet him. This is where Jacob wrestles, as you know. Before he meets his brother he has this struggle at Peniel with the angel. Let's just read what Mrs Eddy says about it because I always think it's a beautiful passage on page 308 of *Science & Health* where she says, "The Soul-inspired patriarchs" - this is what we are seeing - "heard the voice of Truth, and talked with God as consciously as man talks with man."

Jacob was alone, wrestling with error, struggling with a mortal sense of life, substance, and intelligence as existent in matter with its false pleasures and pains, - when an angel, a message from Truth and Love, appeared to him and smote the sinew, or strength, of his error, till he saw its unreality; and Truth, being thereby understood, gave him spiritual strength in this Peniel of divine Science. Then said the spiritual evangel: 'Let me go, for the day breaketh;' that is, the light of Truth and Love dawns upon thee." Wonderful, this! It is the struggle that we have with a mortal sense of life, substance and intelligence as existent in matter, and then it is a message from Truth and Love that smites the strength of this error. At the same time it says, Let me go for the day breaketh. Do you remember, right at the beginning we saw that "day" was the "irradiance of Life; light, the spiritual idea of Truth and Love" and we saw that that was contrasted with "years," the suffering way. It is as if Jacob, or we begin to see we don't have

to wrestle with this material belief of life, substance and intelligence in matter, that there is only one reality and it is the spiritual Science, really, symbolised by Truth and Love. There is only one real realm of Truth and Love. It is the way of working from Science and not from this suffering working up way. Because Science, absolute Science, is always indicated in *Science & Health* by those two terms "Truth and Love" and if you follow them through, if you study that combination through *Science & Health*, you will find that it refers to this realm of the workings of the spiritual idea that are completely separated from any mixture, any belief in material existence. It's a realm of Truth and Love where the ideas of Truth move in a plan of Science. It is a very high sense, as I bring out in my booklet on *The True Church - The Structure of Truth and Love*. It is working with idea and seeing there are only ideas, there's only the realm of spiritual reality, and Truth, the ideas of Truth moving in a realm of Love. "But the patriarch," Mrs Eddy says, "perceiving his error and his need of help, did not loosen his hold upon this glorious light until his nature was transformed. When Jacob was asked, 'What is thy name?' he straightway answered; and then his name was changed to Israel, for 'as a prince' had he prevailed and had 'power with God and with men.' Then Jacob questioned his deliverer, 'Tell me, I pray thee, thy name;' but this appellation was withheld, for the messenger was not a corporeal being, but a nameless, incorporeal impartation of divine Love to man, which, to use the word of the Psalmist, *restored* his Soul, - gave him the spiritual sense of being and rebuked his material sense" (S&H 308:26).

So at this point where he calls the place Peniel and where his name is changed to Israel, it is the point when we see that we don't have to struggle and strive and really fight either for the spiritual idea or against a material sense of things. But we begin to see there's only one identity and so from Jacob, which means "striver with God," his name was changed to Israel, which means "ruling with God," this one identity, this one Soul-sense.

And of course when then he comes to meet Esau and he brings all these presents and things to Esau, he makes this famous statement that we know so well, "I have seen thy face, as though I had seen the face of God, and thou wast pleased with me." And don't we say that over and over again when we realise that any experience that has come to us can only be named by spiritual sense and it can only bring a blessing. We really see that experience as a God experience, don't we? "I have seen thy face, as though I had seen the face of God, and thou wast pleased with me." It's been a blessing; we've turned that experience into a blessing. But sometimes we go through mighty struggles in order to see in the end there is only one reality and that one reality in any struggle is the thing that is going to stand because it's the only thing that has identity and to bless us.

Then we have that story of Dinah which we're not going to go into. And it's interesting when Jacob, in chapter 35, tells all the company that comes out from Laban with him with a lot of strange gods, you know. Remember how Rachel sat on the gods? Sounds funny, but she put these strange gods of Laban's into the camel's saddle and sat on them to hide them because Laban accused them of taking his gods. But she still hung onto these gods. Finally, Jacob said, "Put away all the strange gods," which they did and that is a symbol of putting away all these

odd beliefs and things that we may still worship. Again Jacob's name was confirmed to him not as Jacob but as Israel. It's confirmed again in chapter 35.

Then they journeyed from Bethel; they'd been back to Bethel and they journeyed from Bethel. It says in verse 16 of chapter 35, "Rachel travailed, and she had hard labour," she gave birth to another son and "she called his name Benoni: but his father called him Benjamin," and Benjamin means "son of my right hand," but Benoni means "son of sorrow." It really is a point. You see, Rachel died, I think at this point one begins to see that in our experience a human sense of mothering our experience goes. Just like Mrs Eddy gave up mothering her organisation and saw that it was the divine Principle, Love that took care of everything. I think when we begin to see there is only one identity to everything and that indeed there is only one being, we then give up a human sense of trying to mother things and trying to organise things. And in a way it was a symbol of Jacob's experience that he was always trying to dictate the situation. He was this go-getter. He was always trying to dictate the situation. Finally this sense - it happened through the symbol Rachel - but this sense of human mothering went and the divine Principle, Love as it were took over as it does in our experience.

Then it says how Isaac gave up the ghost and died. And that is not in a way the end of the story of Jacob, but it's the end of all the details of Jacob's struggle and life until he came to this realisation of the one identity. But the story then switches from Jacob in chapter 35 to Joseph. And the definition of Joseph is, "A corporeal mortal; a higher sense of Truth rebuking mortal belief, or error, and showing the immortality and supremacy of Truth; pure affection blessing its enemies" (S&H 589:19). And so you get this marvellous story of Joseph who means "adding or increase" and he has a sense of womanhood; is a symbol of womanhood. Jacob the go-getter, the striver, putting the spiritual first, doing questionable things, and so on, eventually resolving the moral, or the human and the physical, and coming to this wonderful conclusion of oneness and peace through struggle. But Joseph was quite a different character as a symbol. He had this womanhood sense and you know he was the favourite son of his father and his father gave him this coat of many colours because he loved Joseph more than all his children.

Then Joseph had this dream and he dreamt the dream of the sheaves that he and his brothers were binding in the field and he said the sheaves of his brothers "made obeisance to my sheaf." And then he dreamt the other dream of the sun and the moon and the eleven stars making obeisance to him. And the brothers were jealous of his dreams and so they plotted against him. When he was wandering in the field they eventually stripped him of his coat of many colours and they cast him into a pit and they sold him into Egypt for twenty pieces of silver, you remember. Then they took his coat and they killed a kid of goats and dipped the coat in the blood and they sent the coat of many colours to his father and made pretence that Joseph had been killed by a wild beast.

Now we have always taken this symbol of the coat of many colours as a symbol of the sevenfold nature of God, haven't we? That it is like the rainbow and that Joseph, or we could say ourselves, are clothed in this understanding of the sevenfold nature of God. I have so often taken this story as a symbol of what happened when the pure Science of Christian Science was

brought forward by John Doorly in the course of time. You could say it could have been anyone but it was the course of time that brought it forward in the person of John Doorly that he saw the Science of Christian Science. I have often thought of this story as symbolizing that experience. Because you might say that John Doorly dreamed dreams and he had visions. Or anybody for that matter, but it is very pertinent to this story of John Doorly. And the brethren who you could take as the people in the Movement - or again you could take it in any progressive development - those who are related to this inspired individual, they seem to be jealous or envious or don't understand it and they try and strip, or they do, they strip the coat of many colours away from being part of the developing idea and fell into Egypt. Just the same as when John Doorly was ex-communicated from the Movement, it was rather as if he was sold into Egypt. Or any character in a progressive revelation where there is progress and vision and dreams the orthodoxy always wants to get rid of it and always wants to push it out and say, You're nothing to do with this, and besmear the revelation as they besmeared this coat with blood and took it to the father and said, he's dead. They tried to kill it, really. But it isn't killed. It is sold or pushed out into the world. And it's interesting if one can just tell this story briefly without perhaps looking at the Bible too much.

Joseph was sold into Egypt and he first of all went to Potiphar, into the household of Potiphar. Potiphar has the extraordinary meaning of "an African bull." Isn't that extraordinary! It means "an African bull." I think it's a symbol of the physical, an African bull. Because when Joseph is in Egypt he seems to have to work out, just like Jacob had to work out, the physical, the moral and the spiritual. It is exactly really what John Doorly resolved in his pursuing of the spiritual idea in its Science and when he began to show us the import of that Scientific Translation of Immortal Mind and Mortal Mind, and all the facets of the divine system.

But as you know, Joseph was made overseer over the whole household of Potiphar and everything was left in his hands, in the spiritual, in the hands of the spiritual. I think if you think of this as the physical it's interesting how it says, "And he [Potiphar] left all that he had in Joseph's hand." If we could go into this in detail and think of this as the First Degree, it's interesting that when the spiritual comes into the picture you can leave everything to do with the physical in the hands of the spiritual, really. And Joseph was overseer in this house and then Potiphar's wife, as you know, tried to seduce him and she couldn't. Just like if we are clear in the spiritual we can never be fooled by the physical. But we may slip up. Joseph didn't slip up in the sense of being seduced but Potiphar's wife was clever enough to catch him by the coat and again he lost his coat. It was his coat, his outer garment that he lost. And then she again falsely, just like the brothers had shown the coat to their father and said a wild beast had devoured him and so on, so again Potiphar's wife shows the coat and says, Look Joseph came in to sleep with me and he had to flee, and so on, and it is believed and Joseph finds himself in prison. I think that that happens very often, that if we think we have slipped up in a physical temptation of some kind, we immediately find ourselves imprisoned in a kind of moral sense of blame. Because in the prison - and the wrong sense of morality is always a prison - Joseph was again on top. He again turned the experience into a blessing and he worked out for those two prisoners in the prison with him, the butler and the baker who had dreams, he worked out their experiences and told the butler that he would be restored again into Pharaoh's service. But

the baker would be hung. And if you follow out that story you find that the butler has a wonderful sense of the moral, as a symbol of the moral, from the spiritual, whereas the baker who's just making nice bakemeats and so on and the birds of the air pinched them, he is a symbol of the moral from the standpoint of the physical. In that prison you feel that Joseph is working out the true moral sense. All these incidents came into the experience of what John Doorly saw of the Science of Christian Science that he was working out and turning, as I said, he always turned everything into a blessing, in Egypt.

And then I feel we come to the Third Degree, the spiritual. This is where, as you know, Pharaoh has a dream and he dreams of these seven kine, "there came up out of the river seven well favoured kind and fatfleshed." His first dream was of the seven fat kine and the seven lean kine, and they came out of the same river. Isn't that marvellous, they came out of the same river. We are seeing there's only one reality and all there is to evil is Truth reversed. There cannot be a negative in its own right. $2 + 2 = 5$ could never exist unless $2 + 2 = 4$. It wouldn't be anything. There's nothing to make a lie out of but a positive. $2 + 2 = 4$ first of all and they're only 4, and all that the mistake leads you to is the fact. There can never be a counterfeit without an original and the original is the real. And they came out of the same river, and the seven lean kine ate up the seven fat kine. And then he had another dream and that dream was of the seven good ears of corn and the seven blasted ears of corn. The seven thin ears it says in verse 7, chapter 41, "devoured the seven rank and full ears." Then Pharaoh couldn't get anyone to interpret the dream and so they brought Joseph out of prison. He interpreted the dream and he said that this referred to the seven years of famine that would come. There would be seven years of plenty and seven years of famine, and the seven years of famine would eat up the seven years of plenty. So Pharaoh said that they must find a man who could look after this situation and of course Joseph was chosen to look after this famine and to take care of it, and he did.

I think that this is so symbolic of what happened with John Doorly. He saw that what was necessary in Science was to understand the divine nature of God through the seven terms which Mrs Eddy described as the infinite nature, through Mind, Spirit, Soul, Principle, Life, Truth and Love. And as one understood that divine nature it would take care of all the fainted beliefs in the world which are only a counterfeit of that divine nature. He saw how that divine nature would feed one substantially and how, for instance, Mind, the one infinite intelligence of Mind, would take care of completely any belief that there was no intelligence or there was mortal mind or that in our own experience one couldn't think or one had no ideas, one was fainted for ideas, that this rich sense of Mind would take care of it. And that this understanding of spiritual substance would take care of any fainted sense of supply, which is based on materiality, of everything that matter engenders in the way of a fainted sense of things, that the substance of Spirit would take care of that. And that the infinite spiritual identity of Soul, the infinite spiritual sense of being, would take care of a belief in limited physical senses, a famine of sight or a famine of hearing or a famine of any of the physical senses. And that Principle, the richness of Principle, would take care of this tremendously kind of famine, blasted sense, of personal sense, mortal systems which are fainted. They haven't got the answer. There's a kind of famine in the world for an answer to all the world's government, and so on. But Principle richly supplies the answer.

That Life, the abundance of Life and all that that Life means, takes care of a fainted sense of life, a dwindling sense of life, that life can be depleted, that life can run down and that it ends in death, and all the limitations of mortal life, that this richness of Life takes care of it. And that Truth, the consciousness of Truth, takes care of this fainted sense of health - that everybody is ill in some way or other, everybody has got a complaint, everybody is talking about their complaints and it's the conversation of everyone, really, of illness in the ordinary course of events. It's a famine of health. But Truth, the consciousness of Truth, supplies that wonderful sense of wholeness and of health, and that man is whole consciousness. He can't be depleted by ill health and that fainted sense.

And that the rich, wonderful sense of Love, the fulfilment of Love and Love's plan, can take care of all these beliefs in the world that say there is no plan and if there is, it's a fatalistic, ghastly thing that is going to happen. It can take care of a famine of love which manifests itself in hatred and destruction and evil working its purpose out or claiming to, which can pull down and say there is a famine of love. There isn't a famine of Love because Love is divine Love that fills all space. "To infinite, ever-present Love, all is Love,..." And when John Doorly saw the importance of this divine nature at the same time he saw that it really handles evil, didn't he? He brought that out so clearly and it took care of all this fainted sense.

The interesting continuation of this story in terms of John Doorly's experience is when the brethren in Canaan saw that there was corn in Egypt - because there was a famine in Canaan as well as in Egypt, there was a famine in the land that Joseph had come from - and they heard that there was corn in Egypt, they sent for this corn. And I think that is very paralleled really today, that as far as our experience is concerned in the Movement, there seems to be a famine. Many people in the Movement who are alert and awake realise that there is something substantial and rich, and is feeding people in this idea that Science, is pure Science, the waking up to this fact of Science which John Doorly was the spearhead for. Many people have come to get corn and the brethren went down to Joseph to get corn.

It's interesting that there were ten of them. Benjamin was left behind and Joseph was in Egypt. So they're still very much interested in the application to the human, as it were, which is what the ten always stands for. And they come down to get corn and Joseph gives them corn. He first of all insists on the fact that they're spies, doesn't he? He keeps on saying, You're spies. There may be something in that little thing that he says. But anyway, he gives them corn and he returns their money in their sacks. He says to them, I won't give you any more corn until you bring Benjamin down with you. The symbol of putting the money in the sacks would seem to be a symbol that you don't have to give up anything when you move into the realisation that Science, Christian Science, the Science of all being, is universal Science. In accepting that there is nothing to give up. In fact it just enriches you a hundredfold. But Joseph says, I won't give you any more corn until you bring Benjamin - until you give up all the negative definition of Benjamin. You know that is in the "Glossary" definition "A physical belief as to life, substance, and mind, etc" And it is "pride; envy; fame; illusion; a false belief; error masquerading as the possessor of life, strength, animation, and power to act" (S&H 582:4). It

seems as though any false beliefs that religious kind of thought still maintain have to be given up before Science and there has to be this “renewal of affections” which is the second part of the definition of Benjamin, “self-offering; an improved state of mortal mind; the introduction of a more spiritual origin...” and all that positive side of Benjamin has to be brought to play.

Eventually they do bring Benjamin. Jacob is very loath to let Benjamin go, but eventually it is Judah, it is Judah who persuades him to let him go. That is interesting because Judah is “the spiritual understanding of God and man appearing.” If you think of it in our terms as a symbol that is very near to us as the Christian Science Movement, you feel that wherever there is “the spiritual understanding of God and Man appearing” - in the Movement, if you like - there will be renewal of affection and that they will come, as they did, a second time and brought Benjamin with them. They came down into Egypt and Joseph fed them, gave them corn and he made a great fuss of Benjamin, you remember. It says here that he put the cup in Benjamin's sack, do you remember? Really again to say that there need be no sense of sacrifice of taking the cup, and I think this is such a marvellous symbol, that there can be renewal of affections and there need be no retribution or blame or anything because Science is one. You know I always have this funny feeling that we're so keen to take the world and see the world as speaking of Science, but if we're not careful and we analyse our thought, we put the organised Christian Scientists out of it somehow. Do you know what I mean? We sort of think the Movement is all wrong. That's exaggerating. We think that a bit, but we take the whole world in. But I think the whole world is the Movement as well, as it were, it's everyone.

In chapter 45, after all this, verse 1, there is this lovely thing where it says, “Then Joseph could not refrain himself before all them that stood by him;...[and he] made himself known unto his brethren... And he said, I am Joseph... Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life. ...So now it was not you that sent me hither, but God.” Isn't that marvellous! Because I'm sure that there will be a development, there can't help but be a development going on and on and on of the Science of being. It will develop further and further, I'm sure, because a science is that which has, which contains within it its own propagation. I can't remember the exact definition of Science in that way, but it has within itself the seeds of further development and further development. It has to be so. Therefore you might say in any progressive idealism it will always come out of this confined sense and it will go forward. It can't help going forward. “Infinite progression is concrete being.” But you can see that wherever you listen to spiritual sense and let spiritual sense propel you forward, it will take care of these situations where it seems to go forward and leave behind it an unprogressive element that holds Spirit in the grasp of matter. But it can't stay that way. It is bound to come out, to come forward - “the spiritual understanding of God and man appearing” is bound to touch thought and bring that confined sense out into the one forward movement of this universal, the universal Science developing.

I remember when John Doorly was ex-communicated from the Movement and during all that period, the thing that was with me the whole time was this story of Joseph. It was like a beacon light. One could feel that it was all right what was happening, that eventually there would be unity possibly, but it doesn't matter so much. The only thing that matters is, as we were seeing

yesterday, stick to the divine order and there will be development. But there will never be recrimination or blaming or accusing people of being unprogressive or not seeing the truth, or anything of that nature because the way that this idea has come, as Joseph says, is God's way. Whether you come through Science, whether you come through suffering, whether humanly speaking you stay inside what is called a movement and the idea is accepted in that movement - but it very rarely is, is it, it very rarely is; it always seems as though the idea bursts the bounds of being confined and goes forward outside of limited bounds. I think it has to be and I think when Mrs Eddy says, "When students have fulfilled all the good ends of organization, and are convinced that by leaving the material forms thereof a higher spiritual unity is won, then is the time to follow the example of the *Alma Mater* (Mis.358:30). That's when she closed her College. And there comes a time, I think, when you do have to come out of any restricted sense of the idea held in something that we think keeps it safe and let the idea lead us forward, the spiritual idea lead us forward. That can be either through a struggle or through a peaceful way. You see, all the time we've taken this story of Joseph so briefly that we haven't touched on all the shades and shadows of it which are so beautiful. But all the time Joseph went on his peaceful way. He wasn't phased by any of these things, either being sold and thrown into a pit to begin with, with Potiphar's wife, or being in the prison, or any of these things. He just took this ordered way forward and resolved it spiritually.

It's interesting, you know, that Joseph has two sons while he's with Pharaoh, Ephraim and Manasseh. And again, Manasseh is the eldest and Ephraim is the youngest. Manasseh means "forgetting" because he said God had caused him to forget his father's house and everything, and Ephraim means "fruitful, fruitfulness," and Jacob insisted on blessing the younger son before the elder. He was not concerned with all the past and everything that had gone on. He was only concerned with the fruitfulness of the spiritual idea. When Joseph felt that the older son should be blessed before the younger and that his father had put his hand on the wrong one and tried to remove the right hand from Ephraim's head, Jacob insisted that the younger son, "fruitfulness," should be blessed first. He learned the value and importance of the positive spiritual idea.

Then this book of Genesis, of course, ends with these blessings of Jacob on all the twelve tribes of Israel and those blessings are so wonderful. They're not in the same order as the order in which these workings of the spiritual idea were born, but there is a different order to them when he blesses them. But you get with this Joseph blessing "blessings of the breasts, and of the womb" and it's of the "branches [that] run over the wall," it is this wonderful added, increased, marvellous sense which science brings. It brings one out of limited, restricted thinking into this wonderful sense of fruitfulness and abundance.

So that is the story of this second tone of Life impelling Soul as Spirit, "naming" and "blessing" which shows us that there is only one reality and we cannot divide the universe into good and evil. Then in the thousand year period it's shown us perhaps the struggling way in our experience, but we eventually come to the conclusion there's only the one, there's only the one, and the more peaceful way which we have taken rather speedily, I'm afraid, but never mind, it gives us the feeling that Joseph is the peaceful way of turning every experience into a blessing

and resolving this one from the standpoint of coming out from. I always feel that you can see Mind, Spirit and Soul up to Principle in the Jacob story, and Life, Truth and Love in the working out from the Joseph story. But I don't quite see it fully yet. But the Abraham story has always seemed to be very clear in that divine order.

Talk 8

Now today we're going to continue with the third day of Soul and we're going to come to Soul as Soul. Can we not see more clearly than even we could at the beginning how Genesis is the seedplot of the Bible? And I think as we go on today we shall see even more clearly how the seeds of the one Mind, the substance and reality of Spirit and understanding, and the identity of Soul, that there is one identity, constitutes the seedplot of our whole being. One feels very keenly what the *Companion Bible* says, that the seeds of all subsequent revelation are planted deep in Genesis and when you begin to see the spiritual meaning of those first three days and those first three thousand years in Genesis, you can feel how the roots of all that is flowing in the Bible subsequently to that are found in Genesis. It's very clear.

When we come now to Soul as Soul and we come to Exodus, we come from what I didn't actually take with you, the Word in its own office. Right at the top of this chart and at the top of your papers you have the Word as the Word, the essence, the basis, the seedplot, really, in the Word as the Word, the roots, the origin. Now when we come to this next tone of the days of creation, Soul as Soul, and we come into Exodus, we get the Word reflecting the Christ. We get this basic sense beginning to have the fruitfulness of the Christ. It comes into this Christ sense. Because you know, all the way through Genesis you have not only the days of creation with their 29 sub-tones as we call them, but you have also got the Word as the Word, the Word as the Christ, the Word as Christianity, and the Word as Science. Every time that fourfold flow changes in emphasis from the Word [as the Word] to the Word as the Christ and then to the Word as Christianity, and from the Word as Christianity to the Word as Science, you get this sense of fruitfulness, something coming forth like here we get the earth bringing forth, and then we get be fruitful and multiply, when it changes again. And a fruitfulness and multiplication when it changes again. Always this rhythm and this flow takes on a new dimension, you might almost say. This progressive sense comes and then something else comes forth and then something else comes forth, not only in the days, but also in this flow of the divine, infinite calculus.

Another thing we didn't speak about either was why this day of Soul has five tones. I feel in a very simple way one can say because Soul is an absolutely living proposition. They all are, I know. But when you come to this day of Soul, as we were saying yesterday, you can't fool with Soul. You have to be what you understand and understand what you be. It is identity and it's a living identity and it doesn't allow you to get away with anything but being the Soul (S O U L) representative. And so it takes you right through to Life. Whereas we saw that Mind presents its idea first in Light, second in reflection, third in spiritual and immortal forms of beauty and goodness - those were the three tones in Mind. And in Spirit, when we were building this ark of understanding and the firmament was established, we saw that the firmament was based on

Mind, it was understanding, but that understanding has to be translated and we had the three tones of Spirit. But here in Soul, the third day, we see that this Soul identity which is pure and definite and operates according to Principle, must be lived. It's a living proposition. If those of you who are familiar with the Matrix can recall the Word order in the Matrix, the Word as the Word is Mind, Spirit and Soul, and the Word as the Christ is Soul, Principle and Life, isn't it? It goes here, you see, Soul, Principle and Life, and takes us to this third tone, when we come into the Christ, of Life. So it is a very living proposition. It's all a living proposition and these tones merely emphasise certain facts and their relationships to one another, and it's the emphasis all the time. Because we could say everything is in everything, all is in all, but we're all the time emphasising a certain aspect, a certain accent.

So this day of Soul has these five tones. And we come quite naturally into this third tone, in the day of Soul, which starts off with the Word as the Christ as we come quite naturally to the impulsion of Truth because it's Christ. This first tone is Truth impelling Soul as Soul, the very essence of Soul. It starts off here in the Word as the Christ. There is a natural break here because when we come to the thousand year period, we come from Genesis into Exodus, out from - Exodus. Couldn't be more bang on, the tone of the Christ, could it - out from. So from the Book of Beginnings, which is Genesis, we come into this Exodus - out from. And we come to this tone of Soul as Soul in the Genesis record. So let's read this tone on page 507 of the textbook "And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so." Don't you think this is interesting? I just saw this this morning when I was pondering this verse. I thought, yes, we've been talking about Genesis and the seedplot, and now for the first time this is bringing forth - "Let the earth bring forth." It's marvellous, isn't it? The fruitfulness of the Christ.

And Mrs Eddy says, "The universe of Spirit reflects the creative power of the divine Principle, or Life, which reproduces the multitudinous forms of Mind and governs the multiplication of the compound idea man" (S&H 507:15). One might say, What has that got to do with Soul? John Doorly calls this tone "identity" and "translation." You begin to see in this Exegesis that what Mrs Eddy is saying all the time is that everything is identified with God, with Mind, Spirit, Soul, Principle, Life, Truth, and Love. You'll find that in this Exegesis every synonymous term comes in, everyone. It is as if it is saying here, there is only one identity. "The tree and herb do not yield fruit because of any propagating power of their own, but because they reflect the Mind which includes all." Identity, you know, is "sameness with itself." That is the meaning of "identity" and it is everything absolutely one with divine origin, the cause, the effect, everything is one, the same as, identity, the same as. There's no separation, there's no break; it's identical, the same as.

So, "The tree and herb do not yield fruit because of any propagating power of their own, but because they reflect the Mind which includes all. A material world implies a mortal mind and man a creator. The scientific divine creation declares immortal Mind and the universe created by God." "Infinite Mind creates and governs all, from the mental molecule to infinity" (S&H 507:18). See, nothing outside of this one identity whether it's Mind, whether it's Spirit, whether

it's Soul, whether it's Principle, whether it's Life, whether it's Truth, whether it's Love. Soul's identity says, that is all that is going on and that infinite power and its infinite manifestation are one. Identity is the same as. There is no break in the whole of creation. If you're talking about the Soul quality of Mind, it is that Mind manifests itself really as Mind. Mind's idea never leaves Mind. If you're talking about the Soul quality of Soul, Soul and Soul's representative are absolutely one. That's the identity in respect of Soul. Spirit, the Soul quality of spirit is that Spirit and its reflection is one. The reflection never leaves Spirit. It's identified with it. It's one. It can never leave it. If you're thinking of Principle, Principle and its idea is one. The identity quality is the "is one." It's identical with it. Life is reflecting itself in the living, in Life. There's one Life, it's never separated. Truth and Truth's consciousness is Truth operating; it's one. It's absolutely one. That's identity. Love "never loses sight of loveliness," "Love is reflected in love," It never leaves, never, never leaves the divine power. And that is Soul, the identity of Soul.

So I feel that in this Exegesis Mrs Eddy is emphasising all the time that the idea, the universe, the creation never leaves its divine origin.

"Infinite Mind creates and governs all, from the mental molecule to infinity. This divine Principle of all expresses Science and art throughout His creation, and the immortality of man and the universe." The divine Principle is doing it. "Creation is ever appearing, and must ever continue to appear from the nature of its inexhaustible source. Mortal sense inverts this appearing and calls ideas material. Thus misinterpreted, the divine idea seems to fall"- only seems to fall - "to the level of a human or material belief, called mortal man. But the seed is in itself, only as the divine Mind is All and reproduces all" (S&H 507:28), - you see, it never leaves, does it? It's fascinating, I think this; it's so beautiful. You can see how it never leaves its divine origin. "But the seed is in itself, only as the divine Mind is All and reproduces all - as Mind is the multiplier, and Mind's infinite idea, man and the universe, is the product. The only intelligence or substance of a thought, a seed, or a flower is God, the creator of it. Mind is the Soul of all. Mind is Life, Truth, and Love which governs all" (S&H 508:2). So whether you're talking about Mind or Spirit or Soul, or whatever synonym you're talking about, here Mrs Eddy is saying it never leaves its origin, the idea never leaves its origin. Because you know Soul is mentioned very little, the least of all the synonyms in the textbook, isn't it, and yet you feel that the import of Soul which really leads to the consciousness of oneness, the identity, everything identified with the One, runs throughout the textbook constantly. You can feel Soul. And as we were saying, one or two of us were talking about it yesterday, that Soul is very delicate, Mrs Eddy says there is a very delicate meaning to Soul. It is something that one feels more than anything else. It's that absolute closeness with the divine, that oneness, that unity with the divine that one feels. I've always felt you can never teach Soul. Soul is something that innately you feel. I think that's why the one synonym Soul is not mentioned in the chapter "Teaching Christian Science". All the other synonyms come in but Soul is not mentioned at all. It is something that everyone has - this seed within themselves - and it is something that you can't put on to anyone. They have it. They just have it. It's their identity; it's their identity. And I always felt that that is true about every individual, that they have this Soul sense. When you are speaking to anyone who humanly you might classify as not knowing anything about

Science, they're not interested in spiritual things, but many a time I've had an experience that if you are aware of Soul speaking to Soul, spiritual sense speaking to spiritual sense, taking it for granted that everyone's identity is spiritual sense, you find a flow begins to happen. The earth begins to bring forth grass, herb and fruit tree. There's a fruitful exchange, in other words.

So that is Mrs Eddy's Exegesis of this tone of Soul as Soul where the earth brings forth grass and the herb yielding seed and the fruit tree yielding fruit "whose seed was in itself." Mind is the Soul of all. Now the negative tone here is this helpmeet promised. It comes in Gen. 2:18 where it says, "And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him." So what this wonderful touch of the Christ selfhood here of Soul says in Soul as Soul, that the Christ selfhood, our Soul identity, is infinitely satisfying and that there is nothing that man needs from outside. That is the argument, really. That something from outside man can help him. This is saying that the seed is in itself, that he needs nothing from outside to make him complete and to make him satisfied. "I shall be satisfied, when I awake, with Thy likeness" (Ps.17:15). Identity is infinitely satisfying.

So as the Christ comes to his belief that you need something from outside, you suddenly begin to see, No, every thing that is germaine and native is within, it's natural to have this Christ selfhood. Mrs Eddy says here in this tone where we're thinking of this help meet, "When we realise that Life is Spirit, never in nor of matter, this understanding will expand into self-completeness, finding all in God, good, and needing no other consciousness" (S&H 264:15). The completeness of Soul identity. She says, too, "Soul has infinite resources with which to bless mankind, and happiness would be more readily attained and would be more secure in our keeping, if sought in Soul" (S&H 60:29). So this tone here is saying that we are made whole, that our Soul identity is complete and satisfying and that we can never lose it which is another quality of Soul that you can never lose - that Christ identity which is ours throughout eternity. We can never lose it, we can never be without spiritual sense or spiritual understanding. It is our identity.

