

SUMMER SCHOOL ON THE BIBLE

Part 4: The Sixth and Seventh Days of Creation

A Series of Talks given by Peggy M Brook

West Dean College, Chichester, England September 1985

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 1985.

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.

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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*.

Introduction

Well, it is just lovely to have you all here. There's always such a wonderful atmosphere on these occasions and I love thinking of all the occasions that have taken place here and in America and so on where people are gathered together just thinking of the spiritual idea together, and I feel there is a wonderful unity between all these occasions, emphasising perhaps individual aspects, but all part of one whole Christ idea, which is speaking universally everywhere. I have had such a sense about this Summer School that we are all going to give birth together to something very lovely, which is the true man - the one man and that we are all an expression of this one man, united in seeing that we are this man with dominion and when I have thought about this gathering I have thought a lot about true motherhood - the expressing of Life, Truth and Love which is part of the definition of Mother in the glossary, part of the definition, and that every one of us is just letting Life Truth and Love express itself so that, during this week we shall all be very aware of something very wonderful being born to us.

I thought it would be rather lovely tonight just to think for a moment of that beautiful Obstetrics paragraph on page 463 of *Science & Health*, where Mrs Eddy tells us that if we are going to attend properly the birth of the new child or divine idea, (and I think every time you gather together you attend the birth of a new child, or divine idea, when you gather together spiritually like this, that it is inevitable that something new is born to all of us), Mrs Eddy says there that we need to detach thought, mortal thought, from its material conceptions. I always think that that means that as we just let a new idea be born, we free it from any tight limits, either of personality or place, or time or age, or anything of that nature and just let the one Mind be our mind. Mrs Eddy goes on to say that in doing that, detaching thought from its material conceptions, the birth will be natural, absolutely natural and safe.

There is a wonderful sense of what we call the Christianity order for those of you who are familiar with it, you will know what I mean. It is the order in the "Glossary" of Principle; Mind; Soul; Spirit; Life; Truth; and Love. If you are attending the birth of an idea properly, it comes from Principle. You detach it from its material conceptions and just let the one Mind speak. Then its birth is natural and safe. It has that sense of the naturalness of Spirit because I always feel that with spiritual things being born, we need to see that it is something completely natural - we have always been spiritual. It is something completely natural and it's safe - it's safe in Soul. Absolutely safe in Soul. It goes on, though gathering new energy and as we gather together and think together about this wonderful sixth day and seventh day, a new strength and a new energy will come to us as to what man spiritually is, and it says, "though gathering new energy it cannot injure its useful surroundings in the travail of spiritual birth." Of course, it can't because it is absolutely natural to all of us.

There is so much about Spirit in this birth. "A spiritual idea," it says, "has not a single element of error and this truth removes properly whatever is offensive." I often used to think that that birth said truth removes properly whatever is offensive. You know we often quote it, "truth

removes properly whatever is offensive,” but the actual paragraph is, “*this [sic] truth removes properly whatever is offensive*” and what it is referring to is that a spiritual idea hasn’t a single element of error. So, there is not a single element of error in this birth, it is pure through and through. It is *that* truth that hasn’t a single element of error that removes properly whatever is offensive.

Then it goes, it goes on with the Spirit tone, “the new idea, conceived and born of Truth and Love” - isn’t that lovely, because what we are going to do here this week is the day of Truth and the day of Love. “This new idea conceived and born of Truth and Love, is clad in white garments.” Those white garments are really that seven hued white of infinite Mind, Spirit, Soul, Principle, Life, Truth and Love. That is very much what we are going to see day by day as we take the sixth day with its seven tones. It is born of Truth and Love and it’s clad in white garments.

Then you come into a Life tone. “Its beginning will be meek, its growth sturdy, and its maturity undecaying.” Wonderful sense of Life. I always think of it very much as the fatherhood, supporting every step, that its “beginning will be meek, its growth sturdy and its maturity undecaying” - no decay in Life. “When this new birth takes place, the Christian Science infant is born of the Spirit, born of God, and can cause the mother no more suffering.” So, we don’t have to labour away with what is being born to us. It’s born of the Spirit, born of God and can cause the mother no more suffering. “By this we know that Truth is here” (we come into Truth) “and has fulfilled its perfect work.” Again, you think what does it mean “by this we know that Truth is here,” because the idea is born of the Spirit, born of God, “and can cause the Mother no more suffering.” It is entirely to do with God. So “we know that Truth is here and has fulfilled its perfect work.”

We are going to see I feel this week that Truth is always here. We don’t make up Truth - we don’t concoct Truth - we don’t imagine Truth - we don’t mesmerise ourselves into Truth. Truth is here and has fulfilled its perfect work. I think we are going to find over and over again Truth is here. Truth is continuous. Truth doesn’t come and go. Truth isn’t here when you are thinking about it and not here when you are not. Truth is always present, like the sun shining, it always does shine, if you go high enough! It is that wonderful sense that Truth is here and has fulfilled its perfect work.

Now I don’t want to keep you too long tonight because many of you have been traveling and so on and so, I just would like though to keep you a bit longer and what I would love to do so that we can start tomorrow morning on this wonderful day of Truth is to just take a little run up on Truth from the first five days of creation and the thousand year periods, but very briefly. We won’t go into all the sub-tones that we have taken in the previous three Summer Schools. But I do feel that if we’re going to come into this day of Truth, you have to come into it from the logical unfoldment of the days of creation up to that point.

Let's just think of these first five days of creation: Remember that this record of creation - Mrs Eddy speaks of as the Science of creation - she calls the record in Genesis the "The Science of creation." She calls it the Science and Truth of creation and she speaks of it as the "brief, glorious history of spiritual creation." So, it is really the only record when spiritually interpreted that any of us have. We haven't got a record in material heredity, a background of all kinds of events and happenings that we feel perhaps dog our life. Our true history is in this spiritual record of creation. You know Mrs Eddy says a very lovely thing about this record. She says in *Retrospection & Introspection*, "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 & Health*, to unlock this 'mystery of godliness.'" She is saying an interesting thing there. She is saying that in this record of creation lies the scientific basis for demonstrating the spiritual principle of healing. Isn't that a wonderful thing because we are apt to think that now this is a record that we are studying and so on, but it is the basis for demonstrating the spiritual principle of healing, because it gives the record of perfect God and perfect man as the basis of thought and demonstration. That is what it gives to us.

So, let's just think about it together because let's remember all the time that we are together in giving this Summer School and what is going to come out - it is all together. I often think that I may be speaking words or someone else may be speaking words, but it is the spiritual consciousness of Truth that is really speaking and we are all doing it together.

Now it starts, "In the beginning God created the heaven and the earth." All goes back to God. "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. And God said, Let there be light; and there was light." Now we are interpreting these days of creation as you all know from the standpoint of Science - of the synonymous terms. And so we see that when God says, "Let there be light." ...that light is the light of Mind and that light comes to everyone – it's speaking everywhere. That light of the divine Mind, and it says, "Let there be light and there was light," and that light of one Mind comes and it dispels the mist, as we take this true record, the Adam record, and the thousand year periods in their symbolism, taking them as Science, which is Mind, saying "let there be light" which is the Word dispelling the mist, which is the Christ, coming to the flesh to destroy incarnate error, and the working out of that tone of Mind in human experience, which is Christianity, which is the thousand year period.

In the first day that light of Mind comes and dispels the mist and it brings us, brings all mankind and continues to bring mankind, out of a limited Garden of Eden concept. A limited Adam sense of being confined in all kinds of mortal beliefs, where you get the serpent whispering, where you get division and separation and Mind comes, and it says there is a way out of that Garden of Eden. We've all had that experience and many people all over the world are hearing this "Let there be light," and the light of Mind is coming to them. It is nothing but the light of Mind which is speaking to them and bringing them out of misty, dark and confined

limited thinking. You see it all over the place in so many different spheres and activities. So many groups today that are thinking spiritually - it's Mind saying, "Let there be light."

As that Mind comes and says, "Let there be light," there is the second day that comes and says, "Let there be a firmament to divide the waters from the waters," and directly the light of Mind dawns, what happens? There is a firmament of spiritual understanding that begins to be operative in our experience. We say it begins to be operative in our experience, but I always feel with that firmament of Spirit - with that firmament of understanding, it always has been and it always will be, that man is by nature spiritual, therefore understanding is something absolutely natural to man, spiritual understanding. Remember in that day Mrs Eddy says, "Spirit imparts the understanding, which uplifts consciousness and leads into all truth." So, it is the Spirit that gives us understanding. You know how it says in the Bible, "No man knoweth the things of God save the spirit of God that is in him." That spirit of God is absolutely natural to us, and through that spirit we have a natural spiritual understanding.

In the wrong record there, in the Adam record, which is dispelled by this Christ Truth, there is the story of Adam made of the dust of the ground and the Spirit of God breathed into him. Don't you think that is a picture of mortal man believing that he has to understand spiritually, that the spirit of God is poured into him and that he is a mortal man and that he has to understand through this Spirit. But the whole Truth of being is that we are spiritual and that what looks like understanding, is the unfoldment of what we truly are. It's not accretion, pouring in Spirit into matter is accretion, but letting it unfold is our natural being unfolding.

And what happens in human experience? Because we come to the thousand year period which is Christianity, the demonstration in human experience, is the story of Noah and the Ark, and what happens in human experience is that we appear to be building an Ark of understanding, but it is unfoldment, it isn't accretion. It is the unfoldment of what we truly are. You know Noah, as we saw when we took this before, means in the "Glossary" "knowledge of the nothingness of material things and the immortality of all that is spiritual." Don't you think we come to the point when we see that the nothingness of material things is plain and the immortality of that which is spiritual is important to us. So, we build an Ark of understanding because the Ark is defined as the understanding of Spirit, destroying belief in matter. So, we build an Ark of understanding, but it is not just a once and for all build, and that is what we are seeing more and more about the days of creation - that they don't just happen in a time context and we build an Ark of understanding and that's that. We are always understanding anew. We are always building an Ark of understanding, fresh revelation comes to us, so it never is a once and for all thing. Neither is the "Let there be Light" a once and for all thing. Let there be light - let there be light - let there be light happens to us every day. The light comes and every day fresh understanding is unfolding to us in a positive way. It's an adventure really.

As you build that Ark of understanding and we are constantly building it, we begin to feel our true identity - the dry land appears - the understanding becomes very definite to us and we

begin to see that we are really a state of understanding - that is what the true man is and we shall see that more and more this week. This sense of definite spiritual identity is "let the dry land appear," the third day, as we have seen. The third day is "let the dry land appear," - "let the waters be gathered together into one place, and let the dry land appear," and that is our true Soul identity that comes more and more to us as we spiritually understand, and it's fruitful. It brings forth grass and herb and fruit trees - we know that. It's a wonderful tone that you know, because in the wrong record, the Adam record, it's where man is put into the garden of Eden to dress it and to keep it, and we know so clearly that as we understand spiritually, our identity appears spiritually to us. We feel that satisfaction of Soul's identity. We feel that calm, that balance, that joy of Soul's identity. We don't have to dress ourselves, that sounds funny, and keep ourselves but you know what I mean - we have to "image build" - we don't have to think who am I, what am I, I must do something to promote an image and so on, but we just let our increasing spiritual understanding reveal our true Soul identity.

Now at this point in this story of the days of creation you have the Word in its own aspect, in the beginning. Then as you come to the third day of Soul, you will see that it changes from the Word as the Word, into the Word reflecting the Christ, the Word as the Christ, and it comes at that break as it were in the middle of the third day. That's very lovely really because you get this fundamental basis of the light, the understanding, that understanding beginning to be definite in the day of Soul and starting to show your true identity. As that identity comes to light and is fruitful, you can feel this impulsion of your Christ selfhood. It seems to be such a logical thing that I think we've all felt.

You know how John Doorly used to say that at that point of Soul it was the three and a half. You either go forward or you wobble around for a long time, but he always used to say, "You can never escape salvation," do you remember? We never wobble and go back and fall away because, at some time or other, he used to say, there is one thing that nobody can escape, and that is salvation.

But it is at this point of Soul that you go forward and feel your Soul identity. That is why it moves from the Word as the Word, to the Word as the Christ. You begin to feel your Christ selfhood, being fruitful, bringing forth fruit after its kind, a sense of true identity.

In the thousand year period there you get the journeying - all those patriarchs - journeyed, didn't they? You start with Abraham then you go to Jacob and Joseph and Moses and the children of Israel. But it's all journeying, journeying, journeying and it starts with that wonderful story of Abraham where God said, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee." He says it to us we know, but it needn't be a hard thing. I feel more and more that the way of these days of creation is such a natural ordered way, and as we take on our true birthright of spiritual understanding, it takes us out of reckoning ourselves as mortals, with human history. We come out of our country and our father's house and find our true identity - our true Christ identity. Then we see that what is governing us.

You know that when the children of Israel were taken through the wilderness, they came to this promised land, the promised land of true identity. It is interesting you know when you think of these days of creation, that the symbol in the third day is the dry land, called earth, and the symbol in the third thousand year period was that they were looking for a land, the dry land or the promised land of Soul. When they came into that promised land, and when we find our true identity, we see as they did, that the government has to be from Principle. The fourth day is, "Let there be lights in the firmament of the heaven, and let there be for signs, and for seasons, and for days, and for years. And let them rule over the day and the night and bring light on the earth and everything," and it is that marvellous sense of Principle governing our true identity. That there is just this one Principle.

In the Adam record here it's where a deep sleep falls upon Adam and where he has a rib taken out of him and where Eve is made and so on, and where there is all the time this division and separation between Adam and Eve and the whole argument there, is one of division and separation, whereas the Truth is one Principle, one infinite Principle and one infinite idea. Understanding and demonstration, one. Principle and its idea, one. This tremendous sense of oneness which was the message of the prophets in the fourth thousand year period, it was the prophetic age or the kingdom period. It was where in the fourth thousand year period they had to decide whether they would have kings governing them or whether they would listen to the prophets and the prophetic message. When they listened to the prophets and the prophet message, all went well with them. When they listened to the kings and when the kings didn't listen to the prophets then trouble began. So it is the same in our experience that if we are governed and allow ourselves to be governed by this Principle, that we are understanding and with which we have identified ourselves, then all goes well. That Principle works its purpose out be it through Science or suffering, Mrs Eddy says. The Principle works itself through.

If you remember in that fourth day, we saw that the four-fold operation of the calculus has its inception. We saw how Principle works through the Word, Christ, Christianity and Science. We saw it in the sense of "the lights in the firmament of the heaven give signs and seasons" and so on, and then we saw that was the Word sense of it, then we saw how the light is to give light upon the earth, that was the Christ sense of Principle coming to the earth, translating itself. Then we saw how the lights were made and the stars and the two great lights and everything, always moving as one, which was the Christianity sense. The lights were set in the firmament of heaven which is the Science sense. So, as we come to that fourth day of Principle we get this very foundational sense that Principle operates through a calculus.

Then when we come on to the fifth day, the day of Life, where it says "Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven," we see this wonderful newness of Life that comes to all of as we base ourselves on the Principle, on the fourfold foundation of Principle, there comes this marvellous sense of freedom. I always call that the day of the fish and the birds, this sense of us flowing and flying, because it's so clear that as we let the light of Mind come, and we

understand more and more spiritually the infinite calculus of Being, and we begin to see that this is our identity, it is our true Christ identity this Spiritual understanding. We see that the Principle behind it is governing us, moving us in its calculus, in its fourfold calculus and that it is the Principle behind us all the time. Then we begin to see it is living us, that Life is living us.

Then we see this wonderful thing that Life lives us at this point. You remember at the Summer Schools we have so often said that our theme song at this point is that Life lives us as the spiritual facts of Truth in a blessed and purposeful plan of Love. That's really the last three days of creation. But at the point of Life we see this marvellous fact of Life living us. It's where the waters bring forth abundantly, the moving creatures that have life and it is a new sense of Life. It is a new sense of Life that comes to us from the understanding of the Principle as all that is going on.

Instead of thinking that we live a life and we have to pull down some truth from somewhere to live it better, we begin to see the one Life is living us. In the Adam record where the serpent comes in and where he whispers that ye shall be as Gods knowing good and evil and so on, and all this belief that we are the arbiters of our own faith and so, whereas the truth is that Life lives us. The one Life lives us as it lived Jesus, because when you come into the thousand year period, into the fifth thousand years, you get that wonderful New Testament. That wonderful sense of newness of Life, the New Testament that was ushered in by Jesus who said, "I am come that they might have Life and that they might have it more abundantly." Jesus demonstrated that absolute oneness with his father whereby he said, "I can do nothing but what the father tells me to do." We can say the same thing. We can say that coming forth from the Principle, we express this one Life, or the one Life expresses us really.

As Jesus said, "The works that I do shall ye do also, and greater works shall ye do because I go unto my father." He spoke of my father and your father that it's the same father that through Life lives us as it lived Jesus. Do you remember that when in 1983 we took that wonderful day of Life and the thousand year period of Life we saw how with the Acts of the Apostles every apostle was lived by this one Life in an individual way. They all had their various missions and they lived it. They lived their Christ mission. That's true for all of us. I'm always very keen on this fact that everybody has a mission, that we all have a mission. Nobody is more important than anybody else, everybody is essential to the plan, and everybody has a Christ mission. We saw that so wonderfully in the Acts of the Apostles.

Then you find through that Life period, that at a certain point when it was to be fruitful and multiply and fill the waters of the seas and so on, the whole tone changes, (remember when we had the Word as the Word coming into the Word as the Christ, in the third day and the third thousand year period, where your Christ identity begins to come very clearly to you) when you come to the middle of this fifth day, it then blossoms out into the Word as Christianity, because you begin to see that it isn't only just true for you individually, but that this Christ is using everyone, it blossoms into Christianity. The sense of the Word as

Christianity, which as we start off tomorrow with the sixth day we shall still be in. Every time you get a kind of fruitful tone you can feel this calculus moving in its rhythm a bit further as through the days of Creation you get this Word as the Word, moving into the Word as the Christ as you feel your Christ identity moving into the Word as Christianity as it's fruitful and multiplies and you begin to see it everywhere. We shall come at the end of this week to the Word as Science where all is finished, creation is finished as it were. It is complete and entire.

In this Life period in the fifth thousand year period, you get this marvellous sense of abundant newness of Life. To tell you the honest truth, I would have thought to myself I can't imagine anything else, that you can go any further, so to speak. I mean, perhaps it's silly to say that but I was so thrilled with and still am, with this sense of Life lives us. Life lives us. I have gone around for a long time as many of you have too, thinking how marvellous Life is living us. It's the most wonderful thing and when we took the fifth thousand year period at the last Summer School, I know we felt this marvellous rhythm of the calculus because we haven't gone into the sub-tones of these days. But in the fifth day you get the four tones of the Word, Christ, Christianity and Science as well as Life as Mind, Life as Spirit, Life as Soul and Life as Principle. You get this wonderful fourfold rhythm that Life is living us in a fourfold rhythm all the time. It was patterned in the New Testament with the four Gospels, Jesus fulfilling the Word through the four Gospels with the Acts of the Apostles, every Apostle being moved by the Christ Spirit that impelled them, by the Epistles where Christianity was illustrated through the rules that came in those marvellous Epistles that carried on the Christ idea. Christianity is always the carrying on of the Christ idea and then Revelation which gave the whole Science of Life. That marvellous book of Revelation which took the Science sense. We felt this wonderful rhythm of Life living us through its infinite Word, through its Christ ideal, through its continuity in Christianity and through its being in Science.

You know that sense of the fourfold rhythm is marvellous in our experience and in life because we know for certain, because of that rhythm going on, that if you seek you find, if you find, you're used, and as you're used, you be. Seeking, finding, using and being in its simplest form. It is always going on with us, always that rhythm. Or you can take it in a higher way that the revelation is always coming to you, that it is always translating your life in the Christ. It is always demonstrating itself in Christianity and speaking through everything, interpreting, which means to speak through, everything in your life. That is a rhythm that none of can escape from.

So, as I was saying when we all felt this marvellous sense of Life living us you almost would say, "Just let that be." So, it is, but the theme song is Life lives us as the spiritual facts of Truth in a blessed and purposeful plan of Love.

So, I just felt that what we will see together, as we take the day of Truth, is what those spiritual facts are that are living us. That Truth is living us, Life is living us as Truth as a spiritual fact of Truth and somehow, the more I think about it, the more I feel that these spiritual facts of Truth are the facts of Science that constitute the one man, the one consciousness which is what

we all are. Somehow it has made me feel as I have thought about the day of Truth, that we are *one* man, being impelled by these great facts of Science, all together. That is why I feel that as we meet together here this week that we are going to give birth altogether to this consciousness of man. You see that although we say that man is idea I am very conscious of the fact that we still think of man with a body with two arms and two legs and the head and so on, and zip him up to be thinking spiritually which is fine, but man I can begin to see more and more, as I'm sure is happening with you too, is consciousness. He is idea, he is not a mortal. As Michael Player always says, "I'm beginning to stop thinking of a skirt and trousers when I think of man. I'm beginning to think of consciousness and of all being one man individualised." That I think is something very vital. Now we may say I've always thought that since I began to understand Science, but have we? Do we, and what does it mean? It seems to me that it is really revolutionary in its import, that if we begin to realise we're all one man of consciousness individualised, but not in matter, it is a terrific power, a tremendous power and as we come into this sixth thousand year period, time wise entering the seventh, isn't it tremendous, really to begin to see that we are the consciousness of Truth at work and that, as man, as the consciousness of Truth, we are as vital to God as God is to man. It is something we don't always realise. It seems to me that this day of Truth is going to show us more and more what it means to be man, man as God being. Man as Mind, Spirit, Soul, Principle, Life, Truth and Love in operation and all that that means.

I don't understand it all obviously, none of us do, do we, but it seems to that it is something that is coming, very, very close to us and is upon us and is revolutionary. As a matter of fact, one has had so many revolutions in one's life, lovely revolutions, wonderful revolutions, but I just get this feeling and perhaps we can all feel it more clearly together this week, that to really see this demand of Truth and Love upon us, is something very wonderful. When you come to this day of Truth it's the demands of Truth, Truth is very dynamic, it has demands and Truth deals with error. If you study Truth in the textbook you get the Truth there is no error over and over again and Truth destroys error, Truth is the sword to error and it is powerful and I think it is the power of being man in God's image and likeness, man therefore is the image and likeness in an active way of Mind, Spirit, Soul, Principle, Life, Truth and Love - just aware of nothing but God, Principle and its idea, being that idea.

So, when we meet tomorrow, we will think together what this wonderful sixth day of Truth means, and we'll take the same format as we have done all through the Days of Creation, which really is from the standpoint of Truth and Love. We have taken these days of creation from that standpoint.

Talk 1

Now we are coming in to this wonderful sixth day of creation and remember how we have come from the light of Mind, to the firmament of Spirit of understanding, to that wonderful sense of true identity in Soul, to the realisation of the one Principle governing the universe.

So that Life lives us, and it lives us as these facts of Truth which come in the sixth day of creation.

You know if you think of those days of creation as a whole, you realise that the first three days give you very much the fundamentals of Being in their nature. They give you the light and then the waters and the dry land.

When you come to the next three days of creation it is as if those days symbolise the peopling of those first three days, because in the fourth day of Principle you get the light of Mind really now being seen as lights, in the plural, all the lights in the firmament of heaven. So, the light that came in the first day is really classified in that day of Principle by the two great lights and the stars, a sense of the classifying the universe.

Then when you come to the second day of the waters, with the firmament there, the fifth day has those waters bringing forth, the fish of the sea and the fowl of the air as if that understanding is flowing in Life, it just flows in Life.

Then when you come to the third day of the earth, the dry land that is called earth, you get that earth as we're going to see today, bringing forth the moving creature and the cattle and the creeping thing, as if that definite identity is expressing itself in the form of Truth in its Science and system. You see that all that man is in this sixth day is really idea - idea moving in its Science and system. An idea moving as one. It is not us as mortals separated people, but it is idea, consciousness moving as one, isn't it? You get that sense so much in this sixth day of creation.

Now a thing that I find helpful to realise, is that when you're speaking of the light and the firmament and the dry land, and the grass and the herbs and the fruit tree and the sun and the moon and the stars and the fish of the sea and the fowl of the air, it is comparatively easy to think of them as symbols isn't it? One thinks of them as symbols. But it is a funny thing when you come to the cattle, creeping thing, perhaps not so much there, but when you come to man you immediately think now this is reality, this is me. Don't you. This is me. This is man in the image and likeness of God, a person walking about and so on, thinking spiritual things, loving the spiritual and trying to practice it and so on, and let it practice us, but we don't really realise that the only man there is, is idea or consciousness. That in a way us moving about and doing things is a wonderful symbol of that, but it isn't the reality. That I think is something that this day brings out. Something that I believe we have been thinking about, all of us, quite a lot. Sometimes almost afraid to think because we think if this isn't us, this body thing, where am I, have I disappeared completely? We think that it's intangible. Mrs Eddy says, "This scientific sense of being, 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). She gives this sense, doesn't she? that the substance and the reality of our being is as idea. It irresistibly translates itself in our experience and brings an enlarged sense

of being, a wider sphere of thought and action and a more permanent peace and so on. We know that it does. I always find one has to remind oneself of that when we come to this sixth day of the cattle and the creeping things and the beast of the earth culminating in man. It is still a symbol, but it is telling us what the wonderful reality of man is. It is spiritual consciousness. It's idea.

You know speaking of the cattle and creeping thing which we are coming to now, and on this point there is a wonderful old boy (Andrew Jukes), I don't know if he was wonderful because he lived in Mrs Eddy's day, but he wrote a wonderful book called *Types of Genesis: Briefly Considered as Revealing the Development of Human Nature*. Do you know that book? You may not have heard of it. He says in this book, he takes the stories and the symbols in the Bible symbolically, and he comes to this sixth day and he says, "I need not here repeat what I have said from the fifth day as to the principle on which these living creatures are to be interpreted; how they represent emotions good in themselves, only evil when fallen and independent." He talks a bit religiously obviously, but what he is saying is wonderful really. "The instinct of mankind has always read these forms aright, nor has the difference of age or country made any difference in their interpretation. To this day, wherever the primitive language of symbol yet remains, the passions are still characterised by the names of different beasts." That's true, isn't it? You often say as brave as a lion, as wise as a serpent, don't you - as peaceful as a dove or something like that. You use those symbols. "Still the gifts are good, each added form expressing that some further fulness which was in Christ Jesus: the ox, the spirit of unselfish toil; the lion, the holy wrath, in which we may judge and be angry, and yet sin not; the lamb, that meekness which beareth all things. These and like gifts now appear, til at length man is seen, the 'image of God,' to crown and perfect all. What is this image?" he says. "It is the mind of God." Interesting, isn't it? "It is the mind of God; for Christ is that Mind or Word to rule in us. The 'man' is not strength or grace or piercing sight; but a mind, thinking God's thoughts, and in communion with Him". It's rather lovely that. That was written in 1891. It gives us the sense that we know from the *Key to the Scriptures*, but I think it's good to remind ourselves that we are dealing with symbols and what those symbols stand for spiritually, because all we are concerned with is the spiritual reality of creation. That is what this record is, the spiritual actuality of man. So, we are all the time dealing with spiritual reality which is All-in-all and because it is All-in-all it translates into human experience through Mind, because we live in an entirely Mind universe. There is no matter. It is a terrific statement, there is no matter, but it is true.

Remember how Mrs Eddy touched Adam Dickey and said, "This is Spirit," and he said, "Oh no mother, it's matter," and she said, "No this is Spirit." Later Laura Sargent said to Adam Dickey that he was resisting Mother's highest teaching. We may think that that is cloud nine - airy fairy, but it is not, because even physical scientists are saying today that matter is Spirit, not understood. Not yet understood. So, I think, and I find that what happens is that the more you see and understand Mind and the substance of Spirit, the more you find your whole being translated through Soul to approximate that wonderful realm of Mind's ideas and Spirit substance.

Now, when we come to this sixth day which we are coming to now, let's remember that all the way through these days, we have seen that we are entertaining the Word of Life in divine Science. The flow of Being that's over it all.