And this is really what this illustration here of Moses bringing the Children of Israel out of Egypt is showing us, that you can never lose; man can never lose his irresistible Soul identity. If it would seem to be lost temporarily in bondage to sin or sickness or disease or death or a material sense of creation, the Christ, Truth, which is impelling this tone through the realisation, or the fact one should say really, of true identity, will deliver it, will bring it out irresistibly. This story that we're going to take now of Exodus is a very powerful story I always feel. It is a powerful story of how Christ, Truth will assert its authority and will, I was going to say, jet propel us out of Egypt, out of bondage of every kind. We cannot resist our Christ identity. We cannot resist the Truth. We cannot resist that which we always are in Soul. In order to bring this Christ identity to manifestation - it always has been and it always will be - but in order to bring it forth, we're going to see here how it involves this process of handling evil, dealing with the belief of life, substance and intelligence in matter. Now you might say, Well, we have had this before. We've had it many times: Lot was delivered, and Joseph later on was in a pit and in prison, and so on, and he was delivered. We've had this delivering business before. But those were incidents and hints along the way and I think you can feel with Joseph, it is very

much leading into dealing with Egypt because he was in Egypt and he learned how to deal with it by really never delving into it, but always being on top of it, really. He just naturally dealt with Egypt, just naturally.

But here when we come into Exodus, it is a much greater proposition of dealing with Egypt and a bigger sense of dealing with Egypt and a sense of dealing with Egypt in a very, very definite Scientific way. It's really very much, you might say, Mrs Eddy's experience that she had - she said she didn't want to - but she had to tackle this whole problem of evil. It was always saying to her, Come not into the secret, and I daresay she had ridden over a lot of things, like Joseph did - I'm sure she had - and had overcome. But she came to a point when she had to deal with Egypt, she had to deal with evil, and when she did, then came her full revelation of Science. You know how the chapters go in *Science & Health*, that you come through from the first four which have to do with the Word and they are "Prayer", "Atonement and Eucharist", "Marriage" and "Spiritualism". Then when you come to the Christ chapters - interesting, the Christ chapters, here we are in the Word as the Christ - when you come to the four Christ chapters it starts off with "Animal Magnetism Unmasked". And after that chapter, when she had unmasked animal magnetism you might say, comes the chapter "Science, Theology, Medicine" when she relates what she discovered - the laws of Life, Truth and Love - and she relates her discovery. But it is as if her discovery came in the order of unfoldment to a full revelation through her handling of evil. John Doorly used to say, Why I saw the Science of Christian Science was because I had always seen the need to handle evil, didn't he? He said it over and over again. Then he saw what we have always called the pure Science of Christian Science; it's Christian Science, really, but we term it that to distinguish it, we shall find here an interesting thing that in this first part of Exodus, which I have called on your papers the "preparation of Moses" for his mission, and then he handled evil through the plagues and they come out of Egypt. Then he teaches them the Commandments and the laws and the judgments. But it is as if the handling of evil has to come first before the teaching can come in all its clarity and purity. So this is really a much bigger proposition from the Christ standpoint than we have encountered in the Genesis flow which has shown us Mind, Spirit and Soul. It's really with those tools, you might say, that we begin to be able to handle this whole problem of Egypt scientifically.

So let's just begin this Exodus which starts in chapter I with the names of the Children of Israel which came into Egypt and then in verse 8 it says, "Now there arose up a new king over Egypt, which knew not Joseph." You see, when Joseph is supreme in Egypt, when Science is supreme and you can live very much in the world but not of it with Joseph, with Science being the ruler, then all goes well. But as soon as Egypt begins to get the upper hand, then one has to do something about it and handle evil. This thing of handling evil is not a frightening kind of thing that is an enormous evil that you've got to handle. Whatever happens in human experience you are handling the belief of life, substance and intelligence in matter. Mrs Eddy says, "all evil combines in the belief of life, substance, and intelligence in matter, electricity, animal nature, and organic Life" (S&H 450:30). And so, whatever happens, if you're ill and have some disease to cope with, what are you doing but handling evil? You've got to handle it either through suffering or through Science. In this particular instance that we're going to see of Moses and the plagues, he handled it through Science. He didn't have to handle it. He wasn't like Joseph

who was in a pit and had to get out of it but he did it with the womanhood sense. He wasn't like Jacob struggling and striving. He was, as you know when he had to bring them out of Egypt, he was a prince of Egypt and he was outside of the situation of the suffering Israelites. But he undertook this work. It's just like John Doorly was always saying to us, handle evil from the throne of grace, don't wait until it hits you, but handle it positively. Work from the Science of the situation, and I feel that this is what Moses did here. As long as there is a king who knows Joseph, as long as Science is in the ascendancy, it's all right. But as soon as it isn't - and in the world so often we seem to see that it isn't - then we have to handle evil and positively.

And so, it goes on to say - remember when these Israelites came down into Egypt they were shepherds at the beginning; that's interesting, they were shepherds and they watched their flocks in Egypt. But when they began to be without Joseph, they became these servants, these bondmen who laboured for the Egyptians. They lost that status because the Children of Israel, as you know, are the "representatives of Soul," aren't they, in the "Glossary," "not corporeal sense; the offspring of Spirit," Mrs Eddy says, "who, having wrestled with error, sin, and sense, are governed by divine Science; some of the ideas of God beheld as men, casting out error and healing the sick; Christ's offspring" (S&H 583:5). But at this point these Children of Israel became servants. In verse 11, "they did set over them taskmasters to afflict them with their burdens. ...And they made their lives bitter with hard bondage, in mortar, and in brick,...And the king of Egypt spake to the Hebrew midwives, of which the name of the one was Shiphrah, and the name of the other Puah". I remember John Doorly used to laugh because he said, Fancy two midwives for all those Children of Israel! Must be a symbol! Shiphrah means "that does good" and Puah means "that bears fruit." But what was the thing that was going on here? It was that the Egyptians were saying, or the king of Egypt said in verse 16, "When ye do the office of a midwife to the Hebrew women, and see them upon the stools; if it be a son, then ye shall kill him: but if it be a daughter, then she shall live." And so, the Egyptian king, just like today Egypt stands for materiality, is trying to stifle - that's what the picture would seem to be - all spirituality, all generation, generating of the spiritual. That would seem to be the picture.

But what saves this situation is womanhood and that is what is so lovely here. At the beginning of this book of Exodus you see that the quality of womanhood, "the earth will help the woman." It's that quality of womanhood in male or female, it doesn't matter, that saves the male, or manhood representative. Because these midwives said that the Hebrew women were very lively and so they couldn't do anything about these children. They came out too quickly and they couldn't do anything about it. It's a marvellous symbol when you think of the spiritual idea, that womanhood is helping all over the place; wherever there is this quality of womanhood, of spiritual sense, of intuition, of inspiration, and this marvellous quality of abiding with, really, purity, all those qualities, that it helps and helps mightily to preserve the spiritual idea. Because you get here in the opening of Exodus these two midwives and then you get Moses' mother who gives birth to him, and then you get the daughter of Pharaoh who saves the child, you get the sister who watches over the child, then you get Moses later going to the Priest of Midian who had seven daughters, and it's all this womanhood sense at the beginning here that saves the child.

And so it says in chapter 2, "And there went a man of the house of Levi, and took to wife a daughter of Levi. And the woman conceived, and bare a son; and when she saw him that he was a goodly child, she hid him three months. And when she could no longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink. And his sister stood afar off, to wit what would be done to him. And the daughter of Pharaoh came down to wash herself at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it. And when she had opened it, she saw the child: and, behold, the babe wept. And she had compassion on him, and said, This is one of the Hebrews' children. Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee? And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother. And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give thee thy wages. And the woman took the child, and nursed it." You know, that verse of Moses is the most lovely symbol of how we give birth to the Christ idea in Science. Because when we see - I think this is happening to us - when we see that Science is a goodly child, we love it. What do we do? We cherish it, really, for three months - that is a symbol of those first three days of creation, of Mind, Spirit, and Soul. It is that we see that it is an idea. We see the spiritual nature of it and we build an ark, you might say. Then it becomes definite to us. It becomes our identity. We begin to feel it as the identity of ourselves and of everything. And when we see that and we see there is no other identity, then the idea is safe with us. You know how we were saying before, that if it's just objective to you and you're interested in it and you think it's rather nice and you like it rather, it isn't really safe. You can just as well become interested in something else, really. But once you feel it to be your very identity, you hide it, you cherish it until you can feel this Soul sense of it. Then you put it into Principle; into the ark. You see that it is an idea, or it is an expression of the one infinite Principle of the universe.

And then she put it on the river's edge. You can let the idea go out into the current of Life which I think we're beginning to feel. It can flow out into the current of Life because you see that it's an idea of Principle, it's nothing to do with you personally. It's something that you have cherished and understood and identified yourself and the universe with, and you see that it's of Principle, and then it goes out into the world, into the current of Life which I think is something that we're beginning to feel in our bones.

Then Pharaoh's daughter comes down to the water's edge and she sees this child and she loves it and she doesn't care that it's one of the Hebrew children. She was brought up probably to obey her father and see that these Hebrew children were cast into the river, were destroyed. But it was appealing to her and she just didn't mind that it was one of the Hebrew children. And I have a feeling that as we love this idea of Science and we see its universal nature and we put it, really, or see it's in the current of thought, that the earth will help the woman, the spiritual idea will be understood, and nobody will care if it's called Christian Science or what, because the idea itself will be so living and so real that they won't care that it's called Christian Science. I say they won't care that it's called Cristian Science because you know there's always such opposition to that term. But she said this is one of the Hebrews' children, but she didn't mind,

she loved it. The babe appealed to her. And that is Truth I feel, the tone of Truth, the Life is the flow of the current of Life where she put this child in the ark, and Truth is, this is Truth - I don't care what it's called, it's true, it's Truth. And then the lovely thing is that she wanted something and someone to mother it, and so the sister said, I'll call a nurse, and the nurse was the mother of the child. I think there's something very lovely in that, that those who have loved, given birth to and loved the idea, will be called to continue to mother it and to look after it, as Moses' mother did. It's the motherhood of Love there. I often ponder this verse and feel that it is saying to us how we give birth to the new idea of Science, how Mrs Eddy did, how anybody does. It's a lovely sense of ordered birth and going out into the world.

And Pharoah's daughter called him Moses "because I drew him out of the water," Moses means "to draw out." And of course Moses in the "Glossary" is "A corporeal mortal; moral courage; a type of moral law and the demonstration thereof; the proof that, without the gospel, - the union of justice and affection, - there is something spiritually lacking, since justice demands penalties under the law" (S&H 592:11). When you think of moral courage as the lion of the tribe of Judah, it was just the kind of quality that Moses symbolised, this manhood quality, this fearless quality. He wasn't by nature fearless, but he was called to do this job of handling evil and bringing the children of Israel out of Egypt which needed this tremendous courage, this manhood consciousness.

And when we go on in chapter 2, verse 11, it's where Moses "spied an Egyptian smiting an Hebrew" and "he slew the Egyptian, and hid him in the sand." Then he saw two Hebrews striving together and he started to approach them in the same way. Then he learned that this was known that he had slain the Egyptian and so he had to flee from the face of Pharaoh to the land of Midian, to this priest of Midian who had seven daughters. It's really saying that you can't deal with evil through just cutting it off and hiding it. You have to deal with it scientifically and systematically, but always from the throne of grace. I think it's rather nice that when he was with the priest of Midian and these daughters, the womanhood sense you see, that he was married to the priest of Midian's daughter who was called Zipporah and Zipporah means "a little bird." It's just a nice touch as if it's saying, your ideal can be a happy one. Even if you're dealing with evil, deal with it from a resurrected sense, from this little bird. Don't think, Oh, this handling of evil is something tremendous and I'm terrified of it and I can't do it. Wed yourself to this little bird.

At the same time and just before that, in verse 20, the priest of Midian says about Moses, "where is he? why is it that ye have left the man? call him, that he may eat bread," I always think when I read that verse, don't leave the man, don't leave the man. The womanhood gives birth. Just like Mrs Eddy says, "Woman must give it birth" when she's talking about Science. But I'm sure when she said that she had to handle evil and it was always saying to her, "Come not thou into their secret" (Gen.49:6), she had to handle it trenchantly with moral courage, with the manhood. She could not leave the man. And that's what it says to us. Though we love and it's so gorgeous to see the spiritual truths that flow through inspiration, through this wonderful womanhood sense that comes to us, we must never leave the man which is the manhood of Science, which is the Science. The ideal man corresponds to creation, to intelligence and to truth, and it's a

very dynamic sense, Truth is impelling this tone. So it is a marvellous combination here of womanhood preserving the man all the time and manhood, which is dealing with error and enables the earth to help the woman - there has to be both. All the time this balance. Remember the “keeping seed alive on the earth” - we had that balance right from the beginning and the balance all through this period of manhood character and womanhood character, manhood character and womanhood character. It is very important in our journey as we are seeing.

This incident of Moses smiting this Egyptian and burying him in the sand - that's not the way, that's not the way to do it. You have to do it in a scientific, ordered way to deal with evil. We didn't actually take the incident, but when Cain went out into the land of Nod it said that a mark was set on Cain so that he should never be killed. Do you remember that? I always think it is saying to us, you can't just go out and kill Cain, you can't just go out and kill evil or sweep it under the carpet, bury it in the sand and think it doesn't exist. Mrs Eddy says, “Let Truth [Truth is impelling this tone] uncover and destroy error in God's own way, and let human justice pattern the divine” (S&H 542:19). If we don't like evil in an ordinary human justice way, we think it should either be punished, which still leaves the evil there, or we think it should be ignored or throw away or not taken any notice of, and so on. But it isn't that. It has to be dealt with as nothing, dealt with as nothing, but it has to be dealt with.

And so we come to chapter 3 where it tells us of Moses at the bush. And it says, “Now Moses kept the flock of Jethro his father-in-law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb. And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt.” You know, this is such a marvellous symbol of Soul because, as we have said again and again, It doesn't matter what happens. It doesn't matter if you struggle or if you take a more peaceful way, if you slip and you come back again, or whatever happens, the true identity of soul is never touched. It's never burnt, it's never destroyed, never, never. Soul is the changeless identity of the divine nature, that enormous divine nature, and therefore the changeless identity of man, of our being. So whatever trials and fires one goes through, whatever experiences that anyone goes through, Soul identity is never touched. It's like the boys in the fiery furnace that they came out without a hair of their head singed or the smell of smoke on their garments.

And Moses wanted to see why the bush was not burnt and then the voice came out of the midst of the bush - always out of the midst, Principle - and said, “Moses, Moses. And he said, Here am I. And he said, Draw not nigh higher: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.” I've often thought of that, as I guess you have too, that right where you stand is the fulness of the divine Principle and its infinite nature. You don't have to go anywhere. The universe, as we say, is one. And this takes us back to this “naming” and “blessing,” that there is only one reality. You remember how Jacob said when he saw that ladder reaching up and down from heaven, “Surely God is in this place and I knew it not.” Because we're apt to think that we live in a material universe and then we study and we ponder and when we're studying, everything is spiritual and then we come back again to where we are

and it's not so spiritual. But "the place whereon thou standest is holy ground." So right where we see things going on in the world or in our experience or wherever, there is only the divine nature of Mind, Spirit, Soul, Principle, Life, Truth, and Love going on everywhere. And that is the basis from which Moses handled Egypt. I often can recall John Doorly saying at talks over and over again, "There is nothing but Life, Truth, and Love going on." He accented very much that Life, Truth, and Love latterly particularly. And I always used to feel, well, if there's only Life, Truth, and Love going on, then I must be the going-onness of Life, Truth, and Love. It must be everything going on. All that is going on is Life, Truth, and Love.

Then God speaks to him and says he has seen the affliction of the Israelites and he has come down to deliver them out of the hand of the Egyptians and that he is going to send Moses. Now it's an interesting thing to observe here that we saw the birth of Moses in the divine order of Mind, Spirit, Soul, Principle, Life, Truth, and Love didn't we? And when we come to this message to Moses from the midst of the burning bush, you can see the Christ order of Principle, Life, Truth, Love, Soul, Spirit, Mind. Because it is the Christ impulsion that tells anyone and leads anyone to their mission. It comes out from Principle, Life, Truth, Love, Soul, Spirit, and Mind and it is Principle that speaks to us all out of the midst of the burning bush, out of the midst of the bush, out of the midst, just as we saw the tree was in the midst of the garden. It's Principle that is in our midst that speaks to us. And what it says here is in verse 6, "...I am the God of Abraham, the God of Isaac, and the God of Jacob..." It's an eternal, Life-giving Principle. It has the nature of Life. It comes down to deliver - Truth delivers, Truth is the strong deliverer - and bring the Israelites into a good land and a large land, a land flowing with milk and honey, the fulfilment of Love, - Principle, Life, Truth, Love. And then Moses is identified as the one that has to go to the Children of Israel, it says in verse 11, "Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt? And he said, Certainly I will be with thee." It is that sense that comes later of the I AM THAT I AM. Verse 14, "...Thus shalt thou say unto the children of Israel, I AM hath sent me unto you." And so, that is the point of translation in the Christ where you see that the divine identity is your identity, that the ideas in the ideal are translated into the ideas that can bring the Children of Israel out of Egypt, that can deliver and save.

Then as it goes on here, Moses is given three signs and you feel this is still in the tone of Soul in the Christ translation. He is shown how to translate his message to them through those three signs of casting the rod on the ground and it became a serpent, and then he had to pick it up and handle it, you remember? And then he had to put his hand into his bosom and it became leprous, and then he put his hand into his bosom again and it was healed. Then, if they didn't believe either of those signs, he had to pour out of the river water and it should become blood upon the dry land. Those are really forms of translation and they are really what Mrs Eddy saw, you might say, when she had to fulfil her mission. She saw, as she said of this incident of casting the rod on the ground, that "Matter was shown to be a belief only" (S&H 321:12). In other words, she saw that all is Mind and that there is no matter. And that was that sign of casting the rod on the ground. Matter was seen to be a belief only and she saw that. The other sign of translation she saw was that it healed, that what she had discovered healed, that this incident of Moses putting his hand in his bosom and taking it out again - that with this mission that she

had, that the thing that she had seen had healing power. It was translated to her as all being Mind and that it had healing power. Finally, if they wouldn't believe those two signs, they would believe the third one which was absolutely irresistible, that all material theories would just prove to be dead eventually, that they had no life in them. Because we shall see that that is the actual first plague when we come to it. And eventually as we begin to see, the world will wake up through seeing that all is Mind quite naturally, that there is no matter - and it is waking up to that, that all is Mind - and to the healing power of non-material means through spiritual means, the healing power. And anyway, if those signs aren't believed, matter and material theories will certainly run themselves down and prove to be absolutely lifeless and dead. And that is how Soul is really translating itself in the world. In this particular mission of Moses, he saw that this was the translating power of Soul.

Then came this next tone of Spirit in verse 10 of chapter 4, where Moses said, "I am not eloquent," I can't speak, "I am slow of speech and of a slow tongue. And the Lord said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the Lord? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say." You see, this is the language of Spirit. Principle spoke out of the bush and said, I am the eternal Principle, I am the strong deliverer of Truth and I am going to bring you in that wonderful land of Love and fulfilment. And I have a translating power, I can exchange the objects of sense for the ideas of Soul. That's what this Principle is saying. And I can speak, or you will speak the language of Spirit, It's the language of Spirit that we speak and need to speak. But there's an interesting point: Moses was told that God would be with his mouth. But he was also told that he would have Aaron and Aaron can speak well, he says. In verse 15, "And thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do." Now the interesting thing is that Aaron means "enlightened, illumined, teacher or teaching." Aaron stands for the teaching. So although this Christ translation comes and says there's only the language of Spirit, at the same time it says there is a teaching process too. Because Aaron is very essential in the early stages and then he disappears from the picture. So this teaching in the Christ translation in the language of Spirit is an essential part of translation. But it comes from Moses who has words put in his mouth originally by God; that's the symbol. It must come from the spiritual. And it says in verse 16 that Aaron "shall be to thee instead of a mouth, and thou shalt be to him instead of God." It's rather beautiful, that, isn't it? That it is the Spirit that illumines all teaching.

And then Moses went and he said in verse 18 - I feel this is Mind, - Moses "returned to Jethro his father-in-law, and said... Let me go, I pray thee, and return unto my brethren.... And the Lord said unto Moses in Midian, Go, return into Egypt: for all the men are dead which sought thy life. And Moses took his wife and his sons, and set them upon an ass, and he returned to the land of Egypt: and Moses took the rod of God in his hand." That "rod of God" was really the power of Mind. But I feel more and more as I think about that rod, it is accenting Mind but it is also the divine order, that rod, of Mind, Spirit, Soul, Principle, Life, Truth, and Love. You see, you can feel that Christ translation there coming out of the midst of the bush. I am Life, Truth, and Love, really; the I AM THAT I AM. And it identifies Moses as the one who is going to translate this to the Israelites. But it is showing him those three signs, the translating power

of this Christ ideal, and that it comes through the language of Spirit, which is a teaching, too, and he goes forth then in the power of Mind with the rod of God in his hand.

Now there's something very lovely when we think of the Christ order here and we think of the Word order in the birth of Moses. You begin little by little to see the Bible stories as really a kind of symphony of the divine tones of Being. I always remember when Max Kappeler had been taking the textbook story through in that wonderful way that he does as a matrix, the chapters forming a matrix, and he has so often said, You know, this is like a great symphony. You get the overall tones of what we call the matrix and you get every chapter as a specific aspect of that matrix. Then within that chapter you can see the tones of Being unfolding in an order and with sub-tones, and so on. He always paints this wonderful picture of a symphony. And I feel that the Bible has a very similar feeling about it as you start to interpret it through these divine tones. Because here you might say the whole thing that we are considering is the Word of Life; if we take the biggest context, it's the Word of Life. And if we come now to what we have just been considering at the beginning of Exodus, the next great division is that we have come into the Word as the Christ. That is what is happening - the Word as the Christ. And if we take the next context, we are taking Truth, Truth impelling Soul as Soul, "identity" and "translation," We're taking the factual sense of Truth in absolute Christian Science impelling "identity" and "translation."

Then within that picture, a picture that we have not mentioned yet but is on your papers here, you get this picture of the great exit from Egypt (that paper that you have of the "overall order of the exodus of the Children of Israel from Egypt to the Promised Land"). We are considering here in this first part the birth and preparation of Moses. And in this great exit from Egypt it is the tone of Mind, the let there be Light, the birth and the preparation of Moses. But within that birth and preparation of Moses we are seeing the birth in the divine order of Mind, Spirit, Soul, Principle, Life, Truth, and Love. There is a little order there. We are seeing the mission of Moses coming, and the mission of all of us, coming through Principle, Life, Truth, Love - the Christ order-Soul, Spirit, Mind. So here we see a wonderful Christ order.

When we come to the plagues we shall see that they're handled in the order of Mind, Spirit, Soul, Principle, Life, Truth, and Love.

So can you see, really, how it's like Ezekiel says, it's "wheels within wheels." And we don't need to get confused by the orders and think, oh, there's an order here and an order there, but it's just lovely to take then quietly and see how they relate in the whole context because it is like music. It is, just as Max Kappeler says, it's just like music where you get a whole symphony, then within that symphony you find various motifs, and so on, playing their part. But you take the whole context and then you can see how the various orders and relationships and themes, and so on, go on within that context. It all holds together. We're only seeing an infinitesimal part of what exists. As Mrs Eddy says, "Human language can repeat only an infinitesimal part of what exists" (S&H 520:6). But it is a symbol and a tool, and we use this language of Science but it is speaking, just like Aaron is speaking what Moses tells him to speak, it's the language of Spirit that lies behind it. I always remember John Doorly said in

class once, "It's the spiritual language that matters. You can say 'old boots' to a patient and they can be healed." And I always used to think "old boots," I wonder why he said "old boots"? But I think he was so insisting at that time that it's the language, it's what you have in consciousness which is the real Spirit, the spiritual language. And you need symbols. Mrs Eddy says, "Spiritual teaching must always be by symbols" (S&H 575:13), and as we rise the symbols disappear. They do, they do.

So, can you feel how this is a marvellous symphony? We only know the half of it at the moment, but we are just lisping in numbers, for the numbers come, and sharing with each other what we see. But it's beautiful when you begin to see the Bible in this way.

So, Moses goes down into Egypt to face the Pharaoh. Now one thing that always comes to my thought here which is what is really happening in this story of the Children of Israel coming out of Egypt. As we said, when they had a king who knew Joseph, Egypt was under control, but when they didn't, then Egypt became uppermost. You know I think that is a symbol very much of perhaps if we take something that is rather near to most of us: in the Christian Science movement it degenerated in some places - not everywhere because there have always been wonderful spiritual thinkers abounding - but it did degenerate, really, to a great extent in to just the healing element. That's why people say to you, if you say you're a Christian Scientist, oh, you're the people who don't believe in doctors. They so often say that. And it became known as just a healing cult. That is symbolised so wonderfully here by the Children of Israel being in bondage in Egypt. Because what were they doing? They were building up treasure cities for the Pharaoh. That was their job. If one believes that Christian Science is just a healing agent and something to make one have a greater prosperity in matter and better health and overcoming problems and you're always pulling down some truth from somewhere to enable you to get by materially, you are really building up treasure cities for the Pharaoh. It's not the place of the spiritual idea which is what Moses saw, it was not the place of the children of Israel. The Children of Israel were "the representatives of Soul," they weren't bond servants building up cities, material cities for Pharaoh. It is the thing that John Doorly saw, really. He said he had healed many people in Science, and he was always a very wonderful healer. But he thought to himself, what is the good of just healing people to make them better in matter, to giving them better matter? He saw it was an essential part of Science, but he thought it is not the whole of Science. Science is a subject, the subject of all life, a subject in its own right. It is the Science of Being. It isn't just the Science of healing. It's the Science of Being. And he saw, like Moses saw, that that was not the place of Christian Science. The spiritual idea was not just building up treasure cities in matter of any kind, but it had a land of its own - the promised land of Christian Science. Mrs Eddy talks about the promised land of Christian Science, "where fetters fall and the rights of man are fully known and acknowledged" (S&H 227:1). So, I often liken this story of Moses bringing the children of Israel out of Egypt to John Doorly seeing this. Mrs Eddy, too, but the picture of John Doorly is probably very vivid as a nearer illustration at the moment. He saw that the spiritual idea had a land of its own and it was a land of Science. I always feel that he brought us out of that concept of Christian Science as just a healing agent in the main, and he took us through the wilderness, you might say. The wilderness is defined in the "Glossary" as "...the vestibule in which a material sense of things disappears, and spiritual

sense unfolds the great facts of existence" and that is what John Doorly did. He took us and he drilled us, just like Moses drilled the Israelites in the wilderness, and he drilled us and drilled us in the divine system. He encouraged us to study the synonymous terms systematically and the fourfold order, and all the time it was unfolding and developing to him. But he drilled us in that wilderness really just as, you might say Max Kappeler in his generation is drilling in the wilderness! It sounds rather funny - Max drilling in the wilderness! But you know what I mean. Drilling in the fundamentals of being so that you begin to live in this promised land of Science. It's a new land and it's a new land where spiritual values are seen to be Life itself. Not, this is Life itself and we have to pull some spiritual something down from here to make this better. But this - the top line, if you like - is Life itself and as we live that Life, we are constantly resolving the things that come up in this human experience. But it's this Life, the Life divine, "Life in and of Spirit" that is the real Life and is the Life that moves in accordance with the Science of Being.

You see, it's marvellous really, that this wilderness may be "loneliness; doubt; darkness," as Mrs Eddy says, at one period, but it's "spontaneity of thought and idea." And that was exactly what John Doorly's experience was. The idea unfolded as he went on. It was spontaneously unfolding. He didn't say, I'm going out to find a system. It was "spontaneity of thought and idea." As he saw, there was a system. And that revelation, as you know I've put it in my book about him, how it suddenly came to him there's a system. But he might have thought then, yes, there is a system, what is it? But he didn't outline anything. It was "spontaneity of thought and idea" and it was a "vestibule in which material sense of things disappears, and spiritual sense unfolds the great facts of existence." And that unfolding of the great facts of existence was the unfolding of infinite Mind, Spirit, Soul, Principle, Life, Truth, and Love operating in a calculus of the Word, Christ, Christianity and Science, and on the levels of consciousness of Science, divine Science, absolute Christian Science and Christian Science. But that didn't come just pat, like that. It came with just following through the wilderness, really. Letting, you might say John like Moses and Mrs Eddy before him had ascended that mount of revelation, - remember Moses goes up and down the mount, which we shall be taking tomorrow, - and receives the revelation of Science, the seven ascents up and down the mount. And John received, you might say, the revelation of what Mrs Eddy had revealed. He saw the Science that Mrs Eddy had revealed. As he did, it really did lead us into a new sense of being. And I feel that we are really seeing, don't you, this universal sense of Science in a way that we have never seen it before when we were slightly in bondage in Egypt. I say "slightly" because I think that many people, not just us, but I think there are many who don't think of Christian Science just as a healing agent. But many do, and I think as long as we think of it as a healing agent, we are not going to be healed. Does that sound funny? But it interests me very much that Mrs Eddy said that even the Scriptures gave no direct evidence of the spiritual Principle of healing "Even the Scriptures gave no direct interpretation of the scientific basis for demonstrating the spiritual Principle of healing, until our heavenly Father saw fit, through the Key to the Scriptures, in *Science and Health*, to unlock this 'mystery of godliness.'" (Ret.37:16) - The "mystery of godliness" is this scientific Principle of healing. It is an interesting point and I had never thought of that before until this moment really, that the Old Testament really is the learning process in a way, isn't it?

We haven't had much about healing up to date and there isn't a lot about healing until you come, really, to Elijah and Elisha, and then comes healing. But it is the true healing, really, because it is the healing of a false basis of existence. It's the healing of the belief of life, substance and intelligence in matter. And when you are healed of the belief that there is life, substance and intelligence in matter, then you are going to come forth surely into that wonderful New Testament of Life in and of Spirit where there is abundant healing. Because haven't you experienced the healing that has come from the realisation in various instances that have happened in one's life where you almost say to yourself, "I don't really care if I get healed or not. The truths I am seeing are so wonderful that they are worth everything in the world," And once you get that revelation, which many of you have had many times I'm quite sure, you suddenly find that you are healed. You suddenly find that you're healed. And it is really this working out from the spiritual facts of existence, not being in bondage in Egypt where you have the spiritual idea building up treasure cities in matter. You don't get anywhere, really. You are always trying to live yourself up and you never can. I am sure Moses was able to bring them out because he saw that the bush burnt with fire but the idea was never consumed. The Israelites were never - really, their true identity was never really in bondage to Egypt. It never was. It appeared to be but it never was. Once he could see that, - he had to see that before he could bring them out. And I think that's what we have to see when we see that we are never submerged in a body, in a mortal body. Life is in and of Spirit, and when we see that, we suddenly find we're out of it, we're healed, free, we're liberated - the liberation and freedom of Soul.

So, I never take this story and go through it myself without seeing this wonderful illustration, really, of what has been our experience and is continuing to be our experience - to live in the promised land.

Talk 9

Someone was asking me in the interval about the meaning of these various names that come in the Bible, like Zipporah, "a little bird," and so on, and they were saying, Where did I get them from? Well, I get them from various sources. I have a *Cruden's Concordance* which I get a lot of them from, where it has the meaning of proper names at the back of it, and there's also *Young's Analytical Concordance* which I find is very good. Then there is the *Meaning of Bible Names* which is a book I had sent me from America and it's compiled by Lucy Bates. It's interesting, really, because you get slightly different meanings from these different books and so you have to make up your mind what you like, or what makes the most sense. For instance, I looked up Aaron. Now *Young's Analytical Concordance* says he means "enlightened, illumined." But if you look it up in *Cruden*, he means "teacher or teaching," but it's the same strain, isn't it really. So when you look up these things you'll perhaps find one means "hatred" in one concordance and you look it up again and it means "opposition," you see. And so you get the feeling of it. Some they all agree about, like Abram and Abraham, and so on, but many of these names you find different things. For instance, when you look up Hittites, Amorites, Perizzites, Jebusites and Philistines, you find they all have special meanings and it's really very interesting because these were the enemies that had to be overcome. You find, for instance, the Philistines means

“those that dwell in villages.” It’s a confined and limited sense, you see. And it says that by “a Philistine” in the dictionary, we mean one who lives and moves and has his being in the realm of ordinary and conventional ideas. You often say about people, they’re Philistines, and that’s what it means. They were the enemies of Israel which is interesting because a spiritual idea always has to go forward, doesn’t it? It can’t be limited by ordinary and conventional ideas. Maybe we might bring those in when we come to where they occur more. But that is what I have found good to do, to take one or two of the Bible concordances and just look up and see what they say about the meaning of these names.

Now I gave you this paper that we have just mentioned once or twice on the “Overall order of the exodus of the Children of Israel from Egypt to the Promised Land” because there is such an enormous amount of text in this Soul as Soul, Soul as Principle, Soul as Life, that I thought it might be helpful to have this simple, overall view of the exit from Egypt to the Promised Land and how it seems to have a definite order of “Let there be light” through to the Promised Land starting with the birth and the preparation of Moses who was the light at that time that was bringing them out of Egypt. Then in Spirit, the separation of the children of Israel from Egypt and the seven plagues - that was when they were actually separated, the purity of Spirit which separated. Then you get the journey from Egypt through the Red Sea and the wilderness to Mount Sinai, which is the Soul sense of it, the journey a little bit accented of the journey from sense to Soul, because the whole thing is the journey from sense to Soul but this is an order within an order you might say. Then the teaching on the mount, which is Principle, and then the living of that teaching which you get in Leviticus and Numbers - the living of what Moses gave them. Then the summing up of their whole journey and the teaching in Deuteronomy which you always get in the tone of Truth - a summing up of everything, the whole form of it. And then their entry into the Promised Land in Love. That order is a Word order which is very logical and if you think of the birth of Jesus in Matthew - just like the birth of Moses - it was the “Let there be light” and then follows the baptism in Matthew, which is the purifying, the separating. Just like the plagues separated the Children of Israel from Egypt. And then the time in the wilderness that Jesus had which is comparable again to this wilderness experience. Then he gave them the Sermon on the Mount in his time which is equivalent again to Moses’ teaching. Then Jesus healed and regenerated, which is living, really, the teaching that he taught and which is the same as when the Children of Israel were living the teaching that Moses taught in Leviticus and Numbers. Then Jesus resurrected and ascended, which was the final tones of Truth and Love, and here we get a great summing up in Deuteronomy (I don’t find the parallel so clear there), but then they entered the Promised Land, which is Love, the fulfilment.

So this divine order one traces, as we well know, over and over again going through so many unfoldments from “Let there be light” to the fulfilment of Love. So I felt that that would be just helpful to give you an overall picture from the exit from Egypt to the Promised Land.

Now, let’s continue this story and we’re in chapter 4 where Moses is going to return to Egypt and he takes the rod of God in his hand. Verse 22 of chapter 4 says, “And thou shalt say unto Pharaoh, Thus saith the Lord, Israel is my son, even my firstborn: And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, even

thy firstborn.” Now, that's very interesting because right at the beginning Moses says that the firstborn of Egypt will be slain, that that is the seventh plague actually. But If Israel is not let go by Egypt, then the firstborn will be slain. One asks oneself, what is this firstborn that is eventually slain as the last plague of Egypt? It must be this belief of life, substance and intelligence in matter. That is the whole basis of material existence. You know how Mrs Eddy says that “all evil” - we've quoted this many times - “combines in the belief of life, substance, and intelligence in matter, electricity, animal nature, and organic life.” It's the whole bedrock belief, the whole bag of tricks of mortal mind, really. And it's interesting because you remember the first erroneous postulate, the firstborn of Egypt, if you like. The first erroneous postulate is the belief “that substance, life, and intelligence are something apart from God” (she puts it another way round, but it's the same trio), that they are something apart from God. And that is what Moses is dealing with here in Egypt, the belief that substance, life, and intelligence are something apart from God, or that “all evil combines in the belief of life, substance, and intelligence in matter, electricity, animal nature, and organic life” which is something apart from God. So right at the outset Moses said, that's what I'm dealing with, that is the belief I'm dealing with in Egypt, and if we don't see through it, this is what is going to happen ultimately anyway, that we're going to see that there is no life, substance, and intelligent in matter. But this comes about systematically through handling the false gods of Egypt.

So we go on in this chapter and we get that funny little incident of Zipporah circumcising her son because there has to be this cutting off of all uncleanness in order to handle evil from the throne of grace, from the spiritual.

Then we come to chapter 5. In chapter 4 just at the end it says how Aaron spoke “all the words which the Lord had spoken unto Moses, and did the signs in the sight of the people. And the people believed.” So, first of all he had to get the cooperation of the people at this point. Then Moses and Aaron went in and told Pharaoh “Thus saith the Lord God of Israel, Let my people go, that they may hold a feast unto me in the wilderness. And Pharaoh said, Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go. And they said, the God of the Hebrews hath met with us: let us go, we pray thee, three days' journey into the desert, and sacrifice unto the Lord our God; lest he fall upon us with pestilence, or with the sword.” John Doorly says in his Moses *Verbatim Report* that it's no good just handling evil with the belief of sacrifice, that it isn't sacrifice that is concerned with this handling of evil, it isn't a hard, dreary kind of thing with a lot of sacrifice attached to it. But it is a positive declaration of the truth of being and that that deals with evil. Just like Joseph was doing it rather naturally with the saving up of the corn and feeding them in the lean years. But it is a positive spiritual process, not this sacrificing thing.

So the king of Egypt said, “Wherefore do ye, Moses and Aaron, let the people from their works? get you unto your burdens.” All the time this Egyptian situation is burdensome and is piling more and more of, what does it say, “the condemnation of mortals to till the ground.” It's this dreary round of feeling guilty, coping with sin, disease, and death, and the spiritual idea just being used to, as we said before, build up treasure cities in matter.

“Ye shall no more give the people straw to make brick,” it says in verse 7. They just gathered stubble in the end and they were beaten. I think stubble instead of straw - it's a very interesting symbol really - is not gathering that which flows and grows and develops, but it's just fragmentary ideas, isn't it, the stubble. I think the stubble is just fragmentary bits that appear and it hasn't got that wonderful sense of the seed within itself that brings forth fruit and grows naturally, and that's what this story is at this point.

Then in chapter 6 it says, “Then the Lord said unto Moses, Now shalt thou see what I will do to Pharaoh: for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land. ...And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them.” Now that Jehovah Mrs Eddy says is “peculiarly the divine sovereign of the Hebrew people” (S&H 523:31), and in its wrong sense it can be partial. But in its true sense it seems to have the connotation of a relationship of God to man, this Christ sense that it does come to the flesh and destroy incarnate error. This is such a specific process in this Moses story which we didn't really see specifically in the story of Abraham, Isaac and Jacob. There was the working out of Soul, Soul as Mind and Soul as Spirit, but in Soul as Soul it is this specific translation of the idea dealing with error, resolving error.

And so it goes on - somebody asked me once and I've asked it myself, gosh, the number of times that Moses had to go to Pharaoh and say, Let my people go, and perform these signs and wonders, and so on, and Pharaoh said, Yes, well I might and I might not, and I won't, and so on. And he kept on coming back, didn't he, again and again and again. One sees that happening in one's experience, that you have to be persistent in your understanding of the nature of God and not mind how many times Pharaoh comes back at you. I often think of Mrs Eddy saying that if she had to work something out it would come back to her again and again, this problem, until it eventually fell for lack of witness. And I think shouldn't be too perturbed about that because sometimes we think, Oh I thought I had worked it out, and back it comes again. But one is not really working out a personal salvation. One is working out an impersonal, universal salvation. And I think when these things come up, I think I'm not associating it with myself. I don't think of the mortal or the person or mortal man, if you like, I don't think of it as a kind of sink in which all kinds of qualities are poured into and that you may have some problem that you think is your personal problem and you oust it out, but it's still there and it comes again and again up from within in some way. I never think of it like that; I don't suppose you do either. I always think of this impersonal animal magnetism as coming from outside, nothing to do with God or man. Therefore, when you have dealt with it and you see your true Christ identity, then, as we saw, the bush may have burnt but it wasn't consumed and it wasn't touched. Nothing has touched it. It never is in us or on us or anything to do with us. It's always impersonal animal magnetism.

So now when we come to chapter 7, we come to these plagues which I have put down on this paper for you because I thought that it would make it clear when the plagues are longish and rather involved, and I tried to just put them out in a simple form so that we wouldn't get confused as we go through them. These are the seven plagues that were visited upon Egypt. Now they

are really ten plagues because they have again put the various records together. But it wasn't John Doorly who boiled them down to seven. The Commentaries say that there are really seven plagues because three of the plagues are the same. For instance, you get the plague of the water turned to blood and then you get the plague of the frogs and then you get the plague of the lice and the flies - and that is classified as vermin together. Then you get the plague of the murrain and also the plague of the boils which form the fourth plague and that is called pestilence.

They are one plague, really. Then you get the fifth plague, the plague of the hail. Then you get the sixth plague which is two plagues - the locusts and the darkness - but they say it was the same thing, that when the locusts came over the land they formed the darkness. Then you get the plague of the slaying of the firstborn. They sound a jolly lot, don't they! When you read them like that it sounds pretty ghastly. But what is it doing? It is - and many of the Commentaries say this too - it is Moses dealing with the false gods of Egypt. He was analysing and uncovering these false gods of Egypt. They are so clearly handled through Mind, Spirit, Soul, Principle, Life, Truth, and Love and you find many interesting little points that come up in these plagues. They are so illustrative of what we are doing today.

Now they're prefaced before they begin with this sign in chapter 7, verse 10, where Moses and Aaron went into Pharaoh "and they did so as the Lord had commanded: and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent. Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments." And that throwing down the rod and it became a serpent, as Mrs Eddy says, "Matter was shown to be a belief only" (S&H 321:12). In other words, that there is no matter, that everything is Mind. And the magicians are doing the same thing. You know how the mesmerists and the hypnotists today are showing very clearly the power of mind, aren't they? They give the most amazing shows on the television where you can see that it is mind that is basic. So the magicians of today and the magicians in Mrs Eddy's time were doing the same thing really; not the same thing but a similar thing. They were seeing that there is mentality or Mind at the back of everything. And I would say that that was why Mary Baker Eddy gave to God the name Mind with a capital M because in her day mesmerism and hypnotism and healing through mental means, and so on, was very rife and in America particularly and so she saw it was not mind with a small m, which the magicians were using, but Mind with a capital M that is the only Mind. "Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God" (Phil.2:5). To be equal with God, or to have this one Mind, is a capital M Mind, isn't it? It's the one infinite Mind with a capital M.

And so this handling of Egypt through the plagues starts with the realisation that all is Mind, and one might say that's what we start with. If we realise that there is a process of handling evil scientifically, we begin to see why we do it - because all is Mind, because all is Mind. We are not sitting in our rooms realising the power of Mind and thinking of it as a kind of intellectual exercise. When you entertain ideas of Mind, they are entities that are living and unconfined, and the power of Mind goes out into the atmosphere of thought. And when it is seen in its scientific categories as Spirit, Soul, Principle, Life, Truth, Love, that is the voice of

Truth, isn't it, which goes "over continent and ocean to the globe's remotest bound." Now it is so true, if you take a little incident like all of us gathered here today and in this house, and so on. Why do we say, when we came in here I think we all felt the atmosphere. But we didn't see these people, we didn't see one of them and thought, Yes, he's creating an atmosphere. We didn't have to see the people, did we? But we felt the power of an atmosphere of Mind and Spirit, a good atmosphere, we would say, a spiritual atmosphere. Well, if we feel that in the context of a house or a home, isn't it easy to see that it extends - that atmosphere - "over continent and ocean" to the whole household of humanity? Because "infinite space is peopled with God's ideas, reflecting Him in countless spiritual forms" and the divine presence and being and power doesn't know anything about a limited consciousness, a limited house, a limited country, a limited nation, limited continent. It goes over "continent and ocean to the globe's remotest bound." It's really higher than the stars of heaven. There is no space in a physical way or time in a physical way in spiritual consciousness. So when we are conscious of Mind and the infinitude of Mind and we are really conscious of spiritual ideas, we needn't be surprised, as we've talked about many times here, that the realisation of Truth does things, does things, changes people, nations, and so on. We needn't be surprised at that. So it isn't just a cosy little thing that you do. As somebody used to say, when John Doorly first showed us how to take the seven synonymous terms and to take their opposites and deal with them, she said, I never got the hang of it until much later. She said, I always used to think it was like putting up skittles and knocking them down again! And then she said, I suddenly began to feel the power of it and what it really meant in consciousness.

So let's tackle these plagues and see what we make of them. Because each time there is a specific thing that happens and it's an uncovering, an analysis and an uncovering, in each instance. I had always thought of these plagues as the analysis, uncovering and annihilation of evil. But when I had been doing them recently, I never could find the annihilation except in one or two instances where Moses takes the frogs away, and so on. Sometimes he relieves them of a plague and sometimes he lets it go on. When one has time to study them in more detail, it will be fascinating to study them and see the differences between them. Because in the first few plagues it's Aaron's rod that is used and then Moses lifts up his hand, or it's the hand of the Lord, or something different. In some of the plagues there is a respite and in some there's no respite. When one begins to understand what they mean, I think it's interesting to follow those details through.

But the analysis and the uncovering seems to me now to be the plagues. Just like we see in the world today when we look out on it, we see the tremendous uncovering. We're able to analyse what is going on and there is a tremendous uncovering. But I begin to feel that the annihilation is when they come out of Egypt and cross the Red Sea. It speaks about the Egyptians - way on, actually, after these plagues and when they are going to cross the Red Sea in Exodus 14, verse 13, God says to Moses, "Fear ye not, stand still, and see the salvation of the Lord, which he will shew to you today: for the Egyptians whom ye have seen today, ye shall see them again no more for ever." That's the annihilation, isn't it? "Ye shall see them again no more for ever. The Lord shall fight for you, and ye shall hold your peace." I don't know if one is right about interpreting this in this way, but I feel it in my bones that the analysis and the uncovering is the plagues, and

then you rest on that seventh plague, you stand still and then go forward over the Red Sea. Then the Egyptians are completely annihilated. You remember Mrs Eddy says, "Error found out is two-thirds destroyed, and the last third pierces itself" (Mis.355:13-15). And the uncovering of error is really the positive uncovering of Truth, isn't it? You can't uncover error unless you know the truth and so you are really uncovering the truth in order for the error to show itself. And if you stand still on that truth and go forward - that sounds funny, stand still and go forward but they had to go forward across the Red Sea. They had to go forward then on the spiritual facts that they had seen. And the Egyptians pursued after them, as you know, but the waters that had parted for the Israelites to go through on dry land came back again and swallowed up all the Egyptians. And I feel in the analysis, uncovering and annihilation of error in one's experience, that once you've seen the real truth, having done all you stand, stand still. Then you go forward in the truth that you have seen and the error will be annihilated, just like the Egyptians were annihilated. You know sometimes I find that we keep on saying, But I don't think I've got the governing error of this situation. I thought I had the governing error but I don't think I've got the governing error. And often, as one observes, one knows one has seen the truth, one has seen the truth, and if you stay with that truth and don't keep on looking at the problem all the time but stay with that truth and then go forward with it, "error found out is two-thirds destroyed, and the last third pierces itself" (S&H 563:7). I think that this happens here with these plagues which are analysing and uncovering various facets of mortal mind that you can see rampaging in the world today. Mrs Eddy says, "But why should we stand aghast at nothingness?" I feel that though one observes these things and works them out and sees the truth about them, then one goes forward spiritually more and more in this positive direction and it will deal with these chemicalised situations.

So now let's start with this first plague which begins in Exodus 7, verse 14, where "the Lord said unto Moses, Pharaoh's heart is hardened, he refuseth to let the people go. ..." Then in verse 17 after Moses has gone to Pharaoh and said "Let my people go," "Thus said the Lord, In this thou shalt know that I am the Lord: behold, I will smite with the rod that is in mine hand" - remember that rod was the power of Mind and in its sevenfold nature - "upon the waters which are in the river, and they shall be turned to blood. And the fish that is in the river shall die, and the river shall stink; and the Egyptians shall lothe to drink of the water of the river." You remember that this is in Biblical times dealing with the false gods of Egypt and they used to worship the Nile, and so on. So it is dealing with this false worship.

"And the Lord spake unto Moses, Say unto Aaron, Take thy rod, and stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their pools of water, that they may become blood; and that there may be blood throughout all the land of Egypt, both in vessels of wood, and in vessels of stone." Now that is really showing up all the waters of materiality, the streams of thought, the rivers and currents of material thinking, material theories, the ponds - the enclosed little isolated theories - and the pools which is the same kind of thing. And all those theories are shown up to be dead, absolutely dead because the blood is a symbol of deadness. And what shows it up interestingly enough here is spiritual education. Aaron put out his rod and he stands for teacher, teaching. Don't you think today we can see so clearly somehow that the divine Mind with its spiritual education in

spiritual ideas is analysing and uncovering all the material theories of mortal thought - the streams, the pools, you might say, medical thought, material science thought, theological thought that is Spirit and matter that is based on mortal thought, really. All material theories are really being shown up to be dead. We may not see that. We may just see all these theories being uncovered. But people say there is no answer in them. Just like I was telling you about those physical scientists saying that the more deeply you go into these subjects, the more you find that you are isolated from other people and they don't lead anywhere. That's really like it says here in verse 24, "And all the Egyptians digged round about the river for water to drink; for they could not drink of the water of the river." It's so typical, isn't it, of material thought that is digging round and round and round about to find something living in material theories but they can't find any inspiration. That's why it said in that statement I was reading to you about the physical scientists that they are beginning to see they must accept intuition, revelation, the revelation of Mind. It's amazing, really!

And the magicians were doing so with their enchantments. In verse 22 the magicians of Egypt also did this same thing. Because they are saying that everything is mind and the magicians, the mesmerists, the hypnotists and many thinkers today in the realm of material thinking are beginning to say, No, it's mind. So they can counterfeit. It's interesting that these magicians can counterfeit up to the third plague and they can't counterfeit any more after that. They counterfeit the first plague, they counterfeit the second plague, but when they come to the third plague they try to but they can't. There's something about this Soul sense that is untouchable and that you can't fool with, and that Soul sense is certain, absolutely certain. It's always on this third tone that things are different. When you come to the third plague the land of the Children of Isreal is separated from the Egyptians. It doesn't affect the Children of Israel anymore; the plagues don't affect the Children of Israel anymore. The land of Goshen is separated from Egypt. So it's on this third plague that the magicians can't counterfeit and it's on the third plague that the Israelites are separated.

You know that is a marvellous point, a wonderful point. Because when we really begin to understand through Soul sense the definite identities of being and we see there is only one identity anyway, all the chemicalisation, the uncovering that is going on in the world, we observe it and we translate it but it doesn't disturb us anymore. That Soul sense enables us to stay on the side of Science and peace and not on the side of discord and dismay. And we can stay on that Soul sense which, "What if the old dragon should send forth a new flood to drown the Christ-idea? He can neither drown your voice with its roar, nor again sink the world into the deep waters of chaos and old night. In this age the earth will help the woman..." (S&H 97:3). And that Soul sense is the womanhood sense that comes in the third day, really, again, that Science and peace that knows what is going on. It doesn't only know it theoretically, it knows it deeply, it knows it deeply as Soul always does. It's not fooling itself and it's not closing its eyes and sweeping it under the carpet. But Soul sense enables you to be at peace, at peace. As someone was saying yesterday, "Cheerfully await the certainty of ultimate perfection" (S&H 97:3). The joy of Soul. "Cheerfully," I think is always a funny word that Mrs Eddy used there; you expect her to use "joyfully" but she says "cheerfully."

So now we come to the second plague which is the plague of frogs. As you see on that paper, I summed up the first plague, which is Mind, the waters turned to blood, as "the allness and life-giving nature of the one infinite Mind uncovers the deadness of belief in mortal mind and its theories." And now we come to the plague of frogs, chapter 8, verse 2, "And if thou refuse to let them go, behold, I will smite all thy borders with frogs: And the river..." - the river, the river, the waters - "shall bring forth frogs abundantly, which shall go up and come into thine house, and into thy bedchamber," - I can't imagine anything worse! - "and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy kneading troughs: And the frogs shall come up both on thee, and upon thy people, and upon all thy servants." The frogs, you know, were worshipped as a symbol of fecundity in Egypt and they were worshipped as a symbol of that which gave birth, so to speak. They are really this symbol of the mixture of Spirit and matter, that there is Spirit and there's also matter and they mingle. And out of that mixture of Spirit and matter you find that many things arise, you might say mortal birth is the belief, as we saw before, of the spirit of God breathed into this dust man and man became a living soul. It is a very bedrock belief of course of Spirit and matter mingling, and material creation and material birth, and the belief that a mixture of Spirit and matter can give birth to things. In fact it is, as someone was saying the other day, the great difference between Christian Science and all other theories that claim to be like it. It's Mrs Eddy's insistence on the allness of Spirit and the nothingness of matter. I think that is the great cornerstone. Mrs Eddy says somewhere that Christian Science will be seen to differ from other denominations in no wise except by increase of spirituality.

And out of this mingling of Spirit and matter you get all these impure sex beliefs, and so on, which are rampageous today. This belief of Spirit and matter mingling and resulting in impure sex and all this kind of thing, which is rampant because the frogs were worshipped as a symbol of fecundity. It is really everywhere. You might say that there is no part of the universe that is free from this mixed belief. It's really materialism, it's a mixture of Spirit and matter, but it's really materialism and it is rampageous everywhere in so many things.

But there is this acknowledgment that there is the spiritual but it is mixed up with the material, and you get that in so many religions and where you get the worship of phallic symbols and all that kind of thing. It is everywhere. What uncovers it, surely, is the purity of Spirit. The purity of Spirit says, There is only one reality, and that purity of Spirit is analysing and uncovering and bringing to the surface all these impure beliefs symbolised here by frogs. I think it is rampageous because Spirit is bringing it to the surface to be destroyed. I think if you take morality and the impure sex beliefs which are so rampant in the world today, I always feel that they are eventually going to be dealt with through pure spiritual reality being understood. As we were saying when we did the three degrees, the moral on a physical basis is a mixture of Spirit and matter and it's never going to deal with these beliefs. Thou shalt not, thou shalt not, all the time is never going to deal with it. But the purity and the reality of Spirit understood is going to deal with it and is dealing with it. It is as if once we understand the pure spiritual facts of being, they, as we said before when we were taking the three degrees, they will bring a true morality into human experience.

There is quite a move, interestingly enough, - I think, I don't know whether it's still going on - in American universities I read that, it's probably from one extreme to another, that there was quite a movement towards celibacy. Isn't that true, you Americans? I read it in the papers that there was quite a movement towards this. Well, that may be a swing of the pendulum right over so another extreme if it isn't seen spiritually. But it is still a sign of the times that there is a searching for a purity that brings about a true morality.

And so in this second plague the purity and the reality and the onliness of Spirit, which is truly good, is analysing and uncovering all this impurity of a mixture of Spirit and matter. And in this plague it says in verse 7, "And the magicians did so with their enchantments, and brought up frogs upon the land of Egypt." So, you might say that these magicians or mental systems and powers, and so on, do acknowledge, many of them acknowledge that there is a spiritual reality but it is mixed with the material. Many people will say today, Oh yes there is Spirit, but there is Spirit and matter. They always say there is Spirit and matter. And many of the religions which are meant to be spiritual also take in matter, Spirit and matter; it's a mixture. And it is really only the Science of spiritual reality that says, There is only Spirit and there is no matter.

And so Moses at this point got rid of the frogs. Pharaoh was troubled about these frogs, naturally, and it says, "And the Lord did according to the word of Moses; and the frogs died out of the houses, out of villages, and out of the fields. And they gathered them together upon heaps: and the land stank." It's a ghastly picture, really, but when you interpret it spiritually you can see that this rampant belief of the mixture of Spirit and matter, and it's made manifest in so many religious things and in every phase of mortal thought really, and immorality, and so on, and it can only be dealt with and dealt with naturally so that you are not cutting off, but translating. I think this is what Soul says to us over and over again, that it isn't a question of 'Thou shalt not' but it's a question of 'Blessed are ye.' That's what Science comes and brings to humanity - the 'Blessed are ye.' It's the same kind of thing as journeying through the wilderness and having a period of spiritual education and then seeing that Science has a land of its own, the spiritual facts of being.

Then we come to the third plague. Now that second plague, as I've summed it up here, which we've just done, is: "The purity, substance and order of Spirit uncovers the impurity, insubstantiality and consequent disorder of the belief that Spirit and matter mingle in creation." When you have a mingling of Spirit and matter it always brings disorder.

Now we come to the third plague and the first half of this plague is lice and the second half flies. This is where the magicians try to copy and can't. This is chapter 8, verse 16: "And the Lord said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, that it may become lice throughout all the land of Egypt. And they did so; for Aaron... smote the dust of the earth, and it became lice in man, and in beast." Then it goes on in verse 21, "Else, if thou wilt not let my people go, behold, I will send swarms of flies upon thee, and upon thy servants, and upon thy people, and into thy houses: and the houses of the Egyptians shall be full of swarms of flies, and also the ground whereon they are." And just before these swarms of

flies, I should have read verse 18 really; it all comes in this one plague where the magicians try to bring forth lice in verse 18, "but they could not." They couldn't do it. This is where the magicians fall out of the race. They don't enter into the picture any more.

In verse 22, "And I will sever in that day the land of Goshen, in which my people dwell, that no swarms of flies shall be there; to the end thou mayest know that I am the Lord in the midst of the earth. And I will put a division between my people and thy people: tomorrow shall this sign be." So here is the point of Soul where these plagues don't affect the Children of Israel anymore and the magicians can't copy. And this analysis and uncovering through the symbol of the lice and flies is pestilence, and it is the uncovering through Soul of the, you might say, itchy, irritating testimony of the senses, of the physical senses, that never is satisfied. It's always unsatisfied with that itchy pestilential kind of thing that the senses are all the time testifying to. It's only Soul that brings the calm and the peace and the satisfaction, as we have said many times here, which deals with this itchy, irritated sense testimony thing.

So you remember that man Steinmetz who made that prophecy many years ago and it's quoted in the back of Lyman Powell's biography of Mrs Eddy? He said, "Some day people will learn that material things do not bring happiness and are of little use in making men and women creative and powerful." He said that when this time comes when people realise this, the scientists of the world - the scientists of the world - will turn their laboratories over to the study of God and of prayer and of the spiritual forces which as yet have hardly been scratched. He added that when this day comes, people will advance more in one generation than they have in the last four. He is really prophesying under the accent of Soul sense, that material things don't bring happiness and they are of little use in making men and women creative and powerful. There is nothing in material sense that can satisfy. It's just an itching, unsatisfying, up and down, up and down thing. Well we all know that. Most people will say to each other, "Well, today I don't feel so good. Yesterday I felt marvellous. I saw something spiritual and it was wonderful. Today I don't feel so good." Or they'll say, "I thought I had overcome that and now it's come back again." It's always the testimony of the physical senses. But if we have Soul sense it enables us to go calmly on listening to the testimony of the spiritual senses, to Soul, and that will analyse and uncover, as I think it is going today. I think that is why the world is searching, searching, searching for happiness with their physical senses and not finding it. It's almost reached the zenith of trying to find satisfaction in matter, hasn't it, in the physical senses. They go from - well, television, I think, has become rather a false god in that way. I'm always on about television. I do watch it you know sometimes! But so often it becomes a kind of drug for the senses. All these things - they never satisfy. They're really an irritation, aren't they? They're like this pestilence that is described in this plague and it's all being uncovered and shown for the nothingness that it is. Why? Because of Soul, because this aspect of this infinite nature is Soul, it's that satisfying identity which doesn't need a helpmeet, as we saw right at the beginning. Soul satisfies infinitely and it's not our Soul, my Soul; it's Soul. It's the whole consciousness of Soul. It's the consciousness of Soul which is present and is analysing and uncovering this false belief that the senses can offer anything. The senses confer no real enjoyment, I think Mrs Eddy says, doesn't she? And she talks about "Higher enjoyments alone can satisfy the cravings of immortal man" (S&H 60:31).

And so this third plague is this analysing and uncovering of the opposite of Soul, physical senses. And then I have said there in the summing up, "The changelessness and the calm and balm of spiritual sense or Soul uncovers the belief that man feels through material sense or the five physical senses with their changing, unsatisfying testimony."

Now we come to the fourth plague in chapter 9 which is the plague of boils and blains and murrain. This murrain was a kind of skin disease and in verse 3 it says, "Behold, the hand of the Lord is upon thy cattle which is in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep: there shall be a very grievous murrain. And the Lord shall sever between the cattle of Israel and the cattle of Egypt: and there shall nothing die of all that is the children's of Israel." "...All the cattle of Egypt died," it says in verse 6. In verse 8 it says, "And the Lord said unto Moses and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh. And it shall become small dust in all the land of Egypt, and shall be a boil breaking forth with blains upon man, and upon beast, throughout all the land of Egypt." In verse 11 it says the boil was upon the magicians too! And upon all the Egyptians! Personal sense - that's the puffed up error here that Principle is analysing and uncovering. It is a puffed up thing that is on all the cattle, on all the horses and the asses. If you take these qualities that the horses and the asses and the cattle stand for all the time and you think of them in a personal way, then they just become diseased. They just pass out of the picture in the end because personality and personal sense is, as Mrs Eddy says, the thing you have to deal with more than disease - this puffed up sense of personal sense and personality. And it is just like a boil. It puffs itself up and it has nothing to it, it has nothing to it. I think it is coming to the surface - always has been, I suppose - very much because Principle is analysing and uncovering it. Wherever there is a puffed up sense of personality, "spiritual wickedness in high places" is often a puffed up sense of personality, it is bound to be uncovered and eventually destroyed. Wherever anything of a personal, materially personal nature asserts itself, it is bound to eventually be destroyed by Principle.