Every day of creation, as John Doorly pointed out when he took the Bible and particularly at his last Summer School at Oxford, has the overtone in absolute Christian Science of Life, Truth and Love. He used to say that every day had the creative sense, let there be, let there be, coming from this one Life, and it had the factual sense and there was, let there be, and there was. Then it had the fulfilled sense, something fulfilled it, either God saw that it was good or the evening and the morning were the first day or something fulfilled it. So that you get that rhythm of being, of the let there be, and there was and the fulfilled sense. That's really the creative mandate in absolute Christian Science, that Word of Life, Truth and Love. And it happens in all our doings. In a way you might say if you do any kind of activity, a business activity, this Summer School or anything, it is let there be, and there was, and it's fulfilled. The lovely thing is one can feel that right from the beginning you don't actually have a time sense about it, as you're thinking about it, you are aware of Life always saying let there be and Truth being the fact of that let there be, and Love fulfilling it.

You remember how Jesus said to his disciples and the apostles in the book of Acts, "Tarry ye in Jerusalem until the Holy Ghost descends upon you," and then you go out and do things as that Holy Ghost leads you. I think it's wonderful that if we all got a mission, and we all have a mission, every one of you to me and to everyone, Life Truth and Love is saying, "Let there be, and there was, and it's fulfilled". That it impels you out safely because you are fathered by Life and it gives you the perfect form of Truth because that father has a perfect son, and it's mothered by Love and fulfilled. Really, when the Holy Ghost, which is the development of eternal Life Truth and Love, is developing every one of us, we are absolutely safe in that Life, Truth and Love. It's for everyone. That's the marvellous thing. Nobody knows more than anybody else, we're all impelled by this Holy Ghost of Life, Truth and Love. In every day of creation, we have taken Life Truth and Love impelling each tone.

When we come now to this sixth day of Truth, we shall find Life Truth and Love impelling the various tones of this sixth day of Truth, because absolute Christian Science impels all the days of creation and as the days of Creation unfold, they unfold really in a sense of Christian Science. So, you have this full range of Science in these days.

When we come now to this sixth day we are going to see that it has seven tones, because this sixth day of Truth is a whole. Truth is a whole, it's complete. If you take Truth and study it through the textbook, the synonymous term Truth, you will find that all the time it seems to emphasise the wholeness. Often it is used Christ or Truth, because it's the whole Christ, the whole Truth or it is Truth with Christian Science, Christian Science or Truth. In the Bible Jesus said, "I will send you another Comforter, even the Spirit of truth, and it will lead men

into all truth.” So, Truth is so much a collective, composite term meaning the whole Truth and nothing but the Truth.

I know once when I was finding Truth not easy to understand as a synonym, I found it rather helpful to think of a court case, just a symbol and I thought when people are not telling the truth you can’t work out a solution because this doesn’t agree with that and that evidence doesn’t agree with that and it’s all a little bit off. But when everyone is doing what you are required to do in the law, humanly this is, to speak the truth, the whole truth and nothing but the truth, then everything fits in and a solution comes, but if somebody is off truth, is telling lies and so on, it just doesn’t fit. That’s only a human symbol, but when you think of that divinely, it’s marvellous really because when we accept the whole truth and nothing but the truth, surely, we have health and wholeness because everything fits in, in a consistent whole when you are aware of Truth, the whole Truth.

This day has seven tones as we have said, and that gives you a great feeling of wholeness. I remember when I came to do the study section on Truth for *Metaphysical Notes*, many years ago, I had found it very lovely and very flowing to do a study section on Mind, because Mind is comparatively clear what is meant by Mind, although you have to see what Mrs Eddy says about Mind spiritually. The Spirit seemed to flow, Soul was one that I didn’t understand at one time because I remember when I was in the Sunday school I was always asking my Sunday school mistress what is Soul? I had never been brought up in the Church of England or anything, so I had no concept of Soul. She always used to say, “Spirit,” and I found that a bit difficult because I used to say I thought we’d done Spirit. But because I longed to understand Soul, as I think so many of you have often told me, I found it one of the loveliest of the synonymous terms and fell in love with Soul for a long time.

Then Principle came and that was a lovely one to do and Life. And Life just flowed. But when I came to Truth, you may not have had this difficulty, but I thought what is Truth. What is Truth. Perhaps it’s not an unusual difficulty because Mrs Eddy does say, doesn’t she? “the question, what is Truth convulses the world.” Pilate said, “What is truth?” and Jesus didn’t answer him. Mrs Eddy said that he had been answering him by demonstrating the Principle of Being and that had been answering him all his life, that that is Truth.

When I had to do this study section on Truth, I sat for a long time with a blank piece of paper, what is Truth? Then I began to see you can’t answer that question really except by saying that Truth is Mind, the one divine Mind, is the basis of the whole universe, that is Truth. That’s Truth, it’s not made up, it’s Truth. It is the nature of Truth. It’s Spirit, Spirit is the only reality, that is the nature of Truth. Spirit is the only reality. It’s Soul, Soul is the one identity of everything in the universe. It is found in infinite Soul and that is Truth. It’s the great Principle, the divine Principle of the universe, moving everything in harmony, governing everything harmoniously. That is Truth. It’s the Life without beginning, without end. The Life that is undivided, “I know no Life divided, O Lord of Life from Thee.”. It is the Life that is undivided and that is Truth. It’s Love. It’s Love. There is no other Love but the Love which is Truth

and the Truth which is Love. A Love which is absolutely whole, completely whole and I found then that somehow or other, I could not describe Truth except through the whole seven synonymous terms. Then I realised that that is what happens in the sixth day of Truth, that it has seven tones. It is described in a sevenfold way, and it is the first day of creation that we have had that has all seven tones in it. Isn't it? The first day has three tones, the second day has three tones, the third day has five tones, the fourth day has five tones, the fifth day has four tones and now we come to the full range of seven tones and it's the symbol of Truth. Then you come to the day of Love, you just have to tones, because Love holds the whole of creation, in its mothering arms, as it were. Then you get Love as Love, just fulfilling that for ever and ever.

So, when you come to this day it is the day that not only has seven tones in it, but it also has the fourfold sense which John Doorly gave as the diagonal of the matrix. You will have to just take that for granted at the moment, if you would. What he called the diagonal of the matrix was the Word as the Word, in its own aspect, the Christ as the Christ translation, Christianity as Christianity which is space, and Science as Science which is omniaction.

What he felt was that the essence of the Word, the essence of the Christ, the essence of Christianity and the essence of Science could also be seen in this sixth day, which is a wonderful interpretation because it makes us see that man has this complete sevenfold nature, he is this complete sevenfold nature in operation, moving in the rhythm of the Word, Christ, Christianity and Science. A wonderful completeness of man.

Now let us think about how those tones go, and we shall take them bit by bit this week, so it will just unfold naturally and sweetly. You know I often think that, people sometimes say oh, the matrix, all these tones and so on, but how did they come to John Doorly. He didn't say I'm going to find a lot of complicated tones and throw them at you. Not a bit! He pondered and thought spiritually, in a very clear, ordered way. And little by little over years it unfolded to him. And it unfolded to him just like Mrs Eddy didn't invent Christian Science, it unfolded to her. So, John Doorly didn't invent the understanding of the Science that Mrs Eddy revealed, it unfolded to him. He was an open, honest, genuine spiritual seeker and it unfolded to him. As we know so many of us here, it has unfolded to us and I never bother if I don't understand something. I think Oh that's marvellous, there's more to come, more to come. It doesn't matter because we always understand, what does it say? "God giveth us understanding according to our day," and we always understand what we need to understand at the moment, I'm sure.

We are going to see here on this sixth day of Creation, how we get the seven tones. I'll just briefly go through them so that you get this overall picture. Truth as Mind says, "Let the earth bring forth cattle and creeping thing and so on," which we are going to take today. Truth as Spirit is the bringing forth of the cattle and the creeping thing and beasts of the earth, all expressing wonderful spiritual qualities. Truth as Mind is the fundamental Mind basis of man. Truth as Spirit brings forth these wonderful spiritual qualities of man. Those first two tones

constitute the Word of man. They are the fundamentals that comprise man's being. Truth as Mind, Truth as Spirit.

Then we come to Truth as Soul, where it says, "Let us make man in our image, after our likeness." There you get that wonderful sense of man's identity. One with God. "Let us make man in our image after our likeness." Then you come to Truth as Principle, where it says, "... and God made man in His own image, [after his likeness], male and female created he them". There you get man as the idea of Principle, classified with true manhood and womanhood, one with his Principle. Those two tones there of Truth as Soul, and Truth as Principle define in this day the Christ-man, with the animals you get the symbol of the fundamentals of man. When you come to the next two tones you get the wonderful form of this Christ man having nothing apart from that with which he is identified in God, the Christ man.

Then you come to Truth as Life where it says, "And God said unto them, Be fruitful and multiply, and replenish the earth." Can't you hear that tone of Life? Wonderful sense of fruitful and multiply and replenish the earth, Truth as Life. And then the Truth as Truth is how the cattle and the creeping thing and man are fed. It's where God gave to man the herb bearing seed, and the fruit tree yielding fruit and gave to the cattle the grass. We shall see as we come to that tone later on this week how it is what sustains man and the whole of creation. What sustains him spiritually. These two tones (be fruitful and multiply and what sustains man) is the Christianity sense here. You had the fundamentals of man as the Word, with the cattle, man made in God's image and likeness, that wonderful Christ sense and then be fruitful and multiply and what sustains man is all the going on of that Christ, the continuity of that Christ which is Christianity. I always feel, as you know, I've said it many times in talks, that Christianity is the going-on-ness of the Christ. It's the continuity of the Christ. It was the continuity of the Christ in its origin in the Bible. What took on the Christ that Jesus represented, the apostles and so on, so that was called Christianity. It was the going-on-ness of the Christ.

It is that Christ which is impelling all men everywhere that makes for this wonderful Christianity sense of us all being related in one plan. Here you get this marvellous Christianity sense and then you come to Truth as Love. "God saw everything that he had made and behold it was very good." You can feel there that tone of the perfection of creation in Science, here we come to Science in its own aspect. You can see how these tones, as they come down, giving the sevenfold sense of creation, also embody within them the fourfold expression of the tones.

So that, I think as an overall picture is very clear really, don't you feel in this day? You can kind of feel these tones here and the rhythm of them. I think what it really is, and remember I'm thinking with you, we're all thinking together, that the seven tones of Being are the living nature of man. The fourfold diagonal of the Word, Christ, Christianity and Science, are the forever operation of those tones and you cannot divorce them one from another. You can't

have static Being. Being is being. It is always operative. And so, really directly you touch or are aware of any of the synonymous terms you feel also that rhythm of the four in operation because you can't have static Being. If you think of arithmetic for instance, you have the numerals, 1-10, but what on earth use would they be unless they operated as addition, subtraction, multiplication and division? There would be no activity to them. So immediately you start in arithmetic after you've learnt the numbers, you immediately begin to learn how they operate or it would be no good just having a nice little set of numbers without any process, operation. Same in music, you have notes but it would be impossible to just have notes or tones of music. Without tone, rhythm, melody and harmony there would be no music. So this sevenfold nature and the fourfold nature operate together all the time, they're always together. That is why in this day we can see so clearly that man is the nature of God in operation in a fourfold way.

So, I think we'll now start on the text.

So shall we now start and read this first EXEGESIS. Now when John Doorly took these tones of the days, he always gave a summing up word for each tone which I have always found very helpful. Some people don't find them as helpful as others, but I find them all very helpful, almost like a peg to hang your hat on, so to speak. In this first tone of Life impelling Truth as Mind, we'll sum up at the end of the morning the Word in its own aspect. The Word in its own aspect which we have summed up as *the incorporeal origin and nature of man is Mind's idea, expressing the reality of Spirit*. John Doorly called this tone of Life impelling Truth as Mind, *idea and health*. So, if you are following from *Science and Health*, it is page 513:14. So, it's this creative sense of Life impelling Truth as Mind. Truth reflecting Mind. God said, "Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so." Now if we think about the earth here, Mrs Eddy says in the "Glossary", "To material sense, earth is matter; to spiritual sense, it is a compound idea." When we think of it in the third day where the earth appeared, the waters were gathered together, the earth appeared, the third day, the dry land called earth, it stood for a symbol of spiritual identity, identity based on spiritual understanding. So, it is saying here, let that understanding, that spiritual understanding bring forth living creatures after his kind. Bring forth ideas because we are translating those living creatures as ideas as Andrew Jukes even said. Cattle and creeping thing beast of the earth after his kind and it was so. That all that we can bring forth is idea. We are concerned with idea. Now when Mrs Eddy describes this verse she says, "Spirit diversifies, classifies, and individualizes all thoughts, which are as eternal as the Mind conceiving them; but the intelligence, existence, and continuity of all individuality remain in God, who is the divinely creative Principle thereof."

It interests me that she says thoughts, because I would have liked her to have said ideas. But she didn't, she said thoughts. I feel that it is a wonderful thing that she said thoughts, because if she had said ideas somehow or other it would have remained remote from us, we know that. We know that it is all to do with ideas, and John Doorly calls this idea and health. But, in *Miscellaneous Writings*, on page 103, she says, "In Science, form and individuality are never

lost, thoughts are outlined, individualized ideas, which dwell forever in the divine Mind as tangible, true substance, because eternally conscious.” I feel that it is this way really that thoughts are used here. It is moving thoughts obviously here, into the realm of God’s thoughts, where again she says in *Science and Health*, page 337, “Eternal things (verities) are God’s thoughts as they exist in the spiritual realm of the real.” So obviously here one feels she is uniting thoughts that we might think are to do with us with God’s thoughts. So, she is saying there are only one lot of thoughts and those are the spiritual thoughts, God’s thoughts which are the nature of idea, they are outlined, individualised ideas.

And she says here that Spirit diversifies, classifies and individualises all thoughts. It’s Spirit that does this, not matter. I’m sure that’s why she uses Spirit here, because we believe that matter or mortal mind or something less than Spirit diversifies, classifies and individualises thinking, the normal sense of it is. But she says no, it’s Spirit that does it. Spirit that does it and if you are thinking of this in connection with man, I think it’s wonderful that all the ideas that constitute the basic character of a man really, because this is the fundamental Word of a man, are diversified, classified and individualised by Spirit and they are as eternal as the Mind conceiving them. They don’t come and go, the fundamental nature of man, diversified, classified and individualised by Spirit, doesn’t come and go. That’s one of the wonderful things about Truth, that it is. It’s the rock. It doesn’t need us to think about it to make it operate. We have to come into conscious line with it, that’s true, but we shall know the Truth, and the Truth shall make you free. It doesn’t say Ye shall know the Truth and then you must push that Truth to operate, you must know the Truth and the Truth makes you free. The Truth is always there. It’s always there. I’m sure that’s why this is called the continuity of thought. The continuity of it. It is such a tremendously comforting fact that the Truth is always there. That it never, never lapses, that it’s never less than Truth and never more than Truth. It’s Truth. It’s the standard, it’s the ideal. It’s always there.

If one translates this statement at a deeper level, Spirit diversifies, classifies and individualises all thoughts, God’s ideas, could you not take those three functions as diversification in its wider sense referring to the days of creation, because when those days of creation are preluded at the beginning of Genesis, it talks about this creation consisting of the unfolding of spiritual ideas and their identities. She says these ideas range from the infinitesimal to infinity and the highest ideas are the sons and daughters of God. That’s a wonderful statement, just a little sideline. It’s not saying the sons and daughters of God, walking about in skirts and trousers, are the highest ideas, but the *highest ideas* of God are the sons and daughter of God. Do you see it from round that way? They are ideas and that’s what the sons and daughters of God are. They all picture themselves as what we see around us but basically, that is where the substance of ideas lies.

When you come to think of these days of creation Mrs Eddy also says, “Hence the eternal wonder, - that infinite space is peopled with God’s ideas, reflecting Him in countless spiritual forms,” and the countless spiritual forms are these diversified concepts that the days of creation have given us. Because if somebody says to you well how does Spirit diversify and

make every idea different, some have intelligence, some have love, some have patience and so on; but the diversification, in a wonderful scientific fitting-in way, is in the days of creation.

Then, if you go to classification, put in classes, would that not refer to the seven synonymous terms for God, because all those diversified ideas in the days of creation, are really found in the wonderful classification of Mind, Spirit, Soul, Principle, Life, Truth and Love. That is the classification of ideas.

Then, as they are individualised, they are individualised through the numerals of infinity, infinite individuality. If you take that statement at a deeper level, I think you can feel that that is the classification, the diversification, the classification and the individualisation that man rests upon, because when Mrs Eddy is praising these things, she must obviously have had this wonderful creation story in her thoughts and being impelled to define that in her statement.

One feels that at a deeper level, one can see that in that first statement here, because the days of creation, the synonymous terms, the numerals of infinity are as eternal as the Mind conceiving them. They are always going on. Then she says, “but the intelligence, existence, and continuity of all individuality remain in God, who is the divinely creative Principle thereof” (S&H 513:19). I don’t know if you could see it this way, but I feel those three, intelligence, existence and continuity have quite a relationship to the Word, the Word of revelation being the intelligent presentation of ideas, the living Christ, the ever-present Christ. This wonderful continuity which we say is the going-on-ness of Christianity coming there in that Word, as if when you ponder it deeply and think out what Mrs Eddy is saying here, you get the whole basis of man being found in the ideas that are operative through the days of creation, the synonymous terms, the numerals of infinity, operating as the Word, Christ, Christianity, all found in the Principle in Science.

Now, I’m just saying that to you as something that has come to me from my study or our study, because a few of us have been doing this together. But we are saying it in about five minutes aren’t we and you must think it out and see if you feel that is so or what you would see in that little paragraph, but in an overall way it is saying to us that the spiritual idea which constitutes the identity of us, of all man, is basically founded on Mind. That all is Mind and its infinite manifestation, as idea. It remains in God our basis. Our basis of idea remains in God. That is wonderful because we are apt to think that it is all up to my thinking, how I think, and it’s me that is responsible for thinking. But it is saying here that, “Spirit diversifies, classifies and individualizes all thoughts, which are as eternal as the Mind conceiving them” (S&H 513:17). Now if Truth as Mind says that we are the idea of Mind, then as we are conscious of ideas, that consciousness goes on all the time, doesn’t lapse, because we are those ideas in operation. It’s not dependent on your thinking or my thinking, the thinking goes on, it is as eternal as the Mind conceiving them. You know that is so true because you’ve probably had the experience when you feel you have lapsed, in the old sense of thinking of ourselves as a mortal thinking thoughts. We think oh I’ve lapsed from that and you feel a bit guilty and you can’t get back to the spiritual truth and so on. I have begun to see that no matter what

you go through in a negative kind of way, the Truth is still the Truth and it's still there and you're still the son of God because that's the only truth about man, and Mind is still in operation. It's not dependent on your personal thinking.

Now, the negative of this tone, (previously we were talking about the positive) is Adam, naked and hiding, blames the woman. And it says, "And the Lord God [Jehovah] called unto Adam, and said unto him, Where art thou? And he said, I heard Thy voice in the garden, and I was afraid, because I was naked; and I hid myself. And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldst not eat? And the man said, The woman who Thou gavest to be with me, she gave me of the tree, and I did eat." On page 532 of *Science of Health* Mrs Eddy says, "Knowledge and pleasure, evolved through material sense, produces the immediate fruits of fear and shame. Ashamed before Truth, error shrank abashed from the divine voice calling out to the corporeal senses. Its summons may be thus paraphrased: 'Where art thou, man? Is Mind in matter? Is Mind capable of error as well as of truth, of evil as well as of good, when God is All and He is Mind and there is but one God, hence one Mind?'" Marvelous that you know, isn't it? It's saying, "Where art thou? Are you believing that Mind is in matter? That you have a mind of your own and you can one moment think rightly and one moment think wrongly and that makes all the difference between and creation. It's really making demands on us, isn't it? It's making terrific demands that we take on our true selfhood and see that the intelligence, existence and continuity of all individuality remain in God and all thoughts are as eternal as the Mind conceiving them, and there are no other thoughts. Now we may have to wrestle to prove this often, but it's true that there are no other thoughts. You see we are so used really to denying and struggling and so on, whereas we are studying a Science of Being which is always the same. Never changes and which has ideas that are continuous and are going on all the time.

There's another reference that Mrs Eddy has in *Science and Health*, to this, "Adam where art thou?" (307:31), she says, "Above error's awful din, blackness, and chaos, the voice of Truth still calls: 'Adam, where art thou? Consciousness, where art thou? Art thou dwelling in the belief that mind is in matter, and that evil is mind or art thou in the living faith that there is and can be but one God, and keeping His commandment?' Until the lesson is learned that God is the only Mind governing man, mortal belief will be afraid as it was in the beginning, and will hide from the demand, 'Where art thou?'" And then she goes on and says, "This awful demand, 'Adam, where art thou?' is met by the admission from the head, heart, stomach, blood, nerves, etc.: 'Lo, here I am.'" I should have thought it might have been ashamed to say, 'Here I am' at this point looking for happiness and life in the body, but finding only an illusion, a blending of false claims, false pleasure, pain, sin, sickness, and death. You can see how if you are believing (it is so true, it's so true) if you are believing that Mind is in matter and that it is up to you and that you have slipped and so on, you feel quite naked, don't you, often, you feel quite naked. You say I don't know what to do, oh I'm hopeless, helpless and so on and that's all nakedness. And you hide yourself in the trees of the garden, you hide yourself in all kinds of excuses, one of the fine excuses is I think I'll be better tomorrow, and that sort of thing! You go also through other periods, if I do this or if I do that, you hide yourself in all

the trees of the garden. This is so wonderfully open, Truth as Mind, which says there's always an answer in idea and that's health, that's health.

You know that term that John Doorly gives here, of health, I think it's a wonderful term because what are we seeking? We're not really seeking health in matter, because as soon as you get health in matter if you think you're seeking it one part of the body you get illness in another part of the body and it goes on for ever and ever. But if you find health in idea, if you let Spirit diversify, classify and individualise, instead of all the *Materia Medica* theories that try to diversify, classify and individualise, they say you've got a particular complaint, and you've got it and you're the individual that's got it and this sort of classification and diversification, which is not, it doesn't bear reliable testimony. The only testimony of true health and wholeness lies in Mind. Therefore, it's available for every one of us, every one of us. Mrs Eddy says, "Health is not a condition of matter, but of Mind; nor can the material senses bear reliable testimony on the subject of health. The Science of Mind-healing shows it to be impossible for aught but Mind to testify truly or to exhibit the real status of man" (S&H 120:16). And she talks about Truth being the only basis of health. Do you remember that wonderful reference about health on page 120:7 of *Science and Health*, which has always been an interesting reference to me about health. "Science reverses the false testimony of the physical senses," that's what Science does, "and by this reversal mortals arrive at the fundamental facts of being. Then the question inevitably arises: Is a man sick if the material senses indicate that he is in good health?" Because if you've always got to reverse the senses if you're looking pretty healthy, are you sick? It's a very good point if you can see that you cannot go by the physical senses. And she says, "No! for matter can make no conditions for man." It isn't in matter. "Yes, he is well in Science in which health is normal and disease is abnormal." So, it's right to have health, health of consciousness which is health in body, which is irresistible, because we don't have a Mind mind and a matter body, but we have a Mind mind and a Mind body. We have a Mind mind and a Mind body, all is Mind.

Now here as you know Adam blames the woman for giving him of this food. Remember when the woman gave him the food, when she saw that the tree was good for food, pleasant to the sight and a tree to be desired and to make one wise, she ate of the tree and gave to her husband. So here you get this again, this testimony of the material sense that is saying that we must know good and evil, we must put things right and looks at the body and says the body has got to be right and so on, but Mind says, "No". We live in idea, that's the Truth of Being. If we know that Truth in its wonderful diversified, classified, individualised form, it makes us free. It shows us that Mind is the only basis of health. Mind is the only condition of man. Mrs Eddy says that Mind is the source and condition of all existence. That is where we find the answer.

We are thinking of that first tone of the sixth day Truth as Mind impelled by the creative Life which we have seen gives a sense of idea as fundamental to being stemming from the one Mind and that idea is diversified, classified and individualised by Spirit. The ideas are as eternal as the Mind conceiving them, but the intelligence, existence, and continuity of all

individuality remain in God who is the divinely creative Principle thereof. I often wonder why Mrs Eddy said, “but the...”, I might have put, “and the...”. It’s interesting that the intelligence, existence, and continuity of all individuality remain in God who is the divinely creative Principle thereof. We saw that his idea and health and the negative sense is Adam, hiding in the trees of the garden, naked and blaming the woman, really the belief of mind in matter, mind testifying to an opposite creation and I think that is so helpful, not only with testifying to an opposite creation but also showing us that it isn’t our mind. Mind is not in matter and it doesn’t testify to good and evil. Mind is the one Mind and it is the divinely creative Principle of the universe.

When we come to the thousand year period here, we come not to the Bible which we have always had in the thousand year periods, but to *Science and Health*. You remember when we were taking the first to the fifth days of Creation, when we came to this point, we took the Bible thousand year periods because they illustrated as Peter says in the Bible, “That one day with the Lord is a thousand years and a thousand years is one day.” Remember Mrs Eddy quotes that in the very first EXEGESIS not in the very first EXEGESIS, in the third tone actually, the first day EXEGESIS she says that about these days, she says they explain the Bible phrase that, “One day is with the Lord as a thousand years.” So, it was a theory or an active operation of Being that Mary Baker Eddy herself hints at in that very first day. We have taken it in this fourfold sense that Science sounds the tone. People have often said why do you put Science at the beginning and not at the end, because we’ve all been used to Word, Christ, Christianity and Science and at the beginning I didn’t know why I put it at the beginning but I did feel that without Science there would be no interpretation of the Bible at all. If you had started with Word, Christ, Christianity and then come to Science here, you wouldn’t have had any key to the scriptures and the key to the scriptures lies in the seven and the four. Therefore, you have to start, as I think, with Science, which is the synonymous terms for God. Those are the scientific tones of Being with which Mrs Eddy interpreted the scriptures. You start with Science and then the Science that you start with speaks through the Word in the days of creation, likewise the very first day you get Mind which is the scientific sense and it says in the Word, “Let there be light”, which is the Word sense, the unfolding of that, and it dispels the mist which is the Adam creation and that’s the Christ that comes to the flesh to destroy incarnate error. How that works out in our experience where that true tone impinges on the negative is that it brings us out of limited Garden of Eden mortal thinking, and the Christianity tone was always the working out of the true tone in human experience. That’s how we took it.

When we came to this thousand year period column, we always took the Bible story but not as history as our life. We took it all the time as “us” coming out of that limited sense through partaking of the tree of life, and the four rivers that came out of the garden and the woman seeing that animal magnetism was the serpent and so on and we saw how the light of Mind alerts us to that all the time and brings us out of that sense of things.

How in the second thousand years it wasn't Noah, an old boy building an ark all those years ago and so on, but it is you and me, Noah. "Knowledge of the nothingness of material things and the immortality of all that is spiritual." That's not thousands of years ago, it's us, knowing the unreality of material things and the immortality of all that is spiritual and building an ark of spiritual understanding, the ark is the understanding destroying the belief in matter. It is us today, not a thousand year period symbol a long time ago. It is always going on, we don't build an ark, finish! We are constantly building spiritual values that's what it looks like, but what it divinely is, is the unfolding of reality, not the accretion of reality. The unfolding. That story of Noah is going on with us all the time. The journey from sense to Soul is not a journey where we start here, get here, we've arrived - that's marvellous, the divine fact is that we're always there in our true identity. As it works out in human experience, we're always journeying, aren't we? We're always moving and it's lovely that because the journey is like "infinite progression is concrete being." It's going on all the time. I think we're beginning to feel these days are set out in an ordered unfoldment but they are continuous and going on with us always.