I often think that. If you think that you don't approve or you don't like the way someone is operating, you have a personal sense of that person and you think of them in a personal way. You don't have to do that because you know perfectly well that Principle will not let personal sense get away with anything. It will analyse it and uncover it and eventually annihilate it. You can always trust that divine Principle to do that very thing. "I will overturn, overturn, overturn... until he come whose right it is" and that "he" is the Christ idea of Principle. That's what it is. And it so often assumes these proportions. Didn't Pilate say to Jesus, "...knowest thou not that I have power to crucify thee..." - tremendous puffed up sense of personal sense and pride - and Jesus said, "Thou couldest have no power at all against me, except it were given thee from above." He saw that Principle was the only power and he didn't fear that personality. It is the puffed up sense of personal government, personal prestige, personal power which is in everything. You know you often meet some people that are simply terrified of the medical and what personal medical people may pronounce and do, and it also, I suppose you could say here, applies to false systems - everything that is the opposite of Principle that puffs itself up as a power in the world today. We are seeing that Principle is the only power and in our handling

of evil if we see that Principle is the only power and it's irresistible, it may be analysing and uncovering to the hilt these false systems, false governments, and bringing them to the surface. I like this bit about taking up a "handfuls of ashes." It's just the ashes of dissolving self, you feel, and it is a dissolving self, a dissolving personal thing that is being uncovered. Anything that claims power and puffs itself up apart from Principle is illustrated in this plague. There are hundreds of things that you can think of. But Principle is the only power and it analyses and uncovers this puffed up sense of personal sense.

I wrote here, "The foundational and impersonal nature of Principle uncovers the pestilential and puffed-up nature of personal sense."

Then we come to the fifth plague which is the plague of hail. It starts at verse 13 but we'll go down to 18: "Behold, tomorrow about this time I will cause it to rain a very grievous hail, such as hath not been in Egypt since the foundation thereof even until now. Send therefore now, and gather thy cattle, and all that thou hast in the field; for upon every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die.Moses stretched forth his rod toward heaven:" - it's Moses this time - "that there may be hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt. And Moses stretched forth his rod toward heaven: and the Lord sent thunder and hail, and the fire ran along upon the ground: and the Lord rained hail upon the land of Egypt. So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation. ...Only in the land of Goshen, where the children of Israel were, was there no hail." And Moses stayed that plague of hail.

Now this is a symbol of the opposite of life because hail beats down and beats down and beats down. It is the earthward pull, the downward trend of mortal life. And Life, true life, is the fowls that fly in the open firmament of heaven. It is the lifting up, the eternity, the progression, the soaring aspirations, the Life without beginning and without end, and that is analysing and uncovering this mortal sense of existence that beats everything down. Everybody says that mortal life will go down and down and down till it ends in death, doesn't it? That's the final beating down. And I think all these beliefs of oppression and tyranny and hatred, because the fifth day is love, with a small "1", the love that is Life, the love of divine Life, It is the true mercy, "Blessed are the merciful, for they shall obtain mercy." It's all these wonderful qualities of love with a small "1" that come when one begins to see there is one Life, one undivided Life, and we are all expressions of this one Life. Every man is an individualised expression of this one Life. So every man has the right to Live individually, you might say, live and let live, and not beat down in oppression and tyranny and hatred and the lack of the brotherhood of man, just beating everything down.

I think there's rather a lovely little verse which you can interpret as you see, but it says that here the Egyptians were given a chance to take their cattle in. They said, If you like to take the cattle in, do so. But (in verse 20) it says, "He that feared the word of the Lord among the servants of Pharaoh made his servants and his cattle flee into the houses: And he that regarded not the word

of the Lord left his servants and his cattle in the field" to be destroyed. And I wondered whether those little verses meant that out in the world there are quite a lot of signs of caring and love, and those that do believe in the word of the Lord are taking their cattle into the houses. There are so many humanitarian movements that are endeavouring to save people from this "hail", this destruction, this cruelty, and so on. And those that believe the word of the Lord take their cattle in, and those that don't leave it out to be destroyed anyway. But it's just a little verse that always interests me as to what it means.

But can't you see how as we are conscious of the Life that is love, the Life that uplifts, the fatherhood of Life that cares and supports every individuality - as we're conscious of that, surely it is going to analyse and uncover and help to leaven eventually this cruelty of mortal lust (life), this cruelty of mortal life. People have often said to me there is nothing so cruel as the belief in old age, that it is a cruel belief. And it is and it doesn't have to be, and I think we are increasingly proving it and the world is proving it. Mrs Eddy said in her time, "Longevity is increasing" (S&H 223:32). Not that longevity is necessarily a proof of life in a way, do you know what I mean? I mean we haven't got to live 150 years to prove Life to be eternal. It doesn't matter. Jesus went on at 30, so to speak. So we're not really talking about that. But it is a proof. Talking about life, though, I often think, Why should you dwindle and die? Why shouldn't you get better and better and die, if you like! I mean, why shouldn't we? Sounds lovely, doesn't it? But why shouldn't you express health and then one day you may feel, "Well, I think I'll move along now." And you move along. Why shouldn't you? Why should you dwindle and die? It's the hail beating down. And it doesn't have to because Life is eternal and it's rich and it's abundant and it's full and it's without beginning and without end, and it's nothing to do with age. How old you are doesn't mean a thing, doesn't mean a thing. It's only how many times has the earth gone around the sun. Doesn't mean anything. Why should that mean anything to man? It doesn't. It's abundant Life.

So - it's rather marvellous, too, isn't it, that it's abundant Life when this seems to be abundant hail! It's the exact counter fact of it.

The summing up of this plague is: "The eternal and exalted nature of Life uncovers the downward trend of the mortal cycle of birth, growth, maturity and decay with its merciless and violent element."

Now we come to the sixth plague which is the plague of locusts and the plague of darkness. Verse 4 of chapter 10, "Else, if thou refuse to let my people go, behold, tomorrow will I bring the locusts into thy coast: And they shall cover the face of the earth, that one cannot be able to see the earth: and they shall eat the residue of that which is escaped, which remaineth unto you from the hail, and shall eat every tree which groweth for you out of the field:" Then there's a little interval here where Moses and Aaron were brought to Pharaoh and Pharaoh says, "Go, serve the Lord your God: but who are they that shall go? And Moses said, We will go with our young and with our old, with our sons..." and so on. Actually, Pharaoh wants always to keep the young people. He says all you old ones can go but I'll keep the young people because that will be useful to me. But anyway he doesn't let them go and "the locusts went up over all the

land of Egypt, and rested in all the coasts of Egypt: very grievous were they; ... For they covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the land..." and so on.

Then Moses was asked by Pharaoh to get rid of these locusts and "the Lord turned a mighty strong west wind, which took away the locusts, and cast them into the Red Sea; there remained not one locust in all the coasts of Egypt." But again "the Lord hardened Pharaoh's heart ...and said unto Moses, Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, even darkness which may be felt. And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days. ... but all the children of Israel had light in their dwellings." Isn't that lovely! All the children of Israel had light in their dwellings. I feel that this darkness and these locusts are mass thinking, the opposite of Truth, the opposite of the consciousness of Truth, mass mesmerism, mass thinking. These locusts swarmed over everything and brought darkness, and the darkness was the same plague of course. Mass thinking without this consciousness of Truth just sweeps over everything and produces this mental darkness, no consciousness of Truth.

Remember in the second degree we had linked with "health" "faith" and that is really the consciousness of Truth. When you have a consciousness of Truth, you have this manhood that has dominion. You have absolute dominion and authority and you are not mesmerised and fooled by all the mass mesmeric consciousness that claims to move as one man. In all these strikes and everything that we get there is a sort of mass meeting and everybody seems to move as one man, or that's what they claim to be doing. But that is so often a mass mesmerism. Whereas the consciousness of Truth gives man dominion and authority and a true collective sense where every man is individual in the consciousness of Truth. But it is the consciousness of Truth that all men have in common, not a mass mesmerism of lies, lies, lies all the time. I think it's very rampant in the world today that people are mesmerised by the news which is very often quite untrue, quite untrue. They're mesmerised by the things that they hear, the things that they read in the papers, the things that come out of this poor old television, and all these kind of things. It's a sort of mass mesmerism. It's like locusts. They come everywhere, don't they, and they darken, they darken vision, they darken vision. The darkness and the locusts are so clearly the opposite of the light of Truth. Because with the light of Truth I think it's bringing all this stuff to the surface, it's bringing all this mesmerism to the surface to be dealt with by Truth. People often say, "But what is the truth of the situation?" don't they? They don't want to be mesmerised by this mass mesmerism. It is the consciousness of Truth that analyses and uncovers this mass mesmerism with the light of Truth.

So, I have put here, "The dominion of the consciousness of Truth - true manhood - uncovers mass thinking and lack of resistance which mortal manhood, fed on erroneous concepts, engenders." Because if you are conscious of the Truth in any situation, you can't be fooled, can you? You can't be fooled. And if we're conscious of the truth of being, we can't be fooled by mass mesmerism or mesmerism of any kind that comes up in that way.

And so now we come to the last plague in chapter 11 which is the slaying of the firstborn of Egypt. "And the Lord said unto Moses, Yet will I bring one plague more upon Pharaoh..." We can't read this very thoroughly because it's rather long, but the whole point of it is in verse 5, "And all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maidservant...". Verse 7, "But against any of the children of Israel shall not a dog move his tongue, against man or beast..." Here we come to the passover. It is the fulfilment of these plagues. It is the tone of Love because it is the complete passover from Egypt into the wilderness. They celebrate here, as you know, the passover. The passover, as John Doorly points out in his *Verbatim Report* on this, has a sevenfold statement connected with it. The way the Passover works out is a sevenfold statement. They partake of this passover and they pass over here from Egypt into the wilderness.

There are two senses of passover here, aren't there? Because there is this act that they were asked to perform that the Children of Israel had to make a mark on their doors so that as the angel passed over to slay the firstborn of Egypt, the Israelites would be missed out. They wouldn't have their children slain. So it is a passing over, that is a not - affecting sense; it doesn't touch the Children of Israel. But there is also this other sense of passover where they pass over from Egypt, from this whole belief of life, substance and intelligence in matter, electricity, animal nature and organic life. They pass over the Red Sea into the wilderness where "a material sense of things disappears, and spiritual sense unfolds the great facts of existence" (S&H 597:18). So it is in our terminology really that, having handled evil, "the six days," Mrs Eddy says, "are to find out the nothingness of matter; the seventh is the day of rest, when it is found that evil is naught and good is all" (Mis.279:18). The six days have been accomplished and this seventh day - there is this passover from a belief in matter to starting out from the spiritual facts of existence. And in the handling of evil it is really where we feel, having done all, stand, isn't it? Because it's where these Children of Israel then go forward through the Red Sea after partaking of the passover which comes in the following chapters.

In chapter 14, verse 13, which we read in the beginning, this now comes to pass: "And Moses said unto the people, Fear ye not, stand still, and see the salvation of the Lord, which he will shew to you today: for the Egyptians whom ye have seen today, ye shall see them again no more for ever. The Lord shall fight for you, and ye shall hold your peace." You see that's a wonderful thing that "error found out is two-thirds destroyed, and the last third pierces itself". That is really similar to "The Lord shall fight for you, and ye shall hold your peace."

Then in verse 15, "And the Lord said unto Moses, Wherefore criest thou unto me? Speak unto the children of Israel, that they go forward"- they go forward - "But lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry ground through the midst of the sea." Then in verse 22 it says, "And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left." Verse 26, "And the Lord said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen" and in verse 28, "And the waters returned, and covered the chariots, and the

horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them.” Marvellous sense of annihilation, isn't it, that comes from standing still and going forward! (Very funny that standing still and going forward!) “But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left. Thus the Lord saved Israel that day out of the hand of the Egyptians: and Israel saw the Egyptians dead upon the sea shore. And Israel saw that great work which the Lord did upon the Egyptians; and the people feared the Lord, and believed the Lord, and his servant Moses.”

And so that seventh plague, which was the slaying of the firstborn which we realise was this belief of life, substance and intelligence in matter. I put here, “The one plan of divine Love excludes anything that opposes it and this absolute oneness uncovers the belief of life, substance and intelligence in something apart from God.” I think that last one could have been written a bit better, but you can re-write it!

Talk 10

This morning we are going to think together about this next tone of Soul as Principle impelled by Love which involves the whole question of teaching, as we shall see as we go along this morning. It's lovely to be thinking about this together because I think it's something that we all need to think out and love to think out together. So we shall be following along what the Bible says, what the Bible brings out and see what it tells us about this subject of spiritual teaching. Because I feel all the way through we have listened to what the Bible is saying. We haven't ever been listening to a person or a personal interpretation, but we've been listening to what the Bible is saying when we follow it out with this wonderful *Key to the Scriptures* and unlock the Bible with that key. And we've been doing this I feel so much together. I've really felt we've been doing it together, not only in the groups in the afternoons but in the mornings too. I'm very conscious of us doing this together, that Principle is interpreting itself to us all. So we're going to think together about this wonderful tone of Love impelling Soul as Principle.

Yesterday we took the plagues, those marvellous plagues and how they illustrate the handling of evil and how it led through the analysis and uncovering in the plagues to the annihilation of that whole Egyptian condition, which is a symbol of materiality, in the crossing of the Red Sea where it says “the Egyptians whom ye have seen today, ye shall see them again no more for ever”. That took place after the passover, the celebration of the passover, and where they passed over and where we pass over from materiality, material conceptions, to this wilderness where “a material sense of things disappears, and spiritual sense unfolds the great facts of existence”. That's what we saw when we ended yesterday morning.

One of the things that comes to my mind as I've been thinking about this passover is the emphasis that is laid on the seven days of eating unleavened bread, you remember. They had to do that and keep that passover through eating this unleavened bread as a memorial forever; that is a great feature of this passover. In chapter 13, which we encompassed yesterday, in verse 6 it says, “Seven days thou shalt eat unleavened bread, and in the seventh day shall be a feast

to the Lord." You see, that unleavened bread that had no leaven in it, is just a simple fundamental partaking of the meaning of the sevenfold nature of God, the seven synonymous terms. And really we do that over and over again. Because it was true that divine nature, that those plagues were analysed and uncovered and eventually annihilated-the belief of materiality. It was through the understanding of that sevenfold nature of God that that took place and continues to take place. It says in verse 7, "Unleavened bread shall be eaten seven days; and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters. And thou shalt shew thy son in that day, saying, This is done because of that which the Lord did unto me when I came forth out of Egypt. And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes," - power and vision, isn't it, power and vision - "that the Lord's Law may be in thy mouth: for with a strong hand hath the Lord brought thee out of Egypt." And it goes on in verse 12 about "all that openeth the matrix" is mine, "and every firstling...shall be the Lord's," etc. I think that is lovely because it is really saying, if we take it as a symbol, that everything that opens up what we have come to know as the matrix of being belongs to Mind, Spirit, Soul, Principle, Life, Truth, Love. We can't open that matrix with anything of our own, with any personal interpretation, but as we let spiritual sense speak to us, it opens up that fourfold symbol. So you get the seven and the four there symbolised. The seven days eating unleavened bread and all that openeth the matrix being God's. In verse 16, "And it shall be for a token upon thine hand, and for frontlets between thine eyes: for by strength of hand the Lord brought us forth out of Egypt." And so we saw this wonderful handling of evil, just like Mary Baker Eddy handled evil and then saw the real Science of being, as we were saying yesterday. And how John Doorly so often said, "It was because I handled evil that I saw the Science." And as we were saying, that chapter "Animal Magnetism Unmasked" comes just before she lays out how this revelation came to her in her chapter "Science, Theology, Medicine."

So it is a very logical thing really that at this point we should come to a symbol of teaching, spiritual education. And it's impelled by Love, this tone; Love impelling Soul as Principle which John Doorly calls "rule" and "true gender." It's lovely that it's impelled by Love because Mary Baker Eddy says, "A mother is the strongest educator." That, I think, is the facet of being that all of us long to understand more and more so that this process of spiritual education, which takes place with all of us - we educate ourselves, as we shall see - but from the standpoint of fulfilment, from the standpoint that John Doorly used to say when he started his classes, "You've always known these things before Abraham was," from the standpoint of fulfilment. Then he said, "I am just enabling the scales to fall from your eyes, that's all, because Christian Science presents unfoldment, not accretion." As we shall see, it is this seed within itself that brings forth.

So, let us now come to the fourth tone of this third day, Love impelling Soul as Principle and we'll read the verse on page 508 of *Science and Health* and see what it says to us. Now this is Love, the fulfilment, impelling Soul, identity, as Principle, as true classification, the divine system of being. "And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good." So here where we had in the previous tone "Let the earth bring forth," now the earth is bringing

forth seed after its kind and fruit “whose seed was in itself, after his kind and God saw that it was good.”

Now Mrs Eddy says in her Exegesis: “God determines the gender of His own ideas. Gender is mental, not material. The seed within itself is the pure thought emanating from divine Mind. The feminine gender is not yet expressed in the text. *Gender* means simply *kind* or *sort* and does not necessarily refer either to masculinity or femininity. The word is not confined to sexuality, and grammars always recognise a neuter gender, neither male nor female.” So Mrs Eddy is saying here that gender just means “kind” or “sort,” it doesn’t necessarily refer to masculine or feminine. It’s classification it’s kind or sort. “The Mind or intelligence of production names the female gender last in the ascending order of creation” (S&H 508:13). I imagine that’s a reference to where the text of the Bible says “male and female created He them.” “The intelligent individual idea, be it male or female, rising from the lesser to the greater, unfolds the infinitude of Love.”

If you interpret this spiritually and think of the Bible symbol which is so much to do with spiritual education, you can see that in spiritual education there is always intelligent classification, gender, kind or sort, as we have seen very clearly through the sevenfold nature of God giving us, you might say, a different kind or sort of the nature of God as you understand those facets of being, and in the rhythm of operation through its Word, Christ, Christianity and Science. It also gives us a kind or sort of various operations. But I love that last sentence because it’s just what we were saying about spiritual education and how John Doorly said, “You’ve always known these things since before Abraham was.” “The intelligent individual idea, be it male or female, rising from the lesser to the greater,” that’s what we think we do in spiritual education. We think we rise from the lesser to the greater. But what is really happening is that the infinitude of Love, the infinitude of the fulfilment of our being is just unfolding. It isn’t accreting from the lesser to the greater. It is unfolding from the fulfilment of being, what we always have been. I always love to realise this because it makes always the search “sweet, calm, and buoyant with hope, not selfish nor depressing.” If it’s selfish or depressing, it’s this thing we were saying the other day, “I must get it, I must understand, I wish I could understand.” “That’s all thinking of the “I” and not being able to understand. Like David Baker was saying when he talked to us, “I can.” And we can say, “I can because I’m the son of God. I can.” And why shouldn’t we say “I can”? It’s native and natural to us to be spiritual and to understand, as we saw in the second day when we were building the ark. It’s absolutely native and natural to us.

Now the opposite of this tone in the Adam record is Gen.2:19. Before we take that, though, could I just read you the definition of “rule” because John Doorly called this tone “rule” and “true gender.” The definition of “rule”, the rule of Soul remember, “a prescribed guide for conduct or action;...a determinate method” - think of this in education, spiritual education - “a determinate method prescribed for performing any operation and attaining a certain result; a governing direction; an authoritative enactment; uniform or established course of things; systematic method or practice” (*Webster*). Mrs Eddy says, “The rule and its perfection of operation never vary in Science.” And it’s really a rule that enables one to be consistent in

putting a principle into practice, isn't it? And this is Soul as Principle. Wonderful - that it's Soul as Principle. One might think that education has a lot to do with Mind. In a certain way it has. But spiritual education is so much to do with Soul, with spiritual sense. It's the seed within itself, our true identity unfolding.

Well now the negative here in Genesis is: "And out of the ground the Lord God formed every beast of the field; and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof." You see, false education is Adam-naming, isn't it? It is limited naming. Mrs Eddy says, "The education of the future will be instruction, in spiritual Science, against the material symbolic counterfeit sciences" (Mis.61:4). Those "material symbolic counterfeit sciences" are Adam names. Adam names everything. Adam educates, or claims to – the mortal sense of things, claims to educate man materially. And this spiritual education that comes in this tone is against the material symbolic counterfeit sciences. Mrs Eddy says, when she quotes this Adam verse in *Science and Health*, "That Adam gave the name and nature of animals, is solely mythological and material."

This quotation from *Science and Health*, p. 226, when we're thinking of this spiritual education as opposed to material education and the thousand year period of Moses educating the Children of Israel aright, as it were, in the wilderness is a very pertinent reference. It's a marvellous reference. "God has built a higher platform of human rights, and He has built it on diviner claims" (S&H 226:14). And then she says, "I saw before me the sick, wearing out years of servitude to an unreal master in the belief that the body governed them, rather than Mind. The lame, the deaf, the dumb, the blind, the sick, the sensual, the sinner, I wished to save from the slavery of their own beliefs and from the educational systems of the Pharaohs" (S&H 226:14-22), - "the educational systems of the Pharaohs." That is the same thing as Adam giving name and nature to all things, educating materially, limits, limits. All matter is limitation; it's limits. And Soul sets free, Soul knows no limits, but it isn't license because it's based on Principle. The facts of being are based on Principle. So the freedom of Soul has a rule connotation because Soul is Principle. "...I wished to save from the slavery" - that's just what we were doing yesterday - "of their own beliefs and from the educational systems of the Pharaohs, who to-day, as of yore, hold the children of Israel in bondage. I saw before me the awful conflict, the Red Sea and the wilderness" (S&H 226:26) - just bringing it into our experience. The "awful conflict" you might say is handling evil. We have to deal with evil.

I don't think I brought out that lovely reference where Mrs Eddy speaks about the awful conflict in Misc.222:29: "I shall not forget the cost of investigating, for this age, the methods and power of error. While the ways, means, and potency of Truth had flowed into my consciousness as easily as dawns the morning light and shadows flee, the metaphysical mystery of error - its hidden paths, purpose, and fruits - at first defied me. I was saying all the time, 'Come not thou into the secret' - but at length took up the research according to God's command." Wasn't that just what Moses did? Just what Moses did! He had God's command and he dealt with evil. And we saw yesterday that it isn't this terrible thing.

You know I used to think that Christian Scientists in some instances used to go around always saying, "Animal magnetism has attacked me," and they were kind of expecting animal magnetism round every corner to bash them on the head, weren't they? It's a sort of familiar thing that I remember them saying, "It's animal magnetism, dear. Be careful of animal magnetism," and so on. I feel and felt very much yesterday when we were doing this handling of evil, that it is such a positive thing, isn't it, it's an absolutely positive and joyful thing. And I always remember when John Doorly used to take this sevenfold handling of evil at his Summer Schools and he used to go right through it out loud and declare the truths that we saw yesterday handling the plague. It was absolutely tangible to me how the whole atmosphere of that enormous gathering was just lifted up, just lifted up, and a sort of tremendous freedom, clarity, purity seemed to envelope us all. And it happens in our own experience as we handle evil in that way. So it's not a frightening thing. It's handling it from the throne of grace.

Yes, "I saw before me the awful conflict, the Red Sea and the wilderness; but I pressed on through faith in God, trusting Truth," - it was Truth that was impelling the tone yesterday - "the strong deliverer, to guide me into the land of Christian Science," - that's what we said yesterday, that Christian Science has a land of its own. It isn't the spiritual idea building up treasure cities in matter. It has a land of its own. It's the subject of all being, the subject of Life itself, in its own right. The operation of spiritual ideas in their Principle. "...trusting Truth, the strong deliverer, to guide me into the land of Christian Science, where fetters fall and the rights of man are fully known and acknowledged." Wonderful reference!

And so we come now to follow through this tone of spiritual education as it comes here in the Bible. Now as we were saying yesterday, this is the first time that we get a symbol of education with Moses because it is obvious that in the first thousand years with Adam and Eve there was no sense of it. In the story of Noah, now there was. In the story of Noah, you remember, we were taking it as a symbol of how we build our ark of understanding individually, really. And we saw there symbols of the divine system in the structure of the ark. And we saw there how we follow along and we shut ourselves in that ark of understanding and we begin to understand spiritually against all the floods of material theories and everything that would try and disrupt it. But it was an individual thing, wasn't it, in that story of Noah. And you can see how the symbols in the Bible gather momentum from the point of view of that was an individual Noah who took everything into the ark; it's a symbol actually of what we all do in the journey that we're making through this Bible. But it was an individual symbol.

When we came on to Abraham, Isaac, Jacob and Joseph, we saw that that is where this understanding that we have built impels our journey from sense to Soul in a very definite way. Gradually in that story the symbol blossoms forth from the individual - say with Jacob; he gives birth to those twelve sons who eventually go down into Egypt to Joseph, as we saw; and they eventually form the twelve tribes of Israel, the Children of Israel, and the twelve tribes of Israel. Then they are brought out of Egypt, as we were seeing yesterday, and into the promised land and become a nation. So it is as if the symbol rises from the individual to this family of sons who become the Children of Israel, the tribes of Israel as a nation. So when we come to this educational symbol here with Moses, it seems to raise this whole question of spiritual education

in a big way. Because all these stories, as we come to them, are not isolated stories. Practically everything that we're taking has been brought up or hinted at in the story all the way through. It is just that as we come to a certain phase, something is accented. As we have said all along, we don't build an ark and then that's finished and we never build an ark again. We're always building an ark of understanding, seeing more and understanding more in human experience, although the divine fact is our fulfilment. But as it unfolds we're always thrilled at new things that we see which is like building an ark of understanding. We're always journeying. If you go back to the first period, there's always the "Let there be light." So all this is going on in our experience at once, you might say. But we have to slow-motion it and understand it and ponder it in a way that is set out, in an orderly way. You know what I mean when I say this, don't you?

And so here the full subject of spiritual education is symbolised. I expect one would say from a more subjective point of view. In building the ark it was an individual building of the ark, a building of the ark. Here it is very much the teaching. Perhaps the accent is much more on teaching than on learning, so to speak. It's a teaching symbol. That's why it is so marvellous that it comes in Soul as Principle. It comes at this point of Soul as Principle emphasising that the real teaching that goes on with each one of us is through this seed within itself. We teach ourselves. Teaching is never anything put over to somebody and plastered on them. But it is like, really very much like "creating the atmosphere" which is what motherhood does, creating the atmosphere in which the seed can grow in obedience to its Principle. It's Soul as Principle. So this seed within itself is growing in obedience to the Principle of being and it's growing with every individual expression, humanly speaking, with every individual out of their own loins, out of their own being. And it is not putting something over to somebody into a vacuum, pouring something into a vacuum. It can't possibly be that because we all have this seed of true identity within ourselves and if we trust it - I suppose Abraham was the symbol that started it. He was going to bring forth out of his own loins, wasn't he? And if we trust it, it will always respond to its Principle and bring forth fruit. It will always do it. You can't resist it.

And so it is wonderful that it comes in this tone of Soul as Principle. And there's a great fact here, too, that stands out very much. One I have often thought of which please think about with me and see what you feel. John Doorly didn't see the system really until he had seen oneness, the oneness of being. You might say that there are, if you put it in scientific terms, three phases of Mind, Spirit, and Soul before the system of the one being, the Science of the one being is clear as a living reality. I would say that John Doorly, as everyone who sees the truth that is presented in Christian Science sees, saw at the beginning that all is Mind. That's what people normally see - all is Mind - or they wouldn't even touch the teaching of Christian Science because it's based on "all is Mind and its infinite manifestation." There are many people in the world who really are feeling that all is Mind, that all is Mind, and that is what John Doorly saw, and that Spirit is the only reality. Then a third stage came to him, as it comes to everyone, that stage of Soul where he saw there is only one Being. As we were saying yesterday, the identity of Soul means that what you see spiritually you are one with, what you see of God you are one with. You are the one Being in operation and everybody knows the moment when they first saw oneness. If you talk with people, they all know when they first saw oneness, when they

saw there isn't man and God, God and man. There aren't two. There is one and that is a quality of Soul. What you see spiritually you are. You are the one Being in operation. That is Soul.

And you know that is another name for God that Mary Baker Eddy added to the Scriptural names; Spirit, Life, Truth, Love were the Scriptural names, she said. But she added Mind, as we saw yesterday why she did it. And she added Soul. I have always felt, contrary to what one thinks about Soul, that in adding the term Soul, - soul is in the Bible but with a small "s", and "my soul doth magnify the Lord" as a personal soul in a way - she gave a capital "S" to Soul. By doing so, she saw Science really because Science is oneness. Now you don't normally associate the term Soul with Science, but I am convinced that when Mary Baker Eddy saw there is one Soul, God and man are not separate, they are one. There is only one Being. Man is God being. She made it possible to see the Science of all being and gave the term Principle to God, which completed the seven. There is the divine Principle of being which operates scientifically. Science can never operate with two realities; it can only operate with one reality. If in arithmetic you had numbers and some other kind of entity, you couldn't have a science of arithmetic. But because it operates in a science of one kind of value which are numbers, oneness, you can have a science. The same in anything. You can't have a science with two different entities operating. They deal with different entities but the whole Science of being must be a consistent oneness in nature and essence and substance. It must be.

I always interpret how John Doorly saw the Science when he saw there is only one Being which Bicknell Young in the line of Christian Science propounded so wonderfully. It was inevitable then that he would see that this one Being moved according to a Science, according to a Principle, and that Principle and its operation in Science was the very being of man in operation. It was John Doorly's being, you could say, and the being of everyone, the being of everything in the universe.

But he didn't see this until you might say Soul as Principle, really. The Principle began to dawn. It's the three and a half we were talking about - Soul leading to Principle. And it comes, this revelation of Science comes really when one has experienced a Mind consciousness in some kind of a way, a Spirit reality, and the consciousness of the oneness of being, that Soul-sense of the oneness of being. And then you see it's Science and it makes sense. I think Mrs Eddy's experience must have been that way because directly you see, really, the Mind, Spirit, Soul content, you can begin to exchange the objects of sense for the ideas of Soul. Healing begins to happen as you see you are identified with the one Being. Mrs Eddy said that she could not write her textbook, which contains the Science, until she had demonstrated it in healing. She had learned that a work must be demonstrated before it could be profitably studied. And so it was her experience which led her to write this scientific textbook because, you might say, she had experienced very much the Mind, Spirit, Soul content of Being in her experience.

Now it is exactly the same with the writing of the Bible. Nothing was written of the Bible really until the fourth thousand year period when the Prophets began to write the Pentateuch, gather all the things together - the Bible writings, as you know, are based on these four Documents - but they weren't actually written and the Pentateuch put into some kind of order, the Book of

the Law, until the fourth thousand year period when the Prophets began to write their Scriptures in the fourth thousand years, in Principle. You might say it had been going on, this Mind, Spirit, Soul content, and then when they were in captivity in Babylon a lot of the Documents were written, the Book of the Law, and so on. So it wasn't really until that fourth thousand year period that the ordered sense of the law in the Bible began to be written down. We shall find when we take the ascents up and down the mountain that the first three ascents are not really to do with teaching in particular. But when you come to the fourth ascent, Moses gives them the Commandments and the Judgments, but not until the fourth, as we shall see. The first is the reminding of the power of Mind. The second is, "Wash your clothes," and the third is that you cannot touch this mount except with spiritual sense. And with the fourth Moses gives them the Commandments. The same pattern, you see. So do think this out and see what comes to you about it because there is something that is knocking on my door so much and has done for a long time about these three stages. Because where you haven't experienced - you don't have to experience this as the synonym Mind, the synonym Spirit, the synonym Soul in terms, so to speak. But it is a content that many people have in the world, like these dear people who were talking to us last night, that the way you think is tremendously important and that there is a spirit that moves man, and that we are all one. They don't use Mind, Spirit, Soul, not perhaps in the way that we think of it, but there is that kind of content in consciousness. When one sees there is only one being, then it seems in this present phase of things - and one is just speaking now - that it is the most marvellous revelation to see that this oneness of being moves according to Science and system and law. You might say according to law and order and rule and system and method and form and design. And why it is that it seems to be the basis from which unfoldment and unfoldment and unfoldment and unfoldment continues to take place. Because one of the definitions of Science, as we were saying yesterday, was that it includes "trustworthy methods for the discovery of new truths within its own domain". It includes "trustworthy methods for the discovery of new truths within its own domain." As we understand, or begin to understand the way that these facts relate to one another in being and the operations of these spiritual facts, you go on and on and on and on, and always new views are unfolding.