Then we came to the fourth thousand year period of the kingdom period, the prophetic age, where the prophets' message is the great factor there, which is spiritual seeing and the disappearance of material sense before the conscious facts of spiritual truth, that's the definition of prophet. There you get this wonderful government of Principle which is with us all the time and we saw how that divine principle operates to impel us to have certain forms of organisation in our experience. We all have certain forms of organisation, if we work in an office we have a certain form of organisation. If we build a church, it's a form of organisation of course. Whatever we do, having this meeting is a form of organisation, but all the time it was saying to us the Principle must be supreme, the organisation secondary, all the time. If we see that there is just the one, there is only the one, and you remember how all the way through that period, the great symbol was Judah and Israel. The manhood and the womanhood, that had to be one. They had to be one and when they lapsed from having prophesy supreme in consciousness, they lapsed into disintegration. That's what happens if an organisation of any kind becomes supreme over the Principle, the spiritual Principle that holds everything together in Being, spiritually, if the organisation becomes superior to that then there's disintegration and difficulty. That's really all that disease when you come to think of it. It is allowing the body, which is a form of organisation, Mrs Eddy talks about laying off the body, when that becomes supreme in our consciousness and the most important thing, we can have a lot of disintegration. When we turn to Principle that holds everything together in one body, then understanding and demonstration are one, surely. The body naturally responds in the right way, just like in the illustration of the fourth thousand year period, David, that wonderful King David. Listen to the prophet, and so his kingdom went on.

Then we came to Life in the fifth thousand year period and we saw this wonderful period of Life, as in the New Testament, as Life living us, as we were saying last night. Life living us. We saw it through Jesus, through the Acts of the Apostles, through the Epistles, through the book of Revelation, a wonderful illustration. Not again of Jesus, many years ago living Life,

and thinking how wonderful, but us thinking how wonderful it was, but us beginning to see the “Works that I do shall ye do also and greater works than these shall ye do.” The lives of the Apostles wonderful as they were and coming nearer to us in a human history way, the same kind of thing as what we were saying about man, that it is still a symbol. Still a symbol and I think those lives of the Apostles are wonderful in that they all express different missions, just like we’re saying today. What we have been doing every time with the Bible is taking the stories back to the Principle. Taking them back to the synonymous terms, then we see that the stories are wonderful examples and marvellous illustrations, but the thing that impels them is ever present Science.

Now we come to the sixth thousand year period and there is no more Bible. So, one thinks what about this sixth thousand years. How does it illustrate this wonderful day of creation, this day of man. How does it illustrate the living nature of it, like we saw in the Bible, all the way through? I feel that it is illustrated in *Science and Health*, so we have our two textbooks, the Bible and *Science and Health*. *Science and Health* was written actually in the sixth thousand year period, but the message of *Science and Health* is the message of Truth and Love. The Bible is the book of life. *Science and Health* is really the structure of Truth and Love. Mrs Eddy speaks about the power of Truth and Love that dictated this *Science Health* to her.

The important factor of *Science and Health* surely is, that for the first time the Science of the scriptures was revealed to Mary Baker Eddy, and it could have been anyone, and by saying that, that it had to come to consciousness which was illumined at the point at which it could receive such a message. And when Mrs Eddy was asked why it should come to her, she said, “I happened to be standing nearest to the window and the light fell on me,” which I think is rather lovely. But I always feel with this point of acknowledging Mary Baker Eddy, or any great revelator which, Mary Baker Eddy says, “revelators will take their proper place in history, but will not be deified.” From a divine point of view, one doesn’t acknowledge revelators because Mrs Eddy says, “Christian Science is as old as God,” well if it’s as old as God and that it’s way, way, way back, in that context it is not to do with Mary Baker Eddy, it is do with the eternal Truth from a divine standpoint, because personalities and everything go out. But when you come to Christian Science and the application to the human, it seems to me that then one acknowledges the revelators and gives their proper place in history. And you can see that it is, in one way, it’s a translated form of the divine in personality, and it individualises itself in human experience as a Christ Jesus, as a Mary Baker Eddy, as other revelators that have come. So, one is seeing here that in the sixth thousand year period, if you take it in a time sense, the revelator came with the message of the Science of being. It is an interesting thing I think that the Science came through a woman thought, because one would expect Science to come through a man thought, wouldn’t one really? Reason, intelligence and so on. But the Science came through a woman thought.

It says in “The Apocalypse” that as Elias presented the fatherhood of God, so the revelator completed the figure with woman, typifying the spiritual idea of God’s motherhood, and when

we come later on to the Science tone, we shall see how synonymous motherhood and Science are, which is very lovely. So here I feel that our living column, the column of Christianity where we take how this Truth lives us, is how this Truth lives us as the message of the textbook which is based really on what is God, Mind, Spirit, Soul, Principle, Life, Truth and Love. And the fourfold operation of God in a divine infinite calculus of the Word, Christ, Christianity and Science because that is the message of the whole textbook. So it's quite logical that we should have it here, isn't it? And that it's the living of that.

Now we have taken each time down here, in the living of it, a statement from *Science and Health* which seems to sum up the main accent of the particular synonym that we are taking, here, Truth is Mind, and the EXEGESIS, and what they say. And it just came to us spontaneously from the *Scientific Statement of Being* that "all is infinite Mind and its infinite manifestation," and that that is how Truth lives us in Science, as Mind's expression, *all is infinite Mind and its infinite manifestation*.

As we went on to list these, pick out references for each tone, we didn't actually realise until halfway through that it had been natural to pick out references from "Recapitulation," because all these references here are from "Recapitulation" which is the summing up of the text book, and we hadn't realised it until we got halfway through then, I think we just found that it was so, that these references came from "Recapitulation," so naturally to us.

So this first tone that we're thinking about here that *all is infinite Mind and its infinite manifestation* would sum up where the earth brings forth these creatures, which is really saying that spiritual understanding, which is our true identity, deals only with ideas, is entirely bringing forth ideas. That's the only basis of health, *idea and health*. Those ideas are diversified, classified and individualised and they are of course all the way through the textbook, they are, and they are eternal, they are eternal. What comes out of that textbook is the eternal Truth.

I was speaking to someone in the interval and they were saying, "Must we always have books, will there come a time when books are dispensed with?" I guess there will and I think we feel much less book-bound than we used to be, don't you? It's a textbook and engineers are constantly going to their textbook, we constantly go to our textbook, but it is a living textbook and it's more than just words on pages, and I always love that remark of Bicknell Young's that something is not true because you read it in *Science and Health*, it's in *Science and Health* because it's true. I think that's a very important thing. Mrs Eddy talks about books and teaching are ladders let down from the heaven of Truth and Love. That's what they are. They are very useful ladders. As you use those ladders you can often just kick the ladders away, the thing is out and about. What is in *Science and Health* is out and about all the time. I remember talking to a woman in America and she said how she did her study every morning and had a wonderful time and then she said I've got to live my life. She said I find sometimes my study just goes. We were talking about it and I said well don't shut what you read up in the book. Don't close the book and think I've done my study. What you see and ponder as

we all know, it's common knowledge to all of you, is out and about in the universe. It's everywhere. We are seeing it more and more, so it isn't shut up in a book, but books and teaching are ladders and very useful ladders. When we gather together here, they serve to unite us in a common spiritual point as we ponder the books together.

When you come to ponder any synonymous term through the textbook, for the sense of seeing that which is living you, for instance Mind, you find that as you ponder it through the textbook, it is used very specifically in diversified, classified, individualised ways, as all the synonyms are.

I don't know how many of you are familiar with the matrix structure of the textbook, and how the chapters go in the textbook. If you take Mind for instance through the textbook, you will find that in every chapter, it is used slightly differently.

When you take Mind through "Prayer" for instance, you will find that it is the all-knowing Mind and various qualities associated with that, and that Mind gives the information, you don't give information to Mind. It is used very much in an all-knowing sense. When you come to "Atonement and Eucharist" you find that it is the power of Mind over matter and when you come to "Marriage," you find it is the parent-Mind, caring for the human body, caring for human situation and when you come to "Christian Science versus Spiritualism," you find that Mind is used very scientifically and in the sense of it being the only educator, that you can't learn through spiritualistic mediums but only through the one Mind. It is very helpful to study Mind when you want to do it in chapters, as it were.

Take Mind through "Prayer" and summarise what you see about Mind in "Prayer." Then in "Atonement and Eucharist" and so on, because to take Mind that way and ponder it, is not quite so never ending... just going on and on, through the book, but if you take it that way then you find it something that is very meaningful in relation to the subjects of "Prayer," "Atonement and Eucharist," "Marriage" and "Christian Science versus Spiritualism" and so on, through the textbook.

The matrix structure of the textbook was current in John Doorly's time, and which Max Kappeler originally researched, developed and put into his book on this subject. John Doorly took "Christian Science Practice," he took it as the twelfth chapter and referred to it as Christianity as Science, but I'm just bringing this up at this moment to indicate that Mind, that all is infinite Mind and its infinite manifestation, has many ramifications in the textbook as you take the chapters through.

In the main you will find and maybe it might be a good opportunity to go through that matrix structure of the textbook in a very brief form. We won't take it at this point because I think it better to stay with the synonymous terms in the day of Truth, but you will find that in the main, in the four columns of the matrix there and which constitute the structure of the textbook, you get in the first four chapters the sense of Mind as the basis and origin of

everything. In the next four chapters you get the sense of the power of Mind as the Christ translating right through from “Animal Magnetism” to “Science Theology and Medicine,” to “Physiology” and translating our “Footsteps of Truth,” and in the next four chapters, you get the allness, the infinitude of Mind in the Christianity chapters, going out into the whole of “Creation,” the “Science of Being,” “Some Objections Answered” and “Christian Practice.” Then in the last four chapters, you get the sense of Science in “Teaching Christian Science,” “Recapitulation,” “Genesis” and “The Apocalypse.” There you get such a sense of the allness of Mind and its oneness with its idea. Always in Science you seem to get that oneness of Mind.

As I say, I've just touched on it briefly at the moment to indicate that what we have here in this last column that *“All is infinite Mind and its infinite manifestation.”* has a wealth of meaning behind it. As you ponder Mind in the textbook and feel that we are that Mind in operation. Mind manifests itself. All is infinite Mind and its infinite manifestation. Well, what is that manifestation apart from our being. We are surely the manifesting of Mind. I always remember John Doorly saying in a similar vein. Very often at the end of his meetings he'd say, “Well folks - there's nothing but God going on. Nothing but God going on.” Then I used to think about it, well if there's nothing but God going on, then I must be God going on. How can I or you be anything else? That's the Truth, that's the Truth, that's the Truth and it's true that we are Mind going on, Spirit going on, Soul going on and so on. In our true depict. I'm beginning to feel more and more that we just have to take on our true status, those are the demands of Truth. The demands of Truth. Let's leave that tone there and get on to the next tone of Spirit, Truth as Spirit. I felt if we could do two tones a day, that would be nice and calm and peaceful and we could just feel them together, doing it that way.

Let's move into the next tone of Truth as Spirit. This is still impelled by Life, it's still this Word sense in this sixth day. “And God made the beast of the earth after his kind, and cattle after their kind, and everything that creepeth upon the earth after his kind: and God saw that it was good” (S&H 513:22). Here the beast of the earth and the cattle and the creeping thing are creative. It said the earth bring forth, but here God made the beast of the earth, it comes direct from God. “...and the cattle after their kind, everything that creepeth upon the earth, after his kind, and God saw that it was good.” You remember that the definition of good is “God; Spirit; omnipotence; omniscience; omnipresence; omni-action” (S&H 587:19), that all is Spirit and spiritual. This point of Spirit I feel is a very important point that all is Spirit and spiritual. Spirit is the real and eternal. You remember that Mrs Eddy says that Christian Science will depart from other religions in no wise except by increase of spirituality, doesn't she? You always find this point of the allness of Spirit and the nothingness of matter is one that is a point of divergence between so many spiritual groups that are going forward today, and which are very lovely and which one has so much in common with, but they all take matter as an equal reality to Spirit, at least I believe that most of them do that I have come across. They believe that everything about this body and man materially and so on is God created. It's not easy to argue from that position, I mean to argue out that kind of position. I think the only thing one has to do is to just live the allness of Spirit and feel it amongst others.

It is a very tricky point, isn't it? This allness of Spirit and the nothingness of matter. I feel that it is something that more and more will be discerned by the physical scientists who are already saying that matter is Spirit not yet understood. Really, when they come to the true crux point, I don't think they're spiritualising matter, I think they're beginning to glimpse this allness of Spirit which Mary Baker Eddy glimpsed many years ago.

This EXEGESIS here seems to bring it out, it seems to take everything into Spirit as it unfolds. You see it's "...after their kind," after their nature, which we had in the first EXEGESIS then again it is saying in the first verse, "... after their kind, and everything that creepeth upon the earth, after his kind." It is this persistence of the spiritual nature of everything. "God creates all forms of reality," so reality is God created. We might say here Spirit created. It is an interesting fact that in the "Glossary" of *Science and Health* that Creator is defined as "Spirit; Mind;" Spirit comes first. That all creation is spiritual. Spirit; Mind. "His thoughts are spiritual realities. So-called mortal mind - being non-existent and consequently not within the range of immortal existence - could not by simulating deific power invert the divine creation, and afterwards recreate persons or things upon its own plane, since nothing exists beyond the range of all-inclusive infinity, in which and of which God is the sole creator," (S&H 513:26). There you see that mortal mind, so called, if it's not within the range of immortal Mind, it can't invert the divine creation. There is nothing that can be inverted and recreated on a mortal plane if Spirit is fundamental to the whole universe and if God is the only creator. Spirit is God. It is really an impossible thing to have a creation inverted and half material and half spiritual.

Thinking of this I always remember in the early days when I was with John Doorly, and sometimes I used to argue and say I don't see that and he used to say, "...but Peg dear, you are arguing from Spirit and from matter. Stay logical with Spirit as the only reality and if you do, you will get your answer every time." If you come down and start to try and reason in reality from both Spirit and matter you get very tied up actually, and I have found that time and time again. If you start with Spirit and the purity of Spirit and let that purity of Spirit unfold its facts to you then there is power, there's power in that purity. If you adulterate its weakness and I think that that is a very important point also in healing, that if you stay with the spiritual, you know Mrs Eddy says somewhere that the more difficult the material condition to be overcome the stronger should be our faith and the purer our love, and that purity of Spirit is tremendously important in working things out, it gives strength of Spirit. It is the great criteria in all solutions, problems. Mrs Eddy is saying here that creation can't be inverted and you can't have a creation on the plane of mortal mind, since nothing exists beyond the range of all-inclusive infinity, in which and of which God is the sole creator. Mind, joyous in strength, dwells in the realm of Mind.

Now that is the same point that we were saying before that we have a Mind mind and a Mind body, not a Mind mind and a matter body. Immediately you begin to get impurity. You have a Mind mind and a Mind body, and as you're conscious of the ideas of Mind, they operate as the power of Mind, to cast out beliefs and we call that healing. It isn't healing of a matter

body, it looks like it, but it is Mind, joyous in strength, dwelling in the realm of Mind, and casting out any belief that is less than Mind.

You know we're going to find as we go through the sixth day that the rigidity of the synonymous terms, if you can call it that, is broken in a way, in other words I believe there is a tremendous blending of the synonymous terms. We have always felt that in our bones, but you find it so much with this day of Truth, and that it is a wonderful inter-relationship, an inter-weaving of the synonymous terms, because you might of said at the beginning why is it Spirit that diversifies, as this is Truth as Mind, why isn't it Mind that diversifies? One has to see that it is the quality of Spirit here to do so, instead of matter because we think that matter does that, and it's Spirit that does that and the purity of Spirit that does it. It's pure ordered sense, but it doesn't change the fact that that first tone brings out this wonderful overall sense of Mind as the basis. Here for instance, we get Mind, joyous in strength dwells in the realm of Mind. So, it is really bringing out a pure sense that it doesn't change and start to dwell in the realm of matter. That is the purity of Spirit. Absolutely pure. "Mind's infinite ideas run and disport themselves" (S&H 514:7). I always like that. I once looked up the meaning of "to disport" and it meant originally, to carry away from work, to carry away from work, and it means to amuse and it has a lovely sense of just rejoicing. Mind's infinite ideas run and disport themselves that we're not doing terrifically hard work in the kingdom of heaven but we're enjoying it. Because when you think of animals disporting themselves, they do it for the fun of it, dolphins that play and that sort of thing. They just do it because they are made that way and they do it. I don't know what the dolphins are doing mind you, but they look as if they are just disporting themselves and that feeling of Mind's ideas run and disport themselves. I have such a sense that more and more as we begin to see that Spirit is the only reality, and we live in a spiritual universe, we're not a lot of mortals with heavy problems that we've got to work out, but we are this man of God's creating. We're starting from a higher standpoint, even as light emits light without effort, that we're starting from that higher standpoint, and we are enjoying the realities of Spirit.

I always remember an American man coming over here and we were having a long talk one day and he said to me, this is many years ago, "Are you having fun with your Science?" At that time, I had never thought of fun with your Science and that remark stayed with me and I've often thought of it since. Why shouldn't we run and disport ourselves and enjoy the Science that we love. And we have problems which seem serious to work out, but I've always felt that a great sense of joy and a great sense of happiness helps tremendously, doesn't it? to lighten the load. I always remember a practitioner saying to me, "If you're going to die, sing!" She said you can't die if you're singing! I feel that that is a sort of rejoicing in the Spirit as the only reality. It is the joy of Soul of course too, but Spirit and Soul are so near to one another.

"Mind's infinite ideas run and disport themselves. In humility they climb the heights of holiness." Interesting how Mrs Eddy puts such a premium on humility. You remember that it's in an article entitled "The Way", in *Miscellaneous Writings*, (p. 355), that she talks about the three stages of mental development and calls the second one "Humility." She says that it

is “lens and prism to the understanding of Mind-healing” and it must be had to mark the way. She lends great importance to humility, and I think it is lovely because so often one has that attitude of just waiting to see what is going to be revealed, not going ahead with human will and so on and saying it must be like this, but you have that wonderful humility which is the lens and the prism of Christian Science. Where you just wait on God, and you climb the heights of holiness through that. I always have this wonderful sense of climbing or letting it unfold in a meek way, rather than trying to hack it out with a great deal of disturbance and so on, like Moses struck the rock which wasn’t the right thing to do. It’s waiting, humbly, “Blessed are the meek,” really.

Then it goes on, “Moral courage is ‘the lion of the tribe of Juda,’ the king of the mental realm” (S&H 514:10). I always see that little sentence as having the courage really to see the allness of the spiritual and to stay with it because I think you need a lot of courage very often, Mrs Eddy did, to state the allness of the spiritual and the nothingness of the material. It is a terrific point to see that all is Spirit and spiritual. If you are aware of that, it gives you a most marvellous feeling of a sense of peace and a sense that nothing matters but the spiritual. Nothing matters but the spiritual. It goes on and it says that with moral courage this lion of the tribe of Juda, it says, “Free and fearless it roams in the forest.” That’s the first degree. the forest, the physical. If you’re sure of the allness of Spirit and the nothingness of matter, you can move freely and fearlessly in all the first degree qualities, you are free and fearless in front of them. “Undisturbed it lies in the open field,” I often link that to the moral degree, because if you haven’t a purely spiritual sense of being, you can get very disturbed by all the things that, you might say, are coming out into the open today. All the moral problems and so on. If you are certain of the reality of the spiritual that that is the only good, then you can be undisturbed by what is going on because you see ultimately, that Spirit will ultimately be seen as the only good, as the only reality. Good on a human basis is the moral sense can be destroyed like Cain killed Abel, and it can be disputed and so on, but if you’re aware of the allness of the spiritual you can feel undisturbed by all that is going on because you know that Truth will overturn and overturn and eventually only the good and the pure will remain.

Then it goes on I feel to the third degree. or rests in green pastures, . . . beside the still waters.” There is a lovely sense of the spiritual I think there. Third degree of the spiritual, that you rest in it. Really that is the beginning point, it comes at the end but it is really the beginning point, that you rest in the spiritual and the onliness of the spiritual. Therefore, you can be free and fearless with regard to facing up to the physical, and you be undisturbed by all the overturning of morality which is coming out into the open today.

In the figurative transmission from the divine thought to the human, it’s from the divine to the human remember, diligence, promptness and perseverance are likened to “the cattle upon a thousand hills.” That comes in Psalm 50. That cattle upon a thousand hills. Those qualities are spiritual, in the figurative transmission from the divine thought to the human, diligence, promptness, and perseverance are likened to “the cattle upon a thousand hills.”

If you are aware again of the allness of the spiritual and the nothingness of the material, those qualities are enduring qualities. They are always present, they are not something you take on humanly, they are spiritual. They alert you to attention to detail, to alertness and to perseverance. I think perseverance is a marvellous quality, don't you, that it goes on, it's like the strength of Spirit, the allness of Spirit. Really the constancy of Soul I think comes in there, that enables one to go on, come what may. "They carry the baggage of stern resolve, and keep pace with highest purpose." I always think of Mrs Eddy saying there that she always found the way easier when she had the high goal before her face, than counting her footsteps, endeavouring to reach it. "Tenderness accompanies all the might imparted by Spirit." Lovely sense that. "The individuality created by God is not carnivorous, as witness the millennial estate pictured by Isiah:

The wolf also shall dwell with the lamb,
And the leopard shall lie down with the kid;
And the calf and the young lion, and the fatling together;
And a little child shall lead them."

We didn't say the two words or ideas that John Doorly had for this tone did we, which is *consciousness and calculus of reality*. It is really saying all the way through that the one consciousness of Truth is aware of this infinite calculus of reality, or the relationship of all these ideas that are basic to man. These qualities I think one can say that are basic to man operating in this wonderful relationship of these ideas to one another, which you get so much here with this little verse from Isiah, that the wolf shall lie down with the lamb, and the leopard shall lie down with the kid, etc. It's this marvellous relationship of spiritual ideas and the calculus of reality.

"Understanding the control which Love held over all, Daniel felt safe in the lions' den, and Paul proved the viper to be harmless" (S&H 514:26). That sentence I had in my thoughts so much during these last few months because I love that it says, "Understanding the control which Love held over all." It isn't just that Love holds control over me and my doings, or people you are associated with, it is holding control over all. In this wonderful sense of Spirit you seem to get this reflection throughout everywhere. It can't confine anything. You know, I always think of the church of brotherly love in the book of Revelations, and that had a Spirit tone and you seem to get it here, this calculus of Spirit, where every idea blesses every other idea because when I think of Daniel feeling safe in the lions' den, he wasn't actually saving himself from fierce lions, but he was seeing that those lions were expressing qualities of Spirit, of strength for instance. When Paul proved the viper to be harmless, he wasn't proving now that viper has a sting, and I'm safe from it. He proved the viper itself to be harmless. A wise idea charming in its adroitness.

Although we are taking these qualities and seeing these qualities and these qualities are the nature of man, these spiritual qualities, which all blend with each other and are positive and good, and not negative, we can see them as the qualities of man, but in human experience they

are also the qualities of the animals and the creatures we see around us, aren't they? It applies to them as well as many people proved. We are taking these qualities of animals as basic qualities of man and the qualities that are spiritual. Because in every instance Mrs Eddy gives this wonderful sense of these qualities as purely spiritual and purely good. "All of God's creatures, moving in the harmony of Science, are harmless, useful, indestructible. A realisation of this grand verity" - now that is the verity of understanding and the control which Love held over all, that is what is being referred to here, "was a source of strength to the ancient worthies. It supports Christian healing, and enables its possessor to emulate the example of Jesus. 'And God saw that it was good'" (S&H 514:28). That is so true that if you understand the control that Love holds over all, it is a source of strength in healing and in everything, because you are not healing, that you have to plaster some spiritual fact onto somebody or onto yourself. The control that Love holds over all that all, that all come under this blessing of Love which is spiritual, enables you to take every experience as a spiritual lesson and to everything coming under that control of Love. Never having a material situation which has to be plastered by good to work it out but seeing this reflection happening everywhere, "God saw that it was good." Marvelous, that example of Jesus, because every experience Jesus turned into a blessing, right up the point of crucifixion. When he was crucified and allowed men to destroy the body, he said, "Let not the flesh but the Spirit be represented in me." He proved that Spirit is absolutely indestructible, and he saw that it was the control of Love held over all. That experience which came to him was not a negative one, it was a blessing of Love because it proved the spiritual nature of man and eternity of Life.

So, if we understand and I think we do more and more, understand the control of Love holds over all. We're not phased by negative happenings or something that doesn't appear to be the working out of God, because we are conscious that the spiritual is the only and in this instance that Love is holding control over it. So, whatever happens it has the blessing of Spirit and of Love in it. We have felt that haven't we - all of us? Time and time again. Particularly these days I feel it tremendously "Let...let." knowing that you are "letting" on the side of God, and God alone, on the side of Spirit, and Spirit alone. These qualities of Spirit are strength.

Then it goes on, "Patience is symbolized by the tireless worm." I always feel that's a funny one, that tireless worm. Perhaps somebody knows more about worms than I do. Actually, when one cuts a worm, it goes on doesn't it? You can never destroy it, can you? "creeping over lofty summits, persevering in its intent." Actually, I think there's a lot in that tireless worm now I come to think about it because there is a tremendous lot in enduring. Mrs Eddy once said, "I have carried this movement because I have learned to endure." I think that enduring is this wonderful quality that we had in that first tone, continuity of thoughts, the realisation that Truth is always going on and it isn't a matter of enduring really, it's a matter of being, at this split moment isn't it, at this split second. Being, just being. If you are just being at this moment, at this moment, it looks as if you have endured. But all you've done is "to be." You remember the story of the man who was going across the desert and was terribly thirsty and he kept on thinking, "I'm all right now, I'm all right now, I'm all right now, I'm

all right now,” and then he found he’d got across the desert. I think that is perhaps the tireless worm. Persevering in its intent.

“The serpent of God’s creating is neither subtle now poisonous, but is a wise idea, charming in its adroitness, for Love’s ideas are subject to the Mind which forms them, - the power which changeth the serpent into a staff” (S&H 515:5). You see all those qualities are positive which she has given here. They are all positive qualities and they are all spiritual qualities and that is the nature of man, his fundamental nature. We saw in the first tone that all is Mind and everything is based on Mind and then in this second tone it says, not only that it is Mind but that there are all these qualities which are purely spiritual. Man’s nature is composed of these purely spiritual qualities. If I just read to you a moment the qualities that come out in about a page and a half there that we have read. It’s quite interesting because all these qualities come out there. Joyousness, strength, humility, holiness, moral courage, freedom, fearlessness, being undisturbed, diligence, promptness, perseverance, stern resolve, highest purpose, tenderness, might, harmlessness, usefulness, patience, tirelessness, wisdom, charm, adroitness. It’s interesting, isn’t it? Probably nowhere else has Mrs Eddy gathered together all the qualities, the spiritual qualities that constitute man. One has a great sense about this that these qualities are God qualities, they don’t belong to us, they’re God qualities and you can see how we are gradually moving into the Christ in the next two tones, where everything is in God and of God, particularly stated. But here you can feel that all these qualities are God qualities. If they are God qualities, then one can say that they are always good, that joy doesn’t change into sorrow or freedom become licence, because they are pure God qualities, which we reflect basically, as man, and which all the animals reflect if we come into the human picture. It’s lovely that Mrs Eddy brings in that Isaiah verse, of the wolf dwelling with the lamb and so on because more and more I guess that will be demonstrated in human experience.

Now when we come to the negative tone here, in Truth as Spirit, “And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat. And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life.” Quite a different sense of the serpent that we had in the true record, isn’t it? “And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. Unto the woman he said, I will greatly multiply thy sorrow and thy conception: in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee” (Genesis iii, 13-16).

In the first opposite of the Word, we get the woman and the serpent dealt with really. In the Christ part of the diagonal, the Christ in its own aspect, which we going to do tomorrow, we get Adam dealt with. In the opposite of Christianity, we get Cain and Abel dealt with. In the opposite of Science we just get that you mustn’t kill Cain, you know the mark was put on him, you mustn’t kill Cain. But you get a great deal to do with the woman sense here, in the opposite of the Word. This is interesting really because when Mrs Eddy is

speaking about this particular verse here, funny enough she doesn't quote that verse does she? Nevertheless, she speaks about it in the wrong record, 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.' 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. 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. This enabled woman to be first to interpret the Scriptures in their true sense, which reveals the spiritual origin of man" (S&H 533:26). So Mrs Eddy is bringing out there, even in this wrong record, the true nature of woman, because the wrong side of woman is a sense of false attraction, being falsely attracted to the material, and you remember when we had understanding and demonstration as man understanding and woman demonstration, we saw that the wrong sense of demonstration was looking on the outsides, that the tree was good for food and pleasant to the eye and so on and so on - that's what attracted the woman, looking on the outsides. I think it's that sense of false womanhood but here there is the true womanhood even coming through in this wrong record. As we see very often there are flashes of light and she says "the serpent beguiled me and I did eat." She, the true womanhood sense sees the nature of evil as impersonal and as always tying one down to a material sense of creation. She wouldn't let God or man father her fault and neither do we.

We don't take evil back to God, we don't take it back to ourselves, we take it back to animal magnetism, to the one liar, because only the spiritual man is true. Man is on the spiritual basis of idea of Mind, reflecting the qualities of Spirit and nothing else is true about him which will lead us so naturally into the next tone tomorrow. But, it is a wonderful thing that Mrs Eddy is saying here about woman because womanhood in all of us, whether we are classified humanly as male or female, sees only the spiritual, discerns the spiritual and she says here that this quality of seeing neither man nor God "shall father my fault" and that corporeal sense is the serpent. A corporeal, material view of creation. A material view of creation is what makes all the trouble. So, she says that woman was the first to abandon the belief in the material origin of man and to discern spiritual creation. And so, woman could become the mother of Jesus because she saw through the belief of material creator and material creation and she was first at the sepulchre to see the risen Saviour because she knew that matter could not hold Spirit in its grasp. That Spirit would enable Jesus to rise, and who was soon to manifest the deathless man of God's creating. This enabled woman to be first to interpret the Scriptures in their true sense which reveals the spiritual origin of man.

And so that woman quality enabled Mrs Eddy to see through the literal interpretation of the Bible which as she said has no more power than moonbeams to melt a river of ice. That a material understanding or an attempted material interpretation of the Bible is not that which gives the truth of being, the spiritual truth of being. And so Mrs Eddy interpreted the Scriptures spiritually. And that's what we have been doing, seeing the spiritual record of creation and the spiritual line that goes through the Bible.

Now it's interesting that at this point in the EXEGESIS of the wrong record further down on page 534, the last paragraph, "There will be greater mental opposition to the spiritual, scientific meaning of the Scriptures than there has ever been since the Christian era began. The serpent, material sense, will bite the heel of the woman, - will struggle to destroy the spiritual idea of Love; and the woman, this idea, will bruise the head of lust." Interesting that the woman bruises the head of lust because it would seem that a sense of false interpretation is a false intellectual sense, a material intellectual sense and it is woman who sees the spiritual sense of the Scriptures, and the spiritual sense of every situation. It's a quality of womanhood that will pierce right through and see the spiritual import and that quality of womanhood is in what we call males and females alike, because Jesus had a wonderful quality of womanhood. We know full well that it has nothing to do with skirts and trousers as Michael Player would say. It's nothing to do with that, it's the spiritual sense that is willing to see the spiritual and not count the cost. "The spiritual idea has given the understanding a foothold in Christian Science. The seed of Truth and the seed of error, of belief and of understanding, - yea, the seed of Spirit and the seed of matter, - are the wheat and tares which time will separate, the one to be burned, the other to be garnered into heavenly places" (S&H 534:30). And so, Mrs Eddy is saying that in that EXEGESIS that it is the Spirit, the spiritual sense of Being that is substantial and real. That consciousness that constitutes the calculus of reality that we have here. What we have put here in *Science and Health*, in the actual thousand year period column which is Christianity is Spirit which is the real and eternal. That is what it is saying here in its many different ways. That the qualities that are basic to man are spiritual, that Spirit is the real and eternal. Those two tones of Truth as Mind and Truth as Spirit, are the basic qualities fundamental to man's being. They constitute the Word, the light of his being, which comes in these two tones here.

Now one thing that I would just love to point out at this stage. When we have been doing the days of creation, up to the fifth day, as I said before we have had in the first column the synonymous terms haven't we in the Science column? Mind, Spirit, Soul, Principle, Life, Truth and Love. We have taken the whole story through the four, Science, the Word, Christ and Christianity. Which is the same pattern that we are now getting in this sixth day of creation. The sevenfold operating through the four. So, we have really come to the point which really triggered off the whole of our Bible story. I always felt we were doing it from the standpoint of Truth and Love but when I started the story, I hadn't seen that, but it instinctively came to me to put the synonyms down at the beginning as the Science. As I went on, I kept on getting this feeling we are taking the Bible from the standpoint of Truth and Love. Really from the sixth and seventh days of creation. We are not taking it so much in a working up time sense but from the standpoint of Science from Truth and Love. When we come to this day, the sixth day, you might say really the first has become last, and the last has become first. It sort of joins up, do you see what I mean? The Science which impels our whole story has now come full circle and we're moving in it, in this Science. Therefore, when you come to think of it, what he saw in that tone of Truth as Mind, where we are saying that all is infinite Mind, and its infinite manifestation, was really the very tone that lay behind

that first thousand year period. When we hear the “let there be light” and we come out of the garden of Eden, out of a limited type of thinking and we take of the tree of Life and we listen to Mind saying, “Let there be light” and we come out, but what is talking is really this, isn’t it? “All is infinite Mind and its infinite manifestation.”

When we were taking the second thousand years in the day of Spirit which was the building of the Ark, Noah and the Ark, really what impelled there was this “Spirit is the real and eternal.” Interestingly enough in that story of Noah and the Ark, he had to take all the animals into the Ark. We always saw that as taking all the qualities of God and seeing that they are spiritual and not material. The Ark is the understanding of Spirit destroying belief in matter. We saw that in the building of the Ark and the building of an understanding, we begin to see that all the qualities that we have perhaps thought of materially, are really purely spiritual. As we take them into the Ark we see these kind of qualities of patience, perseverance, and so on as having their origin in God, in the spiritual. You can see really how this is all one story and the Bible and *Science Health* sort of meet at this point in a wonderful development of Life, Truth and Love.

[I perhaps should mention that I gave a short explanation of the matrix which unfolded to John Doorly and which is elucidated on pages 52 to 64 of the maroon edition of his book, *The Pure Science of Christian Science*. Also, a short explanation of the matrix structure of the textbook chapters. The structure which is elucidated in Max Kappeler’s book, *The Structure of the Christian Science Textbook - Our Way of Life*. These were both informal talks and were not recorded.]

We are thinking of the wonderful sixth day of Truth and seeing how it has the wholeness of Being in it. The sevenfold nature of Being operating through this fourfold calculus of spiritual calculation. We have been taking the first two tones, this is what we did yesterday, seeing Truth as Mind, impelled by Life and how it says, “Let the earth bring forth the living creatures.” How in the Adam record we see here that you cannot have a basis of Mind and matter, “Adam where art thou?” Bringing forth from spiritual sense can only mean that we bring forth idea, idea of Mind which is diversified, classified and individualised by Spirit. In the thousand year period it shows us that, “All is infinite Mind and its infinite manifestation,” which was Mrs Eddy’s prime discovery. Remember when she said she was standing within the death valley she learnt that all causation was in Mind and every effect was a mental phenomena, a mental phenomena. That’s this Mind mind and this Mind body. We saw that all is Mind.

Then we came to Life, impelling Truth as Spirit, where all the creatures were brought forth after their kind, and we saw there with all those animals being translated into spiritual qualities that they are the fundamental nature of man. That all the qualities that he expresses are spiritual qualities, they belong to Spirit. We saw that here the lovely sense of the true woman who always sees the spiritual, and the serpent that whispers about good and evil being a mixture and that serpent is cursed and it has to eat dust. I think there too you get this sense

that the woman is condemned to bring forth in sorrow and I think you do bring forth in sorrow when you have this mixture of Spirit and matter, don't you? When the birth is natural and safe it's because of realising the allness of Spirit and the nothingness of matter. No obstruction to that birth, "A spiritual idea has not a single element of error and this truth removes properly whatever is offensive." So spiritually when we give birth there isn't this sense of bringing forth in sorrow.

Another little detail in that negative there is where it says, "Thy desire shall be to thy husband and he shall rule over thee." Do you remember we saw when we were taking manhood as the letter and womanhood as the Spirit, the false sense of the letter which can be just intellectualism, it can sometimes rule over people and they miss the Spirit. I think that that's a lovely little detail there, a detail that teaches you something, that negatively we can't allow ourselves to be ruled by the mere letter but just feel the Spirit, as we're all doing.

Then we came to *Spirit is the real and eternal*, which is the thousand year period in the textbook, that is what the textbook is saying all the time, Spirit is the real and eternal. When we stopped yesterday, we didn't really take much about Spirit in the textbook, did we? We just stopped at that point and I thought it would be nice just to read you a few references from the textbook about the onliness of Spirit, which comes through every page of *Science and Health*.

But in the Word chapters, the onliness of Spirit, "Prayer," "Atonement and Eucharist," "Marriage and "Christian Science versus Spiritualism," the onliness of Spirit seems to come out tremendously. Remember in "Prayer," I will just take one instance from each chapter, in "Prayer" Mrs Eddy says, "The closet typifies the sanctuary of Spirit, the door of which shuts out sinful sense. . . . Lips must be mute and materialism silent, that man may have audience with Spirit" (S&H 15:3), which is a sense of Spirit in "Prayer," the onliness of Spirit. In "Atonement and Eucharist" where Jesus demonstrated the onliness of Spirit, he said, "Let not the flesh but the Spirit be represented in me." In "Marriage" where you get the spiritual being supreme over everything else, Mrs Eddy says, "man and the universe are evolved from Spirit" (S&H 69:3) and that Spirit is his primitive and ultimate source of being" (S&H 63:9). It gives that sense of the supremacy of Spirit, in "Marriage." In "Christian versus Spiritualism" she says, "to infinite Spirit there can be no matter" (S&H 75:10). Can you feel all the way through those Word chapters, the onliness of Spirit?

Then in the Christ chapters you can feel the reality and substance of Spirit, where in "Animal Magnetism Unmasked" Mrs Eddy says, "There is but one real attraction, that of Spirit" (S&H 102:9). That is beautiful really. We were saying it yesterday that it is the natural habitat of man, Spirit.

In "Science, Theology, Medicine" she speaks of the "three great verities of Spirit, omnipotence, omnipresence and omniscience" (S&H 109:32). That is funny enough in the

reverse order that the omnipotence of Spirit in Medicine, the omnipresence of Spirit in Theology and the omniscience of Spirit in Science, omnipotence, omnipresence, omniscience.

Then when you come to “Physiology” where all the time Mrs Eddy is saying that it was not wise to take a halting and halfway position or to expect to work equally with Spirit and matter. We cannot obey both physiology and Spirit. Again, she is insisting on the reality of Spirit in that “Physiology” chapter.

In “Footsteps of Truth,” she speaks of the translation of man and the universe back into Spirit through those footsteps of truth. You get the reality and substance of Spirit all through those Christ chapters that in a way you can feel the demands of Spirit because Spirit is the only substance and the only reality.

When you come to the Christianity chapters you get this sense of the natural consistency of Spirit and its reflection. Always in the chapter “Creation” you get this sense of the infinitude of any of the synonymous terms and there Mrs Eddy says, “When we realize 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 expanding of Spirit as all.

In that vast chapter, the “Science of Being” she says, “The starting-point of divine Science is that God, Spirit, is All-in-all, and that there is no other might nor Mind,”

Then in “Some Objections Answered,” where all the time you get the consistency of Science, she says, “The evidence of the existence of Spirit, Soul is palpable only to spiritual sense” (S&H 359:14). You see if people have an objection or if you have an objection that Spirit and matter are equally real, she says, with spiritual sense alone you can see that Spirit is the only. You can’t see it really in any other way.

Then in that wonderful chapter “Christian Science Practice,” she says, “If Spirit or the power of divine Love bear witness to the truth, . . . the healing is instantaneous” (S&H 411:10). You remember?

Then when you come to the Science chapters, you get really the reality, the substance and the development alone is Spirit. Everything is in and of Spirit.

In the “Teaching Christian Science” chapter where we said last night that it is the demand really for the teacher to live what he is teaching, she says this lovely thing that, “Christianity causes men to turn naturally from matter to Spirit, as the flower turns from darkness to light” (S&H 458:32). That it’s natural to be spiritual, absolutely natural.

In “Recapitulation,” which is where this quotation comes from, she says, “Spirit is immortal Truth; matter is mortal error. Spirit is the real and eternal; matter is the unreal and temporal” (S&H 468:11). That’s the whole import really of Spirit in that “Recapitulation” chapter.

Then when you come to “Genesis” which we are very involved with, she says, “Spirit imparts the understanding which uplifts consciousness and leads into all truth” (S&H 505:16). It’s the pure developing activity of that record, Spirit. Mrs Eddy uses Spirit and Mind more than any other synonyms in that record.

Then as you know in “The Apocalypse” chapter, she speaks about it being a city of the Spirit, that foursquare city. A city of the Spirit, fair, royal and square. She says, “Under the supremacy of Spirit, it will be seen and acknowledged that matter must disappear” (S&H 572:17). So, you get the sense of the full reflection and the onliness of Spirit in the Apocalypse.

So really through those chapters you get this feeling of the onliness of Spirit in the Word, the reality and substance of Spirit in the Christ, the infinitude of Spirit in Christianity and the reality and the substance and the development of Spirit being all in the Science chapters. I shan’t go through all the synonyms like this in every chapter, with every synonym, but I felt it might just give us a feeling of what can come out if you take what we have here each of these synonymous terms, and take them through the chapters feeling what is the main accent in each subject. I think many of you have done that, but it is a substantiating kind of study to do.

Well now we’ll come to Truth as Soul, which is the Christ in its own aspect. As you know we are taking, as we do these tones, the absolute Christian Science sense of Life, Truth and Love and directly we come here into the Christ in its own aspect and into Truth as Soul, we come to the impulsion of Truth, the factual. It’s the impulsion of Truth. Truth as Soul and Truth as Principle have the impulsion of the factual sense behind them. At this point we come of course into this creation of man proper. We’ve had the fundamentals of man and now in these two tones we get this Christ sense of man. Where it says the Christ in its own aspect, the divine identity of man, is reflection, undivided from its principle. That’s what we are going to see here, this lovely sense of man undivided from his principle.

We start off with Truth as Soul. Which John Doorly calls *reflection and individual man*. “And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth” (S&H 515:11). So, here we are for the first time coming to the actual creation of man. “Man in our image, after our likeness.” It comes into the “us” and the “our” doesn’t it? It comes into this wonderful thing that Mrs Eddy says, “The eternal Elohim includes the forever universe. The name Elohim is in the plural, but this plurality of Spirit does not imply more than one God, nor does it imply three persons in one. It relates to the oneness, the tri-unity of Life, Truth and Love. ‘Let them have

dominion” (S&H 515:16). This is the first time that we have had Life, Truth and Love in this day, which comes into this, “Let us make man in our image, after our likeness.” So, it is in the image of Life, Truth and Love that man is made, isn’t it? which is the essential nature of the infinite. It embodies Father, Son and Mother, the complete sense of man’s identity as reflecting God. This sense of Life, Truth and Love has dominion over the fish of the sea, over the fowl of the air, over the cattle, over all the earth and over every creeping thing that creepeth upon the earth.

Now you remember, when we were taking the animals yesterday, we saw how they all stand for ideas. I always feel that those fish of the sea stand for the wonderful flow of divine qualities. I often think of the fifth day as flowing and flying, it’s the flow of spiritual qualities which I think is a wonderful thing, because sometimes we feel the flow is stopping or it flowed yesterday but it doesn’t today, or it will flow tomorrow but doesn’t now, or something. When you think of that flow in our experience, it’s the lovely thing that we have dominion over that because dominion isn’t this kind of authoritative, like a lord over somebody, a dominion sense, dominion is a state of perfect spiritual understanding in Science, isn’t it? If you have dominion as a musician, you don’t have dominion over the notes and bang them around, you have that wonderful sense of dominion because you understand music. It’s what I call a peaceful dominion, peaceful authority and you know what you are doing, you’re there so to speak. That’s the sense I feel of dominion here, that man has dominion over the fish of the sea, over the flow of spiritual understanding, over the fowl of the air, that is over inspiration, over inspired consciousness, he doesn’t have to sweat and strain to find it, he has dominion over it. And over the cattle, remember those cattle, diligence, promptness and perseverance. Over all the earth, that’s the compound idea and over every creeping thing that creepeth upon the earth. I always think of Michael’s tireless worm, but dominion, authority, conscious understanding, that is not a hit and miss thing, but it is that peaceful sense of authority.

So here, “Man has dominion because he is image and likeness, let us make man in our image after our likeness.” I always feel that image has to do with Soul. If something is the image of something, it has identity. Identity is “sameness” with itself. It is the same as the original and the likeness in our image after our likeness, the likeness seems to me to be the reflective activity of an image. That it has that quality of being absolutely like the image in everything that it does, because all the time you get this image and likeness and one has a sense that image is to do with Soul and likeness to do with Spirit, the quality of that image. They are very near to one another, aren’t they, this image and likeness? But it persists in this way with these two aspects, image and likeness.

You see this marvellous thing that man is in the image and likeness of Life, Truth and Love is very compatible with what I was saying the other day about our theme song being “Life lives us as the spiritual facts of Truth in a blessed and purposeful plan of Love.” That is a sense really of the fathering of us. The son-ing of us and the mothering of us as Life, Truth and Love, which we come to further on in the tone of Truth as Principle, we will talk about it again. When I sing that little theme song Life lives (I used to say Life lives me as a spiritual

fact of Truth) but now I always say Life lives us, because I think it's true and it is the one man as the spiritual facts of Truth in a blessed and purposeful plan of Love. I often add what I call a little coda which is "let them have dominion," because that is the Truth of Being.

Man is the family name for all ideas, the sons and daughters of God. Here we get what we were saying yesterday that the sons and daughters of God are ideas, not people. They are ideas. "All that God imparts moves in accord with Him, reflecting goodness and power" (S&H 515:22). That of course is a wonderful sense of Soul, everything moving in accord with God, in accord with God. "Your mirrored reflection is your own image or likeness" (S&H 515:25). Notice how often in these passages we get "Your own" or "His own" which really is a sense of Soul because it is the expression never divided from the original, identified with it, one with it. In this example Mrs Eddy says, "Your mirrored reflection is your own image or likeness." Nobody else's, it's your own. You'd be very surprised wouldn't you if you saw somebody else being reflected. "Your mirrored reflection is your own image or likeness. If you lift a weight, your reflection does this also. If you speak, the lips of this likeness move in accord with yours. Now compare man before the mirror to his divine principle, God. So instead of man in front of the mirror you've got divine Principle God in front of the mirror. "Call the mirror divine Science, and call man the reflection." So, as divine Principle, God is reflecting itself in divine Science, that is man. "Then note how true, according to Christian Science, is the reflection to its original. As the reflection of yourself appears in the mirror, so you, being spiritual, are the reflection of God" (S&H 515:30).

So, you can't see anything else or there's nothing else to be seen in this mirror but Principle reflecting upon itself and that is man. The divine principle reflecting upon itself is man. "The substance, Life, intelligence, Truth and Love, which constitute Deity, are reflected by His creation; and when we subordinate the false testimony of the corporeal senses to the facts of Science, we shall see this true likeness and reflection everywhere" (S&H 516:4). That is such a wonderful sentence, isn't it? That when we subordinate the false testimony of the corporeal senses to the facts of Science (remember we are in this tone of truth, the factual impelling Truth as Soul) and it is the facts of Science that we are seeing everywhere.

Now I often wondered why Mrs Eddy used that string of words, "the substance, Life, intelligence, Truth and Love which constitute Deity," and I was wondering whether one could interpret it in this way. That when you look out on your universe do you see the substance of everything as spiritual or do you think you are looking at a lot of material objects? Do you see the true identity of the universe like looking through nature to nature's God? Looking through everything that looks material to the substance that is spiritual. Then the next thing is that that matter substance claims to have life. But do you look through and see that that spiritual identity, the only life it has, is in Spirit? So, it's not subject to decay it's changeless in its identity, spiritually.

Then intelligence, that's the next thing it claims, matter claims to have substance and then it claims to have life and then it claims to have intelligence, in an ascending way. Do we see

that the only intelligence it has is spiritual? That the whole universe is identified with the spiritual, the substance, Life and intelligence.

Then it claims to have qualities of Truth and Love. Do we look at everything and become aware that all is identified with the spiritual, the substance of it is spiritual. It's identified with God, the Life, intelligence, Truth and Love are all identified with spiritual Truth.

If you take that little sequence of "substance, Life, intelligence, Truth and Love" it seems to be in an ascending order of how creation presents itself as matter, and then it claims to have life, it claims to have intelligence, it claims to have truth and love, all in matter. But the real substance, Life, intelligence, Truth and Love constitute Deity, they are entirely spiritual, everything is identified with the one Deity which is spiritual, and that is reflected by his creation. You get here in this Truth as Soul, always this very close relationship between the origin and the image and likeness between God and image and likeness brought out.

Reflection of course is the production of an image, by, or as if by, a mirror. The action of bending or folding back. A state in which the mind considers its own content. So it is that very close relationship of the image and the original. You know we have always associated reflection with Spirit, haven't we? That pure reflection of Spirit. John Doorly puts this, *Reflection and individual man*, in this particular tone. I feel the sense of reflection here is accenting this close relationship of God and his image. It can only be so because of the purity of Spirit. You can't have that close relationship if the image of the original is of different substance. This image is only possible because of the purity of Spirit but it is that close relationship of Soul. Do you remember in the *Fundamentals*, the study book of Christian Science, that I think I give an example of the difference between Spirit and Soul in very homely kind of terms where I say that Spirit is like the material, dress material, that you might have, that's the substance and Soul is the garment which you would make out of that material. It's the identity of the spiritual substance really.

Mrs Eddy must have had a great sense of this relationship between Spirit and Soul because in one paragraph you remember she goes into all kinds of ramifications about if Soul could sin there'd be sin in Spirit, Spirit is Soul and weaves around Spirit and Soul, but it is that wonderful relationship of purity and the identification of purity.

You remember in the Questions and Answer in "Recapitulation" "What are body and Soul," she says, "Identity is the reflection of Spirit, the reflection in multifarious forms of the living Principle, Love. Soul is the substance, Life, and intelligence of man, which is individualized, but not in matter. Soul can never reflect anything inferior to Spirit" (S&H 477:20). You get this very, very close sense with Truth as Soul, that man is identified with his origin, it's what we've been seeing all the way through that there is no man but the identified expression of God. Here we get it again. "God fashions all things, after His own likeness" (S&H 516:9). You see again, "His own likeness." There isn't anything that can come outside of this one God, "God fashions all things after His own likeness." "Life is reflected in existence, Truth

in truthfulness, God in goodness, which impart their own peace and permanence" (S&H 516:9). Can you see this lovely thing, "their own peace and permanence." There is nothing outside of this divine Life Truth and Love that comes here. Man is the likeness of that and man has no identity outside of God in action really. I love that, that Life is reflected in existence and Truth is reflected in truthfulness, God in goodness which impart their own peace and permanence. It gives you the sense that as you just abide in this reality of the divine nature, it gives its own peace and permanence to you. You don't have to try and get peace and permanence from any other source at all. You are identified with it.

Do you remember when we were taking the day of Soul and we saw that the spiritual understanding that comes from Soul "gathers thought into its proper channels," which brings that sense of peace and permanence to you, whereas in the negative record it was man in the garden of Eden dressing himself and keeping himself, trying to bolster up his image to give one some sense of peace and permanence. But nothing gives one a sense of peace and permanence but Soul, or spiritual sense. We know that don't we, and that is man.

"Love, redolent with unselfishness, bathes all in beauty and light." Beautiful that. "The grass beneath our feet silently exclaims, 'The meek shall inherit the earth.'" Remember the third beatitude is, "Blessed are the meek for they shall inherit the earth." The meek again is that wonderful Soul-sense that knows nothing but its divine origin. "The modest arbutus sends her sweet breath to heaven. The great rock gives shadow and shelter." I always think when I read that thinking of Soul here, that the modest arbutus and the great rock are just being what they are, and in being what they are they give out that radiance of Soul really, "The modest arbutus sends her sweet breath to heaven. The great rock gives shadow and shelter." As somebody once said, the great rock doesn't set out to be shadow and shelter but by being what it is it, it gives shadow and shelter. The modest arbutus, being what it is gives out a wonderful perfume. It's rather like this famous saying that is very current today, people are often saying it to me, "Bloom where you are planted." It's a marvellous sense really of just being the identified expression of the infinite, right where you are, conscious of your Soul identity. This quality of Soul is something that is very difficult to put into words as you all know. In fact, I think it is interesting that in the chapter "Teaching Christian Science," Soul is not mentioned at all. I think it's really because you can't teach Soul. Actually, I don't think you can teach anything. I think you can just be, just like Bicknell Young said about healing, "be, and by being you will heal the sick." I think it's the same with teaching. Be and by being you teach, but we have to use the symbols of words to communicate with each other.

It seems always to me when I read that in this Truth as Soul which says that everything is absolutely one with the Principle, it is what man is, he is God in action. He is like a reflection in a mirror. He can't do anything but what the divine impels him to do. Isn't that the safety of Soul? It is the safety of Soul. Because we often think we can make a mistake, we can go wrong and do all sorts of funny things but really, the truth about us is that we are forever identified with our Principle and that that never sins, Soul never sins. If we think we've made a mistake, I begin to see that it is a waste of time to condemn yourself and to go through a lot

of anguish and so on about the mistake you've made, because the reality of Being is that Soul never sins. Your true identity as the absolute image and likeness of God can't possibly sin, it can't slip. People have often said well that's a very good way of getting out of doing things wrong, making a mistake. It isn't because I think humanly you have to see it and you have to say how silly, yes, I shouldn't have done that but take it back to the one liar, to animal magnetism. Anyway, as long as you seem to partake of that mistake or sin you suffer. But directly you see it never was true, never was part of man, that man has always been the identified expression of the infinite, then you can let it drop. Let it fall. I used to spend an awful lot of time condemning myself, but I don't today. I think it's important to see the error but don't stay with it. Take it back to animal magnetism, it never was man. Because if you go on condemning yourself, what are you condemning? It's fruitless to condemn mortal mind as yourself because Mrs Eddy says, "If mortal mind knew how to be better, it would be better" (S&H 186:29). You can never expect mortal mind to be any better. You are not condemning God's image and likeness, so what are you condemning? Something that really isn't man. So, I always feel that it is good to just take it back to the one liar, see that it never was true anyway and return to this wonderful picture that from everlasting to everlasting man is the image and likeness of God and he's not a mortal.

You know in that wonderful definition of man, Mrs Eddy says, in what is man in "Recapitulation," "Mortals are not fallen children of God. They never had a perfect state of being, which may be subsequently be regained" (S&H 476:13). That's what we're thinking half the time, that we've got to regain something we've lost, but it never was us. She says immortals or the children of God are the only verities of Being. That's the only truth and this seems to me to be what this day is insisting on time and time again that there is only the truth of man and the truth of man is idea. He's based on idea, his qualities are spiritual, he is an identified Soul expression of the Infinite. He's absolutely one with the Infinite. This is what this is saying. It gives us a sort of one to one sense of relationship.