Now I don't know, I guess none of us know, how Science, spiritual reality, the one Principle of being is going to unfold to us in the future. Mrs Eddy says, "Truth cannot be stereotyped; it unfoldeth forever" (No.45.27). But as far as we are concerned at the moment, as we take the divine system of Science which Mrs Eddy spoke about in the words, "Divine metaphysics is now reduced to a system, to a form comprehensible by and adapted to the thought of the age in which we live" (S&H 146:31), we can see that when we take the Bible, this divine system that we have begun to understand through other terminology of the sevenfold nature of God as Mind, Spirit, Soul, Principle, Life, Truth, Love operating as the Word, Christ, Christianity, and Science on levels of consciousness of Science, divine Science, absolute Christian Science, and Christian Science, which one would say embodies the whole of her system, - we can see that what that stands for spiritually is also spoken about in the Bible in a recognisable way with the seven days of creation. It came from the Bible, I guess Mrs Eddy's discovery of it, and then she put it in new terminology. But we can see it so clearly in the Bible this sevenfold nature of the infinite and the city foursquare, and these levels of consciousness, which are so apparent in Revelation with the city that came down from heaven and wiped away all tears from their eyes, and so on.

It was in the Book of Revelation that John Doorly, in studying that Book, was first alerted to the fact that there were various standpoints, or whatever you like to call them, from which *Science and Health* was written and which we need to be aware of when reading *Science and Health*. So this symbolism of the divine system is something that is recognisable, the real essence of what it stands for is recognisable in the Bible and in all human phenomena, really. As we were saying yesterday, the categories of Science one can discern patterned in so many things, like I was telling you about English grammar. It's in dancing, it's in music. At one time we were very, very deeply interested in finding this symbolism in everything of human activity of serious subjects. That's what we were trying to do with *Ideas of Today*.

So if you are aware of this scientific system of symbols, not just as an intellectual system but behind the system to the reality that it is speaking of, it helps you to discern it everywhere. You see it is very, very true that quotation from Isaiah that "Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that they Lord bindeth up the breach of his people, and healeth the stroke of their wound" (Isa.30:26). It binds up, it makes the whole universe one. We can say, Yes, the whole universe is one. It is one. But then something can come up and somehow more and more with the understanding of the spiritual tones of the divine system you can discern what that something is. Either it is a counterfeit or a symbol or it is just speaking. It's a sign of the times of the divine pattern speaking.

I remember so well when I came to John Doorly and he was beginning to put forward the system, I had thought of myself very much as a Christian Scientist apart from the rest of the world and that I was right - or not I, but Christian Science was right - and all the rest of the religions and everything outside Christian Science was not quite right! I was separated really. And when I began to see what John Doorly was saying and that he was saying these are universal fundamentals of all being if you understand them. You don't need to hold them in terms of Mind, Spirit, Soul, Principle, Life, Truth, Love almost anymore; they are essences. You can recognise them in other terms because it's going on everywhere. This is the only being, the one and only being, and he was seeing how Mrs Eddy had defined it in her textbook. I remember so well and I always get this picture that all the walls fell down, all the walls fell down. I thought, "This is one universe. These terms that I have had in Sunday School and thought I was a Christian Scientist and the rest of the world outside wasn't, and there was nothing going on of Christian Science outside but I had to keep very close to Christian Science, very earnestly to Christian Science" - suddenly I thought, "This is the universe. This is the universe." So it has never been to me - to all of you - anything that has been restrictive and narrow and codified, but it has rather interpreted the whole universe to me, and I'm sure to many of you, too. I know at the time when John Doorly went, we were so imbued with this realisation that the whole universe was speaking of this divine system, that we were impelled to start that little magazine *Ideas of Today* because we felt we wanted to put forward how this divine system and Science was speaking everywhere in the universe. That was our great motive and purpose in starting *Ideas of Today*.

But I somehow feel now that *Ideas of Today* is all of you and many more that are out in the world, that you are ideas of today. I think that is something that is happening.

So, when we think of this teaching symbol and teaching within ourselves this divine system of Science, let us always remember that it is studying thoroughly the letter and imbibing the spirit that is the progressive element. And that it is also true that as we rise the symbols disappear. I think that is very true, that you let the symbols go as you rise. You remember how John Doorly said in his *Verbatim Reports* very often, at one time to him Mind was intelligence, wisdom, law, action and so on, a whole string of ideas that he consciously thought about. Then he said, gradually it began to be just Mind, but Mind with an understanding innate of the content of that Mind. But let us always remember another thing John used to say. He said, "I'm not going to be surprised if young people today arise in the world who know more about this spiritual idea than we've ever dreamt of." So to me it is always a plea to keep one's consciousness wide open to the development of the spiritual idea and not to be rigid and say it just must be this way, but to be really moving with the freedom, yet the certainty and the rule of Soul, as the spiritual facts unfold from their Principle. I think sometimes we're afraid to be flexible because we are afraid that we may get, what we call, taken off the track. But we can only be on the track as we listen with spiritual sense to the Principle unfolding within ourselves in a very, very pure way. And that Principle won't let us get off the track, whatever track we are thinking about spiritually; it will hold us there, it will hold us there.

But anyway let's think about this spiritual education because I think it is something that is very, very much to the fore. Mrs Eddy says, "The education of the future will be instruction, in spiritual Science, against the material symbolic counterfeit sciences" (Mis.61:4). And I feel that a sample, an indication of that too, is the work that Max Kappeler has started in a real educational spiritual way. I'm always very, very interested in that and how it will develop and fulfil itself. It's a spiritual education programme "against the material symbolic counterfeit sciences." That is a wonderful instance of it but whatever, whatever is going on, the spiritual education is within ourselves and it's a very real and living education that goes on within ourselves.

Now, let's start here with this illustration of Love impelling Soul as Principle. It's where Moses leads the Israelites through the wilderness and gives the Commandments and the Laws. So we start actually at chapter 15, verse 22, and before Moses goes up and down the mountain, there are these five preliminary incidents. The first one is where the waters of Marah were bitter. It says in 22, "So Moses brought Israel from the Red Sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water. And when they came to Marah, they could not drink of the waters of Marah, for they were bitter: therefore the name of it was called Marah" - because Marah means "bitter." "And the people murmured against Moses, saying, What shall we drink? And he cried unto the Lord; and the Lord shewed him a tree, which when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them." I think that's a lovely incident to start off with because the waters were bitter and they couldn't drink of them. Immediately Moses cast this tree, which is typical of man's divine Principle, into the waters, they were made

sweet. I think that is what has happened with so many of us that we didn't find the understanding of Christian Science very easy. It was perhaps becoming a bit sour or stale or whatever to many people. Then suddenly when the tree of Principle, the divine system of Principle, was put before us, immediately the waters were made sweet. As we were just saying, weren't we, that in spiritual education when one realises, as I was saying my experience was, when I realised there was a Principle to being and that Science was based on an understood system from its Principle, then it became something very sweet and very flowing and inspirational and lovely. So I suppose Mrs Eddy was saying that when she said, "the search was sweet, calm, and buoyant with hope, not selfish nor depressing." When she saw that there was a divine Principle unfolding to her, then the search was sweet. I think it is very true in all our experiences when we realise that we are following a divine Principle that is unfolding to us by steps. It makes this search very, very sweet.

Then it goes on in verse 27, "And they came to Elim," - which means "trees" - "where were twelve wells of water, and threescore and ten palm trees:" - that's seventy palm trees. And so there were these twelve wells of water, which is the symbol of demonstration of Life, Truth and Love unfolding as the Word, Christ, Christianity and Science, and seventy palm trees which is the seven and the ten, the seven applied to the human. So it really says to you that the Principle that you are pondering, that is being interpreted, is demonstrable through the twelve and it applies itself to the human through the seven and the ten. That's a very essential factor right at the beginning.

Then we come to chapter 16, verse 2: "And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness;" - this is the second incident. "And the children of Israel said unto them, Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger." Very often people say that, don't they? They want to go back to the flesh pots of Egypt - "for ye have brought us forth into this wilderness, to kill this whole assembly with hunger."

"Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out, and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no. And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily." Then it goes on to say, "...At even, then ye shall know that the Lord hath brought you out from the land of Egypt: And in the morning, then ye shall see the glory of the Lord; ... the Lord shall give you in the evening flesh to eat, and in the morning bread to the full; And it came to pass, that at even the quails came up, and covered the camp: and in the morning the dew lay round about the host. And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground. And when the children of Israel saw it, they said one to another, It is manna: for they wist not what it was" (verse 13).

"And Moses said unto them, This is the bread which the Lord hath given you to eat. This is the thing which the Lord hath commanded, Gather of it every man according to his eating, an omer

for every man, according to the number of your persons; take ye every man for them which are in his tents" (verse 15). "And Moses said, Let no man leave of it till the morning. Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank;" - like those old frogs! - "and Moses was wroth with them. And it came to pass, that on the sixth day they gathered twice as much bread, Six days ye shall gather it: but on the seventh day, which is the sabbath, in it there shall be none, See, for that the Lord hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; And the children of Israel did eat manna forty years, until they came to a land inhabited; they did eat manna, until they came unto the borders of the land of Canaan." (verse 35).

So this is to do with spiritual education because it is to do with feeding, with what you take in. And they had quails at even and they had manna in the morning. I think again this is this symbol we've had so many times of the letter and the spirit and the understanding through uplifted thought, really through Mind, Spirit and Soul, which brought them out of Egypt. Well it was the whole seven really, but this accent on Mind, Spirit and Soul, which is the uplifting, rising sense accented of the Word of Life. In John Doorly's *Verbatim Report* on this subject he likened the quails to a symbol of understanding Life through uplifting thought. As we have seen in these first three tones of Mind, Spirit and Soul, the real nitty-gritty as people have called it, of understanding through Mind, Spirit and Soul. And that the manna which came down from heaven, the revelation of Truth, the inspiration that comes subjectively to one and comes daily, hourly and continually. You don't have to hang on to it because if you try to hang on to something in a personal limited way, it just goes stale on you, doesn't it? The manna of yesterday doesn't always refresh you today. The manna of yesterday, if you try to hold on to it, just like we saw in many instances that if you look back or you think you can hold on to something, it doesn't yield the same inspiration. There's always got to be this forward move.

And they had to gather twice as much on the sixth day because there was no manna on the seventh day. I have wondered a lot about that and you may see an interpretation that is very real to you in your way. But in the sixth day, you know, you get that symbol of the sevenfold and the fourfold. It's the only day of creation that has all seven tones in it and the fourfold calculus of being. It seemed to me it was a symbol of not only receiving the revelation of Truth, but emphasising the operation of it so that you stay with that and have that day of rest which John Doorly emphasises so much in this Moses story about remembering the Sabbath. He said that so many people work without the sense of grace and if you have that sense of grace, that sense of Love, that sense of the Sabbath day, you can rest and let Truth do its own work. As far as I see at the moment, I think of that gathering twice as much on the sixth day in that particular vein.

But I love this, too, that the manna means "what is it," "what is it." Because I think it is a very good practice, a method (we're talking about "rule"), to often question yourself, what is it, what is it? My mother and I often used to sit in the evenings and I would say to her, "Mum, what is Life anyway? What is it? Don't think you know it from reading about it in a book. What is Life?" And we often used to start in a way from scratch. Obviously you have a consciousness

of the spiritual tones in your mind, but it is so helpful to suddenly question, “What do I mean by Mind, Spirit, Soul, Principle, Life, Truth, and Love? What does Mrs Eddy mean by it?” I know we can say, Well, if we read and study the books, we can find out. But it's often very good to have this “fresh manna” kind of thought, the manna falls day by day, and question yourself spiritually, “What is it? What is it?”

As we were saying the other day, my mother and I used to have marvellous times. We often used to say to one another, “What would the universe be like if there was no Mind, or what would the universe be like if there were no Spirit, or Soul?” And if you play that kind of spiritual game, I call it, it's often very, very helpful in really feeling deeply the spiritual fact of being that you're pondering. I think this manna, “what is it,” is a marvellous symbol because always you have to be very alert that you don't just get stale, don't you? If Mummy ever said when an accident or something happened, “Oh, there are no accidents in Mind” because she had read the textbook for ages and ages, as we all have done - though she had the most marvellous spiritually alert sense of things - or if I said it, we would say to each other, “Well what do you really mean by that? What do you mean by that?” Because you can sometimes bring out pat phrases, can't you, and you don't have this manna questioning, What is it? What is it? Because it isn't questioning in a doubting way, it's just questioning to make one think more deeply about the spiritual fact that has come to you.

So it is a marvellous thing in this spiritual education that you understand the fleshy, the quails, the fleshy facts, if you can put it that way, the nitty-gritty as people have said, that you really understand deeply the fundamental facts of being. And at the same time have this marvellous, spontaneous inspired freshness about it all the while. It's again this story that we had about Moses being wedded to Zipporah, “a little bird,” that you have to have that wedding, really, of the reason and the spiritual pondering and studying together with the inspired revelation that comes from Truth, from this minute-by-minute spontaneity. It's Life and Truth as John Doorly has it here and I think it's so true; you can feel it.

But it's interesting, isn't it, that last verse, that when they came into the promised land, they didn't eat manna any more. Something to think about there. They ate of the food of that land. In other words, it seemed to have become something that was just natural to them. It wasn't something that they were separated from in the way of all that was going on in the land into which they came. Again, it makes me think of *Ideas of Today* and really how much we learn about spiritual things from the world and from what was going on in the world as well as from the deep spiritual pondering that we had done when we were in the wilderness, so to speak. There's something like that about that symbol.

Then we come in chapter 17 to where the people were thirsty. There was no water for the people to drink. In verse 3 they say, “...Wherefore is this that thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst?... (Verse 6) Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.” So here Moses struck the rock and it says here in Exodus that God told him to strike the rock. But in

Numbers 20, verse 8 (they say this is the same incident) God said, “Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, ...And Moses took the rod from before the Lord, as he commanded him.” And then Moses said, “...must we fetch you water out of this rock? And Moses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly...” (verse 12) “And the Lord spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them.” It’s always been believed that because Moses smote the rock instead of speaking to it, he didn’t bring the children of Israel into the Promised Land. This would seem to be rather a wonderful symbol that when we need inspiration, that it can’t come in this, I was going to say, heavy-handed way, that Promised-Land inspiration comes sweetly, and buoyant with hope – “the search was sweet, calm, and buoyant with hope” - and it comes in a lovely natural way. Sort of “speak the word only and my servant shall be healed.” It is this natural acceptance of spiritual refreshment. But all the same when Moses smote this rock the water did come out. So it throws us back again, doesn’t it, to the story we had with Jacob who was a struggler and striver, and with Joseph for whom everything came as a blessing and sweetly. Again, it really says to us, it doesn’t matter which way you do it because our true identity is spiritual, it will come anyway. But we can let it come through the Promised Land way or we can let it come through this rather fierce way of Moses. But it will come, it will come, anyway. They don’t know why in one instance it records it in one way, and in another instance it records it another way, but I think it’s rather helpful that it does. That it says whether you have to struggle and strive for inspiration or whether it comes sweetly and just through the Word of God coming sweetly to you, it will come. It will come anyway.

So then we come to this next incident in chapter 17, verse 8, where it says, “Then came Amalek, and fought with Israel in Rephidim.” The meaning of Amalek is “a people that takes away all” and he was a descendant of Esau, materiality. They were the persistent enemies, of course, of Israel. “And Moses said unto Joshua,” - this is where Joshua comes in for the first time, this character who means “saviour,” “salvation” - “And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: tomorrow I will stand on the top of the hill with the rod of God in mine hand.” Well we know what that means. It means the power of Mind understood through Mind, Spirit, Soul, Principle, Life, Truth, and Love. “So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill. And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed.” I have this marvellous picture of Moses sitting up there on a rock with hand up, hand up. Sort of quick round about turn with the Amalekites! Israel was prevailing, then the Amalekites were prevailing. “But Moses’ hands were heavy; and they took a stone,” - a calculus - “and put it under him,” - rest on the divine infinite calculus, accept the divine infinite calculus - “and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun. And Joshua discomfited Amalek and his people with the edge of the sword.” It’s a marvellous symbol because it is as if one is trying to deal with materiality through the understanding of the sevenfold nature of God. But what has to support that, the same old

symbol that we're seeing all the time really is Aaron and Hur. Because Aaron, as you know, meant "teaching," it was this initiated sense of teaching that Moses took with him for quite a long while, and Hur means "liberty," "free." And so again we can see how this sevenfold understanding with which we saw dealt with evil, deals with the plagues, deals with everything because it's the very nature of being. But to be power, to be power it has this support of a teaching or a divine understanding which comes to us through understanding the fundamentals of Science. But at the same time not just teaching, not just rigidity - just like with the quails, there was the manna - there is this freedom, this liberty, this sense of inspiration. You see it is so true always that when you understand something you're free about it. If you don't understand it you're not free in that subject. I know that so well because certain human subjects I don't understand very well. I know a few things about them but when somebody is talking about them, I don't feel a bit free in them because I don't understand them. That's just a human example. Because I think with Science one finds increasingly one can follow all kinds of subjects because Science has the fundamentals behind every subject. But in human experience, just speaking generally, it is so true that immediately you understand a subject and it is really subjective to you, you feel perfectly free in that subject. As John Doorly and Max Kappeler often used to use, as we were saying the other day, this symbol of if you knew that $2 + 2 = 4$ and $5 + 5 = 10$ and 7 from 12 leaves 5 , but if you knew all those facts and you didn't understand the subject, you wouldn't be free in that subject to just take in whatever came along and understand it. It's so marvellous this, isn't it? Soul as Principle, spiritual identity which is the rule of Soul under the forever interpretation of the Principle. And so there is the rule of Soul but also the freedom of Soul. It's marvellous. It's not in anything.

Then we come to chapter 18 where Jethro and Zipporah come back into the scene. I think they had to come back into the scene at this point. Moses' arms were heavy and everything was sort of heavy with Moses at this moment. And Jethro had another name Reuel which means "God is friend" and "pre-eminence" too, and Zipporah, as we know, means "a little bird." "When Jethro, the priest of Midian, Moses' father-in-law, heard of all that God had done for Moses, and for Israel his people, and that the Lord had brought Israel out of Egypt; Then Jethro, Moses' father-in-law, took Zipporah, Moses' wife, after he had sent her back." Moses had sent her back apparently! Didn't want this little bird. "And her two sons; of which the name of the one was Gershom"- that's "stranger" - "for he said, I have been an alien in a strange land: And the name of the other was Eliezer" - which means "God is help." So this was all a sort of blessing thing, really, wasn't it? "God is friend," and "God is help" and Zipporah, the "little bird" and Gershom, who means a "stranger". And that's interesting because I think it was a bit strange to Moses to have all this sense of God being friend and God is help in this way of the little bird, and so on. "And the name of the other was Eliezer; for the God of father, said he, was mine help, and delivered me from the sword of Pharaoh: ..." (verse 8) "And Moses told his father-in-law all that the Lord had done ...and all the travail that had come upon them by the way, ..." (verse 9) "And Jethro rejoiced for all the goodness which the Lord had done to Israel," - because he was not of course an Israelite - ... "and Jethro said, Blessed be the Lord, who hath delivered you out of the hand of the Egyptians, ...Now I know that the Lord is greater than all gods..." (verse 13) "And it came to pass on the morrow, that Moses sat to judge the people: and the people stood by Moses from the morning unto the evening. And when Moses' father-in-law saw all that he

did to the people, he said, What is this thing that thou doest to the people? why sittest thou thyself alone, and all the people stand by thee from morning unto even? And Moses said unto his father-in-law, Because the people come unto me to enquire of God: When they have a matter, they come unto me ; and I judge between one and another, and I do make them know the statutes of God, and his laws. And Moses' father-in-law said unto him, The thing that thou doest is not good. Thou wilt surely wear away, both thou, and this people that is with thee: for this thing is too heavy for thee; thou art not able to perform it thyself alone. Hearken now unto my voice,... Be thou for the people to God-ward, that thou mayest bring the causes unto God: And thou shalt teach them ordinances and laws, and shalt shew them the way wherein they must walk, and the work that they must do. Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness;...And let them judge the people at all seasons: and it shall be, that every great matter they shall bring unto thee, but every small matter they shall judge:..." (verse 25) "And Moses chose able men out of all Israel, and made them heads over the people ..."

Talk 11

Now, we're on chapter 18 where Jethro comes and he says, "this thing is too heavy for thee" (what you are doing), trying to judge every case, and appoint people to judge the smaller cases and you teach them the ordinances and laws and be the God power to them, as it were. Now I think a story like this is a very good illustration of how you can take the story literally in its ordinary historical or what you might call physical context, really, of happening to Moses. Or you can take it on a higher moral kind of basis where you would interpret it as a very sensible thing that you should be able to delegate so that you're not doing everything yourself, thinking you've got to do everything, and that the smaller things you should give to other people to do.

Or you can take it in a spiritual interpretation which seems to say that what we need to do is to stay with the spiritual laws of being, with the fundamental realities of being, the basics, the fundamentals. In our shorthand form we call them the seven and the four and the four standpoints. Stay with the big fundamentals of Science and let the little details be taken care of by staying with those fundamentals. They will irresistibly be taken care of by what comes to you in the way of understanding which could be a symbol of these Hur men that worked out the details, that that will work them out. Because you know in our early sense of Science we were so often concerned with all the little problems that came to us. We were always being pulled about by these little problems. As we were saying the other day, we felt that we were living in this kind of an existence and we were pulling down Truth because all the time these little problems were coming up to us to be solved and we were pulling down these truths to solve them from on high, so to speak. We're beginning much more to see that in Life in and of Spirit, which is the reality of existence, we are spiritually identified - Soul as Principle. We're spiritual identity and we are moving in the flow of Life in and of Spirit. We are conscious right from the start when we began on Sunday night and Monday morning, we saw that our true being lies in those big concepts of Mind, Spirit, Soul, Principle, Life, Truth, and Love. That is the record of our being. And the more we stay with that on what I call this top line, the more we shall find that that all the time is in control, that is dictating our way, and we are following

this way of Life and in all the little things that come up, we can see that this way of Life is analysing, uncovering and annihilating all the errors of mortal existence. But we can cope with them because it is “Before they call I will answer.” We have already seen the truth about it if we follow the ordered spiritual way that is our very identity. So I think if you interpret it from a spiritual point of view, it is saying to you “Stick to the fundamentals, stick to the big things, and the other will take care of itself;” all the details will take care of themselves as they come along because they have been brought to the surface so often by the spiritual facts that you are seeing.

So now we come in chapter 19 to Moses’ seven ascents up and down Mount Sinai. This is where the teaching begins, actually begins in these seven ascents. Now you’ve got those papers which take the ascents up and down the mountain. As we were saying before, the first three ascents are almost like a preliminary to the great teaching that takes place in Moses’ fourth ascent. As you think about these ascents you can’t help feeling that they are very indicative of the way that we have come and the way that we have received the teaching and the way that perhaps any great teacher goes in the propounding of spiritual truth. It starts off where in verse 3 it says, “And Moses went up unto God,” - and this is the first ascent - “and the Lord called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and the children of Israel; Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine.” You know if you interpreted that, you would say that it was Mind, or it is Mind that says, “Let there be light” and brings us out of Egypt. And it is Mind that says “All the earth is mine,” that “All is infinite Mind and its infinite manifestation.” If you are obedient to the law of Mind always, you are consistently finding your true identity as idea of Mind. We are in a way “a peculiar treasure,” we are identified - all of us, not any particular person - with the Mind that is All.

“And ye shall be unto me a kingdom of priests, and an holy nation. And all the people answered together, and said, All that the Lord hath spoken we will do,” (verse 6). So we have put down here on these papers, which we can read each time what it means (just as it came to me): “Mind’s idea is power and infinitely available to alert, receptive thought.” This is the “Let there be light” that we saw right back in the first thousand year period that is coming all over the place to people in various ways; this “Let there be light” of Mind.

Then in verse 8, “And Moses returned the words of the people unto the Lord. And the Lord said unto Moses,” - when he went up again into the mount - “Go unto the people, and sanctify them to day and tomorrow, and let them wash their clothes, And be ready against the third day: for the third day the Lord will come down in the sight of all the people upon mount Sinai. Take heed to yourselves, that ye go not up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death: There shall not an hand touch it. And Moses went down from the mount unto the people, and sanctified the people; and they washed their clothes. And he said unto the people, by ready against the third day: come not at your wives” (Ex.8-10). So you can see in those verses, can’t you, a symbol of purification, washing their

clothes, purifying themselves. Isn't that really what we were doing, you might say, when we were talking about building this ark in the second day of Spirit, building this ark of understanding which was pure. It was a wonderful sense of pure spiritual building to be "ready against the third day." What it really does is to lead you to your true identity; that's what it does. So you get this wonderful purifying in this second ascent up and down the mount which we have said, "Spirit's nature is pure and impels cultured spiritual understanding."

Then we come to the third ascent at verse 16: "And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled. And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount. And mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly." Do you remember that we said here in the third day it really demands you to face up to everything. You can't get away with anything on the third day. There may be wrestlings, like with Jacob, and difficulties, like with Joseph, and there may be these quakings and murmurings, and so on, but spiritual sense will always discern the Lord and nothing else will. It will identify itself with the divine Principle. Because it says in verse 20, "...the Lord called Moses up to the top of the mount; and Moses went up. And the Lord said unto Moses, Go down, charge the people, lest they break through unto the Lord to gaze, and many of them perish. And let the priests also, which come near to the Lord, sanctify themselves, lest the Lord break forth upon them. And Moses said unto the Lord, The people cannot come up to mount Sinai: for thou chargedst us, saying, Set bounds about the mount, and sanctify it. And the Lord said unto him, Away, get thee down, and thou shalt come up, thou, and Aaron with thee: but let not the priests and the people break through to come up unto the Lord, lest he break forth upon them. So Moses went down unto the people, and spake unto them."

And so, up this mount comes Moses and Aaron and the priests have to sanctify themselves but the people mustn't touch the mount. There are bounds about the mount. I think that is a marvellous symbol really that you can only touch this mount of divine Principle, this spiritual content of being, this spiritual Science with spiritual sense and with understanding. To a great extent Aaron stands for understanding through spiritual culture. Remember Mrs Eddy speaks about how the disciples knowledge was "the result of their cultivated spiritual understanding" which you could take as Aaron because he stands for "initiated, teacher," etc. But it's really saying that we can only touch this spiritual Principle of being through the realisation of our true spiritual identity which has come through cultivated spiritual understanding. If you try to touch the things of God without this basic understanding of your spiritual identity, it can often play havoc, can't it? As one has seen sometimes with people. I know John Doorly used to say that if you are an absolutist, meaning that you just live in a realm of absolute spiritual facts, and you don't really understand the basic fundamentals of being so that you can deal with the belief of life, substance and intelligence in matter in an intelligent way, you can go over the top temporarily, or quite haywire, or something. But always, always, always, he used to say, salvation is irresistible. And whatever way you go eventually, we can't help but be satisfied as we awake with His likeness. But temporarily those kind of things happen. Touching the mount,

really, when one has not found one's way in an orderly spiritual way. But that comes to us. It comes to every one of us. "Before they call I will answer" and it's not "that we loved Him, but that He first loved us." So all the time when we say these things they're only the temporary shadow play of the working out of human existence, like we saw with Jacob and with Joseph, whether we come the way of suffering and learn a whole lot of lessons through suffering, or whether we come the way of Science, we're coming the way anyhow. It's irresistible.

So there we have said "Soul's immaculate spiritual facts make demands on men which can only be met through spiritual progress and spiritual education."

Then we come to the fourth ascent of Principle and this is really where all the teaching begins. As we've said, it can only really make a lot of sense through our cultured spiritual understanding, through some sense of Mind, Spirit and Soul. As you know in chapter 20 we get the Commandments. "And God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage." So many of you are familiar with how John Doorly took these Commandments, that being the first statement of the Commandments - Mind - and actually you know they say subsequent thought on this subject amongst Jewish people has said they always take this really as the First Commandment. I never had realised that. I thought that when John Doorly took it as the First Commandment, or the first statement of the Commandments, people have always thought of "Thou shalt have no other gods before me" as the First Commandment. But I was quite interested to hear that later thought said, No, that is really the First Commandment. So we take that as Mind, as "Let there be light." And then "Thou shalt have no other gods before me" as the purity of Spirit. And "Thou shalt not make unto thee any graven image" as the one identity of Soul and that there is nothing apart from that one identity. Then further down in verse 6, "And shewing mercy unto thousands of them that love me, and keep my commandments" it's speaking there of Principle and of obeying the Principle. Then "Thou shalt not take the name of the Lord thy God in vain" is a tone of Life, living the Life, not understanding God and then just not doing anything about it. Letting the Life live you to some purpose, not in vain. Then "Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work." As we saw so clearly in the plagues that six days are to find out the nothingness of matter and the sixth day is very much the conclusion and the fulfilment, really, of all the workings out of the days up to that point, culminating in man. Then, "But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work" is a sense of Love, the seventh day, the rest and the peace.

Then when we come to verse 12, as John Doorly took these Commandments, the first four were to do with the Word and they were the unfolding of these great Bible lessons in the Bible as a whole with the Days of Creation, the Commandments, the Beatitudes, and the Lord's Prayer as a fourfold, as four lessons in the Bible, you will find that though this is in the Word order, it is really a Christ impulsion of the Word order because it's Thou shalt not, Thou shalt not, all the time. And it fulfils itself in this Christ sense when it comes in verse 12 where we begin to get the Christ order of translation, "Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." That "father" and "mother" and the outcome of it is the Principle, Life, Truth, and Love as that Christ translation starts with. Because if we

honour Principle, Life, Truth, and Love, if we acknowledge that as the basis of our Christ identity, then come these next three Commandments which bring out a sense of Soul, "Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal." If you translate those in the sense of Soul's office in the Christ, Soul impels translation, it means that in that translation you're never killing anything. You're always exchanging an object of sense for an idea of Soul. You're never doing away with anything as the Christ translates your experience in Soul. "Thou shalt not steal." You're not taking anything away from any situation or from yourselves as Soul exchanges the objects of sense for the ideas of Soul. It's the same thing with Soul, that it's saying you're not mixing Spirit with matter, you're not committing adultery when you are exchanging the objects of sense for the ideas of Soul. You're neither killing anything in your experience, you're not mixing anything and saying that the human is the divine and the divine is the human, and the material is the spiritual and the spiritual is the material. You're doing this wonderful exchange - the objects of sense for the ideas of Soul - and you're not stealing or taking anything away from any level of consciousness, as it were. You are just letting this wonderful exchange take place in your experience.