Then she goes on here with this lovely thing, "The sunlight glints from the church-dome, glances into the prison cell, glides into the sick-chamber, brightens the flower, beautifies the landscape, blesses the earth" (S&H 516:16). Lovely sense of the same sun, you know the sun is a symbol of Soul, governing man in the "Glossary," of Truth, Life and Love. It is that same sunlight that glints from the church dome, glances into the prison cell, glides into the sick chamber, brightens the flower, beautifies the landscape, blesses the earth. If you think of that sentence in its various phrases, I think it's rather beautiful that it glints from the church dome because that's like a sparkle, isn't it on the church dome, and I think that's what anything to do with God should have, that sparkle, not the gloomy religious sense. But the wonderful sparkle glints from the church dome. Then it glances into the prison cell, that glance is like rousing the sinner, it glances in, a shaft of light to the prison cell. It says there is no sin, it comes glancing into the prison cell. Then it glides into the sick chamber, that wonderful feeling of Love, isn't it? Love embracing everything and taking care of it. It brightens the flower as if it brings out its identity in a wonderful way, directly a flower is illumined, you can see the identity of it. The flower beautifies the landscape, and it certainly does. It seems

to just bathe it in beauty and light. It's what Love does. You know it does do that in all sorts of instances. Where you can reflect Love, because it's your identity to do so. Something can look very dull and very dreary but if you are conscious of Love being there it can beautify that whole situation, that whole scene, and blesses the earth. It brings a great blessing to the whole of the compound idea. Mrs Eddy is really very poetic there because, do you call it illiteration, glints, glances glides and then brightens, beautifies blesses. It's a very lovely sentence that one individually interprets. But it's inseparable from the one power. It is this one power that is doing everything. It's the one sun, the symbol of Soul, governing man, it's the one.

“Man, made in His likeness, possesses and reflects God’s dominion over all the earth” (S&H 516:19). Don’t you feel as you read this that man is taking on his identity as God’s representative? The children of Israel are representatives of Soul. One feels that man is taking on his God given identity. Taking on a status that is really authoritative as God’s representative. Always as idea. He is coming out of being a mortal separated from God, and having to get God, and coming right out of God, which is the Christ. This Christ sense that we are going to get in these two tones, that we are getting in these two tones, is man reflecting God, absolutely identified with God. She goes on to say, “Man and woman as coexistent and eternal with God forever reflect, in glorified quality, the infinite Father-Mother God.” This is the consciousness reflection and individual man, this is the consciousness which Jesus must have had, isn’t it? He said, “I came forth from the Father,” he didn’t sort of pray very humbly, he was humble but, in the sense, “I came forth from the Father, and am come into the world.” And again, “I leave the world and go to the Father.” “I and my Father are one,” he said. “I can do nothing except through my Father... But I can do the works...and the works that I do, shall ye do also.” He gave this tremendous sense of being absolutely one with God. This is the feeling which you get here very much. That you can’t do anything except from the divine origin. This is the nature of man, reflection and individual man.

Talk 2

Someone was just saying that she wondered why it was Truth’s impulsion here, while we had Life yesterday and Truth impelling today. Well as we have said at the beginning, we are taking that impulsion of Life, Truth and Love in absolute Christian Science, which is the creative and the factual and the fulfilled.

Yesterday when we took those first two tones, in the sense of Life, it was the creative sense because it gave us the fundamentals of man’s being in Mind and Spirit. The ideas that constitute the fundamentals of his being and the pure qualities of Spirit. That is the fundamental constituent really, of man. In the Word sense you remember we had there I think, “The incorporeal origin and nature of man, is Mind’s idea expressing the reality of Spirit.”

Now we come to the factual because we come into the Christ. We are now taking really the fact of man. Remember we had here in this paragraph at the top of page 516, that “...when

we subordinate the false testimony of the corporeal senses to the facts of Science, we shall see this true likeness and reflection everywhere" (S&H 516:6). This is really giving us the facts of the Christ man as man in God's image and likeness. I think you get here the tremendous sense of the Christ Truth in relation to man. That he is coming out from God. One with God. This is the fact of his being. I know it has a creative sense, "Let us make man in our image, after our likeness." It is the first time you get this phrase "image and likeness," which is the factual truth of man's being. That's how I see this factual sense here. Truth impelling, Truth as Soul, Truth as Principle. It is the Christ Truth of man's being, because if we're taking Life, Truth Love through this whole day, Life gives you the creative elements of man in the Mind and Spirit tones. Truth gives you the fact of man, in the Soul and Principle tones. Love gives you the fulfilled sense of man in the Life and Truth tones which is being fruitful and multiplying and replenishing the earth, the universal sense and it goes over too to the final tone of Science where God saw everything that he had made and behold it was very good. Can you feel that reflection of Life, Truth and Love there? I think it's fairly clear.

So now we'll come to the Adam sense, the Adam record of this tone. Truth as Soul and in *Science and Health* it's page 535. "And unto Adam He said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life: thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field: in the sweat of thy face shalt thou eat bread, till thou return unto the ground." It's a very gloomy picture, isn't it? "for out of it wast thou taken: for dust thou art, and unto dust shalt thou return" (S&H 535:19). Doesn't that remind you of that statement that came that I just quoted to you from "What is man" in "Recapitulation" that, "Mortals are not fallen children of God. They never had a perfect state of being, which may subsequently be regained . . . they were 'conceived in sin and brought forth in iniquity'" (S&H 476:13). "Mortals will disappear, and immortals, or the children of God, will appear as the only and eternal verities of God" (S&H 476:11). That is Mrs Eddy's language for these verses, I think. "And Adam called his wife's name Eve; because she was the mother of all living. Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them."

It's a very pertinent opposite of the Soul sense here. Because it is the false mortal sense of man, Adam. When Mrs Eddy is interpreting the verse here that we have just read, in the Adam record, she refers to this sense of Soul. Because she says, "In the first chapter of Genesis we read: 'And God called the dry land Earth; and the gathering together of the waters called He Seas'" (S&H 535:29). Which is that third day of Soul. "In the Apocalypse it is written: 'And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.' In St. John's vision, heaven and earth stand for spiritual ideas, and the sea, as a symbol of tempest-tossed human concepts advancing and receding, is represented as having passed away. The divine understanding reigns is all, and there is no other consciousness" (S&H 536:1). That's a wonderful statement of Soul, that the divine understanding reigns, and is *all* and there is no other consciousness. In that third day of Soul,

you get this certainty of true spiritual identity and here in Truth as Soul, that is what we have seen all the way through, man - one. Completely one with his origin in that sense of reflection.

You know when Mrs Eddy says in that part we read, that when we subordinate the false testimony of the corporeal senses, to the facts of Science, we shall see this true likeness and reflection everywhere. It gives you a marvellous sense of identifying the true man everywhere we look. We identify the Soul-man. Because the Soul-man is the only fact in Science. You begin to see how one comes further into a true sense of relationship in Christianity which comes later on, and we shall take it tomorrow. The sense of beholding that true man, of beholding the Soul-man everywhere, is so liberating. So freeing. It gives one such a sense of the joy of Soul, the freedom of Soul. You are not moving amongst a lot of persons, you are beholding the Soul identity as you look at individuals and as you relate to individuals. You see that Soul identity and not a mortal, which is a thing that goes up and down - sometimes you have a relationship and sometimes you don't. With Soul there is that constancy of relationship.

Mrs Eddy says here in this wrong record in EXEGESIS, "The way of error is awful to contemplate" (S&H 536:10). The thorns and the thistles, sweat of thy brow and so on. It's awful to contemplate. "The illusion of sin is without hope or God. If man's spiritual gravitation and attraction to one Father, in whom we 'live, and move, and have our being,' should be lost, and if man should be governed by corporeality instead of divine Principle, by body instead of by Soul, man would be annihilated. Created by flesh instead of by Spirit, starting from matter instead of from God, mortal man would be governed by himself. The blind leading the blind, both would fall" (S&H 536:10). Then she says, "Passions and appetites must end in pain. They are 'of few days, and full of trouble.' Their supposed joys are cheats. Their narrow limits belittle their gratifications, and hedge about their achievements with thorns. Mortal mind accepts the erroneous, material conception of life and joy, but the true idea is gained from the immortal side. Through toil, struggle, and sorrow, what do mortals attain? They give up their belief in perishable life and happiness; the mortal and material return to dust, and the immortal is reached" (S&H 536:20) Mrs Eddy doesn't say anything negative there does she? She is saying, "... disappointments and ceaseless woes, turn us like tired children to the arms of divine Love. Then we begin to learn Life in divine Science" (S&H 322:27). So, she's really saying here no matter what happens, no matter what struggles and difficulties we may seem to have, as John Doorly used to say, "None of us can escape salvation." Why not? Because Soul is our true identity, because man is made in the image and likeness of God. Whatever happens and whatever we go through, all that can ever take place is that Soul reverses the evidence of the physical senses and shows us the immortality of man and the true form of man and this wonderful picture of man as reflection. "Life reflected in existence, Truth in truthfulness, Love in goodness, which impart their own peace and harmony" (S&H 516:9). John Doorly always used to say that you've got to get past the three and a half, do you remember? That is like Mind, let there be light, Spirit unfolding the understanding, and Soul revealing man's identity, that very understanding in operation. He used to say that sometimes people stall at that point. That they are fooled temporarily, by

thinking that they don't want to take on this Soul-identity. Which means that you have to put, what you might call, your whole self into the scale, because Soul goes on to identify you with Principle. I've always felt in another way to putting it that you can't fool with Soul, you are the spiritual understanding that comes to you. You are that understanding, you have no other identity. It is inevitable in the end because it is the fact of Being. I think that is another reason here for this sense of the factual. That you cannot escape what is fact. Over and over again we have seen that, "by reversal, errors serve as waymarks to the one Mind" (S&H 267:24). And that, "The very circumstance, which your suffering sense deems wrathful and afflictive, Love can make an angel entertained unawares" (S&H 574:27). So, whatever happens you can't escape what you truly are. It gives you this marvellous sense of freedom and joy and certainty, all the qualities of Soul, realising that you are this divine Truth in operation. That's all there is to man. Mrs Eddy gives this sense here that no matter what happens, even if you have this belief in perishable life and happiness, you toil and you struggle and so on, the mortal returns to dust, and the immortal is reached.

So, we are in this tone of Truth impelling Truth as Soul. Reflection and individual man. That sense of reflection here, we're seeing with Soul, as meaning that the idea man is one with Truth, the reflection of Truth, the reflection of the original.

As somebody said, quite laughingly and yet very true, talking about reflection in a mirror, they said if you go into a circus where they have those distorted mirrors, and you look in the mirror, you do see the image but you don't see the likeness. It's really rather true, isn't it? You see the image but not the likeness. Someone else said to me that image sometimes can be a false image, a graven image and so on. But likeness has to be like the original. You can't have anything else but that likeness, that perfect spiritual likeness, which is interesting.

So here we have in the thousand year period, we have Soul being Soul in action. We chose here *Soul is the substance, Life and intelligence of man, which is individualized, but not in matter*, is what Mrs Eddy says. The great thing of Soul that Mrs Eddy brings out is that it is not in anything. I found as you may have found when I was studying the synonymous terms that Mind and Spirit were fairly straightforward. When I came to Soul, I didn't find it so easy, because for one thing, Mrs Eddy doesn't have many references to Soul. She had fewer references to Soul than any other synonym. Funnily enough when she first wrote her first edition of the textbook it was absolutely peppered with Soul. Soul and Spirit. She would make statements like we are Spirit Soul, and not body. God and the idea of God is real and nothing else is real. Then she found presumably that people were identifying the mortal man with Soul and Spirit. So, she had to make that clearer and clearer through her editions, that she was referring to the man who is idea, who is identified with Soul and Spirit. The man who is not in anything, not in a body, Soul is not in a body. Although Soul is mentioned so few times in the textbook, the Soul sense is vital to understand the textbook, because it is only spiritual sense as we were seeing yesterday that can discern the spiritual facts of Being and identify man and the universe with those spiritual facts of Being alone.

So, all the way through Mary Baker Eddy's use of the term Soul in the textbook you get this wonderful sense of spiritual sense alone being the reality. That Soul is not in a body, it isn't in anything material, it is identity that is spiritual and forever changeless in its spiritual content. You know that is why in this thousand year period here, we took the first two back to the thousand years in the Bible, and that's why in that third thousand years in the Bible, you get this wonderful journey from sense to Soul where change, after change, after change took place in that journeying but always under the identity or rule of Soul, or spiritual sense.

They came eventually to the Promised Land where they had a land of their own because Soul has a land of its own. A consciousness of its own. You know how we've seen their own, his own, it belongs actually, Soul, to its origin. Soul shows you that there is nothing separate from the divine.

You remember how Moses had to take the children of Israel out of bondage. They were in bondage because they believed in themselves being capable of being in something other than the divine. Man cannot be, he can only be in God. Moses had to take those children of Israel out of bondage, out of the belief that one is building up spiritual sense in matter, which is bondage. They were building up treasure cities in matter for the Pharaoh. If we think we can build up matter "in", we can build up the spiritual really in the material, change the material, make the material better and so on, we see that's not the purpose of the spiritual idea. The purpose of the spiritual idea is that it has a land of its own. Soul identity is free in the realm of spiritual reality. It is never "in" anything. All Mrs Eddy's references to Soul, (we won't go through them as we did with Spirit), you'll find that through the first four chapters of the Word, you get this sense that spiritual sense or Soul is indigenous to man's being. It just is this Being.

In the Christ chapters you get this sense of Soul being outside the body. Remember how it reverses the seeming relation of Soul to body. It's outside the body. It identifies the true body. It shows us what the true body is. It identifies us with Mind, Spirit, Soul, Principle, Life, Truth and Love.

In the Christianity chapters you get the changelessness of Soul, and how it demands change on a new basis. *Science and Health* says, "Eternal Truth is changing the universe, . . . and . . . exchanges the objects of sense for the ideas of Soul" (S&H 255:1 and 269:15).

In the Science chapters you see very, very trenchantly that Soul is not in anything. Remember how in "Recapitulation" Mrs Eddy says, "This is a leading point in the Science of Soul, that Principle is not in its idea" (S&H 467:21). It is never in its idea. You know that's a tremendously helpful point, because if you think you have been through something or you've been in a situation, and mortal sense tries to make you feel a bit knocked about, I have always found it tremendously helpful to see that true identity is never in any material situation. Just like when the Hebrew boys were in the fiery furnace, they didn't avoid the furnace. That is one thing that I always think, you don't have to try and avoid every problem that comes along

and think I should never be in it. They went through the furnace but they came out without the smell of smoke on their garments, or a hair of their head singed. Because they saw this wonderful fact that Soul identity is never “in” anything. Never in a material situation. It is never in a body, it is never in a situation. In fact, I remember John Doorly often used to say about his being, when he was spiritually thinking about it, he said Peg, “I’m often realising that my true identity is everywhere, because it is spiritual. It’s not localised in a body, in a house, in a town, in a country, in a nationality, in a race, in time and so on, but that it is everywhere.” Individualised, as we’ve got here. Individualised but not in matter. Soul is the substance, Life and Intelligence of man individualised but not in matter. It is a tremendously liberating sense that comes to one when one sees that. That the truth about us is everywhere. If you see that too, there is no malpractice, you can’t have these thorns and thistles pricks that come from what you think is people malpracticing you. If you are not in a body you can kind of stick it up like an old aunt Sally, you’re not in it, they can throw darts and things at it but you’re not in it. I often think that. I think that if you are living in Soul, you are living outside of the body and outside of any target.

You remember what they said to Constantine that people are throwing stones at your statue, and he put his hand to his head and said, “It’s strange but I don’t feel hurt in the least.” It was his statue, it’s like the distorted image in the mirror. Let them smash the mirror but it’s not you. I have often felt that, a sense of withdrawing oneself from personality, from body, from race, from how you are typed and anything like that and see that you live in Soul. In that infinite realm where nothing can touch you because you are identified with God. I often say you’d have to smash God first before you could smash man. You can’t, you can’t. Or if you liken it to the sun the symbol of Soul, you’d have to do something to the sun before you could touch any of its rays, and you can’t. So, it is a wonderful safety in Soul, and it gives you the freedom to be yourself. Which is your Christ self. It’s the same Soul sense where it says, “To thine own self be true and it must follow as the night the day thou canst not then be false to any man.” But that’s to your Christ self, to your own self be true. It doesn’t mean being true to perhaps funny little peculiarities and things like that. It means just be yourself. The more you are conscious of your Soul identity, the more you will just be that Soul identity and bloom where you’re planted.

Now we will go on to Truth as Principle. Where man is created. But just before we do that can I read to you, just slowly and think about these references to man in *Science and Health*. They are really saying what we’ve been saying this morning.

In the textbook we read, “. . . man exists because God exists” (S&H 544:11). “We know no more of man as the true divine image and likeness, than we know of God” (S&H 258:16). “At present we know not what man is, but we certainly shall know this when man reflects God” (S&H 90:30). Then she defines man as the compound idea of infinite Spirit, the spiritual image and likeness of God. The full representation of Mind. Always taking man back to God. Man is God being. God in action. God identified. You could really say he’s God manifested.

God reflected. God identified. God demonstrated. God living. God consciousness. God fulfilment if you take the divine tones of Being.

Then in her answer to the question of ‘What is man?’ in “Recapitulation,” she says, “Man is not matter; he is not made up of brain, blood, bones, etc. . . . Man is spiritual and perfect. . . Man is idea, the image of Love; he is not physique. He is the compound idea of God, including all right ideas; the generic term for all, that reflects God’s image and likeness. [Man] is the conscious identity of being as found in Science, in which man is the reflection of God, or Mind, and therefore is eternal.” Then she comes to this interesting way of putting what man is, “that which has no separate mind from God” (S&H 475:18). You know we often think how lovely that is that she doesn’t say “he who”, but “that which” has no separate mind from God. “That which possesses no life, intelligence, nor creative power of his own, but reflects spiritually all that belongs to his Maker” (S&H 475:20).

When you read statements like that, I think no, we don’t have any creative power or life or intelligence of our own, but we reflect creative power, we reflect Life and intelligence from God. It’s like I often put those two statements together, Jesus saying, “I can of mine own self do nothing,” and then Paul saying, “I can do all things through Christ which strengtheneth me.” Because we’re not a weak wishy-washy doormat with nothing of our own. All our own is God’s own. It is God’s own, but it’s individualised, but not in matter. Therefore, every individual, man (this tone we’ve been doing is *reflection and individual man*) every individual man expresses Life and Truth and Love. “Let us make man in our image, after our likeness,” reflects Life Truth and Love in an individual way which is essential to the whole picture. This is the Christ tone here, that we’re seeing in Truth as Soul and Truth as Principle. I always feel with this Christ tone it says to every one of us that we all have a mission and it’s a Christ mission individualised, Christ mission, and I feel very often that we should be very aware of our Christ mission and often think about it. I think that sometimes influences weigh on us which prevent us from fulfilling a Christ mission that every single one of us has, every one of us has.

When one is doing what I call the handling of evil, I often think it is important to realise that only the Christ identity is impelling us, and that that cuts through, casts away any other influence on our being but the Christ, the pure Christ influence. This wonderful Christ that is a universal Christ but comes individually to every one of us and enables us to fulfil our Christ mission. Do you remember Mrs Eddy said that she couldn’t tell really of how the world of sense with its leaden weight, fell on her in an endeavour to crush out of an individual its divine destiny. It’s this world of sense falling with its leaden weight in an endeavour to crush out a divine destiny (see No 34:16). We all have a divine destiny, every one of us. And the world of sense, with its leaden weight will often try and fall on us and fool us and tell us we can’t do this, and we can’t do that. I don’t feel I can do this or do that. But it is a fooler, it’s a fooler. The only answer to it I’ve found, is to just go ahead. Just go ahead and do it. Just do it. You make that certain definite step in Soul. Soul reverses the evidence just like the Hebrew boys came out of the fiery furnace with no smoke on them or the smell on their garments.

So, we may have no life, intelligence nor creative power of our own but we reflect spiritually all that belongs to our Maker. That's the safety of Soul. The certainty of Soul, the changelessness of Soul, the constancy of Soul, it's always there, it's a constant. Soul never changes.

The real man, she says, cannot depart from holiness. God and the real man are inseparable as divine Principle and idea. Man is the idea of God hence he is not mortal nor material. Truth and Love reign in the real man. That's what we are seeing here, isn't it? Then she says at the end of that question and answer, "Man is not a material habitation for Soul; he is himself spiritual." He is not material habitation for Soul. He is himself spiritual. Man is the immortal idea of being, indestructible and eternal. Don't those references give you a sense of the majesty and the power of man? What man is as God being.

That question and answer in "Recapitulation" I remember a long time ago reading it through with my young sister one day, and we said now let's imagine that we've just come down from Mars and we don't know what man is. We've never heard of man. We've just come down and want to know what man is. MAN you know. You get so used to thinking of man and then zipping him up to the spiritual. We said let's read that question and answer as if we'd never heard of man before and we kept it up all the way through that question and answer. We found in the end that this thing called "man" was nothing else but the supreme power of God in operation. It's quite intriguing if you read it like that. Nothing to man but God being. We said this thing "man" then, must be the power of God in operation. We were terribly intrigued because instead of sort of thinking up and trying to get a better sense of man we were thinking in a way blank and just reading, and letting that sense come to us of the answer which came in that form there is nothing to man but God in action. This power in action. Well now, let's come on to Truth as Principle.

Truth as Principle is still impelled by Truth, the factual, is still this Christ sense here. It's ideal and generic man. The verse reads, "So God created man in His own image" (S&H 516: 24). His own image. "In the image of God created He him; male and female created He them." The difference between this verse and the previous one is that it doesn't mention likeness, and in the verse that we've just read brings in male and female, which it didn't before. It's "male and female created He them." Meaning that every expression has the qualities of manhood and womanhood, male and female. "To emphasize this momentous thought, it is repeated that God made man in His own image, to reflect divine Spirit." It's a momentous thought, you know it is, isn't it? It's a momentous thought. To what I call, come out the other end from God and see that we are God expressed.

Old theology has always pumped getting to God, being a miserable sinner, and the world thought has been full of this getting to God, sinning man and going to hell, all these things and it's a momentous thought really to what it implies, that man is the image of God. To emphasise this momentous thought, it is repeated and that is referring to the fact that the verse

says, “God created man in His own image.” And then it repeats it, “In the image of God created He him.” So don’t be fooled, we are the image of God. To emphasise it the verse repeats it to reflect the divine Spirit because God is the divine Spirit, made manifest through that sevenfold nature. It is reflecting the divine Spirit. “It follows that *man* is a generic term” (S&H: 516:29). I often wondered why she said, it follows that, because of this, it follows that man is a generic term. I think it means that as man is created by God to reflect the divine Spirit, it follows that man must be a generic term for all that reflects the divine Spirit. Do you gather that? It follows that man is a generic term because, “Masculine, feminine, and neuter genders are human concepts.” They are human concepts. It isn’t what the Truth is, the Truth is that man is the reflection of the divine Spirit, expressing both manhood and womanhood. It is not a lot of little mortals classified as masculine, feminine and neuter genders. In fact, we had that right at the beginning that, “Spirit diversifies, classifies, and individualizes” (S&H 513:17). That man here is a generic term.

Then it says, “In one of the ancient languages the word for *man* is used also as a synonym of *mind*.” So, man is mind. “This definition has been weakened by anthropomorphism, or a humanization of Deity” (S&H 516:31). Very true because human thought has made God into a manlike God. Instead of man being a Godlike man. Human thought has said that God is manlike, hasn’t it? Then it has attributed of all kinds of mortal manlike qualities to God. We’re looking at this from completely the opposite way. “Principle and its idea is one” (S&H 465:17). That Principle is the divine Spirit with its sevenfold nature. That is the nature of man. “The word *anthropomorphic*, in such a phrase as ‘an anthropomorphic God,’ is derived from two Greek words, signifying *man* and *form*, and may be defined as a mortally mental attempt to reduce Deity to corporeality” (S&H 517:3). Man made God and therefore of course you get God and man separated from each, and man having to plead with his God and so on.

Then it says, “The life-giving quality of Mind is Spirit, not matter.” If man is Mind, which he is, he is the compound idea, the spiritual image and likeness of Mind, and so on. If he is Mind, then he is not given life through matter, but through Spirit. You can’t give life to Mind through matter. We think we can. We think that we’re born materially and we live in matter and so on, but the life giving quality of Mind is Spirit, not matter.

Now if I may for a minute, on that sentence, just take you back to page 505 in *Science and Health*, where we get the tone of the second day of Spirit as Mind. These, in a way, are the two synonyms that Mrs Eddy is playing with here, Mind and Spirit. She says the life giving quality of Mind is Spirit not matter. This is where she says, let there be a firmament in the midst of the waters, and let it divide the waters from the waters. Her EXEGESIS here is very pertinent in connection with that statement, that she makes in the sixth day. She says, “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” (S&H 505:7). John Doorly calls that tone *creator and purity*.

You can see from that statement that the life-giving quality of Mind is Spirit, not matter. Because in the Adam record at this point in the second day, you get man created. He is made out of the dust of the ground and the spirit of God is breathed into him. That is the negative tone of that EXEGESIS of Spirit as Mind here. Which is interesting because the false sense of man created comes in this second day, whereas we are seeing the true sense of man here in the sixth day, and seeing that all there is to man is God, being. When we took this tone in the second day, we said man has always been spiritual. He's never been anything else but spiritual. The understanding of his spiritual inheritance comes from the fact that his true nature is spiritual. He is not a mortal man with spirit poured into him and gradually gaining spiritual understanding but he's always been spiritual, and he always will be spiritual. So, the life giving quality of man as Mind is Spirit, not matter. That is such a wonderful thing to see, because it makes you see that you have always lived and you're always going to live, that there never was a moment where our spiritual selfhood didn't exist. If the life giving quality of Mind is Spirit not matter, then that makes us anti-date this belief that we were born so many years ago and we live in matter and we're going to die out of matter and so on. That's not so, because the life-giving quality of our being is Spirit. Therefore, if we see that that the true man surely has energies which never wear out. That never gets old. If we think that we were materially conceived and started at a certain point when we appeared as a baby, then you can go through growth, birth, maturity and decay, but when you see that the Life-giving quality of Mind is Spirit, not matter, it eternalises one's whole being.

The ideal man corresponds to creation, to intelligence and to Truth. The ideal woman corresponds to Life and to Love. So there we get this completeness of man as Life, Truth and Love but here in the order of Truth, Life and Love, which is interesting because we are in the Christ which is always Truth, Life and Love. She puts Truth first here. The ideal man corresponds to creation, to intelligence and to Truth. Those qualities are qualities that we constantly reflect. What we are doing here is Truth as Principle and really we are getting the sense of the Principle of man's being. What constitutes the principle of his being, from which he is inseparable? It has a life giving quality in Spirit. It has this quality of creation, intelligence and Truth, and Life and Love, as the ideal man and the ideal woman, expressing this Principle of being. It is the only time apparently that Mrs Eddy actually identifies man with a synonymous term and says that he corresponds to Truth, and that he corresponds to Life and to Love. She doesn't say that in any other place. It's as if she lifts man up to the Principle of his being which is Life, Truth and Love. "In divine Science, we have not as much authority for considering God masculine, as we have for considering Him feminine, for Love imparts the clearest idea of Deity" (S&H 517:10). I have often wondered why she says that there but I was thinking it's not so much a creative sense, she does say the ideal man corresponds to creation, intelligence and to Truth, and the ideal woman to Life and Love, but she seems to be bringing out here so much, the fulfilled complete sense of man, lifting him up to the status of expressing those synonymous terms of Life, Truth and Love, and so really she is giving quite a fulfilled sense of man rather than a becoming sense of man and the masculine side is always the creative. Here it is as if she has plonked him good and proper in divine Principle, Life Truth and Love where the fulfilment of his being always is. So, she says that,

“Love imparts the clearest idea of Deity.” The completely fulfilled sense, where there is as, it were, nothing to be completed or to be done, because of Love, the motherhood sense here, imparting the clearest idea of Deity.

Do you remember that word clear. I always love it where Mrs Eddy says, “Love imparts the clearest idea of Deity,” because I often get this sense that are being imparted as clear ideas of Deity. Absolutely clear, absolutely fulfilled with no obstruction anywhere. Because the definition of “clear” is free from admixture, free from encumbrance, free from obstruction, burden, free from qualification, limitation or the like. Free from contact with anything that encumbers or exposes to unnecessary friction, or from a tangled condition. Free from impediment or obstruction. All that lovely clear sense from coming direct from divine Love and the fulfilment of Being.

It's interesting you know that this masculine sense of Deity has been in a way predominant. That we've always got to do something. That the sense of manhood in a human way, that manhood has to carve its way, it has to do things and it is creative, perhaps in a wrong way as we are talking about here. Now humanly, it is up to me, I've got to do something. We thought of God as this great masculine God that produces punishment. John Doorly used to say, “Gives you kicks in the pants all the time!” It is always goading you on and so on.

Whereas in divine Science Mrs Eddy says we have not as much authority for considering God masculine as we have for considering Him feminine, for Love imparts the clearest idea of Deity. I have thought quite a lot recently about this blessing of Love and why shouldn't we expect good, and why shouldn't we feel that all is already fulfilled and accomplished and we just have to let it be. There is no obstruction, impediment, we haven't got to fight our way through something. There's a time and a place for all things, but I feel that we need more and more to feel that we are being imparted as clear ideas of Deity, without a lot of difficulties or obstructions in the way.

Then Mrs Eddy goes on, “The world believes in many persons; but if God is personal, there is but one person, because there is but one God.” Isn't that marvellous? One person, one Principle and its infinite idea. Not a lot of persons jostling each other and sometimes being nice to each other and sometimes not being nice to each other. Some out of work and some in work. Some sick, some dying, there's only one infinite Person. That is the divine Principle, expressing itself through its infinite idea.

His personality can only be reflected, not transmitted. To transmit, you know is to transfer from one person to another. That's so often what we think we are doing either in creation or in our relationships, or in all kinds of ways when we think that being is divided into a lot of persons. This sense of personality and so on. People try to impress their personality on another one which is the transmitting of a personal sense to another. You can't do that, there's only one person, the divine Person. The divine Principle. That is reflected, one to another, not transmitted. “God has countless ideas, and they all have one Principle and parentage. The

only proper symbol of God as person is Mind's infinite ideal. What is this ideal? Who shall behold it? This ideal is God's own image, spiritual and infinite. Even eternity can never reveal the whole of God, since there is no limit to infinitude or to its reflections" (S&H 517:18). It's a wonderful thing that, isn't it? That there's no limit and even eternity can never reveal the whole of God. Because you get this feeling that we were talking about yesterday I think, that Being goes on and on and on. There's infinite progression. But if you think of persons, you think in a limited way. You can come to the end of your own person, or think you can come to the end of your own person or another person, if you're thinking in terms of person. It limits everything. But when you are thinking in terms of Principle and its infinite idea, there's just no limit.

Because isn't it the same in any subject, when you see that it is a principle you're studying. In arithmetic or music or anything, you never come to the end of the complications and of the compositions in music and so on, you can go on and on. But if you didn't understand the principle, if you were thinking in a limited way, in a way of a flair for music, a personal flair for music, you come to an end. You can't go on and on and on. But directly you have a principle on any subject it enables you to compute the facts of that subject infinitely, and even eternity can never reveal the whole of God. I think that's a very comforting thing. Because sometimes when people think of perfection and so on, I know I used to think how boring, it would be to just have perfection and just go on in that limited sense. But when you see that infinite progression is the result of understanding the principle, and that man goes on with infinite facets unfolding to him, it's a wonderful prospect. That even eternity can never reveal the whole of God since there is no limit to infinitude or to its reflections.

So here we are seeing that man has the ideal of the Principle. The generic sense of man, meaning 'kind or sort,' as the idea of Principle is the expressing of Life, Truth and Love. The ideal man corresponding to Truth, the ideal woman corresponding to Life and to Love. It's an unusual combination really because we have so often associated Life with fatherhood, haven't we? and that sense of things. Truth, we have associated with manhood and that's true. But Love with motherhood and womanhood. But here, just as in the "Glossary" Mrs Eddy defines, mother as Life, Truth and Love, she gives all three synonyms to mother. Here she gives the ideal woman the sense of Life and Love. I feel it's not so much Life used here in the creative way where we associate it with father, but much more in the sense of the Life, that is Love, where true womanhood is that quality of being, which lays down the mortal concept of your fellow man and loves the true idea. That's just my sense of it. I think it is a couple of sentences that are capable of further interpretation and perhaps different interpretation. But it just seems very clear that Truth is the man, I can see that can't you, as clearly as anything. Creation, intelligence and Truth is the man. But the ideal woman corresponds to Life and Love. This actually a Christianity combination - Christianity in absolute Christian Science is defined through those terms Life and Love. Therefore, it seems to me that it does bring in this connotation of how one looks at one's fellow man. You lay down the mortal concept and see him truly in Love and see that fulfilment of man from the standpoint divine Love. I can kind of feel that combination, the ideal woman corresponding

to Life and Love but it's not so easy to put it into words. I feel that as you utilise your birthright as the womanhood of God's creating, you have this tremendous feeling of Life and Love in all your relationships with your fellow man. John Doorly used to say that the most merciful thing we can do, because Blessed are the merciful for they shall obtain mercy, is the fifth beatitude to do with Life, the most merciful anyone can do is to lay down their mortal concept of their fellow man. And it has this wonderful feeling of blessing, that you give life to everyone when you lay down the mortal concept of them. If you hold them in a mortal concept, it's not Love. It's restricting them. But directly you see them in that way, laying down the mortal concept, you give life to them.

So, whereas we saw in that first tone, Truth as Soul, that man is God in action because he is identified with that power, here in Truth as Principle we begin to see really the classification of that power. That it has manhood and it has womanhood. It expresses Truth and Life and Love and it is Mind's infinite ideal. That's the only person that there is. Mind's infinite ideal. When we come here to the wrong record, Adam record, we come to Truth as Principle. "The Lord God said behold the man is become as one of us." Actually, the Lord God was pretty hot stuff there wasn't he? He was saying what the world believes, that he has become one of us, a man made God. "To know good and evil, and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever: Therefore the Lord God [Jehovah] sent him forth from the garden of Eden, to till the ground from whence he was taken. So, He drove out the man; and He placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life." Here you get this sense of a man-made God, of man insinuating to God really, his qualities, knowing good and evil, and that is not the God of Principle. "Therefore the Lord God sent him forth from the garden of Eden to till the ground from whence he was taken." If you don't see that you are the image of God, the idea of Principle, right now, you have to till the ground. Because you remember that statement that Mrs Eddy makes in *Science & Health*, in "Genesis", where she speaks about this tilling of the ground. Adam was sent forth to till the ground. She says there, on page 545, line 7, "The condemnation of mortals to till the ground means this, - that mortals should so improve material belief by thought tending spiritually upward as to destroy materiality." There is something about that sentence that makes you think that that is what you should do. But it isn't. She says it's the condemnation of mortals to till the ground and that condemnation makes you believe that you have to improve material beliefs by thought tending spiritually upward so as to destroy materiality. You start off with a mortal man trying to improve things. But no. Man created by God was given dominion over the whole earth. That's the true status of man. The notion of a material universe is utterly opposed to the theory of man as evolved from Mind, the man, that is Mind. "Such fundamental errors send falsity into all human doctrines and conclusions, and do not accord infinity to Deity. Error tills the whole ground in this material theory, which is entirely a false view. Destructive to existence and happiness."

So, it is a false view to believe that we have got to improve material beliefs by thought tending spiritually upward as to destroy materiality. It is obvious that material belief changes and it improves and we have a better humanity and so on, but not through tilling the soil. Through

the Science of Being. Through understanding that Principle and its idea is one. Through understanding that we are the expressing the one person, the one Principle and reflecting that Principle and through that conscious understanding, the world changes. That was really what Jesus did. That he expressed his Christ selfhood, but he didn't busy himself with changing the whole world. His example, living really where he was as the son of God, and aware that he was sent by the Father and came forth from the Father, that leavened human experience and changed the world. He said heaven and earth shall pass away but my words shall not pass away, and they haven't. His words were Spirit and Life, they were something that he lived. He saw that the life-giving qualities of Mind was Spirit, not matter. And he lived that, he lived it to the full, and because he lived it to the full the whole world changed considerably. Not the whole world, but an enormous proportion was blessed by that example, and Christianity was ushered in and so on.

He spoke so often of the world when he said about loving not the world nor the things that are in the world and so on. "The world passeth away and the lust thereof. That he that doeth the will of God abideth for ever." The world does pass away. So, tilling the soil is a bit of a silly thing to go on doing, isn't it really? It really is when you come to think of it. Looking out from the Principle and taking on our dominion is a wonderful thing to be doing.

Now let's look at 537 where Mrs Eddy deals with these verses, the Adam verses. She says on line 9, "A knowledge of evil was never the essence of divinity or manhood." I suppose it is quite a subtle thing that when we are tilling the soil, in the way of trying to improve materiality, we are taking a knowledge of evil, we think we know what needs to be done materially, and we are trying change it to a better situation, and we're believing really in evil and good. A knowledge of evil was never the essence of divinity or manhood. In the first chapter of Genesis, evil has no local habitation nor name. Creation is there represented as spiritual, entire and good.

Then let's go down to. "No one can reasonably doubt that the purpose of this allegory," this second account in Genesis, "is to depict the falsity of error and effects of error." She says further down that the literal meaning of the verse that we read would imply that God withheld from man the opportunity to reform, lest man should improve it and become better; but this is not the nature of God, who is Love always, Love infinitely wise and altogether lovely, "who seeketh not her own."

Then she goes on and says, "Truth should, and does, drive error out of all selfhood. Truth is a two-edged sword, guarding and guiding. Truth places the cherub wisdom at the gate of understanding to note the proper guests. Radiant with mercy and justice, the sword of Truth gleams afar and indicates the infinite distance between Truth and error, between the material and spiritual, - the unreal and real" (S&H 538:3). Let's just read the last paragraph. "The sun, giving light and heat to the earth, is a figure of divine Life and Love," it's interesting in her EXEGESIS of the wrong record that we get the manhood, the sword of Truth. We had the ideal man corresponding to Truth. Now we come to the sun giving light and heat to the

earth, is a figure of divine Life and Love, “. . . enlightening and sustaining the universe.” It links it up with this ideal woman, corresponding to Life and Love in the true record. “The ‘tree of life’ is significant of eternal reality or being. The ‘tree of knowledge’ typifies unreality. The testimony of the serpent is significant of the illusion of error, of the false claims that misrepresent God, good. Sin, sickness and death have no record in the Elohistic introduction of Genesis, in which God creates the heavens, earth, and man. Until that which contradicts the truth of being enters into the arena, evil has no history, and evil is brought into view only as the unreal in contradistinction to the real and eternal.” That is so true you know. In this day of Truth, you seem to get the picture of error more clearly delineated than we have had all the way through the first five days. Do you not feel that?

When we took the first five days, we always took the positive tone and we took the Adam record. It didn’t seem to assume in a way such significance as it does in the sixth day. In the sixth day, the wrong record deals with the woman, the serpent, with Adam, with Cain, with Abel and sees through the whole bunch of them, really in this day of Truth. It is as if Truth, the whole Truth, is an absolute sword to error. That it doesn’t allow error any quarter at all. It analyses, uncovers and annihilates error, because you find all the way through when Mrs Eddy is speaking of Truth, she speaks so much about how Truth destroys error. To Truth there is no error, all is Truth. Truth is the two-edged sword, that decapitates error and it is dealing all the time with error, but not as anything, because to Truth there is no error.

It is a very interesting fact that when you take Mrs Eddy’s development of the chapter on “Animal Magnetism” as Max Kappeler takes it, in that wonderful book of *Animal Magnetism Unmasked*, he shows there how through all Mrs Eddy’s editions of *Science and Health* she dealt with error but at the beginning with long descriptions of it and so on, and in her third main edition she had sixty six pages on handling evil.

And there she handles evil, personally mentioning people by name who were malpracticing Christian Science and so on. Gradually she reduced her passages about dealing with evil and it came down to twelve pages in the fourth main edition, Principle, impersonally. Then in the fifth main edition she takes the dragon and the woman and deals with it through that. Then, when she comes to the sixth main edition apparently, she reduced her chapter on “Animal Magnetism” to seven pages only. That was the edition that corresponded to Truth. I think that’s very interesting because she just could see presumably, that to Truth there is no error, all is Truth. When you know the truth about anything, the mistakes and the errors are minimised completely because the Truth deals with them. If you make a mistake in arithmetic the truth of arithmetic deals with it, you don’t make a whole hoo-hah and fuss about it. When Mrs Eddy saw her Science more and more clearly and in the sixth main edition had the chapter apparently more or less as she has it today, it only occupied seven pages. Interesting it occupied seven pages, but you get this great feeling with this day of Truth that it is an absolute sword to error by just being the Truth. If you know the Truth, there is no question any more of error fooling you or error being able to do anything with you. If you understand the Truth as we have been seeing it as Mind, as Spirit, as Soul, as Principle, as Life, as Truth and as

Love. You find yourself moving in the Science of Being, in the Science of reality. And if you're moving in that Science which has exact calculations of the Principle, and you love them and you feel one with them, how can you fear anything of evil's pretensions?

It's only when you come out of the Science of Being and you start thinking that you're a person and there are all sorts of other persons, and those persons are thinking evilly about you, or from another point of view, that you're a person and you've got a body and it's a body that has life, substance and intelligence in it, and that it can bother you and so on, but once you begin to calculate yourself as man, as God in action, you don't take these problems in the same way. You feel you are being lived by God and that these problems will come up but the God-likeness of your being will show you the answer every time. You are here to let Life live you, as the facts of Truth in a plan of Love. I get this feeling that we are going to deal with disease or problems from quite a different standpoint. That we're going to see that we are here for the glory of God. We're not here for our own selves. I always feel I didn't ask to be born, I didn't say, "I think I'll be born now please." Or something like that, it sounds silly, but one didn't, and one is here and what is one here for? For the glory of one's divine origin. I have often thought to myself well if I am here because of God, and we all are, then I almost say to God, "Well get on with it! Use me as you will, maintain, sustain, empower me as you will." I always remember John Doorly writing to people when he was helping them and a very familiar thing he used to say, over and over again, is, "Remember you are God created, God maintained, God sustained, God empowered, God protected, God cared for." He often used to use that kind of phrase. And it's a wonderful way of putting it that we are God being, God in action.

So here, this negative sense in the Adam record, is Adam driven out of Eden to till the soil, to till the ground, which is the opposite of realising that as Principle's idea we have that wonderful nature of creation, intelligence, Truth, Life and Love. We are expressing the idea of Life, Truth and Love. Every one of us, we are one with the divine Principle. You see the temptation here is as we saw, to have a manlike God. But the truth is that we are the Godlike man. The Godlike man, Principle and its idea is one.

So, when we come here to the thousand year period, we have that reference, *Principle and its idea is one*. That is what Mrs Eddy is saying in different ways all through the textbook. She brings out this marvellous discovery, that the Truth of Being is based on a principle, a demonstrable Principle and as you take it through these chapters of *Science and Health*, you find that in the first four chapters for instance she says many times that God is not personal, but there a divine Principle behind everything that can be demonstrated. You know she starts straight off with "Prayer" that who would stand before a blackboard and pray the principle of mathematics to solve the problem? The rule is already established, and so on. We have to work out the rule from the Principle. That God is not a person that you pray to but a Principle that you demonstrate. And that Jesus in "Atonement and Eucharist" was demonstrating a principle.

Funnily enough in “Marriage” she doesn’t mention Principle at all as you know. There is no Principle in “Marriage.” It is so interesting, when she doesn’t mention a term, I always think that term is there in abundance, and she doesn’t need to mention it. Because that sounds a funny thing to say. Marriage is so much concerned with the unity of Principle and its idea and the unity between ideas, isn’t it? The whole true sense of marriage has a lot to do with Principle. She doesn’t mention the word Principle in the “Marriage” chapter at all.

Then you get in “Christian Science versus Spiritualism” of course Principle interpreting itself. The truth of Being is not interpreted through spirits or through material systems of any kind but through the Principle.

Then when you come to the Christ chapters you get divine Principle irresistibly demonstrating itself when understood. It’s wonderful in that “Animal Magnetism” chapter how Principle demonstrates the maximum of good she says there. You get this tremendous sense of the power of Principle in the Christ, not animal magnetism or evil or any beliefs impelling you but the Principle impelling you. That impels the translation through “Science, Theology and Medicine,” “Physiology,” “Footsteps of Truth.”

Then when you come to the Christianity chapters you get the infinitude of Principle and its idea, the one universe with Principle supreme. You always get in those Christianity chapters such a big sense of the synonymous terms in “Creation,” and the “Science of Being,” and then the wholeness and consistency of them in “Some Objections Answered.” Then Principle demonstrating itself in “Christian Science Practice.”

Then in the Science chapters you get one infinite Principle, and one infinite idea, going all through chapters. That’s of course in “Recapitulation.” You get this statement that we’ve got here that, “Principle and its idea is one” (S&H 465:17).

You feel from these whole two tones here where we came into man proper, that we are seeing that as we’ve said here in the Christ in its own aspect tone, that the divine identity of man is reflection, undivided from its Principle. That’s what comes out. And we seem to be saying this in different ways all the time, don’t we? I think if there is one message that can come to all of us, and me included of course because I’m all of us, we’re all of us, is that there is nothing to our being but Mind, Spirit, Soul, Principle, Life, Truth and Love expressing themselves. But not as words on a piece of paper, but as essences of Being which are alive and omnipotent, omniscient, omnipresent, and omniactive with us all. Because as we said we cannot divorce that fourfold operation from the seven, but that fourfold operation and the seven are God with us, at every moment. It’s not words, we seem to have these symbols of words we exchange with one another, but it is the Spirit that lies behind them that is the power. It is the Spirit that quickeneth. It’s like Jesus said, “The words that I speak unto you they are Spirit and they are Life.” They are not words, they are Spirit and they are Life. So, let’s feel that Spirit and that Life moving us all the while.

Talk 3

You know, I've been thinking what it means to be taking the day of Truth expressing itself through that infinite sevenfold nature and what it means when you just think of Mind, Spirit, Soul, Principle, Life, Truth and Love, without being aware as we have been this week of Truth as the overforming element of that sevenfold nature. It made me realise that what we are really seeing is being consciously aware of that sevenfold nature, that Truth makes us consciously aware of being that sevenfold nature in operation. So, it is this conscious awareness that is really the element of Truth that comes in here. Do you not think so? that we are man consciously aware of being the one Mind manifesting itself. We are man as we are consciously aware of being Spirit's reflection. We are man as we are consciously aware of being Soul's identification of itself. We are man as we are consciously aware of being altogether the operation of the divine Principle of being. The way that it demonstrates itself, the way that it operates infinitely. We are man as we are consciously aware of being the one divine Life living itself. We are man as we are consciously aware of being Truth's consciousness of itself. We are man as we are consciously aware of being Love's plan in operation, not going to be in a plan or finding ourselves in a plan but being that very plan in operation, we are man.

Because, someone was saying, or several people have been saying to me that if all that is going on is Mind, Spirit, Soul, Principle, Life, Truth and Love, it's going on! So why do we have to anything about it. It's going on anyway. We are "it" going on so why do we have to do anything about it? I feel that there is something that is a link to realising that that is going on anyway and us being it. The link is conscious awareness, isn't it? Conscious awareness of this divine nature.

I remember once when I read Gordon Brown's wonderful book *Civilisation Lieth Foursquare* where I came away from that book realising that there is nothing else but Mind, Spirit, Soul, Principle, Life, Truth and Love going on, and that is what has influenced the whole of civilisation from the beginning to the end. That it could never resist looking like evolution, but being the translation of man and the universe back into Spirit, through those immortal, powerful tones of Being. I remember momentarily thinking, "Oh well, it's going on anyway, why bother about it, so to speak." Then I thought, this "bothering about it," is that power using us actually.

We think we are bothering about it, but what we call bothering about it is the divine power using us, isn't it? The evolution that has gone on which it looks like through man, is the divine power using what looks like man manifesting itself in using the light and the firmament and the dry land and the lights in the firmaments of heaven and the fish and the fowl and the cattle and man and so on, that is the evolving of man, under the power of Mind, Spirit, Soul, Principle, Life, Truth and Love. It is the manifestation of that divine nature. Man is the manifesting of that divine nature. The conscious awareness of that divine nature.

So, you begin to see that man in his true depict is as necessary to God as God to man. Because Mrs Eddy says God, without the image and likeness of Himself would be a nonentity, or Mind unexpressed. He would be without a witness or proof of His divine nature and she says the relations of God and man are inseparable and if man ever existed without its perfect principle, then man's existence is a myth. So, man is a vital expression of the infinite. But not as mortal man, the concept of mortal man separated from God, and so on, is bound to be swallowed up in the infinite calculus of Spirit and in the translation of man and the universe back into Spirit.

You know, I've often thought to myself or asked myself a question which may sound an odd question but think it out, see what you think. Humanly thinking perhaps, would there be Truth without man? You see humanly speaking, I think I'm right in saying humanly speaking, man is the only creature who asks, "What is Truth?" You don't get the birds asking what is Truth? You don't get the animals asking or the fish asking, "What is Truth?" at least I don't think they do. It's man who asks, "What is Truth?" The highest idea in creation asks, "What is Truth?" I remember saying this once to somebody who was the most keen animal lover and I remember her saying to me, "But animals are infinitely intelligent," and one knows they are. And they respond to Truth and so on. And so, I said to her, Yes, I know. I saw a programme the other day about otters. These otters were quite incredible as you all know, how intelligent they are and how wonderful they are. I said it was a most marvellous programme which impressed me tremendously. But I said have you ever heard of an otter giving a television programme on man? It just sort of gives you that sense that somehow this symbol called man is a wonderful symbol of Truth, of the whole Truth. Of the intelligent operating of Mind, the wisdom of Mind. All that Mind means. The substance, reflection, understanding of Spirit. The identity of Soul and the spiritual sense of Soul, all that that means. The operating of a harmonious Principle. The living of Life with the sense of coming forth from a divine origin, that has all these qualities. The consciousness of Truth and the plan of Love. That it is the conscious awareness of it, isn't it? that constitutes man. Even when I'm saying these things I'm feeling my way with you, but constantly I'm struck anew today, with the glory and the majesty of man not as a mortal, but as the idea of Mind, Spirit, Soul, Principle, Life Truth and Love. And I was thinking that a lot this morning because I have often thought in doing this sixth day and seeing the seven synonymous terms, what is the difference with having Truth as the overall accent and just speaking of them in the way without thinking of Truth as Mind, Truth as Spirit, do you see what I mean? It struck me very much, this conscious awareness which is man, conscious awareness.

So, let us just think where we are in this day of man. How we have in the first two days taken the first four tones of this day and just briefly recapitulating, we started off with Life, the creative sense, impelling Truth as Mind. We took the verse, "Let the earth bring forth the living creature after his kind, cattle, and the creeping thing . . . after its kind." We saw that that was the earth as the spiritual identity that was revealed in the third day, the compound idea too that can only bring forth ideas. That Spirit diversifies, classifies and individualises. That's all it can ever do. Because man is basically, an expression of ideas. "All is infinite

Mind and its infinite manifestation," we saw in the thousand year period. It deals in the Christ sense with the belief that Mind is in matter.

You know, it's a wonderful fact there that side note in the textbook, "Continuity of thoughts." When one realises that man is Mind manifesting itself, and that man can only express the Mind of God, you don't have this coming and going. Sometimes you can think spiritually and sometimes you can't, and you feel that makes a tremendous difference in your life and so on, which in the dream sense perhaps it does. But all the time the one Mind is going on, it doesn't come and go. It's a continuity, continuous. Mind is a fact.

With this day of Truth you come to the conclusion that Mind is that which is. Mind is. Mrs Eddy discovered it. She didn't invent it. She saw that all real being is in Mind. So, Mind is this tremendous intelligent power that is moving through everything and everyone and constitutes our true being. All the way through this day of Truth don't you get the sense that it's the forever fact, the forever fact. It's solid reality. Absolutely basic reality, all that is going on. As we look through the universe, we can see these great factors at work all the time. The whole world would collapse, Mrs Eddy says, without Mind. Withdraw Mind from the universe and the whole would collapse.

I know when I told you the other night when I was talking to these theosophist people and we were taking these great tones of being, as basic to the whole universe, we started by saying, Mind is basic, nothing happens without Mind. We were looking at some buildings - the buildings don't just go up, push themselves up, something constructs them. What is it? Mind thinks it out through man, it looks like. What Mary Baker Eddy discovered was the power of one infinite spiritual Mind. Not Mind with a small "m", Mind with a capital M. It's a basic power in the universe and people everywhere certainly acknowledge it and begin to acknowledge it more and more.

Then we came to Life impelling Truth as Spirit. That first tone as we saw was idea and health. If we are consciously aware of being idea, then that gives us the wholeness of what we call health. The wholeness of man, because it never lapses. The continuity of thoughts, the intelligence, existence and continuity of all things remain in God, who is the divinely creative Principle thereof. So, the idea, man, always remains in God, whole, completely whole and expressing therefore health.

Then when we came to the second tone of Life impelling Truth as Spirit, we saw the sense of consciousness and calculus of reality. That was where the earth brought forth. The cattle and creeping thing after its kind and so on. Do you remember there how we saw all those qualities that are typified by the various animals? We saw that sense of joyousness and moral courage and diligence and promptness and perseverance and the wisdom of the serpent and the tireless worm and all those qualities. We saw that they are spiritual qualities because Mrs Eddy makes such a point there that mortal mind is non-existent, and it can't reverse the divine creation and reproduce persons and things on its own plain and so on. That all these qualities that constitute

the nature of man are spiritual. Therefore, again they are always present. We can reflect them infinitely. We can never lack moral courage or diligence or promptness or perseverance or wisdom or any of these qualities and many more that are portrayed there. Because they are spiritual and they are ever present and they are the very nature of man. Wonderful thing to feel that we naturally reflect them, it is our nature and we don't have to keep on trying to be good and to summon up some kindness from somewhere and so on. We reflect these qualities quite naturally, but they are spiritual.

Actually, we didn't take the negative in the first tone but as you know that is God saying, "Adam where art thou?" and the opposite belief which has no reality is that Mind is in matter. "Is Mind in matter?" Mrs Eddy says there, and it's all this belief of eating of the tree of the knowledge of good and evil and believing that Mind and matter coalesce. They don't. Mind is supreme and only. Matter has no basis with us or with anything.

Here, you remember, the serpent is cursed and the woman is cursed and so on, but the true woman always, as Mrs Eddy says in her EXEGESIS in the wrong record, "The true woman sees the spiritual is the only," and she traces all evil back to animal magnetism, to the serpent you remember. We saw how that true woman thought, is always acknowledging the reality of the Spiritual. That as we say here, Spirit is the real and eternal. It is always acknowledging that those spiritual qualities are the only reality, the only substance of man.

So, we see, in those first two tones, how we said that the Word of Life, was the incorporeal origin and nature of man as Mind's idea expressing the reality of Spirit. That is really what the incorporeal Word of Life is always declaring. It's a living word of Life and it declares the incorporeal nature and origin of man. Mind's idea expressing the reality of Spirit.

Then we came on from there yesterday when we took Truth as Soul, and we came into this Christ thing, because here we began to get man created, the Christ man which we talked about yesterday, this Christ man and Truth as Soul was, "Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air and . . . over creeping thing..." and so on. That was captioned as reflection and individual man. It was impelled by Truth because we come into the Christ, the factual, that which is. We saw that wonderful sense of man as reflection through that mirror illustration here. Those references that come quite often to his own, their own, that there is not a hairs breadth, it's saying, between God and man.

That sense of identity you know, identity means sameness with itself. So, man is identified with his divine origin. He is that divine origin in operation. When you get a quality such as Soul which gives you true identity, the oneness of the idea with its origin, I always think that Soul means, that Mind and its idea is one. Never separated from it because of Soul, because of identity. That Spirit and its infinite reflection of reality is one. Why? Because of Soul, it's never separated from it. That if you go on to Soul and its identification of itself, of course it's the essence of this fact, but Principle and its idea being one, it's one because of the faculty of

the expressing of Soul. That Life, living itself, the inseparability of the living from the Life is because of the fact of Soul. Truth consciousness of itself never separated from Truth, is because of the fact of Soul. Love and its infinite plan, and man being one with that plan, never separated from the plan is because of the fact of Soul, isn't it? So, when we say Soul, we don't just confine identity to that synonym S-O-U-L, so to speak in the book and say Soul is identity. It is identity, but every synonym reflects every other and it has the quality of every other in a particular respect and therefore Soul's oneness, the faculty of its identity is the same as you can see in many ways. Mind is always Mind. Spirit is always Spirit. Soul is always Soul. They never change their nature. God never changes His nature. Why? Because of Soul. So, you can take Soul and see that faculty infinitely expressed and you can do that with all the synonyms in their particular depict. You see what I mean, yes you do.