Then you get the tone of Spirit - "Thou shalt not bear false witness against thy neighbour" - where you're seeing, or feeling and experiencing, the pure spiritual reality that is true throughout eternity. No false witness about your neighbour or yourself. You're seeing the pure spiritual reality of things. John Doorly always used to say, didn't he, "Your neighbour is yourself," "Your neighbour is yourself." You're seeing the true spiritual reality and it is manifesting itself in Mind, in verse 17, "Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's." Mind will manifest itself and does manifest itself in your experience in entirely the right way for you. The Christ comes to the flesh to destroy incarnate error and produces the right outcome in absolutely the right way for you so that you don't have to covet anything that is thy neighbour's. It is absolutely right for you.

Now that's a tremendously brief run-through of those two statements of the Word and the Christ, but when one takes that Word and that Christ in the Commandments slowly, it yields a whole host of other things that we haven't mentioned, of course, because they are the great basic teaching of Moses. In fact they say, you know, that this Decalogue, which is what we're doing, has always been regarded as the summary of Old Testament teaching, that it sums up, if one took it in detail, the whole of Old Testament teaching.

Then comes, after those Commandments, what are known as the Judgments. And these Judgments that come are really moral precepts, they take in the application of the Christ in detail, you might say, to all kinds of human experience. So those Judgments seem to have the sense of Christianity. You get the Word in the first four Commandments, then the Christ in the next six, and then the working out of that from chapter 21, it goes, to chapter 23. It's a long thing which we're not going to go into but it is all the Judgments of the people. But I was thinking about this and thought it's really interesting that as the divine system unfolded to John Doorly, for a long time as many of you know he only discerned - and this over a period of years - the three orders of the Word, Christ, and Christianity, didn't he? He saw that order in

Recapitulation of Mind, Spirit, Soul, Principle, Life, Truth, and Love was a Word order. And the order of translation of Principle, Life, Truth, Love, Soul, Spirit, and Mind in the scientific translation of immortal Mind and the scientific translation of mortal mind which follows it, was the order of the Christ. Then he saw that the order in the "Glossary," which gives the scientific interpretation of Bible terms, in the definition of God, which was Principle; Mind; Soul; Spirit; Life; Truth; Love, was the Christianity order. For a while he just had those three orders and never saw what the Science order was. And it's interesting that in this fourth ascent, as far as I can see, you get these three orders indicated. It isn't until the sixth ascent that this candlestick, which is the Science order, appears which comes in the ascent of Truth and where Moses was told to make this candlestick. It was the candlestick symbol that showed John the fourth order of Science with the three branches on one side of Mind, Spirit, Soul - Principle in the middle - and Life, Truth and Love on the other side, and how, if you joined up the candlesticks, this forms a circle without beginning and without end with Principle in the middle.

So I began to feel the other day as I was going through these Ascents - I began to see really how this Science and its teaching had unfolded to John through this Mind, Spirit, Soul - the seeing all is Mind, the purifying, the spiritual substance, and then the identifying which shows you the oneness of being - and then how the system began to unfold through the Word, the Christ, and Christianity, and then it went on. The next ascent is Life which we'll take now. Then in the sixth ascent the whole thing is put out here and the Science of spiritual reality in its fulness began to unfold to John. There's something wonderful about this pattern here - "And look that thou make them after their pattern, which was shewed thee in the mount" - it was always called a "pattern," wasn't it? This "pattern which was shewed thee in the mount."

But in this fourth ascent we put here "Principle interprets itself through revelation, reason and demonstration" - the Word, Christ and Christianity here.

Then we come to the fifth ascent in chapter 24 and this is where God says to Moses "Come up unto the Lord, thou, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and worship ye afar off. And Moses alone shall come near the Lord; but they shall not come nigh And Moses came and told the people all the words of the Lord, and all the judgments: and all the people answered with one voice, and said, All the words which the Lord hath said will we do." Then Moses built an altar, etc. In verse 7, "he took the book of the covenant, and read in the audience of the people: and they said, All that the Lord hath said will we do, and be obedient." It's this coincidence of Life, really, that the people are saying we will live the Principle. It comes to my mind very much when I think again about John Doorly who often used to say, It's all very well to study and to consecrate yourselves to the Word, and so on, to the system, but you must let it live you. It must be you. It must heal. You must let Life live you, as we've so often said. There must be this coincidence of the divine with the human. As I remember it, John was always keeping the balance. Right at the beginning when he saw this Science - and as we were talking about yesterday, how he saw that healing was lovely but there was a Science attached to Christian Science. It wasn't just a healing agent. I remember him saying, as some of you do too, in the early days, Healing is all very well but lots of things can heal. That's not the important thing. The important thing is understanding the Science. And as

the human element in people always goes a bit unbalanced, everybody just thought, Well, we don't want to just heal. We want to understand the Science and then everyone started closeting themselves and understanding the Science and going overboard on that. And John again, as he always did, would bring the balance in and he would say, It's all very well to be studying like you're studying, but you have to see this as living and it lives you, and there has to be healing and regeneration, and so on. Because the one great thing that John Doorly saw in the teachings of Christian Science was the oneness of Science and that it was absolutely balanced, as we are saying all along. It has understanding and demonstration, the spirit and the letter, the manhood and the womanhood, divine Science, absolute Christian Science and Christian Science, and not only Mind, but Spirit, Soul, Principle, Life, Truth, and Love, not only the Word but the Christ, Christianity, and Science. All the time the wholeness and the oneness was being emphasised.

And this particular ascent up and down the mount I feel is emphasising this living coincidence of the divine with the human. And the people said "All that the Lord hath said will we do, and be obedient. And Moses took the blood [of the sacrifice], and sprinkled it on the people" and they say that is a symbol of atonement, that this blood has to be sprinkled on the altar and sprinkled on the people - the same blood, so to speak. Funny symbol, but it means that all is in one.

"Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel: And they saw the God of Israel: and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness." Beautiful phrase that, isn't it? They saw "the body of heaven in his clearness." "And upon the nobles of the children of Israel he laid not his hand: also they saw God, and did eat and drink." I like that. I think we see God and eat and drink here, don't we? But it's a marvellous symbol of coincidence, that this is not a remote Principle way up somewhere that we're all studying like mad and getting it, and so on. Its very nature is Life, Truth and Love. Its very nature is living, it's our life. And so we can see God and eat and drink, we can see God and it is the coincidence of the divine with the human. They saw this body of heaven in his clearness, they saw God and did eat and drink.

So we say here in this fifth ascent "Life lifts us to the point where we can demonstrate Principle in a living way and from a higher standpoint. And we see the coincidence of the divine with the human."

Now we come to this sixth ascent which goes from chapter 24:12 right through to chapter 33, so we shan't be reading it! It's a long ascent. But this sixth ascent is where Moses is given all the instructions for making the tabernacle. In verse 12, "And the Lord said unto Moses, Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them And Moses rose up, and his minister Joshua; and Moses went up into the mount of God. And Moses went up into the mount, and a cloud covered the mount. And the glory of the Lord abode upon mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud. And Moses went into the midst of the cloud, and gat him up into the mount: and Moses was in the mount forty days and forty nights." If we compare this again with the divine

system that has unfolded to us, it could be comparable in a sense to the full revelation of the divine, infinite calculus which John Doorly saw in Mrs Eddy's books and which developed to him in its fulness because here you get also in this tabernacle the candlestick, the Science order.

Now this tabernacle, as many of you know who came to my talks on the *True Church - The Structure of Truth and Love* because we took the tabernacle then in this third stage of structure. The first structure, if you remember, was the tree of life, the second structure was the ark, and the third structure in, the third thousand years, was the tabernacle. And we made the point there that whereas the tree of life is a natural symbol as a structure and the ark goes upon the waters and you get into it, and so on, the tabernacle was something that was taken around with them. It went with them everywhere they went. When they pitched their camp, they pitched the tabernacle, and then they took the tabernacle up and moved on and put it down again. So this tabernacle is something that is always with us wherever we go, whatever we do. And this symbol of the tabernacle that Moses was told to make here really is such a complete symbol of the structure of Science with which we are familiar because it has an outer court and an inner court and a holy of holies. In the holy of holies you get this symbol of divine Principle, Love - really the symbol of divine Science. And you can find all this, remember, in John Doorly's *Verbatim Reports* on the Bible - in his Moses Report which is Vol.3 he takes all these symbols and lays them out. In that holy of holies was the ark of the covenant which contains the Commandments, the symbol of Principle, and the mercy seat was over it (above). Wonderful combination of divine Principle, Love - the Commandments with the mercy seat over it. Nothing rigid, nothing hard, it's divine Principle, Love.

Then in the holy place there was the altar of incense and there was the shewbread and there was the candlestick. Now that altar of incense is a symbol of Life. It wasn't the altar of sacrifice which is in the outer court, but the altar of incense which was always the Love that is Life, the Love that ascends in a lovely positive spiritual way, the perfume of Life, really. Then the shewbread, the bread that was on the table, is a symbol of Truth, really granting all truth as emanating from God. It was a table of shewbread and was given to God. Then the candlestick, the seven branched candlestick with its light like the glory of Love. These three positive symbols were in the holy place. Then in the outer court you get the altar of sacrifice and you get the labour and you get the entrance. And the altar of sacrifice (is where you get) where the objects of sense are exchanged for the ideas of Soul, and the labour which is the pure spiritual washing that they had to do, and the entrance where you come in, the let there be light of Mind. So this tabernacle is a marvellous symbol of the complete system. If you take it the other way round, you go in through the entrance - let there be light - there is the labour again - the purifying, the washing - there is the altar of sacrifice where you begin, really, the only thing you sacrifice is a mortal sense of yourself, don't you? You come to this true identity in Soul. So you only lay off a mortal sense of yourself. Then as you enter the holy place, you begin to see that Life is living you and it's a wonderful positive thing, that altar of incense is just giving praise and gratitude to God, the Love that is Life, Life is living you, the shewbread, the Truth, you grant all truth as emanating from God, belonging to God. Man in God's image and likeness is just Truth expressed. Then this candlestick of seeing the glory, really, of Love. And then one enters - that is a sense of absolute Christian Science - and then this holy of holies which was a

very sacred place where you get divine Principle, Love - the ark with the Commandments in it and the mercy seat. So it is a lovely symbol, isn't it, of the completeness of this tabernacle, this form, that Moses was commanded to make.

The wonderful thing about the beginning of building of this tabernacle in chapter 25, it says that every man has to bring an offering but they must bring it willingly, "with his heart." I think that is so lovely that when one is building this structure or becoming conscious of this structure, it is this great desire to do so, the great desire for spiritual things. There is always this emphasis - bringing willingly to this building of the tabernacle.

Then if we go right through to chapter 31 that is where it emphasised all the time that the Sabbath must be kept. If you read John Doorly's report on this Moses and this sixth ascent, he emphasises so much about the importance of the Sabbath. I expect many of you remember that. I went through that report and underlined every time John Doorly mentioned about the importance of keeping the Sabbath. It's wonderful if you read through - I read through sometimes all these underlinings about the Sabbath because it is emphasising this sense of grace and how we don't have to grind and push and struggle and strive in this understanding. We must have the grace and the peace and the mothering sense that we say runs through this teaching by keeping the Sabbath. At the end of that chapter 31, verse 16, it says: "Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel for ever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." I think that is just what happens as you feel this resting in action of the seventh day. It makes one's understanding of spiritual things just peaceful and restful and not a strain and a sweat.

Then in that chapter it says that he gave Moses two tables of stone written with the finger of God. Because Moses was a long time coming down the mountain (in chapter 32), the children of Israel got very fed up and they said to Aaron, "make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him. And Aaron said unto them, Break off the golden earrings,...and bring them unto me ...and he [had] made it a molten calf; and they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt" (Ex.32:1). That is such a familiar symbol, really, that people sometimes say, Well, this thing is abstract, it's up in the clouds and it doesn't come down into human experience. Let's worship things that we can see, things that we value - they took off their earrings and they made a molten calf out of it - things that we materially value, and so on. Really to a great extent the world says that, the worldly thought. It may not be patient enough to just wait and let the spiritual idea unfold bit by bit in its Science and system as one is beginning to feel oneself, and the impatience makes them think, Let's have tangible things to worship. Let's worship perhaps systems that bring us quicker results, they think, or let us worship even things like material systems of *materia medica*, and certainly they worship material science. And this false god, this molten calf made up of material values may seem to promise to some thought that is not yet enlightened quicker results. And it may also be that more and more we have to learn from divine motherhood how to present the message that has come to us in terms that are always warm and acceptable and loving, because that's what the

next ascent says. But here Moses comes down from the mount, as you know, and he sees the Children of Israel worshipping this golden calf and dancing and having a rare old time, and he breaks the tablets of stone which are in his hand, if you remember. In verse 16 (Chapter 32) "And the tables were the work of God, and the writing was the writing of God, graven upon the tables ...And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount. And he took the calf which they had made, and burnt it in the fire, and ground it to powder, and strawed it upon the water, and made the children of Israel drink of it." Then later on he said, "...Put every man his sword by his side, ...and slay every man his brother, and every man his Companion, and every man his neighbour ...And the Lord plagued the people because they made the calf, which Aaron made."

And so one sees here that perhaps one has to, as I think John Doorly saw very clearly, break up, or put in an acceptable and natural way these truths of Science that are so fundamental. They are the fundamentals of all being. When people find perhaps that Science is abstract and this man Moses is up in the mount and we don't know what he is doing, and so on, and we want something tangible, I think that the Christ, the Truth, will always enable us and increasingly I feel that it is doing it with so many of us. It is enabling us to meet the need where it is and to present - I'm sure the more we pray about this and think about it, it will enable us to present what we see in terms that are natural, native and acceptable. We shall be learning from others and others will be learning from us.

Now I thought it was very interesting last night after our talk with two people from the Emissaries of Divine Light who we are certainly not worshipping golden calves at all, so it's not exactly a parallel illustration - but one of them said to me afterwards, "Peggy, show me that chart on the board. I'd love to understand it." So I said, "Okay" and we went over to the chart and he said, "What's the key to this chart? What is the key?" And so I said, "Well, do you know anything about Christian Science?" And he said, "No, I don't." So I said, "Well, all of us here - or most of us - have been cradled in Christian Science; we don't belong to the Movement, but we study the Christian Science textbook." And then I told him about the seven synonymous terms. And I found it so easy just to give a few ideas of Mind, Spirit, Soul, Principle, Life, Truth, and Love. Just to say, "Obviously Mind must mean, as it's the nature of God, divine intelligence, divine wisdom, and so on. And Spirit - you yourselves say - is something that is pure, the spirit of God. It's something absolutely pure. Soul is the spiritual identity of things, not a lot of separate souls, but it's the spiritual identity. A divine Principle means divine law and government and system. And Life, Truth and Love are your symbols anyway, so you know all about them." And he said, "Oh Yes, yes." So then I showed him how Mary Baker Eddy had written her textbook around this definition of the divine nature and what it meant and how we had studied these terms to find out more and more about the divine nature in respect of that analysis of it. Then I told him about John Doorly and how he discovered that this key to the Scriptures that Mrs Eddy gives is based on the understanding of these seven terms and the four - we talked briefly about the four. I said "Then we saw that the prophets were in the first chapter of Genesis describing this divine nature in their terms. It wasn't a record of creation, as he obviously knew, a physical record of creation, but they were describing

the nature of God. So then we went through the whole of those seven days and it was no difficulty at all. Many of you have experienced this with others. It was so easy. When I said, "Well, you see Mind is a symbol of light," he said, "Oh, yes, yes, because whenever you say 'I see' you mean that there is light, don't you?" And I said "Yes, obviously." And he saw Spirit could be a firmament that separated, - the purity of Spirit - and that the dry land of Soul was the definiteness of spiritual identity, and that the government that came with the sun and the moon and the stars ruling over the day and over the night was a symbol of divine Principle governing, and the abundant fish of the sea and the birds of the air were a symbol of Life, and man in the image and likeness of God was man conscious of Truth, which was one that he seemed to like very much, and Love - the fulfilment, the day of rest. In about twenty minutes in talking with him we'd gone through all those synonyms, all the days of creation, briefly showing him what this wrong record was - that the light dispelled the mist, and the purity of Spirit dealt with the mixture of Spirit and matter as man, and so on, - and what these thousand year periods mean. We'd gone through the whole of the seven thousand year periods in about twenty minutes! But somehow or other one found in a sense one was breaking it up, but one found also this marvellous acceptance of spiritual sense speaking to spiritual sense. I think more and more we shall be doing this very, very naturally. Not trying to force things, but just meeting - spiritual sense meeting spiritual sense. The truth being so natural. You remember it was in the tone of Truth in the birth of Moses that we saw that Pharaoh's daughter didn't really care who the babe was, that it was one of the Hebrew's children, because she could see the truth of it, the truth of it. And this is in this sixth ascent of Truth where Moses comes down from the mount and sees really that he has to break up this teaching, because in the next ascent he writes on the tables himself.

Now let's just sum up this sixth ascent as we have done here which goes actually on to the end of chapter 33: "Truth shows us the ideal form, the structure and flow of spiritual being in all its detail - the actual 'body of heaven in his clearness' - man." Which, as we were saying, was the divine system that John Doorly presented which is in Mrs Eddy's textbook. "Then Truth shows us how to analyse, uncover and annihilate error." Which was really what Moses did when he came down from the mount, but he saw, too, - I think that perhaps could be rewritten - he saw, too, how to break up what he saw, or he saw that they had to, and to present it in this way that could be accepted.

So in chapter 34 we come here to the 7th ascent where Moses went up the mount again. Verse 1: "And the Lord said unto Moses, Hew thee two tables of stone like unto the first; and I will write upon these tables the words that were in the first tables, which thou brakest." Now that sounds as if God is going to write on them, but later on it is actually Moses who does the physical writing on the tables. "And be ready in the morning, and come up in the morning unto mount Sinai, and present thyself there to me in the top of the mount. And no man shall come up with thee, neither let any man be seen throughout all the mount;" And then it says, "And he hewed two tables of stone like unto the first ... And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty." It's a beautiful sense of love there, really, this

merciful and gracious, longsuffering, keeping mercy for thousands. But error never gets away with anything. "To infinite, ever-present Love, all is Love," but at the same time never tolerates anything unlike Love. Never. What does it say, "I wound and I heal..." Deut.32:39 and "Love is not hasty to deliver us from temptation, for Love means that we shall be tried and purified" (S&H 22:20). And Love often has this sense of chastening hasn't it? Love chastens. And then it says in verse 11 that God will drive out the Amorite and the Canaanite, and so on, and destroy their altars and break down their images, and that they shall make no molten gods.

And then Moses came down from the mount. In verse 28, "And he was there with the Lord forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments. And it came to pass, when Moses came down from mount Sinai with the two tables of testimony in Moses' hand, when he came down from the mount, that Moses wist not that the skin of his face shone while he talked with him."

Verse 33: "And till Moses had done speaking with them, he put a vail on his face. But when Moses went in before the Lord to speak with him, he took the vail off, until he came out. And he came out, and spake unto the children of Israel that which he was commanded. And the children of Israel saw the face of Moses, that the skin of Moses' face shone: and Moses put the vail upon his face again, until he went in to speak with him." It's the same point, really, isn't it? Either breaking up the Commandments or putting a vail on your face. It is not wanting to pour out all the scientific truths that you know, or think you know, to people which is too much for them. It's Love, it's motherhood.

I remember in that *Verbatim Report* of John Doorly's where he's talking about these ascents up and down, he always says mother, motherhood, knows how to translate the truths to her children, whereas father is a little bit authoritative and wants to plonk, plonk, plonk, them out. I always remember him saying when one was giving a talk, he said, "Don't always want to give everybody everything that has unfolded to you. Just try and listen to what God wants you to share and to say." He often used to say that. Because he used to say, "Peg, if you're terribly thrilled with something and it's very high-falutin, don't try and pour it out to everybody. Just listen to what God is saying and let it come from divine Love." Well, one doesn't always do that. One doesn't always hear what God says. One endeavours to listen. But it's a very good point, that. And I think this point about Moses putting a veil on his face, I think we could always bear that in mind, and this breaking up of the Commandments and contacting one another in Love, when we have the temptation to want to go and tell everybody about Science. You know - he must know about Science. I think if you have that patience and love, that motherhood of Love that really accepts the fact that every expression of God is part of the divine plan. Then the opportunity is given for sharing. And as I have so often said recently, or for a long time really, I have a feeling that our attitude has changed so much in this sharing of Science. We perhaps used to think - though I never was very good at it actually - that we ought to tell everybody about Science. There are some people who are extraordinarily gregarious about giving Science to people, aren't they? They may not be terribly interested in it themselves but they go around telling everybody about it, but I was never very good at that. But I have thought

quite a lot and long to see it more demonstrated in one's experience that we shouldn't have so much the attitude that I want to give Science to people, but much more the attitude that Science is speaking everywhere and that we have more to accept it wherever we see it and be alert to accept it, rather than trying to put it over to somebody who we think hasn't got it. I have a great sense that if we have this attitude, there will be many more opportunities of exchanging the clear facts of the one universal Science of being with each other. Many opportunities will come. I often remember my elder sister out in New Zealand and people used to say to her, "Is your husband in Science?", and she always used to say, "I never put him out of it." And we never know the day when this particular husband was really very, very interested and thinks it's common sense and sensible. He won't have a label on him. He won't say "I'm a Christian Scientist," but he always works things out that way and talks them over with my sister in Science and they take the books, and so on. I mean he is a - only don't tell him! - a Christian Scientist. But I've often thought of my sister saying that. Because I think it should be our attitude really - and is increasingly our attitude actually - to the world.

And so this lovely seventh ascent where Moses re-wrote the Commandments himself and he had to put this veil on his face. And of course this seventh ascent goes right through to the end of Exodus, from chapter 34:1 to 40:38. Because in chapter 38 they begin to build this tabernacle. The instructions were given before on the sixth ascent - that's very interesting, isn't it - all the instructions were given on the sixth ascent and on the seventh ascent they fulfilled it; they did it, they built the tabernacle through Love - through Love. I constantly am referring to John Doorly, I know, but so much of this Bible story of course has emanated really - he's sort of pulled it out and shown it in his Bible *Verbatim Reports*, that one constantly goes back to what he has shown and done. But it is almost, as I think of it now, that John Doorly showed us in Mrs Eddy's writings this system, perhaps one would say, characterised so much by Truth, the sixth day, the seven and the four. Is it that today it is going to be more and more fulfilled in our experience through Love, through love for these truths and love for humanity. As Mrs Eddy says, "Love for God and man is the true incentive in both healing and teaching" (S&H 454:17). Through Love we are going to see this wonderful tabernacle taking shape before our eyes, including everybody, including everybody, so that we're no longer a little separated people. I think we're seeing that anyway – that this Science is out and about in the world and we're playing our part in it.

So here in this seventh ascent, if we just read the whole of what we've put down here: "Moses receives a new vision of Love, is told to hew out the tables for himself and the tabernacle is built. Its building is fourfold: (1) materials willingly brought - the Word, (2) everything moulded and formed - the Christ, (3) instructions given as to how all the parts shall be placed in relationship to each other – Christianity, (4) the tabernacle is erected - Science." And we put here: "Love shows us how to love God and man so that we can translate the infinite ideal to every state of thought and thus establish the tabernacle 'whose builder and maker is God'."

So that brings us to the end of Exodus, just pinpointing the main points in these ascents up and down. Then you get Leviticus which, as you know, are the laws of sacrifice. It's again the living of this teaching. They call it the law of the priests because it is all about what we sacrifice,

what we give up. It's actually very interesting, that Book. It might not look like it but it is because of all the different types of sacrifice. And when you think of the sacrifice of these various animals and you take it through, that they mean different things, it's most interesting what they give up.

Then Numbers, which again is the living of the teaching on the mount and it records all the journeying of the Children of Israel - many repetitious things that we have already done, but it includes that lovely little incident at Kadesh-barnea where they could have gone in in forty days and they took forty years.

And then Deuteronomy which is the summing up of all Moses' teaching. They call it the second giving of the law. You know as you think about this Soul as Principle life - that brings us actually with Deuteronomy to the end of this tone of Soul as Principle - as you think of this, it's all to do with teaching and the results of teaching. If we had time to go into all of these Books and see the spiritual import, it would give us an enormous picture of Moses lifting a nation to the worship of God in spirit, through spiritual education, as Mrs Eddy speaks of Moses in that way. When we talk of spiritual education we are not just talking of a lot of facts being understood because spiritual education is an enormous subject and it can take many forms. I often think of Chris Largent (a student of Max Kappeler) saying at one of his gatherings, "We've got three textbooks," he said. "We've got the Bible, *Science and Health*, and our life." That's the third textbook. And this is really what this period of Soul as Principle is saying. It's giving us the teaching in Bible language, interpreted through *Science and Health*, and the main body of this is in Exodus, really. But Leviticus and Numbers and Deuteronomy are so much the living sense of it, like the third textbook. And I think one has to be very aware of spiritual education coming in many forms. The fundamentals never, never change, but spiritual education has many ramifications. We learn such a lot from our own experiences and from life in general, and that is teaching. I think with the body of people that we are concerned with and are nearest to us. I was talking previously about Max Kappeler's work and how it so symbolises to one "the education of the future will be instruction, in spiritual Science, against the material symbolic counterfeit sciences" (Mis.61:4-6). Because the individualisation of the idea through the way that Max is going, I could see it taking place in universities and in schools and in colleges because it is the form of spiritual education that he is expressing. But I think there are other forms and ways that are being expressed. I was thinking of the marvellous work that you, Johnnie (John Morgan, a student and author of Christian Science), have always done because you seem to have this wonderful ability to break up the Commandments, as it were, and to have this tremendous sense of love which meets the need of people where they are because you have this wide range of contacts where you are expressing Science in the way that the ordinary individual can understand. And in all the books, for instance, that people like John Morgan and Gordon Brown and the whole list of books that we have in our catalogue of the Foundational Book Company - they are all facets of spiritual education, aren't they? And all meeting different needs.

I think it is marvellous when one throws one's thought out widely to realise that the fundamentals never change. Mind, Spirit, Soul, Principle, Life, Truth, and Love - because they

are, they're not things written on a paper, they are the very nature, essence and wholeness of being. They're not going to be messed about with and presented and taught wrongly and messed up. If they are they'll come through again because they are, aren't they, they are, they are being. And they're independent of personalities and so on. And the calculus of the Word, Christ, Christianity, and Science - before Abraham was - has always been. "Christian Science is as old as God," ('01.24:19). Mrs Eddy says. So this will always remain pure, declare itself pure, and to the pure in heart it will be seen. "Blessed are the pure in heart: for they shall see God." So where there is purity and honesty and a love, these great fundamentals will enter into that heart, so to speak, because they are the very nature of being and they will declare themselves. I always feel that, quietly like Moses' mother when he was a goodly child, she hid him for three months, - quietly culture the idea and in a way, protect it in your own consciousness. But let the idea, "let the Word have free course and be glorified" is what Mrs Eddy says (No.45:24) "The people clamour to leave cradle and swaddling-clothes" - that's what Moses' mother had him in - swaddling-clothes - for a while. The spiritual status is urging its highest demands on mortals" - its highest demands on mortals – "and material history is drawing to a close. Truth cannot be stereotyped; it unfoldeth forever" (No.45:25). And I think that's what we learn from this particular phase of spiritual teaching, the teaching of Truth.

Talk 12

So now we come to the tone here of Love impelling Soul as Life, the last tone of this third day. John Doorly calls this tone "immortality" and "resurrection" - immortality and resurrection a wonderful sense of Soul as Life. When we come here to this last tone it is so natural that it should be impelled by Love, by the fulfilled sense of Love. Just as we saw in the last tone that we took yesterday that Love impels spiritual education - Soul as Principle - that rule of Soul and true gender, and that it is from the standpoint of fulfilment that true education takes place. So we are going to see here that this whole third day in its conclusion is impelled by Love. Immortality and resurrection are really what this third day brings us. It brings us a sense of resurrected being.

In this particular day the only phrase that you get in this last tone is just the words on page 508 of *Science and Health* where this last tone is written: "And the evening and the morning were the third day." That's a little phrase that only comes by itself like this in the third, the fourth and the fifth day, otherwise you get something else, some other material as well like the firmament was called Heaven, and so on, but here you just get a summing up of this day: "And the evening and the morning were the third day."

Mrs Eddy's Exegesis here is: "The third stage in the order of Christian Science is an important one to the human thought," - haven't we seen that as we've been through this third day and third thousand year period? It's an important one to the human thought. "...letting in the light of spiritual understanding" and we have seen in the Noah story how to build an ark of understanding. And now we have seen really all through this third day how we let in the light of that understanding to our experience which impels us to make this journey from sense to Soul. It's letting in this light of spiritual understanding to our whole life experience. "This

period corresponds to the resurrection," - John Doorly called this tone immortality and resurrection. "This period corresponds to the resurrection, when Spirit is discerned to be the Life of all, and the deathless Life, or Mind, dependent upon no material organization" (S&H 508:28). I think this is what we have been seeing all the way through that spiritual identity needs nothing to prop it up materially, nothing from outside to support it. It is entirely based on Life in and of Spirit.

Mrs Eddy defines "resurrection" as "Spiritualisation of thought; a new and higher idea of immortality, or spiritual existence" (S&H 593:9). You see you get there immortality and this resurrection which are the terms that John Doorly defined this tone through, "...a new and higher idea of immortality, or spiritual existence; material belief yielding to spiritual understanding." Just what happens in this journey from sense to Soul. And as we translate our lives, material belief yields to spiritual understanding.

Do you remember that lovely passage in *Miscellaneous Writings* where Mrs Eddy says, "What is it that seems a stone between us and the resurrection morning? It is the belief of mind in matter" – something in something, mind in matter. "We can only come into the spiritual resurrection by quitting the old consciousness of Soul in sense" (Mis.179:19). Just what we're seeing. But it's lovely too what Mrs Eddy says about Jesus. Now if we continue this Exegesis: "Our Master reappeared to his students, - to their apprehension he rose from the grave, - on the third day of his ascending thought, and so presented to them the certain sense of eternal Life." As John Morgan pointed out last night, to their apprehension our Master reappeared to his students, but from Jesus' point of view he had never been anything else but the eternally identified expression in Life. Do you remember – Mrs Eddy said in *Unity of Good* "Soul never saw the Saviour come and go, because the divine idea is always present" (Un.59:17). So from Jesus' point of view he had always been in his true identity an identified expression moving in eternal Life, never coming or going. I have often wondered about that sentence that he reappeared to his students "on the third day of his ascending thought, and so presented to them the certain sense of eternal Life." I wondered whether that third day of his ascending thought, starting with Soul which is thought that has ascended, and the third day from that would be Soul, Principle, Life, and that was why he was presenting to them the certain sense of eternal Life. Soul, really, going to Life, his identity that was without beginning and without end, and that was what Jesus was presenting to them. They may have seen it as a resurrected Saviour but to Jesus the true idea was never buried in matter, it never came and went. It was always eternally identified in the one Life. Just like Mrs Eddy says here: "This period corresponds to the resurrection, when Spirit is discerned to be the Life of all, and the deathless Life, or Mind, dependent upon no material organization" (S&H 509:1).