So, we saw there that, well like Mrs Eddy says actually, she uses Love. She says that the sunlight glints from the church-dome, glances into the prison cell, glides into the sick chamber, the same sun as the symbol of Soul governing man and she uses it there in respect to Love. She uses it where she says, "Life is reflected in existence, Truth in truthfulness, God in goodness." She's using Life, she's using Truth, she's using God, but she's talking about Soul really, the quality of Soul. I think the music of it begins to come as you see there.

Then she takes Love and gives so many instances of this one symbol of Soul governing man, and you can feel this close relationship and yet it's depicted through the various synonymous terms. We saw there so clearly that the true man is Soul's identification of itself in various ways. It's reflection and individual man, man undivided. Individual means undivided from his origin.

We saw here in the negative tone that the ground was cursed and Adam was remanded to dust. You remember, it's so true, how it says that if you have this separated sense like Adam stands for, mortal man and so on, you just have nothing but thorns and thistles and pricks and all the testimony of the material senses which, if it puts you into a body that is made out of the dust of the ground and so on, speaks of the exact opposite of that Soul sense. You remember how we were seeing how when we see that we are Soul's expression then we're never in anything, we can never be malpracticed or go through all the turmoils of sense because Soul always identifies us outside the body. Never in any situation, never in a body, never in anything except God. So, we had here in the thousand year period, Soul is the substance life and intelligence of man, which is individualised, individual man, but not in matter. Not in matter.

Then we came on to Truth impelling Truth as Principle. Here it was where "God created man in His own image, in the image of God created He him; male and female created He them." We saw there that man is one with Principle as idea. This caption here is ideal and generic man. It said that the only proper symbol of God as person, is Mind's infinite ideal. There are not many persons, there's one infinite person. Really one infinite man. One infinite generic man who is the idea and the ideal of Principle. I think one should get much more used to

saying “that” is the ideal, the idea and the ideal, instead of “who” is, “that” is, the idea and the ideal, of Principle.

I was thinking yesterday after we had met, that Mrs Eddy says that generic man will lead on the centuries, doesn't she? She says her successor will be a man and when they questioned her further, she said she didn't mean any man on earth today but she meant generic man would lead on the centuries. You can see that and how it has always really led on the centuries, the ideal of Principle, Mind's infinite ideal, that has always led on the centuries.

But much more consciously today are we aware of that consciousness of Truth which is out and about everywhere and increasingly today. That that is what is leading on the centuries. It is so impersonal one feels, because you meet individuals all over the place who are becoming very consciously aware of the truths that Science has revealed. Maybe not in their wholeness and fullness, but you are very aware of individuals who are spiritually attuned and bodies of individuals who are spiritually attuned, who are really becoming consciously aware of the truths that we have become acquainted with through Science. It used to surprise me but now it doesn't so much, because I think why not? Generic man is leading on the centuries. The ideal, Mind's infinite ideal, is not confined in various people who are going to lead on the centuries, but it's impersonal idea. It is speaking everywhere and increasingly so. You become very aware of it today that generic man is leading on the centuries.

Here in the negative, Adam is driven out of Eden to till the soil, to till the ground. We saw that it isn't a question of improving mortal beliefs through tilling the soil, but being conscious of this man of Principle, man in the image and likeness of God. I feel that tilling the soil can be very much associated with trying to put the world right, don't you think? I think it's a terrific tilling, it's very hard labour and you don't seem to make any dents in the soil at all, do you? Or perhaps you don't make dents in soil anyway, but you don't seem to improve it, you can't improve it. Because there's only one thing that can improve it and is improving it and will improve it, whatever way it needs to be, and that is being aware of this man who is idea and who is speaking everywhere, and recognising it and being aware of it in your own experience, because it is really one idea of Principle that is at work.

Do you remember me telling you a story once, quite a time ago, that a man in Switzerland asked me if I ever handled Khrushchev, the Russian man, you can tell how long ago it was when Khrushchev was in power. He said do you ever handle Khrushchev? I said well I've never really thought about it, but I knew what he meant. Then I said, well I often think this way, that if you are feeling that you've got to handle a belief called a false sense of communism, because the true sense is the brotherhood of man really, but I said I have thought like this. That it is based on materiality, it is based on a lust for power and a suppression of individuality etc. And I have often thought in that connection that nothing can be based on materiality, because the only basis is Mind and Spirit, and spiritually that is all that is true. You can't lust for power, you can if you like but you'll never get it really because the only power is Principle.

Principle is the great power in the universe and nothing can resist it, operating through Mind, Spirit, Soul and Life Truth and Love. You can't suppress individuality because individuality stems from the one Principle of the universe operating as Life. Life is true individuality and it is like a mighty waterfall. You can't resist it. It is the only true individuality. Anything that tries to put it to one side is completely powerless. I have sometimes known that, but the other thing that I feel is very important is, are you in your in your own life letting that be you? Are you seeing in your own experience, in your contacts in the way you express life, are you seeing that Spirit is the only reality? Are you letting that be real to you? Or are you saying those people over there are building up materialism. Are you building up materialism? Do you believe in matter? Do you believe that it is power and so on? Do you feel that you want some kind of position, that you are a person and what people think about you is important and so on. Do you in a funny kind of way lust for power, for your personality to impress people in some way? Because that is subscribing to the wrong sense of communism. If you take this thing either in its large form or small form, it's the same Principle behind it. Are you suppressing individuality? Are you down treading someone or feeling downtrodden yourself? Or not realising this infinitude of individuality? Because it seems to me that if one is going to, so called, help the world you are never going to change something and till the soil out there and try and put things right. The only thing I feel we have to do is to recognise the truth of Being in its Science. Then let it be in our experience. It may be that one might have a job of going out to save the starving people in Africa. You might have that job humanly, but we haven't, many of us - got that kind of work to do.

David Baker last night was telling us of the wonderful way that those great facts of Being were using him in his experience in helping these boys in very difficult circumstances. It really was an example, and is an example of the spiritual truths of Being if you let them use you in your life where you are, helping humanity. I feel that we can all help in our way but not by tilling the soil, but by being, which is just what David was doing in his individual experience. Lots of other people have experiences of a similar kind.

When you think of generic man leading on the centuries it's idea that is leading on the centuries, isn't it? It's idea that is leading on the centuries, and not people, not persons.

We saw here *Principle and its idea is one* and just before we come onto this tone let's recall that here, the fact of Mind and its infinite manifestation is the fact that impels always, thought out of that limited mortal garden of Eden sense. The fact that Spirit is the real and eternal and the only substance is that which impels us continually to love building our ark of spiritual understanding.

The fact of Soul being the substance and intelligence of man, which is individualised, but not in matter, is the fact that impels us out of a mortal background, you might say to find the promised land of true identity, and we are continually being aware of this journey from sense to Soul, where Soul is impelling us forward and exchanging all the things that come along in

our journey. The objects of sense for the ideas of Soul. It is making us more and more aware of our true identity, as we move forward in life. And Principle and its idea being one, is the power or the fact that makes us adhere always to prophetic vision. You remember in the fourth thousand years there is a prophetic vision. The spiritual scene, the consciousness of Principle and not let ourselves get buried in personality, organisation, holding Spirit really in the grasp of matter, believing in the power of some limited view because in that period as you know it was always the relationship between the prophets and the kings. Always spiritual vision, spiritual seeing, the consciousness of the Principle really, being the only government, had to be supreme with them.

So now we come here into Truth as Life and we come, it's a bit foxy here, because you've got the Word as Science, and then you've got Christianity in its own aspect and you may think my goodness me. I thought we were in the one and now we're in the other and so on. But it isn't foxy at all actually because this Word as Science is in the overall picture of the days of creation. Do you remember that? We talked about that at the beginning. We saw that right in the first day is the Word as the Word. You get the fundamentals of the Word in the first three days. Let there be light, let there be a firmament, let the dry land appear. Those are the basics, Mind Spirit and Soul. We know those are the basics of creation.

We were saying, halfway through the day of Soul, you get the earth, the earth bringing forth grass and herb and fruit trees, you remember. The text tells us there, that it comes into a fruitfulness and the Word starts operating as the Christ, bringing forth that wonderful Christ seed within everyone. That happens halfway through the day of Soul. That goes on, Soul identifying man with his Principle and expressing that in Life. Then you come halfway through the day of Life where it says be fruitful, again fruitful. Change comes with the fruitfulness it seems. Be fruitful and multiply and fill the waters in the seas. Let fowl multiply in the earth and so on. You get this Christianity sense bursting out in this record, the Word as Christianity with this fruitfulness and then the creation of man as we have seen. Now, at this point there is no more creation in the record. All is created. Man is the climax of creation.

So it moves into the Word as Science here, because the creative acts are finished and there's just the Science of Being. Interestingly enough, when you come to this tone which is Truth as Life, you don't move any more out of Life, Truth and Love do you? You get Truth as Life, Truth as Truth, and Truth as Love. Then you come into the seventh day which is Love as Truth and Love as Love. So, from now on you're moving all the time in the realm of Life, Truth and Love. So, it is rather natural that the accent in the whole creation at this point moves into Science which accents so much this essence, the essential nature of Life, Truth and Love. As I say, there are no more creative acts. That's the whole record in this day of Truth. We are seeing all through, that with these seven tones of Mind, Spirit, Soul, Principle, Life, Truth and Love, there is also going through this day, the diagonal of the matrix, the Word in its own aspect, those first two tones, that creative sense we had. The Christ in its own aspect in the next two tones where we had the Christ man, this great fact of man. Then we come here to Christianity in its own aspect which is the fruitful and multiply sense again. Always that

Christianity has this lovely fruitful and multiply sense, going out into all the world as it were. Then on this last tone which we shall take tomorrow, Science in its own aspect, "God saw everything that He had made, and behold, it was very good." It's a very logical pattern, isn't it? That's a clear thing.

So now we come to Truth as Life. We come to this Christianity in its own aspect. We have defined Christianity in its own aspect as *Man's unlimited fruitfulness and reflected blessing is continuously at work in the wholeness of Truth*. It's a very lovely sentence that. A very beautiful thing really. John Doorly calls this, or terms this tone, *Son of God and son of man*. Both these tones here give a sense of continuity. Continuity, the going on-ness of man. Man is obviously nothing static, he is active, he is operative and he's active and operative in all kinds of new and progressive ways. There's nothing stale, boring or just going on in a mediocre way about man. He is prolific, moving forward, reflecting all new ideas all the while in that calculus of Being.

Let's read what it says here (S&H 517:25). "Genesis i.28. 'And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.'" Wonderful sense of activity, isn't it? God bless them, that's lovely. That man is blessed, man is blessed. You see the impulsion here is Love. Remember when the Life, Truth and Love of this day, Life was the impulsion in that creative Word, Truth was the factual impulsion in the Christ and Love is the impulsion in Christianity. So it is, "... and God blessed them." There's a tremendous sense of blessing and being blessed in this Christianity sense. I always feel this wonderful sense in its translation in the human, that one feels blessed in ordinary relationships that appertain to the development of the spiritual idea. The tremendous feeling of blessing. I know I felt that very much when one is just talking perhaps a bit personally, when I was thinking of the Summer Schools that are going on in America and also here in England that we are individually conscious of. The Rugby Summer School and John Morgan's Summer School and this Summer School. I felt that we were all blessed in the one plan, that Love was impelling it all. That each was a part of the other, divinely. I always feel that is a sense of Christianity, the relationship of all these individual facets to one another.

So, God said unto them, "Be fruitful, and multiply, and replenish the earth." So, man has an activity, individual activity in life to express this status of being one with God. To replenish, you know is to fill completely throughout, to supply fully, to perfect as by equipping completely. Repletion is the condition of being fully satisfied. I think of that phrase, "The earth is the Lord's and the fullness thereof." A wonderful sense of fullness and I think when you come to this Christianity sense, Truth as Life, Life is such an abundant sense, such a full sense always in that fifth day of Life, we had the waters bringing forth abundantly and when you come to this Christianity sense Truth as Life, I always feel really we should never limit any blessings. That blessings are infinite, as Mrs Eddy says here, "Divine Love blesses its own ideas, and causes them to multiply, - to manifest His power." That's what multiplication

is, ". . . to manifest His power." "Man is not made to till the soil. His birthright is dominion, not subjection. He is lord of the belief in earth and heaven, - himself subordinate alone to his Maker. This is the Science of being" (S&H 517:31). Isn't that a marvellous statement? When you think it out, what are we doing when we're multiplying? We're manifesting God's power or Love's power, Divine Love blesses its own ideas, causes them to multiply, its own ideas, notice its *own* ideas, to manifest His power.

Sometimes I feel that one is not enough aware of the tremendous blessing and the tremendous multiplication of good that is the birthright of every man. We've often thought, if I can just get by, I'm okay, but it isn't just getting by. It's really having a multiplication of blessing and expecting that multiplication of blessing. It doesn't necessarily mean that you have millions and millions of pounds of money, or great houses and land and that sort of thing. It doesn't mean that at all. It means feeling that consciousness that Love is blessing us, and Love has nothing but blessing of its idea. Expecting that blessing which really comes from being aware of the Truth. I think that's the greatest blessing in all the world. Not feeling that you don't know the Truth or that you feel sort of thin about the Truth. It's feeling really blessed because you are the very expressing of this Truth. That's your nature, man is the truth of Being. This is the Science of being, his birthright is dominion, not subjection. Do you think that little phrase, "He is lord of the belief in earth and heaven," means that man has dominion over the belief that earth and heaven are two things? Do you think it means that? It's a funny phrase, isn't it? He's lord of the belief in earth and heaven. But the belief in earth and heaven is a belief that there is an earth and there is a heaven. It seems to me that in this Truth as Life, there is this coincidence of the divine with the human. That is why John Doorly has called this *Son of God and son of man*. Because the son of God is the divine sense and the son of man is the application of that in the human experience.

Remember Mrs Eddy says about that, Jesus as the son of man was human. Christ as the son of God was divine. To the senses, she says, "Jesus was the son of man: in Science, man is the son of God" (see Mis. 161:10). So, this son of God and son of man is the coincidence of the divine with the human, but it stems from the divine. "His birthright is dominion, not subjection. He is law of the belief in earth and heaven, - himself subordinate alone to his Maker. This is the Science of being." She has another reference to being the son of God, (Misc. 180), and she says, quoting John's gospel, "But as many as received, to them gave he power to become the sons of God, even to them that believe on his name;" Wonderful that because it's what we've been saying, that as you understand the name or the nature of God, Mind, Spirit, Soul, Principle, Life, Truth and Love, to them that believe or understand and receive it, to them gave he power to become the sons of God, "which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John i.12-13). Here, the apostle assures us that man has power to become the son of God. His sonship, referred to in the text, is his spiritual relation to Deity. Just what we have been saying. His sonship is his spiritual relationship to Deity. It is not then a personal gift. It is the order of divine Science. Beautiful that, isn't it? It is the order of divine Science. "As many as received him;" that is, as many as perceive man's actual existence in and of his divine Principle" which is just what we have

been seeing in the previous tone, “receive the Truth of existence; and these have no other God, no other Mind, no other origin; therefore, in time they lose their false sense of existence, and find their adoption with the Father; to wit, the redemption of the body. Through divine Science man gains the power to become the son of God, to recognize his perfect and eternal estate” (Mis.182:5). That’s what this EXEGESIS is saying. That his birthright is dominion not subjection. He is lord of the belief of earth and heaven, himself subordinate alone to his Maker. This is the Science of Being and it’s called the birthright of man. When we come to the Adam record. “And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the Lord [Jehovah]. And she again bare his brother Abel. And Abel was a keeper of sheep, and Cain was a tiller of the ground. And in process of time, it came to pass, that 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” (Gen.iv:1-4).

Now this is the first time we get Cain and Abel coming into this record, the Adam record as the counterfeit of this true record. As you know Cain is a symbol of the physical, the first degree, and Abel is a symbol of the moral, the second degree. When you come later on in this story to Seth, he’s the third son of Adam and a symbol of the third degree, but here we just get the Cain and Abel, those two brothers. Cain as you know, means acquisition, possession. It’s a physical sense, a type of mortal material man, Mrs Eddy calls him. Abel is a slightly higher sense, in the “Glossary” he means self-offering, surrendering to the creator the early fruits of experience and it is a transitory sense really, Abel, the moral. It seems to be saying here that you cannot demonstrate this wonderful sense of multiplication and fruitfulness and manifesting God’s power demonstrating Christianity from the standpoint of abundant life, demonstrating the Life which is Truth and the Truth which is Life, which Mrs Eddy speaks of in Christianity. If you believe in the fact that you can do it either materially, physically or morally or on any other basis but the divine basis. The divine basis is the only basis. Now here in this particular tone of Truth as Life, it has a reference quite obviously to the fifth thousand year period as we have seen all the way down here. If you take for instance the reference that we’ve got here in the thousand year period *Life is God, Life is the origin and ultimate of man*, one can see very clearly that the basis from which Jesus operated, as we were reading in those references, on the basis of being the son of God, demonstrated in human experience as the son of man, we can see that he was the great example, really, of the only basis for demonstrating this wonderful sense of multiplication and blessing and abundance and the real sense of Life in this tone of Truth as Life. Man consciously aware of Truth, being the living of the divine Life is an activity that cannot be demonstrated from any other basis ultimately but the spiritual. He’s not made to till the soil. If you try and do anything physically, if you try and do anything morally, my goodness, I’m always learning that second one, I’m always being fooled in a sort of moral way and time and again it hasn’t worked out and I think you are a silly ass, why don’t you always work from the spiritual if you are going to do anything, if you are going to be led to do the right thing. Just like David Baker was talking last night about the Christ and how the Christ made you very dynamic and that you had to be sometimes very clear-cut, authoritative and demanding in obedience to the Christ. Time and again when David was speaking, I thought Oh gosh, I would have done the human

thing, I'm sure. I can see how right it is that you have to listen all the time to Truth impelling you in the true demonstration of humanness. Because after all Mrs Eddy says that the divinity of Christ was made manifest in the humanity of Jesus that he didn't leave out the human picture. But he didn't start from the human picture. He started always from the divine picture. That was why in obedience to the Christ, you might say, he whipped the money changers out of the temple and he rebuked the Pharisees. In "Atonement and Eucharist," his rebuke was fearful. Actually, I don't always do that.

I was thinking of a time when a very old friend of mine rang me up to say that he thought he was suffering from appendicitis. I remember seeing so clearly that that wasn't true. I might have said Oh dear, and then started to tell him the Truth. I didn't even start with Oh dear. I said it isn't true and don't be so ridiculous to think that is true about yourself. I really tore him off a strip because I could see that it was not true and it had no reality. He was so surprised to hear me talking like that that he blasted out of his appendicitis. I have often thought of that because he said, "You know Peg, you never talk like that, and I could suddenly see how true it was what you were saying." I don't always learn but I do learn a little bit.

I also had an experience when with a dear lady who used to ring up with nerves and pours out a whole sort of negative picture and from time to time in the past I have talked to her and tried to help her and so on, but once when I really did see that this was only animal magnetism, it was nothing to do with her, I was able to really rebuke it and talk to it fiercely. The whole picture cleared in that particular telephone conversation.

I think one learns that the son of God consciousness which only sees this wonderful thing of the conscious awareness of Truth will always show us the right steps to take in the human as we saw so much last night when David was talking to us. It gives you such a sense of your birthright being dominion, doesn't it? Not subjection. I think we come into subjection to the stories that people tell us about their difficulties and ailments in the world and the picture that is presented to us on the radio and the television and so on, but we don't have to accept that picture, but rather to take on our birthright of dominion and be Lord of the belief in earth and heaven. Subordinate alone, and see that everything else is subordinate alone to the Creator. But if we try, this is the story in the negative record, if we try to work these things out by giving birth to Cain or Abel, although they make offerings and on its own terms the physical feels that it's doing quite a lot, and medical theories and so on feel they are doing quite a lot, they haven't got their answer in their own terms, neither have all these good works, in their own terms, not forgetting that so many of the good works have a spiritual basis and accomplish wonderful things. On their own terms neither the physical nor the moral has the answer.

You know this offering to God that Cain offered fruits of the ground, Abel offered the sheep. The meaning of sacrifice of this kind in the Bible is really granting to God what you feel he is entitled to. If you feel he is the author of the physical or the author of the moral, then this is what this symbol is saying. That Cain brings of the fruit of the ground and Abel brings of the sheep. But what you really have to bring is your whole self, your whole being. That was

the great offering to God if you like that Jesus gave, he gave his whole self, not as a sacrifice though the Church has often interpreted it that way, but granting to God the wholeness of his being. Seeing that he had no other being but Mind, Spirit, Soul, Principle, Life, Truth and Love. It wasn't called that in those days but that is what he gave, his whole being to God. That's what we're doing which doesn't mean absorption into Deity but enlarged individuality, a wider sphere of thought and action. More expansive love, a higher and more permanent peace. That is giving everything to God. That is why Mrs Eddy has that wonderful reference which will be pertinent to the next tone, - "The blood of Christ speaketh better things than that of Abel" (No. 34:18). Because Jesus gave his whole self, his whole self. That's what we are being demanded to do. The demands are really the demands of Truth and Love. They're the demands of something that is wonderful. The pearl without price actually.

We were just talking about this tone of Truth as Life and seeing that in the Adam record it was showing us that you cannot work out the true demonstration in Christianity of the Life that is Truth and the Truth that is Life from any other basis but the spiritual. And that Cain, the physical or Abel the moral, is not the basis from which we demonstrate true Christianity, but as we come out from the divine son of God, we demonstrate the son of man.

Now, the wrong Adam record on page 538:30, where it says, "Eve's declaration, 'I have gotten a man from the Lord,' supposes God to be the author of sin and sin's progeny." Sin you know, the greatest sin really is the belief of life in matter and if we give to God as Cain did, the fruits of the ground, we attribute to God materiality and so on, and like Eve says, "I've gotten a man from the Lord." It's the same kind of thing, that God is the author of sin and sin's progeny. "This false sense of existence is fratricidal. In the word of Jesus, it (evil, devil) is 'a murderer from the beginning.'" You know how Mrs Eddy says the belief of life in matter sins at every step. She says, "Error begins by reckoning life as separate from Spirit, thus sapping the foundations of immortality, as if life and immortality were something which matter can both give and take away. . . . God could never impart an element of evil, and man possesses nothing which he not derived from God." Rather like God is of purer eyes than to behold evil and canst not look on iniquity. We have to start from the purely spiritual basis. Now down to line 27 on page 539. "The divine origin of Jesus gave him more than human power to expound the facts of creation, and demonstrate the one Mind which makes and governs man and the universe. The Science of creation, so conspicuous in the birth of Jesus, is the Science of creation," - Mrs Eddy calls these days of creation the Science of creation, "inspired his wisest and least-understood sayings, and was the basis of his marvellous demonstrations. Christ is the offspring of Spirit, and spiritual existence shows that Spirit creates neither a wicked nor a mortal man, lapsing into sin, sickness and death." So, Spirit creates nothing to do with the first degree and the second degree which can lapse into sin, sickness and death. Spirit has only to do with that third degree of spiritual understanding. Then she says down on line 28, page 540, "Cain is the type of mortal and material man, conceived in sin 'and shapen in iniquity;' he is not the type of Truth and Love." Those are the two days that we're doing, the days of Truth and Love. This Cain has nothing to do with that man.

Remember as we take on our true birthright the Science of being, the true birthright, it is as that blessing on the three sons of Noah (Ham, Shem and Japheth) said, the physical the moral and the spiritual, as Japheth, the spiritual is enlarged, it dwells in the tents of Shem, in the moral and Canaan becomes its servant, the physical becomes its servant. So, although this Cain is not the type of Truth and Love and has nothing to do with the spiritual man, the so-called body is the servant of the spiritual idea, when translated. Material in origin and sense, he brings a material offering to God. Abel takes his offering from the firstlings of the flock. A lamb is a more animate form of existence and more nearly resembles a Mind offering than does Cain's fruit. One realises that this moral sense symbolised by that lamb, meekness, innocence and so on, and the whole of the moral qualities are much nearer we feel to the divine than the physical qualities. But nevertheless, as we go on in Science, we see that it is true what Mrs Eddy says that it purifies even the gold of human character, and makes us see that the wonderful Christian qualities of the moral in the ordinary sense of that word are demonstrable in their eternity and purity from the divine. Man is lord of the belief in earth and heaven. Himself subordinate alone to his Creator, his Maker. That is pure spiritual consciousness. Then she ends, "Jealous of his brother's gift, Cain seeks Abel's life, instead of making his own gift a higher tribute to the Most High" (S&H 541:3). We shall see the outcome of that in this next tone.

So here in this tone we have just done, we have this Love impelling Truth as Life, which is this wonderful sense of being fruitful and multiplying. Manifesting Love's power. Not tilling the soil but expecting that abundant sense of Love's blessing in Life, through our birthright, really as the awareness of our nature as Mind, Spirit, Soul, Principle, Life Truth and Love. We have put here in the thousand year period *Life is God, Life is the origin and ultimate of man*. That was the great discovery amongst all discoveries that Mary Baker Eddy made, that Life is God and she says that over and over again. I say it's a discovery, but the Bible uses it all the time. That Life is God, God is our life and so on. What Mary Baker Eddy really did to the entire nature of being was to show its oneness and the oneness of man with that divine nature. Mind had always been, but in giving it a capital M showing it as the one Mind, Mary Baker Eddy discovered Mind in its purity, Spirit in its purity, Soul in its purity, Principle in its purity, Life in its purity, Truth in its purity and Love in its purity, spiritually. But is an interesting thing you know, that when you come to study Life, through the textbook, you find that Mrs Eddy says many, many times that Life is God.

Very, very often she says that Life is God. In fact, sixteen times in the textbook, she says Life is God. Now she doesn't say that with the other synonyms so much. Mind is God she says four times. Spirit is God seven times, but Soul, she doesn't say it with. She never says Principle is God or Truth is God or Love is God. She says God is Love. She says Life is God sixteen times. She talks about Life as God. Life or God. Life which is God. I think that is a very wonderful thing because it is as if she saw that there is only this one Life. You remember that Jesus came in this period of life because this is the impulsion that Life is God. Life is the origin and ultimate of man that impels that fifth thousand year period in the Bible. The great thing about Jesus that is controversial really in religious circles, is that Jesus is God. In one

sense, Jesus is God, just the same as we are God in one sense of quality and not quantity. We are not the whole of God, but we are one with God in quality just as Jesus was. As we know in that fifth thousand year period the counterfeit of the fifth day in the Adam record is the serpent whispering, "Ye shall be as gods, knowing good and evil." If we think that we have the authority to know good and evil, we are not "Lord of the belief in earth and heaven," We are operating very often on a material basis or a moral basis if we believe that it us that is in control of things. If we see that we are one with God and that Life is God, all Life is God and Life is the origin and ultimate of our being, then we have this wonderful birthright of dominion, as it says here, just like Jesus had. He was so conscious of being his Father in operation that he had that great dominion morally and physically and spiritually. That was his birthright and is also our birthright. So that we demonstrate the Life which is Truth and the Truth which is Life, which is true Christianity, which comes here in what we're doing.