Now when you think of what the resurrection means in the sense of Jesus and his demonstration, this term was given to the period between the crucifixion and the ascension, you might say. He was resurrected and during that period he lived resurrection until he actually ascended. In many of the references to this period of Jesus' life Mrs Eddy gives this wonderful sense that when Jesus was resurrected he was the self-same Jesus until he ascended. She says, "The Master said plainly that physique was not Spirit, and after his resurrection he proved to the physical senses

that his body was not changed until he himself ascended, - or, in other words, rose even higher in the understanding of Spirit, God" (S&H 46:13). So what Jesus was presenting at the resurrection was the self-same body. She says again, "Our Lord and Master presented himself to his disciples after his resurrection from the grave, as the self-same Jesus whom they had loved before the tragedy on Calvary" (S&H 317:20). So he appeared in the same form. Again she says, "They who earliest saw Jesus after the resurrection and beheld the final proof of all that he had taught, misconstrued that event. ...The reappearing of Jesus was not the return of a spirit. He presented the same body that he had before his crucifixion, and so glorified the supremacy of Mind over matter" (S&H 45:22). So he presented the same body. What he was really saying was, Life doesn't inhere in this thing. It inheres in Spirit. My identity is in Life in and of Spirit. But nevertheless it presents itself in the form that can be understood. The body to Jesus was always a useful servant to the spiritual idea. I think that is what we eventually see our body to be before we partake of the ascension. We see that when translated it is a useful servant to the spiritual idea. I have a great feeling that we increasingly can live this resurrected sense of being, to live in the world but not of it. The more we understand our spiritual identity in Soul, the more we shall live that identity and live with a sense of resurrected being.

You know I often think of what Sir Basil Spence said when he built Coventry Cathedral and he designed it in a different direction. It was pointing that way and when he rebuilt Coventry Cathedral he pointed it that way. He said that this way went towards the east and it was a symbol of crucifixion. But he felt that we were through with crucifixion and that he would point the other way as a symbol of resurrection. Because today I've heard actually many clergy say, Why can't we live with the consciousness of resurrection rather than crucifixion? A group of us were talking the other day and I have often remembered this instance, too, when I was in Oberammergau - I wasn't seeing the Passion Play. It was out of the season of the Passion Play but they take you all around and show you everything, as you know, the theatre, and so forth. When I came away from Oberammergau I was honestly sick to death of crucifixion because everywhere you get crucifixes. They sell large crucifixes, small crucifixes, gold ones, china ones, every kind of symbol of crucifixion. When I came away from there, I thought to myself, "I wish they could symbolise in this town resurrection," and the friend I was with said, "Well, how could you do that?" For the moment I didn't know how. But somebody said to me the other day, "This is the symbol of resurrection on the front of *Science and Health*. Through the cross the crown." And I thought that was very interesting because you do get very, very tired of crucifixion. I know one has to realise that the path is not always a path of roses; if you didn't even realise it, you would soon begin to realise it because many, many things come along and it's not always easy. Mrs Eddy says that you don't reach Truth and Love through a pathway of flowers, and so on. But I think more and more we are beginning to live out from Science rather than suffering and feel the joy of living. Soul as Life - the joy of living - resurrection and immortality, because we don't take suffering in the same way. The Bible has shown us this in this third thousand year period that whether we have to plod on sometimes, like Abraham, we know that we shall bring forth from our true identity. And we don't really feel weary with the plodding because every moment is new and always wonderful new facts of identity are unfolding to us. Or whether we struggle like Jacob, we don't take too much notice of the struggle. I often think when a struggle is over it's over, finish. "Remembering no more her

sorrow for joy that the birth goes on" (S&H 562:26). We leave it unknelled, uncoffined and unknown. What do the struggles matter? "Mind measures time according to the good that is unfolded" (S&H 584:5). So if you have been struggling for a day, a week, a month, a year, or whatever, nothing really has gone on except Mind measuring time according to the good that is unfolded. I often say to myself, Be bold enough and clear-cut enough to just leave that behind and go on with the blessing that you have learned from it, but don't keep on holding it to you.

And so we don't struggle like we used to. We take a lesson very much from Joseph. Whether we have, as we were seeing, to go through this wilderness which we all do, the only thing that really counts is the positive blessing of our true identity that comes to us. So I really think that we are beginning to live this resurrected sense of things, Don't you? I really feel we are.

Now when we come to the opposite of this tone....Just before we do, when you think of Love impelling this tone of Soul as Life, immortality and resurrection, isn't this a lovely reference from *Miscellaneous Writings*, 154, "It is the purpose of divine Love to resurrect the understanding, and the kingdom of God, the reign of harmony already within us." Already within us. "Through the word that is spoken unto you, are you made free. Abide in His word, and it shall abide in you; and the healing Christ will again be made manifest in the flesh - understood and glorified" (Mis.154:18). Lovely that, isn't it? From Love.

Now when we come to the Adam record (it's Gen.2:20 where this verse comes): "And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him." We had this coming, didn't we, at the beginning of where it changed to the Word as the Christ, in Soul as Soul, there was this help meet promised. God promised a help meet and now God says, "I can't find you one." There was no help meet found for him. Oh that's so marvellous when you come to think of what Mrs Eddy says in the Exegesis: "...Spirit is discerned to be the Life of all, and the deathless Life, or Mind, dependent upon no material organization." So there is nothing organic or material or human that can support any of us. Jesus was not dependent upon his mortal body. At the time of the resurrection it was as clear as clear. Because you could say, that mortal body had been killed, it had been put in a sepulchre, it was dead for three days so to speak. But Jesus wasn't dependent on that mortal body and he presented it again with life looking as if it was moving it, and everything. So he was not dependent on any material organization. He didn't need any help meet for him to manifest himself. Isn't that coming clearer and clearer to us today? We're beginning to see very clearly that the only thing that we can rely on, any of us, is our Soul identity, the infinite identity that is the identity of us all. And that is like this dry land, this firm land beneath us, that is fruitful and that will never, never let us down; never let us down. "For what is a man profited, if he shall gain the whole world" - the help meet - "and lose his own soul?" It's put as "his own soul" but it's the one infinite Soul that is the identity of us all.

So the opposite of this tone is completely negative, ruled out by Soul as Life. That's the fulfilment, Love the fulfilment, impelling Soul as Life which is saying to us that the plan, the fulfilled plan is that identity is entirely spiritual, and that is the life of man. And, as we've said many a time, it's not airy-fairy, not at all. It is something that comes right into our human

experience and translates it, as John Morgan was showing so beautifully last night, how it comes and translates our experience. It can't help it because there's only one identity. That's why it does; there's only one identity and that identity is always expressing itself. So if there's only one identity and it's God identity, Soul identity, behind everything, that identity cannot help, because it's living, expressing itself and exchanging what looks like an object of sense for an idea of Soul. It can't help it. And if you are one with that Soul identity - and you are - and you realise it, obviously you experience healing. You can't help it. You just can't help it.

So, that is the opposite that is completely negated by this Soul identity.

Now what happens when we come here to the thousand year period? It's where Joshua leads the Israelites into the Promised Land. Now this Promised Land is a state of consciousness that we don't suddenly arrive at, although we may and that's an interesting thing. I'm always intrigued with Abraham here. Way, way back in Genesis 12:5 where he was told to go out to this land and he took Sarai, his wife, and Lot his brother's son, and so on, and "they went forth to go into the land of Canaan," which was the Promised Land, "and into the land of Canaan they came." So they got in in one verse here. But, you see, he was tempted to go down into Egypt and then he came back again, he did go down into Egypt and back again; and finally they all went down into Egypt when Joseph was there, as you remember, and so they found themselves as shepherds in Egypt. Then they had to come out of Egypt and go through the wilderness and spend those years in the wilderness, those years in the wilderness. I should think he got in less than one day almost at the beginning. You see "into the land of Canaan they came." But then it has to be worked out. We get, you might say, many glimpses of promised-land living. We really do. What I think is happening is that it is becoming a more constant experience through all the things that we have had to see through, through the understanding of Science and wrestle with, and so on. So that we are beginning much more consciously to live promised-land kind of thinking. These are all instances that don't take place, as we said right at the beginning, first one, then the other, then the other, then the other. They're going on all the time. But when we talk about them we have to slow-motion them. When we write about them we slow-motion them rather in words and put them out in an ordered way because order is heaven's first law and so it is in an ordered way.

But I woke up one morning recently with a voice saying to me, God doesn't operate in a straight line, and I found that very helpful. Because I used to think in the old days, or slipped into thinking sometimes, when John Doorly was saying, "Now Mind says this, and then Spirit comes along and says this, and then Soul comes along and says this," I slipped rather into thinking, "Yes, well Mind has done its stuff and it's gone off, and then Spirit comes and does something, and Soul comes and does something." Then I began to see, and am seeing increasingly today, that it is a divine infinite calculus, and infinite space is peopled with God's ideas reflecting Him in countless spiritual forms. So, it is a symphony of being that we are engaged in, not just scales. We learn the scales and they're very useful to learn, the scales and the harmony and the chords. But then we are constantly taking part in, or Life is, really, an enormous symphony where every expression has its specific part. We are constantly learning these tones or letting them unfold to us again and again, new vistas, new harmonies, and so on, but it is a symphony

and I love to remind myself of that, and that always prevents one from becoming just rigid and formalistic, and so on. Always we come back to this point, don't we, again and again of the letter and the spirit - "Study thoroughly the letter and imbibe the spirit." It's something that comes up again and again.

Now, the illustration, as we said, here in the thousand year period is where Joshua leads the Children of Israel into the Promised Land. That's the symbol. The three books that occupy this period are Joshua, Judges, and Ruth, which I can't help feeling all the time is like Life, Truth, and Love. Because Joshua is the journey across the Jordan into the Promised Land; Judges, the judgement of Truth comes up again and again in Judges - the Israelites engage in what they call seven apostasies and seven returns, they fall away from God and worship other gods, and so on, seven times, and seven times they're brought back again by these Judges who rise up out of the people. The judgement of Truth, and they bring the people back onto the straight line again. And then that wonderful little book of Ruth which they say is the link. It unites the third thousand years to the fourth thousand years, and it is the unity so clearly of the spiritual idea with all humanity, so to speak. We'll just see that briefly at the end.

So we come to this book of Joshua which in John Doorly's *Verbatim Report*, you'll see, is the journeying across the Jordan and it has a sevenfold layout which you can see from John Doorly's *Verbatim Report*. It follows this ordered journey across the Jordan, follows the order of Mind - the preparation to go forward in Chapter 1; Spirit - the advance in Chapter 2 through going into Jericho and meeting Rahab, you remember, who helped them, the development of that advance; Soul, in Chapter 3, which is the crossing of the Jordan; Principle, in Chapter 4, which is the erecting of the memorials after they cross Jordan; Life, from Chapter 5 to 12, where there are many conquests of the land and it's finally subdued; Truth, from Chapter 13 to 22, where the land is divided amongst all the tribes, every tribe has its portion; and Love, from Chapter 23 to 24, which are Joshua's last counsels, his parting counsels to the Children of Israel before he leaves the scene. I just tell you that, though you can find it in John Doorly's book, but it is easy to follow through. Not that we're going to take the whole of Joshua, but we will just take a little bit in Joshua to give you the feel particularly of the crossings of the Jordan.

Because this crossing of the Jordan is very interesting. We had the crossing of the Red Sea, didn't we, and that crossing of the Red Sea was from Egypt to the wilderness. Now this crossing of the Jordan is from the wilderness to the Promised Land, a different sense. When they came out of Egypt and crossed into the wilderness and they crossed the Red Sea, that was after this analysis, uncovering and annihilating of evil. The annihilation was the crossing of the Red Sea and they crossed that Red Sea into the wilderness. And there was symbolised in the wilderness what we talked about yesterday - this process of spiritual education. So here, this crossing from the wilderness into the Promised Land has a very different feel about it because it is really a crossing from the belief that the mortal can be improved, in a way, because it was a "vestibule in which a material sense of things disappears, and spiritual sense unfolds the great facts of existence" (S&H 597:17). It was a kind of testing time, and so on, where they learnt - and where we learn - the rule of spiritual understanding of Science over the material senses. But

coming into the Promised Land state is really from a rather objective sense of this happening to a subjective sense of this happening as we shall see in the chapter where we cross the Jordan.

So let's start just at the beginning of Joshua. This first chapter, as I said, has a sense of Mind. When John Doorly took it, he took it in its sub-tones: Mind as Mind, and then as Spirit and as Soul and as Principle, and it's very clear, really, starting with the calling of Joshua and what he had to do. "Now after the death of Moses the servant of the Lord it came to pass, that the Lord spake unto Joshua the son of Nun, Moses' minister, saying, Moses my servant is dead." You see Moses was a type of moral courage, a type of moral law. He taught them this Science and its application to human affairs, and so on, and perhaps the emphasis was on that aspect of things. But Joshua, and going into the Promised Land, is a subjective sense, really, of the working out from God to a much greater degree.

It says, "Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel. Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses." A marvellous sense, there, of spiritual understanding always giving the true inheritance. "From the wilderness and this Lebanon even unto the great river, the river Euphrates" – the river Euphrates, "divine Science encompassing the universe and man" (S&H 595:15). So the whole range of being is subject to spiritual understanding. "...all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your coast." In a subtone that is Mind as Soul. You can feel that. The inheritance, the going forward, in verse 2, John Doorly had as Mind as Spirit, the development, going forward in this journey. Then inheriting "every place," in verses 3 and 4, had a feeling of Soul, of understanding, And then a feeling of Principle: "There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee." Wonderful sense of Principle and its idea being one. I'm just mentioning these tones in case you're interested to feel them. You can find them in John Doorly's *Verbatim Report*.

And then as Life: "Be strong and of a good courage: for unto this people shalt thou divide for an inheritance the land, which I sware unto their fathers to give them. Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest." So applicable when you think that this a living of the Principle, isn't it, the living of the Principle, which is saying to us this very thing. It's not saying it to the Children of Israel, it's saying to us, "Stick to your Principle Let it use you. Don't turn from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest."

"This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein." "Study thoroughly the letter and imbibe the spirit" if you want to progress rapidly in the understanding of Christian Science, Mrs Eddy might have said in verse 8. "...for then thou shalt make thy way prosperous, and then thou shalt have good success. Have not I commanded thee? Be strong and of a good

courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest."

And then you get in verse 10 to 15 a tone of Truth because this where Joshua commands the people, telling them what to do. You always get this tone in Truth where the people actually are told what to do or where they do it. He tells them to "Pass through the host, and command the people, saying, Prepare you victuals; for within three days ye shall pass over this Jordan, to go in to possess the land, which the Lord your God giveth you to possess it." And then he speaks to the Reubenites and the Gadites, and so on, and he says in verse 15: "...ye shall return unto the land of your possession, and enjoy it, which Moses the Lord's servant gave you on this side Jordan toward the sunrising." And then the fulfilment in verse 16 to the end of the chapter - Love. "And they answered Joshua, saying, All that thou commandest us we will do, and whithersoever thou sendest us, we will go. According as we hearkened unto Moses in all things, so will we hearken unto thee: only the Lord thy God be with thee, as he was with Moses. Whosoever he be that doth rebel against thy commandment, and will not hearken unto thy words in all that thou commandest him, he shall be put to death: only be strong and of a good courage." So there in that first chapter you get this command to go forwards; let there be light, really. That Mind is always this dynamic command to act, to have action, to go forward.

Now we come to chapter 2 which we won't actually take; but it is the development of this forward move to cross the Jordan. And it is in the tone of Spirit and it's where Joshua sends two men to spy out this Jericho because after they cross the Jordan the first town they take, as you know, is Jericho which seems to stand for human conservatism, and so on. Jericho means "the city of palm trees" and it was the store house for Jerusalem and it is this conservative, human set-up, really, which has to be translated through Soul. You remember, the man was going down from Jerusalem to Jericho, wasn't he, in the story of the good Samaritan. It is this human set-up that is conservative, because when we come to the taking of Jericho, I always love the verse that says "Now Jericho was straitly shut up because of the children of Israel: none went out, and none came in." It was a conservative human set-up. But in world consciousness, human consciousness, there is always this wonderful enlarged sense of things, like when we say "the earth will help the woman; the spiritual idea will be understood." There is always this openness for spiritual reality which I think Rahab stands for here because they went to a harlot's house named Rahab, this harlot was called. Rahab means "that which is large and extended, broad." Wonderful sense! Open to the spiritual which is everywhere present in human thought. It's so interesting that it says in verse 15 that "her house was upon the town wall, and she dwelt upon the wall." She dwelt upon the wall. It was as if in human thought there is always this broad, extended, large – "that which is large and extended." In a way, unorthodox mentality according to the human, that is always open to the spiritual, always looking out dwelling upon the wall. If you remember through Tamar, wasn't it, and through Rahab the line of Jesus came - unorthodox. I mean it didn't come entirely through that but there were these harlots in the line of Jesus. I always think that is such an interesting symbol that the Christ doesn't come through conservative human thinking, it doesn't see the babe in the manger. It expects a king. It doesn't see a woman in America. It expects something quite different from that. And so wherever there is this unorthodox open thought it sees the spiritual idea. You

know how these spies visited this Rahab and she promised to help them - “the earth will help the woman” - she promised to help them and she did. She said, Will you save me in return and they did. You know, she let that red thread out of her window so that when they came into Jericho they saved her. It's all symbols, of course. it's all symbols but it is just saying to us that as we inherit this promised Land of spiritual identity, more and more we shall be helped, or thought is helped, by the Christ having, and continually doing so, leavening human consciousness - “the earth will help the woman.”

So the story in chapter 2 is of them visiting this Rahab. Then in chapter 3 we come to Soul and this is where they prepare themselves to cross this Jordan, or actually they prepare and then they cross the Jordan here in chapter 3. Then in chapter 4 they erect the memorial. But in this crossing of the Jordan you can see how very, very ordered it is in comparison really with how they crossed the Red Sea. It is this period in the wilderness, you might say, where the teaching of the Israelites took place. And as we understand spiritual ideas operating in their Science and in their system, we find ourselves moving from an objective to a subjective sense of being, from applying spiritual truths to the human picture to letting those spiritual truths apply themselves really. Because Jordan means “descender,” and it was that which separated this wilderness from the Promised Land. And the Jordan, really, so often has been a turning point in a journey. If you remember, it was at the Jordan that Elijah went up to heaven and Elisha took on his mission, which was the working up, in a way, changing to the working out from with Elijah. And it was at the Jordan that John the Baptist baptised people in the New Testament - in the Jordan - and Jesus undertook that baptism. He said, “Suffer it to be so now: for thus it becometh us to fulfil all righteousness.” So the Jordan is this crossing point, really, between working up and working out from. It's an experience that we have all been through. I think when we were studying the days of creation and the synonymous terms, and we felt we were really getting somewhere, we were working up, as it were, and then we began to see in the Christ it had always been true. And we got imperceptibly - you don't always define these things - but we felt this sense of working out from, this Promised Land sense of these truths being our identity. So it is a turning point that is symbolised in the Bible through those two incidents of Elijah with his mission yielding to Elisha, and John the Baptist's mission yielding to Jesus.

So in chapter 3 it says: “And Joshua rose early in the morning; and they removed from Shittim, and came to Jordan, he and all the children of Israel, and lodged there before they passed over.” It's such an ordered thing, this, it's beautiful. “And it came to pass after three days” - here are our three days again – “that the officers went through the host; And they commanded the people, saying, When ye see the ark of the covenant of the Lord your God, and the priests the Levites bearing it, then ye shall remove from your place, and go after it.” Now what does that “ark of the covenant of the Lord” have in it? The Commandments and this mercy seat, divine Principle, Love, which they carried around with them, this ark. But it means to us, doesn't it, that in this crossing of the Jordan what has impelled us really to cross it, what has led us forward to cross it, is divine Principle, Love, this highest aspect of divine Science which really calls us to work out from. It's the impulsion of divine Science that calls us to work out from.

“Yet there shall be a space between you and it, about two thousand cubits by measure: come not near unto it, that ye may know the way by which ye must go: for ye have not passed this way heretofore.” They say that this space was preserved between the people and the ark because the ark was so holy and that they mustn’t get too near to it. But I would say that it says to us, Don’t be an absolutist in this thing. Don’t just think up in the air. You haven’t passed this way before. It means just take it step by step, in an ordered way, don’t invade the kingdom of heaven, Mrs Eddy says, “the violent take it by force!” (Ret.79:27) And she says, “Sometimes the neophyte goes so quickly and comes a cropper” (Mis.117:23). So it just means, Be dignified in your way spiritually.

“And Joshua said unto the people, Sanctify yourselves: for tomorrow the Lord will do wonders among you.” Here’s this thing again of purifying - “for...the Lord will do wonders among you.” “And Joshua spake unto the priests, saying, Take up the ark of the covenant, and pass over before the people. And they took up the ark of the covenant, and went before the people. And the Lord said unto Joshua, This day will I begin to magnify thee in the sight of all Israel, that they may know that, as I was with Moses, so I will be with thee. And thou shalt command the priests that bear the ark of the covenant, saying, When ye are come to the brink of the water of Jordan, ye shall stand still in Jordan.” These priests were the ones who had the ark and led the way, that this consciousness of divine Principle, Love is impelling us to cross this Jordan from the objective to the subjective sense of being.

And it’s a lovely thing that God says “as I was with Moses, so I will be with thee” because the Moses symbol was this, what we call, drilling and understanding the facts of the divine system through the law, and so on. But it is Joshua who is a symbol of salvation and saviour, who takes them into the Promised Land, this sense of divine Love. What does it say, this lovely thing about “Love inspires, illumines, designates, and leads the way. Right motives give pinions to thought, and strength and freedom to speech and action” (S&H 454:18). And it does.

“And Joshua said unto the children of Israel” - there are subtones in this but I’m not taking them because you can find them in John Doorly’s book - “Come hither, and hear the words of the Lord your God. And Joshua said, Hereto ye shall know that the living God is among you, and that he will without fail drive out from before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgashites, and the Amorites, and the Jebusites.” All those, and as we were saying, if you look up the meaning of all those in Bible dictionaries you find that they have meanings of “materiality, trouble, fear, bitterness, carelessness, wickedness, condemnation, the flesh, a confined and limited sense” - all the errors of mortal mind that arise from a belief in mortal mind.

“Behold, the ark of the covenant of the Lord of all the earth passeth over before you into Jordan. Now therefore take you twelve men out of the tribes of Israel, out of every tribe a man.” This has so much to do with this symbol of twelve, not the symbol of ten but the symbol of twelve. And this symbol of twelve is a positive symbol of demonstration. John Doorly identified it as “Life, Truth and Love - out from Principle - Life, Truth and Love demonstrating itself through the Word, Christ, Christianity and Science” - the twelve, that it is a positive sense of

demonstration, out from. The ten is always the application to the human, an accent on the application to the human, like we had with those ten brethren who were left in Canaan after Joseph when he was down in Egypt, and so on, they came to get corn. But here the demonstration is a positive one.

“And it shall come to pass, as soon as the soles of the feet of the priests that bear the ark of the Lord, the Lord of all the earth, shall rest in the waters of Jordan, that the waters of Jordan shall be cut off from the waters that come down from above; and they shall stand upon an heap.” These were the waters that flowed down from above that should suddenly be cut off, and the waters would stand as a heap and they would go through on dry land. And in this particular incident the “soles of the feet of the priests” have to rest in the waters before this happens. In the previous incident of going across the Red Sea, you remember, the waters were dry land actually before they went across. But here after this preparation it is as if this positive demonstration of Principle will immediately do whatever is necessary. It cuts the waters off. They go through on dry land, and it's such a tremendously ordered process.

“And it came to pass, when the people removed from their tents, to pass over Jordan, and the priests bearing the ark of the covenant before the people; And as they that bare the ark were come unto Jordan, and the feet of the priests that bare the ark were dipped in the brim of the water,...That the waters which came down from above stood and rose up upon an heap very far from the city Adam” - that's nice, isn't it - “far from the city Adam, that is beside Zaretan: and those that came down toward the sea of the plain, even the salt sea, failed, and were cut off: and the people passed over right against Jericho. And the priests that bare the ark of the covenant of the Lord stood firm on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan.”

It's a wonderful symbol that these priests with the ark of the covenant stand firm in the midst of Jordan and then all the people pass by. As long as those priests are standing there firmly with the ark of the covenant then all the Children of Israel, the representatives of Soul, - all thought that is journeying to this Promised Land, to this state of subjective consciousness, is gathered together and passes over into the Promised Land state of consciousness. And I think that that is something that very, very much happens with us, that as soon as we are really aware of this divine Principle, Love governing everything and we start to think out from this Principle, this one Principle that unites us all, instead of having in our midst “me” and “people” and so on, in the midst of this transition from objective to subjective thinking we have Principle in our midst, divine Principle, Love in our midst. We begin to think out from, I always feel by that that very consciously one has moved from a working up sense, which is so often concerned with me and mine and my understanding, how am I doing, and what is happening in my life, I think very consciously we have felt this divine Principle, Love moving us to be in the midst so that everything in our lives begins to pass over and change from objective and thinking of a “people” universe, to the subjective sense of a Principle universe with everything moving according to this Principle. Consciously I have so often felt this.

Actually, to take a concrete kind of instance, I felt this so much about this Summer School. I have felt, It's not my Summer School and I hope we can make it a success spiritually, and so on. One's never been tempted to think like that. It's almost as if Principle, Love has been standing in the midst and says, Everything is going to take place in the right way. You haven't got to push anything or pull anything, or say yea or say nay, or do anything personally. You have just got to be aware of divine Principle, Love standing in the midst of Jordan, really, and everything is going to come under the government of that divine Principle, Love. I'm only saying something that you all feel anyway, but it's just a sort of concrete example which illustrates what this means when you cross over from trying to move things and organise things - "dependent upon no material organization" - to letting divine Principle, Love be the firm thing that is always in the midst and everything comes under that government and moves under that government. I have often said to myself and in sharing with others, "Let" on the side of God, "let" on the side of divine Principle, Love. Don't "let" so that anything can happen, anything can go haywire and so on. It doesn't mean a loose letting. It means letting on the side of divine Principle, Love. Let that divine Principle, Love be in our midst. Because if you think as a mortal person, if you analyse that, you are tempted to think "me" and "how does this affect me" and "what shall I do" and "what is his relationship to me," and so on. But I have felt so conscious this week and I know you all have done too, that it isn't me or him or her, but it has been as on all these occasions wherever they're held but we just happen to be here so we're talking about this, - we have always had a feeling, haven't we, that divine Principle, Love is in our midst and is moving its pattern about till everything is clean passed over Jordan, till everything is clean passed over thinking up to something and hoping it's going to improve you and bless you, and so on, to thinking out from the divine Principle, Love in our midst, which is a most wonderful thing. And when I think of that sort of thing which is going on all over the world with so many gatherings and people, and so on - what look like people -, I always think, If it can happen, or you can be conscious of it in a small group, you can be conscious of it in the world. It can go out and out and out. What happens in one instance, if you enlarge it, it can go out and out and out, and it can happen in the world - or is happening in the world. But it's divine Principle, Love standing in the midst.

Then chapter 4, which is Principle in the layout we're following: "And it came to pass, when all the people were clean passed over Jordan, that the Lord spake unto Joshua, saying, Take you twelve men out of the people, out of every tribe a man, And command ye them, saying, Take you hence out of the midst of Jordan, out of the place where the priests' feet stood firm, twelve stones, and ye shall carry them over with you, and leave them in the lodging place, where ye shall lodge this night." Where they were going to lodge that night was a place called Gilgal, which means a "circle," and they were taking these stones, these twelve stones from the midst of Jordan where the priests' feet stood firm, and planting them as a memorial there in the circle. Because what it is really saying is, that this is the demonstration of Principle, Life, Truth and Love. It is a demonstration of the Principle and not a personal thing, and because it's a demonstration of a Principle it is a memorial forever. The Principle never changes. It can happen over and over again this demonstration of Principle in all kinds of ways because it is a Principle that you are proving, because they make two memorials, as we shall see. One is in

the midst of Jordan and the other one is this heap of stones in Gilgal, and both are involved with the twelve.

“...and ye shall carry them over with you, and leave them in the lodging place, where ye shall lodge this night. Then Joshua called the twelve men, whom he had prepared of the children of Israel, out of every tribe a man: And Joshua said unto them, Pass over before the ark of the Lord your God into the midst of Jordan, and take you up every man of you a stone upon his shoulder, according unto the number of the tribes of the children of Israel: That this may be a sign among you, that when your children ask their fathers in time to come, saying, What mean ye by these stones? Then ye shall answer them, That the waters of Jordan were cut off before the ark of the covenant of the Lord; when it passed over Jordan, the waters of Jordan were cut off: and these stones shall be for a memorial unto the children of Israel for ever.” It means that this demonstration of Principle, Life, Truth and Love, this twelve, this subjective sense of demonstration moves us from feeling that - well we have seen this really - that we’re not concerned with the purely moral sense of demonstrating in the human, of working up, and so on. But we are concerned with demonstrating the Principle. And as we demonstrate the Principle, it obviously works out the right situation in the human, but it is not a working up but a working out from.

“And the children of Israel did so as Joshua commanded, and took up twelve stones out of the midst of Jordan, as the Lord spake unto Joshua, according to the number of the tribes of the children of Israel, and carried them over with them unto the place where they lodged, and laid them down there. And Joshua set up twelve stones in the midst of Jordan, in the place where the feet of the priests which bare the ark of the covenant stood: and they are there unto this day.” It says later on in verse 18, “that the waters of Jordan returned unto their place, and flowed over all his banks, as they did before.” I always think that is a wonderful symbol, really, of something like: We have always known that there is a Principle at work, the divine Principle, Love, a Principle that demonstrates itself. And you may say that Jesus demonstrated a divine Principle in his healings and his demonstration over death. He was demonstrating a divine Principle. And that stands throughout eternity. He was demonstrating out from, not up to. Remember how Mrs Eddy says, “From this dazzling, God-crowned summit, the Nazarene stepped suddenly before the people” (Mis.162:6) - he was working out from, “I and my Father are one.” And he was demonstrating his Principle out from. And so he stood firm in the midst of Jordan, you might say, and then moved on to this Promised Land, as we were saying, from the Jordan where he was baptised he moved on to this positive, out from demonstration.

But you might say that the waters have flowed back again and covered that because the world in general has not seen that Jesus was working from a Principle and that “the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father” - because I go to a Principle, and it is my Father and your Father. You can do these works because I go to a Principle. And Jesus demonstrated that Principle in his crucifixion, resurrection and ascension to perfection; his out from demonstration of Principle. But though the waters have flowed back over that and people have not seen it subsequently, it stands and it always stands there as a memorial to be seen again as it was seen by Mary Baker Eddy. She said that Jesus

“left no definite rule for demonstrating this Principle of healing....[but] this rule remained to be discovered in Christian Science” (S&H 146:26). So this was a memorial, it remained there even though the waters seemed to have flowed back, it remained there. The Principle is always there to be discovered and understood and demonstrated, as Mary Baker did and as we are all discovering and many people all over the world are discovering that memorial that is there even though the waters seem to have flowed back.

So it is a Principle, and it is a Principle that was in operation when they crossed the Jordan. It was when they crossed the Red Sea, but here it is put out specifically how in an ordered way they crossed the Jordan.

So we were at verse 9, weren’t we, where they set these twelve stones out in the midst of Jordan. Verse 10: “For the priests which bare the ark stood in the midst of Jordan, until every thing was finished that the Lord commanded Joshua to speak unto the peopleAnd it came to pass, when all the people were clean passed over, that the ark of the Lord passed over, and the priests, in the presence of the people.” And then it talks about the Children of Israel that went over. Verse 16: “Command the priests that bear the ark of the testimony, that they come up out of Jordan. Joshua therefore commanded the priests, saying, Come ye up out of Jordan. And it came to pass, when the priests that bare the ark of the covenant of the Lord were come up out of the midst of Jordan, and the soles of the priests’ feet were lifted up unto the dry land, that the waters of Jordan returned unto their place, and flowed over all his banks, as they did before. And the people came up out of Jordan on the tenth day..... And those twelve stones, which they took out of Jordan, did Joshua pitch in Gilgal” - in the circle. “And he spake unto the children of Israel, saying, When your children shall ask their fathers in time to come, saying, What mean these stones? Then ye shall let your children know, saying, Israel came over this Jordan on dry land. For the Lord your God dried up the waters of Jordan from before you, until ye were passed over, as the Lord your God did to the Red sea, which he dried up from before us, until we were gone over: That all the people of the earth might know the hand of the Lord, that it is mighty: that ye might fear the Lord your God for ever.”

So we see this stage in everyone’s journey which happens, really, over and over again. When I say over and over again, yes, it does but in a way - yes, we do. We get glimpses of working out from rather than up to, don’t we? We get glimpses of it. But eventually it becomes much more of a constant with us. I suppose that is what it means when it said about Abraham coming in and just getting a glimpse, in a sense it’s a symbol of getting a glimpse - “Into the land of Canaan he came.” But to sustain it we have to, or we do irresistibly, we come to this consciousness that we are the identified ideas of divine Principle in operation, that our life - Soul is Life - our spiritual identity is our life. And not us in a personal way, it is all men. It’s the one identity, but it’s individualised, as Mrs Eddy says, “individualised but not in matter.” It’s not an amorphous mass, this one identity is individualised in Life, Soul as Life, this resurrected sense is individualised in Life in Love’s plan because Love is impelling this tone, but not in matter. And I think all of us are learning so much more what this twelve means to demonstrate out from Life, Truth and Love rather than trying to improve the mortal through the working up sense. It happens. It is improved. It can’t help it. But we’re learning to work out from rather than up to.

Talk 13

So now we come to Chapter 5, and as you know chapters 5 to 12 are concerned with Life and it is the conquest of the land and it is eventually subdued. People have often said, "I thought once you got into the Promised Land, you didn't have any more trouble"! But really when you read these stories they're worse than ever! But it's attitude, really, isn't it. I think this Promised Land state of consciousness is one's attitude towards problems. It was Kimball who said that once you come into Christian Science, he realised that he didn't have any lessening of problems but thank God he always knew the way out. Well, I think this is why the Bible is so encouraging. Because you find event after event that you can always turn to in any particular situation that you find yourself in and it always has some lesson there that is helpful to you. Even these great thinkers like Elijah, who was the first wonderful prophet and who - well he wasn't exactly the first but he came suddenly before the people, you remember, and how at one time he was absolutely at his wits end to know what to do. He lay down under a Juniper tree and said, Oh, this is the end of everything. And then he learned that God was not in the earthquake or the wind or the fire, but in the still small voice. We have that experience so often. Then when he learned that, Elisha was given to him and he learned that there were 7,000 who didn't bow the knee to Baal in Israel, and so on. There's always some story. And once you begin to understand too the tones impelling those stories, it makes them doubly wonderful because they speak to you in those mighty tones of Mind, Spirit, Soul, Principle, Life, Truth and Love, and lift the whole story out of just a person into the eternal rhythm of being which is just as much going on now as it was then and you can feel the power of it.

So here in these conquests, through chapters 5 to 12, in chapter 5 you just get incidents like in verse 7 Joshua circumcised them, which is the cutting off of all uncleanness. As you enter Promised Land thinking, that inevitably happens. Then you get the Passover in verse 10; they celebrated the Passover and we saw what that meant - pass over to a new state of consciousness. And the manna ceased, in verse 12, and they ate of the fruit of the land of Canaan. I think that often happens. When you start to think subjectively, you find that everything surrounding you testified and speaks of the divine, As we were saying. What does Mrs Eddy say: "...when we subordinate the false testimony of the corporeal senses to the facts of Science" - when we think out from Science - "we shall see this true likeness and reflection everywhere" (S&H 516:6). We're not so dependent on the quails at even and the manna in the morning, a sort of special kind of thing. Our whole understanding of the universe extends and we are fed by - not, as we were saying that God is not working always in a straight line - we are fed by this divine order appearing everywhere.

Then this captain, in verse 13, "...there stood a man over against him with his sword ..." and verse 15, "And the captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy." The same thing that was said to Jacob when he saw the angels of God going up and down the ladder, and this is the house of God. And the same thing that was said to Moses: "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." Here it comes to Joshua again. And it is really saying to us over and over again, This divine Principle, Love is demonstrating itself here and now right where

you are and right where the universe is here and now. We're in the Promised Land here and now and you don't have to go and find another land where there's less trouble going on, and so on. Right where you stand is holy ground. You have just got to get rid of this limited human sense of things which is Jericho.

In chapter 6: "Now Jericho was straitly shut up because of the children of Israel: none went out, and none came in." It is this conservative sense that we believe doesn't want the spiritual to come in and inherit the land, and shuts the door against it - this human set-up which is conservative. But what deals with Jericho, what deals with the error of this situation is this symbolic ritual that they perform which we know what it means. In order to take Jericho, it says in verse 3: "And ye shall compass the city, all ye men of war, and go round about the city once. Thus shalt thou do six days. And seven priests shall bear before the ark" - everywhere they took this ark with them, divine Principle, Love - "seven trumpets of rams' horns: and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets." And it goes on to say, "...when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat, and the people shall ascend up every man straight before him." And this is exactly what happened.

Mrs Eddy says when she's reciting this incident, recording this incident in *Miscellaneous Writings* (page 279): "...that of Joshua and his band before the walls of Jericho. They went seven times around these walls, the seven times corresponding to the seven days of creation: the six days are to find out the nothingness of matter; the seventh is the day of rest, when it is found that evil is naught and good is all." And haven't we had that experience of as we deal with this limited human restricted sense of existence and we begin, just like Noah - he rested yet seven days; this symbol comes again and again.

And as we understand those seven days of creation and what they mean in their vastness and we work out what the universe is really composed of - of infinite Mind, the substance of Spirit, the infinite identity of Soul, the government of Principle, the eternity of Life, the consciousness of the Truth, and the plan of Love - and in various ways we think about and entertain with spiritual understanding these seven synonymous terms which describe the nature of the infinite to us, we find that all kinds of limits which after all are in our own consciousness of inadequacy or material traits, diseases, everything. As Mrs Eddy says it, we "find out the nothingness of matter." And then the walls fall down flat. I like that. They didn't have to fight with the city, they didn't have to go in and fight them and knock their walls down. The walls just fell down flat and every man went straight forward, which is lovely, - "...and the people shall ascend up every man straight before him." It always gives me the feeling that the individual understanding that comes to you as you do that, as you culture this understanding of the sevenfold nature of God, will take you in the right way for you individually straight forward and meet, destroy the specific enemy that is in front of you. Every man went straight forward and they saved this harlot Rahab who was in the city. So everything that is broad and big and alert to the spiritual - what does Mrs Eddy say: "...cannot injure its useful surroundings [the spiritual as it comes] in the travail of spiritual birth" (S&H 463:10). Anything that is spiritual and aiding this destruction of a limited sense of existence will be saved.

You can take these stories universally, collectively or individually. They always have a meaning in all three categories of thought.

So here Jericho is destroyed and at the end of that chapter it says: "...Cursed be the man before the Lord, that riseth up and buildeth this city Jericho." And then it goes on with the destruction of enemies and so on until at the end of chapter 11 it says: "So Joshua took the whole land, according to all that the Lord said unto Moses; and Joshua gave it for an inheritance unto Israel according to their division by their tribes. And the land rested from war."

It says, of course, - and I think John Doorly brought out this point - that it looks as though Joshua went in and in a very short while he subdued the whole land. But that is how it is put here and that it was a long period really and many ups and downs before the land was conquered.

Then from chapter 13 to chapter 22 you get all the divisions of the land and which tribe had what, and so on. It is really what you might say the demonstration of the form of Truth where everything has its right place in the whole. I suppose we would say that we see more and more clearly this infinite calculus of Truth where every expression of this spiritual idea has its place in this calculus of Truth. It's a very detailed thing and it's difficult to read obviously; it's difficult to read even by yourself - how it goes on about the fenced cities and the inheritance of the tribe of this and the inheritance of the tribe of that. But it really is a calculus in toto, the divine infinite calculus - how everything has its place in this calculus of Spirit and Truth. And it goes on there until we come to chapter 23 and this is where Joshua gives his parting counsels to Israel and where he tells them in verse 10: "...for the Lord your God, he it is that fighteth for you, as he hath promised you. Take good heed therefore unto yourselves, that ye love the Lord your God..... (verse 14) ... I am going the way of all the earth: and ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof." In this chapter 23, of course, you get this tone of Love and there's this lovely fulfilment. "...all good things are come upon you, which the Lord your God promised you; so shall the Lord bring upon you all evil things, until he have destroyed you" - this is the chastening of the Lord – "from off this good land which the Lord your God hath given you."

So, in verse 25 of chapter 24, "Joshua made a covenant with the people that day, and set them a statute and an ordinance in Shechem. And Joshua wrote these words in the book of the law of God, and took a great stone, and set it up there under an oak, that was by the sanctuary of the Lord....(verse 28) So Joshua let the people depart, every man unto his inheritance. And it came to pass after these things, that Joshua the son of Nun, the servant of the Lord, died, being an hundred and ten years old. And they buried him,...etc." And then they brought the bones of Joseph up out of Egypt and buried them in Shechem because everything had to be taken up really into this Promised Land.

But those parting counsels of Joshua, if you follow them through, have a great sense of living in this consciousness of Love, reminding them of what divine Love has always done for them.

It's rather like Mrs Eddy saying, "Divine Love always has met and always will meet every human need" (S&H 494:10). And this thing that we have seen, this fact that we have seen so much together of the Truth, the divine system of Science, the Truth, the divine, infinite calculus uncovering itself to us. And standing on that and letting Love and what we have seen in this crossing of Jordan, the divine Principle, Love, move us in our living of this divine, infinite calculus. And in this rather, you might say, crude Bible way, about this chastening, this roughage and all that sort of thing, it is really saying to us, Never mind all the ups and downs. You have the pattern shown to you in the mount. You are aware of being the divine system and Science in operation. Just let it use you. And it isn't only Mind, it's Spirit, it's Soul, it's Principle, it's Life, it's Truth, and it's Love. And that infinite range of the divine nature covers every human need. There's nothing outside of that range, nothing. It's wonderful.

So then we come to this book of Judges where it says about this Book of Judges which actually illustrates for us this tone of Love impelling Soul as Life, the same as Joshua. Joshua was the journey. Judges is the story of these thirteen judges who were raised up to govern Israel. It's from the death of Joshua, really, until the birth of Samuel, - when Samuel came. In Hastings' *Greater Men and Women of the Bible* he says of Judges: "The Book of Judges is one continuous exhibition of God's providential prevention of the destruction of true religion. The one thing the Children of Israel were so slow to see was that their unity as a people depended on the purity of their faith." That's marvellous, you know, isn't it? Their unity as a people depended on the purity of their faith and we would say today, as we were talking rather yesterday, that the unity of us all depends on adhering purely to the understanding of the great fundamentals of being in their Science, that that is where the unity lies. The unity is not something we make. The unity is in the Science and system itself. And as each man goes up straight before him and ponders - not only ponders but understands and lets live in their lives - it's the Word, Christ and Christianity. As we ponder in the Word, we understand through this Christ translation, and we let live in our lives in Christianity, we shall be very aware of the unity in Science. We shall be very aware of that. That rhythm of being of the Word, Christ, Christianity and Science is like a rhythm that is going on throughout the whole universe irresistibly. If we seek we find, if we find it uses us, and when it uses us we be, and we all be together and find this unity.

So here in this Book of Judges - again as John Doorly took it, but we won't take it because it's too much to do. But again he did take it, as you can find in the *Verbatim Report* on this period, in the order again of Mind, Spirit, Soul, Principle, Life, Truth, and Love. Those *Verbatim Reports* of John Doorly's in nine volumes are very wonderful, as many of you know, to study because so much of what we have talked about here is based on that. I say "so much" because obviously when any one of you studies the Bible individually, many facets will come out. John just carved a way and it's always an individual revelation. As he carved the way he showed us these tones, some of which I have taken, some we haven't had time to take. But they are marvellous those Bible *Verbatim Reports*.

So, you can find in Judges the order of how these judges go. But it is really a constant judgment. You remember Mrs Eddy says, "No final judgment awaits mortals, for the judgment day of wisdom comes hourly and continually, even the judgment by which mortal man is divested of

all material error" (S&H 291:28). And through this Book, as I say, I feel that the Joshua story is the Life, the moving journey. This Judges story is very much to do with Christ Truth and how situations arise over and over again when the Israelites did evil in the sight of the Lord. You remember, did evil in the sight of the Lord. And then a judge arises and takes care of the situation. And spontaneously these judges arise. The verse occurs several times in this Book "In those days there was no king in Israel, but every man did that which was right in his own eyes" (Judges 17:6). That is the last verse in Judges and it comes in the actual text of Judges. And as so many of these Bible verses and symbols, and so on, can be taken positively or negatively, so can that verse be taken positively or negatively. I say that because I've heard Max Kappeler very often say that means that you can just do whatever you like because there's no Principle. "In those days there was no king in Israel, but every man did that which was right in his own eyes." And I can see you can take it that way, if you like, because they had constant chaos and discord in this Book of Judges. But I think you can also take it in a positive way which I have done originally when I was taking this Book because the king that comes in the next thousand year period always stands for an organised sense. You know, it was the king versus the prophets when you come to the fourth thousand year period, and it was organisation versus inspired government all the time. The king was the temporary organisation. I suppose I have always loved to think of this period in the Promised Land as a period when there was no organisation. These judges didn't follow any line of primogenitor. They weren't following a hierarchy, they weren't following as with the kings - from the king to the son, to the son of the son, and so on, who took on the rulership. There was no hierarchy kind of sense.

What happened was that wherever there was a need, so the judge arose because of his spiritual sense, that he was called forth to do the job and to set the Children of Israel right again. I have always taken it that way that there was no organised sense, but Soul as Life was "dependent upon no material organization," as the Exegesis says, and therefore every situation could be taken care of - and in our experience will be taken care of - by Soul identifying the particular fact that is coming through and able to deal with it. They didn't need an organisation. It was later on that they said "Give us a king," wasn't it, "Give us a king so that we'll be like everybody else and have an organisation." But I think that you can see both interpretations so clearly because it may be that there has to be anyway for a while in most human affairs - we're doing the application to the human in this thousand year period; how it looks in the human - there so often has to be, as Mrs Eddy says, "Material organization is requisite in the beginning; but when it has done its work, the purely Christly method of teaching and preaching must be adopted" (Misc.359:2-4). And I feel here that this method was very much being tried, this Christly method. It's the truth in Judges, it has an accent on Truth. And Mrs Eddy associates Christ, Truth with judgment very much so. She says when she's talking about this Christ, Truth, "Rise in the conscious strength of the spirit of Truth to overthrow the plea of mortal mind, *alias* matter, arrayed against the supremacy of Spirit" (S&H 390:32). This is really what these Judges did, they rose "in the conscious strength of the spirit of Truth." "Blot out the images of mortal thought and its beliefs in sickness and sin. Then, when thou art delivered to the judgment of Truth, Christ, the judge will say, 'Thou art whole!'" (S&H 391:3).

And so one could say that if the Christ, Truth is actively in operation in consciousness, it will always be able to deal with every situation individually and this organised sense of things is not needed. I think we find that because where Mrs Eddy says that may be necessary in the beginning, but she says "...continued organization retards spiritual growth, and should be laid off" (Ret.45:9-10). But it seems to me that in this particular Book of Judges it is indicating how human experience can evolve itself through alert spiritual sense to deal with every situation as it comes along.

They found in the end that, as this picture really tells us over and over again, it doesn't always work and something has to temporarily take care of the situation as it did in the fourth thousand year period.

But again with these judges - this is a point that comes up and you can see through this Book of Judges - there are 13 of these judges. Some of them will be quite well known to you, judges like Gideon, for instance, who comes along. The first few judges are not very well known, but perhaps you know Deborah, the woman judge. Deborah means "a bee" and she operated with Barak who means "lightning." After a while you get Gideon who means "great warrior." And then you get another well-known judge Jephthah, "he that opens." Then of course you get Samson who was the last judge. Some of the other judges would not be very well known to any of us. But if you take the main judges you get this same theme that we saw before in the third thousand year period where you get womanhood, manhood, womanhood, manhood, womanhood, manhood. You get a typical judge that has a sort of womanhood sense and a judge that has a manhood sense. For instance with Deborah, she operated in conjunction with this Barak - the womanhood and the manhood operated together. Then Gideon, that wonderful one who destroyed the Midianites. You remember how he reduced his army to 300 men by the lapping test, those that lifted up the water to lap and those that bent down to lap, and so on. He was a great symbol of manhood. But then again Jephthah was a symbol of womanhood. Then you get Samson coming at the end who is a great symbol of manhood. But it's rather lovely that in the whole story he is followed by the Book of Ruth which is a symbol of womanhood.

So, consistently throughout this story we get throughout the whole story of the third thousand years this balance all the time of manhood and womanhood, manhood and womanhood, the letter and the spirit. I think we shall remember this from this Summer School, shan't we? It is something that is very balanced, very whole, this manhood and womanhood.

Now if we just briefly think of this story of Samson. We won't take the story of Samson but as you know this wonderful story of Samson tells us that the strength of Samson lay in his seven locks of hair that he had. He was a son of promise. Manoah and his wife were promised this son. He was a son of promise and his name means "distinguished, strong" He was the last judge and he was a Danite and he was dealing with the Philistines. These people who stand for materiality, they come from Esau; they are the sense of materiality, and so on. And he felt that in some way he had to put on womanhood in order to deal with this material situation. You know how he insisted on marrying this Philistine woman. Then you know the story, this wonderful story, of Samson and Delilah. I expect everybody knows that story! Of course they

do. Delilah means "languishing," and how she was determined to find out his secret. And then how nothing could take away the strength of Samson as long as he had his seven locks of hair. Very symbolic, isn't it? Because it's really saying to us that if we abide in this sevenfold nature of God that we've been talking about all this week and we know what it feels like, - not just words on paper but what it really means in its infinite content - that if we abide in that, nothing can deplete us of our spiritual strength in any direction whatsoever. And when these outside things were tried upon Samson, nothing from outside could touch him - binding him with these seven withs and then mixing his locks up in that weaving web, and so on. Nothing could destroy him from outside. Nothing can ever destroy from outside. But it was only when he went to sleep, - languishing on Delilah's lap, you remember - that she cut off his hair and his strength went from him. You can see this in all sorts of ways, this symbol, and interpret it. In the main it's to do with never being robbed of this lovely birthright of coming out from the divine nature. But when the hair was cut off and there was just baldness and then a stubbly sense, it seems to me that it says to us, Never be robbed of the reality and the flow of that divine nature in your consciousness, because that is the strength of your being. We all know that and it isn't a rigid thing, it isn't a straight line, it is power and presence, this power and presence of the divine nature, the being of the divine nature. So we must never go to sleep and allow ourselves to be robbed of that divine nature because then we temporarily lose our strength. But just like Samson, he only lost it temporarily because in the prison house, you remember, his hair grew again. His eyes were put out, his vision was put out, but his hair grew again. Then as you know, his last act was to hold on to the pillars of the temple of Dagon, the god of the Philistines, and bring their whole temple down and destroy everything that was of the material nature of being. It's all a symbol and we won't go into it all because we've taken so many symbols this week that one doesn't want to have them coming out of one's ears. But as you take it slowly and think about it - when we were doing these stories week by week in London, taking every verse and thinking about them many years ago in the Fifties - it was wonderful as we took this story and had time to think about it and took a whole evening to think about it and what it can mean.

But I do feel that one needs to take these stories of the Bible just slowly and quietly if it comes to you to study the Bible and not try and force things into the symbols, not try and wrest out of the story perhaps more than is there and get all tangled up with symbolism, but just let it flow like Samson's hair, let it just flow in its naturalness. Because so much of this Bible story has to unfold even if you have studied it a great deal. Many times when I come here in the morning and I have been pondering early in the morning but I sometimes see something, Gosh, I think I've never seen that before as I come here. And although the main body of what it is saying is the same, always new facets are dawning to you and if you just let it come without forcing something, the search will always be sweet, calm and buoyant with hope. Because it's there, as John Doorly used to say, if it's not there, what on earth does it mean? What on earth does it mean? If this Book of Life that has stood through all the ages and is still read by people all over, Look at all the commentaries there are on this Book of Life - terrific - filling shelves after shelves. But if this Book of Life is not telling us about living values that always have been and always will be and are not just old fashioned, - if they are really the inspired Word – Mrs Eddy

says, "...we take the inspired Word of the Bible as our sufficient guide to eternal Life" (S&H 497:3) - and if this isn't the inspired Word, then why has it lasted all these years?

I always think of John Doorly saying, "if this wasn't true, then someone would have to invent it" - the Science of spiritual reality - because he said, "It is so wonderful and so powerful and so marvellous, if it wasn't true someone would have to invent it." But I often think about these stories, what is the point and purpose, what is the import of the sevenfold symbolism that comes again and again and again in the Bible, what do they mean by always this "three days"? It can't mean just one, two, three ordinary calendar-time days, it must have a symbol. And the meaning of all these places and names that we've considered together, they mean something else why does one find that they are not just names without meaning. If you look up in these concordances, they all have a meaning and always a meaning to do with living, isn't it? A meaning to do with living that one finds there.

So because the story is such a vast story I feel that one must just listen to the Christ individually and see what comes to every individual to tackle and do and take it as they feel led to do.

Well, one more little Book; the Book of Ruth, which is really a story of the true coincidence of the divine with the human. It's a true wedding, this Book, which they say links the third thousand years to the fourth thousand years. It's a link, this little Book of Ruth. It's a very short book, a very beautiful book. It's just got four chapters in it, as you know. John Doorly interpreted this book in the tones of Soul, Principle and Life - Soul identifying thought with Principle and expressing it in Life. But through this little book, too, you can also see I feel in these four chapters a symbol of the Word, Christ, Christianity and Science - the four chapters. As John Doorly had it, Soul was the first chapter, Principle was chapters 2 and 3, and Life was chapter 4. But therefore the two chapters that I would have as the Christ and Christianity, John Doorly has as Principle, which is quite logical really. You can see the two things running together. And the last chapter which I would have as Science, he has as Life.

But this fourfold sense that comes in this story - you know the story, I think many of you, - of how this woman Naomi and her husband Elimelech go from Judah to Moab because of a famine; they go down from Judah to Moab. And they take their two sons there and after Elimelech, who is the husband of Naomi, dies, the two sons are wedded to two Moabites. One was called Orpah, who means "youthful freshness, hind or fawn," and the other is called Ruth, who means "friendship." The two sons, called Mahlon and Chilion (one means "sick" and the other means "pining" - two nice husbands! "sick" and "pining" - and they die off). No wonder Ruth wanted to stick to Naomi. You see, Ruth was a Moabite and the belief was that the Israelites must have no weddings to the Moabites. It's just this same thing that we're saying all the time that the spiritual and the material, or the spiritual and the human, don't mingle, can't mingle. But there is a coincidence, a right wedding, a right coincidence of the divine with the human. And this is what is brought out in this story because Ruth has this wonderful character of seeing the value of the spiritual as represented by Naomi. So she says, when Naomi, after these sons die, returns to Judah, that she will follow Naomi. This wonderful sense of the love the spiritual follows Naomi. It's that gorgeous verse here, isn't it, where Naomi goes back into

Judah and Ruth says : “and Orpah kissed her mother-in-law” - she said goodbye to her – “but Ruth clave unto her. ... And Ruth said, Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God.” It is this following the spiritual, loving the spiritual. In a way you can see the love of the good and beautiful here, can't you, the first river. The love of the good and beautiful - that's just what Ruth is symbolising here.

“So they two went until they came to Bethlehem.” Because this woman Naomi and Elimelech had been down in Moab where she seemed to have lost everything. In the human picture if you reside in it, you seem to lose everything. But there is something, a spiritual sense, just like that woman Rahab who lived on the wall, that sees the value of the spiritual and returns to Judah.

Then when you come to chapter 2, which is a Christ sense - John Doorly has as Principle, the first one is Soul, very clear - Boaz comes into this picture. He is really a symbol of the Christ. He was an Israelite and his name means “strength.” He was a great character, a symbol of the Christ, “a mighty man of wealth.” He was a “mighty man of wealth.” And his harvest fields, as you see here, yield a rich harvest. Ruth asked Naomi if she could she go to the field and glean ears of corn “after him in whose sight I shall find grace.” And then you remember that Boaz asked who she was and was told who she was and he said to Ruth, “Go not to glean in another field, neither go from hence, but abide here fast by my maidens.” And he said to all his young men in the field, “Let her glean even among the sheaves, and reproach her not: And let fall also some of the handfuls of purpose for her, and leave them, that she may glean them, and rebuke her not.” It's a lovely sense really of the Christ meeting the human need, isn't it, and letting fall on purpose handfuls of the corn. I can't help seeing this in a world context, that the Christ has this rich harvest and these handfuls that people can glean. People are gleaning everywhere the human element which has coming forth - not out of it because the human mind never sent forth a positive tone, it never comes from the human - but that thought which is on the wall, which is alert to the spiritual. It's spiritual thought that gathers these handfuls that come. You see signs of the times all over the place of alert spiritual thought gathering what the Christ is pouring forth, really, in this wonderful harvest. They may be just handfuls. She wasn't a reaper as yet, she was just gathering handfuls. And think that we can see all over the world, really, that many people are gathering handfuls; they're not actually working in the harvest fields but they're benefitting from the reapers, from the harvesters and the reapers in this Christ consciousness.

And then in chapter 3 Naomi tells Ruth to go to Boaz where he is threshing and she says, “Wash thyself ...put thy raiment upon thee, and get thee down to the floor...” - that's to the threshing floor where this Boaz is winnowing barley – “...and uncover his feet, and lay thee down; and he will tell thee what thou shalt do.” Then, as you know, Boaz woke up and said “Who art thou? And she answered, I am Ruth thine handmaid: spread therefore thy skirt over thine handmaid; for thou art a near kinsman.” This is a sense of the true relationship of the divine in Christianity to every situation. Christianity is this wonderful universal sense of the Christ idea which spreads its skirts, you might say, over everything in human experience. Boaz is this wonderful symbol of the Christ in Science. As it moves in Christianity it encompasses

everything in the universe as we have seen, that you can discern this true likeness and reflection everywhere. Here the relationship between Boaz and Ruth, the Christ in its Science, is made known and it spreads its skirt over everything in human experience. This is just very briefly this story.

But Boaz says, "...there is a kinsman nearer than I" and he says that this kinsman must first be given the opportunity to wed Ruth. And so in the next chapter, which is chapter 4, you get this wedding taking place. But first of all this nearer kinsman is offered Ruth and he doesn't want her, he won't take her. And it's interesting because it's almost as if (I feel it is) this nearer kinsman is a religious sense that really should encompass the world but doesn't want to take it on. It's a kind of absolutist sense. In this last chapter when this kinsman is offered Ruth, he wants the inheritance of Naomi, but the kinsman said, "I cannot redeem it for myself, lest I mar mine own inheritance: redeem thou my right to thyself; for I cannot redeem it." Verse 5, which should have been read first, says: "Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must buy it also of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance." He wanted to have the spiritual but he didn't want to have to wed it to this symbol, really, of human experience. And it's only Science that can do that. It's only Science that can do that. So in the end Boaz took Ruth and she bare him a son and they called his name Obed, which means "a server," and he was the father of Jesse, the father of David, and eventually, of course, the line went through to Jesus.

So in this last chapter you see that it is only Science that can wed itself to human experience and demonstrate the true coincidence of the divine with the human. In these four chapters you get this seeking the love of the good and beautiful. You get this seeking. Then in the next chapter you get the gleaning, the Christ that is pouring out its feeding message to all humanity and humanity is hearing it and picking it up. And it may be - I had never actually thought of this before - it may be "the rights of woman acknowledged" in the rights of Ruth to glean in the field, really. One doesn't want to push this symbol but I was thinking that these four rivers seem to come in here.

Then in the third chapter the relationship between the Christ, Truth in its Science spreading its skirt over all is seen, which is like Christianity. It may be divine Science understood and acknowledged.

Then in the fourth chapter, this wedding takes place and it would seem that even if a religious thought, an absolute thought, is seen to be a near kinsman, it won't take on without the understanding of Science the true coincidence of the divine with the human. "Divine Science encompassing the universe and man," it seems to be in that last chapter.

They call it, you know, in - the *Scofield Bible* - they say these four chapters are first, Ruth deciding; second, Ruth serving; third, Ruth resting; and fourth, Ruth rewarded. That's lovely, isn't it, Ruth rewarded. And if one takes this Book slowly and thinks out this fourfold message, I think it is a lovely picture of the Word, Christ, Christianity and Science, and how that rhythm will wed, or is wedding, the Christ in its Science to the whole of human experience. I once

gave a talk on Ruth down on the South Coast in England and it was the most extraordinary talk because the people who were organising it did the most peculiar things. They had an outside recorder man to record it, who didn't know anything about the Bible at all and who was in full view of me the whole time. And the most funny things, I can't tell you, but about six or seven of the most funny things as I thought about it afterwards happened. It was what I call a jazzy talk in its arrangements. It was really jazzy. And on went the Book of Ruth - on went the Book of Ruth. When my mother and I came away from the talk, we really laughed because it had been so jazzy. The dear lady who was giving it, when we arrived down there, had gone to a concert on the pier. Another woman brought a dog into the talk and this dog made the most peculiar noises. I think it had to be taken out in the end. But all this came off on the recorder and I began thinking, Gosh, if people hear this noise they'll think it's some poor person. I can't tell you the number of things. But why I say this is because in spite of this, the Book of Ruth went on and I had a lovely letter afterwards from a woman whom I didn't know who came to this talk. She said, You know, I had been suffering from a very difficult problem physically that I had had help for and I had not overcome it. When you were giving that Book of Ruth on Saturday I was completely healed. I thought that was so beautiful because it showed the power of the Word over all this jazzy business, and I haven't told you the half of it! Then the dear people who organised it have passed on now. But when I got home - they had given me a cheque for coming down there - the cheque wasn't signed. I just tell you that because I always think of that when I think of this Book of Ruth and that lovely healing of that woman - and the funny things that went on. But it just taught me the power of the Word.

So whatever happens, just let the spiritual go on with you. Perhaps this is a very good note to end on because so often - not so often - sometimes, I should say, but I think we're not thinking this way now, but John Doorly always used to say in class, When you leave class just go quietly on spiritually with what you see and if things are very thrilling and exciting and lovely spiritually, just go on quietly with them. Keep it close for three days, I suppose, isn't it? That sense really. And when we go away from these events I always think we're never going away from them. The rhythm of the spiritual is going on with us all the time, and we don't go home or away or somewhere where it isn't going on. The whole rhythm and content of what we have seen here together - and very much together - is something that is always going on. It's always going on. So wherever we are, whether we're in a train or a bus or an aeroplane or at home or shopping or whatever we are doing, we can say "the place whereon thou standest is holy ground" because it is, isn't it, always.

So thank you all and bless you all.