As you take Life through the textbook as we have done with the other synonymous terms, you find in the first four chapters, you get the pure spiritual nature of Life, here and now, emphasised so much in "Prayer," "Atonement and Eucharist," "Marriage" and "Christian Science versus Spiritualism." You know that wonderful sense that comes out in "Prayer" where Mrs Eddy says, "Become conscious for a single moment that Life and intelligence are purely spiritual, - neither in nor of matter, - and the body will then utter no complaints" (S&H 14:12). I always remember years ago my Sunday school mistress saying that if you understood that statement on page 14 you could heal yourself of anything. Become conscious for a single moment that life and intelligence are purely spiritual and then in prayer also she says, "Entirely separate from the belief and dream of material living, is the Life divine," entirely separate, but she goes on to say, "revealing spiritual understanding and the consciousness of man's dominion over the whole earth. This understanding casts out error and heals the sick, and with it you can speak 'as one having authority.'" Wonderful sense of your birthright being dominion and it actually casts out error and heals the sick, if you see that entirely separate from the belief and dream of material living is the life divine. Life in and of Spirit.

Of course, in "Atonement and Eucharist" it says Life is God, Jesus proved. "Through the magnitude of his human life, he demonstrated the divine Life" (S&H 54:1).

She speaks in "Marriage" about God being man's father and Life being the law of his being.

In "Christian Science versus Spiritualism," "There is but one spiritual existence, - the Life of which corporeal sense can take no cognizance," (S&H 72:1).

As you go through you can see how this tone of Life stemming from the one Truth of Being, the Son of God and the son of man is the Truth that pours through this textbook about Life. I won't take all the chapters because I don't think we have time to do so, but in the Christ chapters you certainly get this sense of Life is God and is expressed as God. Nothing to do with matter. It is the same yesterday, today and forever. It seems to go all through those

Christ chapters of “Animal Magnetism Unmasked,” “Science Theology and Medicine,” “Physiology” and “Footsteps of Truth.”

Then when you come to the Christianity chapters as always, you get the sense of the infinitude and the consistency and the wholeness of Life as God, Life in and of Spirit. Always in those Christianity chapters you get such an infinite sense of the synonymous terms, the infinite relationship of the synonymous terms.

In “Creation,” “Mortals have a very imperfect sense of the spiritual man and the infinite range of his thought. To him belongs eternal Life” (S&H 258:25). A wonderful sense of the bigness of Life.

Then when you come to the Science chapters you get again Life as God, means spiritual existence or being lived here and now. In those Science chapters, it's very interesting how whatever the synonym is, it brings out the coincidence of that synonymous term with the human picture, the oneness, I suppose, the being, really the being. But these things we are talking about in rather a big sweeping, perhaps too large statement, I think everyone has to find out for themselves. You may find as you quietly ponder the synonymous terms in the time that you want to do so, that you may come to different conclusions about the fourfold chapters, but I always am a great believer in being blessed enormously by what everyone is bringing out and showing, but always listening to God and making your own discoveries and finding your own way. I don't mean by that to just say oh yes, that's fine but I'm going to do it myself independent like, but nothing speaks to you like the discoveries you make yourselves, does it? Nothing! I remember sitting beside John Doorly every single talk he gave when he came out of the Church and as you remember probably, I was on the platform sitting beside him, reading out the references he wanted and that sort of thing, and I listened to those talks with all my ears and spiritual sense, but I never really saw the Bible in its deep spiritual import as it spoke to me, until I started to give talks on it myself after John Doorly had gone. I felt then that I really came to understand the Bible. So, well you all know this, it's true, isn't it? Really. That it is as it comes to you individually because we are all one man. As we begin to feel our true Christ selfhood developing, growing within us, Interestingly enough we are more and more blessed by what others share with us because our own spiritual sense comes up to meet it, or reflects it, backwards and forwards, doesn't it? All the time. So being, you can see, is individual collective and universal by its very nature.

So now we come to the next tone which I think says that rather. Now this again is Love impelling Truth as Truth, Truth in its own essence. John Doorly calls this tone, *Christ and the compound idea man*. Christ, I feel is used here in the sense of it being a whole expression of God. I get the feeling it is not used so much in its operational sense of translation and so on, but because again it could be a bit foxy, if you know what I mean, to use a term Christ here as a summing up of a tone when Christ fulfills an office throughout this record of creation of an operative nature. Usually these words that John Doorly chose to sum up a tone were ordinary words like ideal and generic man and the son of God and the son of man and so on,

but here he has chosen one of the fundamentals of the whole system, to sum up this tone of Truth as Truth. It feels sort of right in one's being because it is Truth as Truth, the essence of the Christ nature.

Here we come to this verse which shows again how man continues, how he goes on. He goes on by being fruitful and multiplying and replenishing the earth, demonstrating the abundance of Life and Truth, and this is how he is sustained and fed. "And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein there is life, I have given every green herb for meat: And it was so." (Genesis i. 29,30). So, this is where the animals are given the grass and the green herbs which is as you remember, in the third day of creation, it's a symbol of the Word, the grass and the green herb and so on. And to man is given the herb bearing seed which is upon the face of the earth. And that herb bearing seed is a symbol of the Christ it was in the third day. The seed of that Christ, the seed within itself. He was also given every tree in the which is the fruit of a tree yielding seed. That was a symbol of Christianity. The fruitage, the fruits in the third day, so that in that verse you have these three types of food. The Word, Christ and Christianity. Because although people take this literally as to what is given man for food, we are interpreting these stories all the time, the verses all the time as spiritual symbols. So, we are seeing, like it says in the Bible that man does not live by bread alone but by every word that proceedeth out of the mouth of God. We see as Jesus saw, that spiritual sustenance, spiritual ideas, spiritual teaching and spiritual demonstration is the way that man continues and lives.

So, we see here that in the initial stages man is given every green herb, not man is given but the animals who we saw constituted the fundamentals of man's being, symbolically, that they feed on the Word or the Word is our initial understanding, it comes to us initially through the Word. But as we go on it comes through the Christ and Christianity and that rhythm of being, as we have always said, is the way that man lives, through this Word, Christ, Christianity and Science. Just as we were seeing last night, in what David Baker told us, that what takes a man forward, what takes a man on, is that Word of Life, Truth and Love. That Christ of Truth, Life and Love. Christianity of Life and Love, and the Science of Truth and Love embodies it all.

Now we'll see here how Mrs Eddy interprets these verses. She says, "God gives the lesser idea of Himself for a link to the greater, and in return, the higher always protects the lower. The rich in spirit help the poor in one grand brotherhood, all having the same Principle, or Father; and blessed is that man who seeth his brother's need and supplieth it, seeking his own in another's good. Love giveth to the least spiritual idea might, immortality, and goodness, which shine through all as the blossom shines through the bud. All the varied expressions of God reflect health, holiness, immortality, - infinite Life, Truth, and Love" (S&H 518:13). Beautiful paragraph, "Assistance in brotherhood". We can take that in a literal way. It is so true. If we also take it in a spiritual interpretation, I'll just give the sense that comes to me in

that first sentence for instance. Where it says, "God gives the lesser idea of Himself for a link to the greater, and in return, the higher always protects the lower." I have so often read that sentence and felt, yes, as we study or feed on the Word of God, it's a link to the understanding of the Christ and Christianity, which it says man is feeding on. All the time we see that that which comes out from God, which is in the Christ and Christianity orders, they start out from Principle, they're all the time impelling our footsteps in the early stages of the Word.

You know, when we started the study, the days of creation, and the Word of God and we fed on that in the early days, I always remember when John Doorly came to tell us about the Christ and that it was out from God, Principle, Life, Truth, Love, Soul Spirit, Mind, I thought why didn't we start with the Christ, it's out from God. Why didn't we start with it, why did we start with the Word? Then I began to see that it was the Christ really that was impelling that Word of God. The Christ comes from Principle, Life, Truth, Love down to the point of Soul, Spirit and Mind, and it is really at that point of Mind that the Christ is always saying, "Let there be light. Let there be a firmament," because if you take that Christ translation on page 115, the "Scientific Translation of Immortal Mind," when it comes right down to translating mortal mind, through those three degrees, the physical, the moral and the spiritual, when you come to the spiritual degree what do you get? You get the days of creation. You get wisdom, purity, spiritual understanding, spiritual power, love, health, and holiness. So, it is as if this Christ translation, straight out from God, impels you to say, "Let there be light, let there be a firmament, let the dry land appear," and so on. So those two work together. But I can quite see that we started with understanding those days of creation which as they unfolded led us to the Christ which all the time had been speaking to us. In return the higher protects the lower. You see all the while that your Christ selfhood has been saying to you, "Let there be light." Not you, let there be a firmament and let the dry land appear. It is a spiritual process that starts right out from God and impels your footsteps.

So, it's just like Mrs Eddy says. I must read you the beginning of this new birth. It has a great relationship I feel to this feeding here, because she says, "In mortal and material man," remember it's Christianity we're talking about here, "goodness seems in embryo. By suffering for sin, and the gradual fading out of the mortal and material sense of man, thought is developed into an infant Christianity; and, feeding at first on the milk of the Word, it drinks in the sweet revealings of a new and more spiritual Life and Love." Christianity. "These nourish the hungry hope, satisfy more the cravings for immortality, and so comfort, cheer, and bless one, that he saith: In mine infancy, this is enough of heaven to come down to earth" (Mis.5:26). That often reminds me of John Doorly saying, "Don't just stay with the days of creation in their Genesis sense. Go on to the Christ, go on to Christianity, go on to Science or you'll go round and round and round." Those days of creation though blossom out into numerals of infinity and into this wonderful picture that we see. It says here, "But, as one grows into the manhood and womanhood of Christianity, one finds so much lacking, and so much requisite to become wholly Christlike,"

It goes from the Word here to the Christ: “that one saith: The Principle of Christianity is infinite;” she moves on to Christianity: “it is indeed God; and this infinite principle hath infinite claims on man, and these claims are divine, not human; and man’s ability to meet them is from God;” Don’t you think that’s the higher protects the lower? “man’s ability to meet them is from God; for, being His likeness and image, man must reflect the full dominion of Spirit - even its supremacy over sin, sickness, death. Here, then, is the awakening from the dream of life in matter to the great fact that *God is the only Life*; that, therefore, we must entertain a higher sense of both God and man. We must learn that God is infinitely more than a person, or finite form, can contain; that God is a divine *Whole*, and *All*, an all-pervading intelligence and Love, a divine, infinite Principle; and that Christianity is the divine Science.” She goes right on to Science. “This newly awakened consciousness is wholly spiritual; it emanates from Soul,” instead of body, “and is the new birth begun in Christian Science” (Mis.16:6). Beautiful, isn’t it? it takes you right through with a sense of feeding and this is what is happening here in this verse because it’s saying feed on the Word. As you go on, feed on Christ, Christianity and Science. This rhythm of the four I always see really as a spiral, it goes on and on and on and on. You seek, you find, you use, you be, in its simplest form. That’s very simple but it is what happens and it happens as one, one process. You don’t do a little bit of seeking, we have to string it out in words like that but almost at the same time you seek you find, you use, you be, don’t you? It’s all one process, that revelation, translation, demonstration, interpretation is a rhythm that is going on all the time with us. Just like in mathematics you don’t touch mathematics really and have it as a living thing to you without immediately you’re either adding, subtracting, multiplying or dividing. You don’t touch music really except all the time the tone, rhythm, melody and harmony is playing, playing you. You’re playing it but you’re identified with it. This rhythm, I love that rhythm, because I think it is going to show us more and more that we can never just seek or be seekers, or as somebody said the other day, “I’m fed up with being a perpetual student.” One knows what they mean, it will unfold and unfold, and they will go on studying and that way, but I think that more and more we have to accept the fact that we are and we be and we start really from Science, from the being of Science and let the Word, Christ, Christianity and Science rhythm go on, but more and more starting from the Being.

Then it goes on here as we’ve been seeing. “The rich in Spirit help the poor in one grand brotherhood, all having the same Principle, or Father;” I think that gives the sense that we are all in the same boat, as it were. We all have this one Principle or Father. We reflect that consciousness of our birthright to each other. This “poor” it must refer don’t you think, to “Blessed are the poor in Spirit for theirs is the kingdom of heaven.” John Doorly used to interpret that as the seekers for spiritual light, the poor in Spirit. You find that happening all the time don’t you that you meet people who are just pondering about something and you have been pondering too and you start to exchange ideas. Either, you are both just bang on the same wavelength, or you gradually bless each other, at one time one being poor in Spirit and another time the other being poor in Spirit. It doesn’t mean that rich in Spirit go around with a very superior sense that I am rich in Spirit and I can help all the poor people that come to me. It doesn’t mean that at all. It can’t mean that. It must mean I feel that at every split

second there is this reciprocal relationship between various individual expressions of Being and that when you are speaking to somebody very often, they say oh that's wonderful, it's just what I was sort of seeking for, don't they? Or you say the same thing, oh you have just answered a question that I wanted. There is this wonderful relationship of nobody being superior to the other, but this Truth expressing itself in its exact way, that meets every need because it is Love here that impelling Truth as Truth. It is this Christianity sense which holds its idea always in right relationship at every exact point. Meeting every other exact point when its needed. "Blessed is that man that seeth his brother needs and supplieth it, seeking his own in another's good." Now one finds that over and over again. That it is the Truth that one is speaking and as it is the Truth that one is speaking and sharing and loving, you so often find that as we share it with another it meets your own need because it is the Truth that is doing it. It isn't you helping someone else who needs it or somebody else lacking something. It is always the Truth that is speaking.

I remember quite a few years ago when my beloved Mum was still around, that I'd been to see somebody to help them. On the way back in the car, I was thinking to myself you practice that yourself Mrs Brook. You tell these people things, you really need to practice it yourself. But when you go to see somebody, you naturally reach out and speak the Truth as you see it. Afterwards you realise that it is something you could do with yourself. But while you're speaking it, it's so real to you both. I came back to Mum, and I remember saying to her, you know I don't think I ought to try and help people or practice until I'm really proving all these things myself. So, Mummy said to me, Oh, well then everybody has got to wait until you ascend probably. She said, do you mean you've got to prove everything yourself before you can heal anybody else? That's terribly personal she said. She was very good on Principle and Science. She said that's so stupid, because if you go and see someone and you are inspired with them too, to speak the Truth together as to what the impersonal Truth is about the situation, she said you're the silly one if you don't take notice of it but the other individual may take notice of it, and don't retreat from speaking the Truth because it's the Truth that heals, it's nothing to do with you and if you are earnest and honest and pure in heart, and you just long for the Truth to be demonstrated in your experience, well then, it will speak to you both and you'll both demonstrate it and it could be a healing for both, like in that wonderful thing when Philip went and explained to the Eunuch in that wonderful tender way what he was reading in the book of Isaiah, and he didn't push anything, Philip, he just picked him up at the reference he was reading, he didn't say no you must start with the days of creation actually, he just picked him up where he was in the book of Isaiah and explained to him what was happening there. It says and they were both baptised, both Philip and the Eunuch. I think that's what happens. This seeking your own in another's good is the fact that we're all in this Truth consciousness as idea. It's the Truth that is in our midst. It's the Truth that does the talking. It's the Truth that does the healing. It's nothing to do with you, or person. If we drop that sense of personal responsibility and just let the Truth use us, I guess we would have wonderful instantaneous healings and blessings all over the place.

I have often found myself actually and probably many of you have had this experience. I remember once when I was with John Doorly and there was a lady staying in a hotel in London who was rather unwell and John said, "Peg, will you go and see her?" I was feeling rather unwell, and so I thought I would like someone to come and see me! I went to that hotel and we started right in, talking the Truth to each other. That woman had the most lovely healing before I left and so did I.

So again, seeking your own in another's good because it's all Truth. It's all Truth that is happening. That takes place often. I expect many of you who help people in the practice, well I hope not many of you, but sometimes I may not be feeling running in the rhythm of Truth, and I never like that really, but somebody rings up and asks for help and you're not feeling that you are running in the rhythm of Truth at that particular moment, but because of that call you have such a sense of Love, I suppose Love uses you, and you start to declare the Truth, or speak the Truth with them. You find at the end of that telephone conversation that you are healed yourself. You are healed yourself. I'm often very conscious of the problem that they may be thinking they are suffering from has quite a relationship to what I am thinking at this moment, which I shouldn't be thinking, you know, but it has a relationship, it's different but it has a relationship. You feel the same Truth lies behind both. Do you ever have that? Yes. It teaches me more and more how impersonal the Truth is, and how dynamic, how living and how operative it is. Truth impelled by Love.

"Blessed is that man who seeth his brother's need and supplieth it, seeking his own in another's good." Because really it is all one. We are all one man. One man, individualised, but not in matter. "Love giveth to the least spiritual idea, might, immortality, and goodness, which shine through all as the blossom shines through the bud" (S&H 518:19). The end is from the beginning. I don't know if you have asked yourself or wondered why does Mrs Eddy use those three words might immortality and goodness. I'm often intrigued why she just pulls out some of these qualities and puts them into the text. But, when I was thinking about it, which is always this kind of interpretation, I think is rather individual, but I thought yes, it's the might of Mind really, the immortality of Soul and the goodness of Spirit. But you can also see it I think, as the might of Truth, the immortality of Life and the goodness of Love because I have thought quite a lot about good in relation to Love, because when Mrs Eddy is describing Love in her *Miscellaneous Writings* where she has that article where she says, "What a word! I am in awe before it. Over what worlds upon worlds it hath range and is sovereign!" Then she says, "the infinite All of good, the *alone* God, is Love" (Mis. 249:28). One feels that Love is that because Love says, there is nothing else but that which is pure and good in my content. There is no opposition, there is nothing contrary, everything is going one way to bless and bless and bless. There is nothing but good in Love. So, although it is also Spirit, because it's pure and basically it has that quality of Spirit. It has this content of Love. I suppose it is because Love is Spirit really, that you see that quality of good associated with it. But nothing can enter that city that defileth or maketh a lie. Love is the light of it. So, Spirit and Love in that content of purity are very closely associated, aren't they? If you take that interpretation which I put on those three words, you would get really the might of Mind which is Truth, the

might of Mind that is Truth. The immortality of Soul that is Life and the goodness of Spirit which is Love. So, you can either see it as Truth, Life and Love or Mind Spirit and Soul. But as I say that is something again that as you ponder comes to you individually why Mrs Eddy uses those three adjectives.

Then she goes on to say, "All the varied expressions of God reflect health, holiness, immortality - infinite Life, Truth, and Love" (S&H 518:21). There again you get health is a quality of Truth, isn't it - health or wholeness. Holiness is a quality of Love. Immortality again is a quality of Life. So she seems to be saying in various ways using Life, Truth and Love at one point, but using the qualities of Life, Truth and Love at another point, all the time, giving to the least spiritual idea those magnificent qualities of Life, Truth, and Love or Mind, Soul, and Spirit, but really giving the sense that every idea, no matter how great or small the manifestation might appear to be, has the nature of God - the nature of the infinite the nature of Mind, Spirit, Soul, Principle, Life, Truth and Love. All having the same Principle and Father. It's a wonderful sense of brotherhood, true brotherhood, because brotherhood is based really on seeing that we all are expressions of Truth. Truth is a very universal sense. Love, I know is universal, but Truth has come to me quite a bit these days as having a universal connotation. It applies really to everyone - we are all seeking the Truth.

As you know I've always thought of the one mountain of Truth and that we all may be approaching this mountain from different sides. Some come from the desert, some come from the plains, some come from the cities and so on and in the world we may all be approaching this one mountain of Truth from different sides. But if we stay low down on the mountain, we can only see this one mountain in front of us. We can't see anybody else and we think this is the only mountain there is and we give it a denominational name or we think denominational about our pathway up the mountain and we don't get any higher - we just get boxed in in an organisation sense. But if we start to investigate the spiritual essences of our path. Like in Christian Science, I always remember the absolute freedom that came to me when I started with John Doorly and he was beginning to see that these fundamentals in Christian Science were basic fundamentals in the whole universe. That they spoke through the whole universe. They were the fundamentals of all being. Not just confined to a little religious organisation but fundamental to the whole of Being. I remember so well from thinking I was just a Christian Scientist in an organisation with blinkers on rather, I suddenly felt all the walls fall down. I felt Being was one and that these fundamentals constituted the Truth of all Being. As one began to see that one began to think in scientific terms much more about the whole Science of Christian Science. You began to find essences, you didn't just accept statements any more like, "There is no Life, Truth, intelligence nor substance in matter." Just saying it off pat. You began to think it out. To pierce beyond the symbols to the reality the Truth - the Truth which Mrs Eddy discovered - the Truth and as you began to see the Truth that lay behind these symbols that one had become so accustomed to in Christian Science in the Sunday school, one began to rise up this mountain. One began to get a higher and higher and freer and freer sense - you weren't bogged down at the bottom - you were rising higher and higher from a boundless basis.

As one rises one begins to see that anyone else who is doing the same thing, you start to meet on this mountain of Truth. Others who have perhaps come out of dogma, creed and crystallized themselves in a creed, you meet them on the mountain. You begin to see that this Truth is the universal Truth that is shining through all really as the blossom shines through the bud. It is everywhere you are meeting it everywhere. In proportion as you accept the spiritual essences of Being, you meet in the Spirit, because as you know in this wonderful brotherhood sense many of you know that it became a way to have a relationship with these people called "Emissaries of Divine Light" and it's only because I reviewed in *Ideas of Today* a book by Lord Martin Cecil who is their leader I suppose you'd call him, and he had written this book called *Being Where You Are* and it was sent to the Foundational Book Company to see if we would publish it in England, because I get lots of manuscripts that come from people writing books who ask me if the Foundation will publish them. I always return them and say that the Foundation Book Company was established for writings on Christian Science therefore we can't accept their manuscript, but I wish them well and so on, but I don't usually read them. But this particular book intrigued me and I thought it was beautiful because it was called *Being Where You Are, or Bloom Where Your Plant Is*, and it was all about Soul. All about Soul - very spiritual. So, I thought I'd love to help this book although we couldn't publish it. So, I wrote a review of it for *Ideas of Today*. I sent a copy to this woman who sent it to me and they had it photocopied apparently, and passed it all around their people. The next thing I heard was a young fellow from South Africa who rang me up and said he was one of these Emissaries of Divine Light from which this book emanated, and he had read my review and he wondered if I would come to a meeting of these people who were gathering together at the Hilton Hotel in Kensington because they were launching a newspaper called *Integrity*. So, I said, "Yes, I'd love to come." So, I went and I was the only white haired one there. They were all youngsters with beards and you know all those lovely individuals really, but they were all youngsters. But, I'm telling you this story because it illustrates this relationship thing we have. Two or three fellows spoke including this young boy from Africa. To my astonishment he pulled from the bottom of his desk a seven branch candlestick. He said, "I don't know if any of you know that a sevenfold relationship exists between God and man." I pricked up my ears and he didn't do it quite the same as we do it but he had these candles which he lit as he spoke and he said to these youngsters, "What is the first thing you notice about a man?" They said lots of things and he obviously chose the one he wanted and he said, "Man is a body, so let's light this candle, man is a body." Then he said, "But man isn't only a body, what else is he?" Then eventually it came out he had a mind and the second candle was lighted as mind. Then he said, "There's something else that's important about man." Finally, he came to spiritual expression. So, he had mind, body and spiritual expression on one side of this candlestick. Then he said, "This big candle in the middle is the One I Am." Then he said, "Now come to the other side. What is it that makes a man a man. He's not just a body - he has to have..." and they said life. So, he had life here. He said, "What makes a man really a man? Is he filled with lies and illusions and hatred and jealousy, what must he have in his mind to be man?" eventually they came to truth and I thought good heavens, he's going to say love next! He said, "What makes for a worthwhile spiritual expression?" So of

course it had to be love. So, he had life truth and love on the other side of the candlestick. So I got very excited about this and I went down to this fellow in the interval and I said to him, "Rupert," - we were all Rupert and Peggy immediately, "Do you know anything about Christian Science?" and so he said, "No, but I have some friends in the Cape who are Christian Scientists and I have read Mary Baker Eddy's *Key to the Scriptures*." But he said, "Somewhere along the line Christian Science got fossilised I reckon." So I said, maybe you're right about that because I think that the church organisation has become a little bit dead in many ways at that time and I said I was for many years secretary and assistant to our teacher in Christian Science who saw that Christian Science was a universal Science of Being, and that it wasn't just a little religious organisation but that it had universal fundamentals which apply to everything in the universe. He was excommunicated from the church organisation for being progressive, but so many felt that this was right and true and followed along with him and to me Christian Science is going places - not fossilised at all. It is the development of a spiritual science of being which is very, very alive and progressive. We kind of left it at that. But just to tell you one more thing I began to have quite a relationship with these people. Actually, never approaching them but they were always coming asking me to do things really, and the man who wrote the introduction to that first book came over to England from America with his wife and came to see me because he wanted to talk with me. He was giving a talk that evening. He said would you come to my talk? I said yes - okay. He had up on a chart what we would call the 'three degrees.' He had a lot of physical qualities one side. He had moral qualities in the middle - not the same as ours in the book - and spiritual qualities on the other side. He was saying the import of his discourse was that you could never find your true selfhood by starting there or in the middle but only from starting from the spiritual. That's where your identity was. It was fascinating to hear him talk about it. Because before there was the candlestick and here were the three degrees. Not quite true to the textbook you understand but nevertheless as if the blossom was shining through the bud really. Afterwards this fellow said to me I haven't got much time I'm going back to America, but I want to ask you something. I said what do you want to ask me? He said I want to ask you if you would join us because you could help us and we could help you I feel. He didn't know actually particularly much what I did because I just went as a visitor to these things and nobody knew really about the Science that we were studying and our books and all that sort of thing. I was just an individual who had written a review. But he did know I was a Christian Scientist. I said when he said will you join us, "Oh no George, I never join anything. I'm not a joiner of anything. I just feel the freedom of being one with God." So, he said, "I think I know why you won't join us." When I said, "Why." He said, "Because you're too wedded to Christian Science." So, I said, "Yes. I am wedded to Christian Science, but not in the way you're implying. I don't actually belong to the organisation and I'm not a church Scientist." But I said the interesting thing to me is that I have never known anything else but Christian Science from about the age of five and I've given all my thought to what Christian Science has taught me as a science. If I had not have done so I probably would not have been so completely at one with you as I was tonight. Which interesting - it is paradoxical in a funny way. But I felt you could detect - when you go to these things - you keep on seeing Science coming out can't you? but you don't say oh this is Christian Science, because it isn't as a whole. I have a feeling

that if one really got down to the nitty gritty with all these people we would not yet see eye to eye about the allness of Spirit and the nothingness of matter. But nevertheless there is a relationship - there is this brotherhood because of the Truth - because Christian Science has developed us as the Truth of Being, not a denomination, not a sect, not a lot of symbols so that we find it very difficult to talk about the Truth other than in terms of Mind, Spirit, Soul, Principle, Life Truth, and Love. Funnily enough those terms are very acceptable to these people.

When I was asked to give a Bible workshop at Warwick university when they had a Human Unity conference under the aegis of these people, I said then, "I'd love to come but I'd like to give it under the flag, as it were, of Christian Science because that is where I have all my Bible understanding from." They said, "Fine - you can give it under any flag you like. We are only seeking for people who have spiritual integrity. (That's why they call their magazine *Integrity*), that is what we are interested in." - spiritual integrity. When I gave that talk - that workshop at this conference, I just said at the beginning that what I was going to share with them from the Bible, had come from Mary Baker Eddy's *Key to the Scriptures in Science and Health*, and then I went straight into the Bible symbolism of the days of creation, talking about the light of Mind the firmament of Spirit, the dry land of Soul, the sun and the moon and the stars of Principle. The fifth day of Life, the sixth day of Truth, the seventh day of Love and we talked freely about Mind, Spirit, Soul, Principle, Life Truth, and Love because they knew initially that's where I got my sense of the Bible from. There was nothing dishonest about it as it were, but I could feel that these tones are out and about everywhere. So, you can use them freely and they're accepted. In the actual program of this conference where they had photographs of all the people who were doing workshops, underneath mine it said something about I was going to give this Science of the Bible and that my background was Christian Science. Because I feel very much that Christian Science is the name of this scientific teaching just like arithmetic is the name of arithmetic, music is the name of music and this is a Christian Science - the Christian Science of Being. I feel, you may not all agree with me, but I feel that it is good to put Christian Science as the name of what you are concerned with if you don't think of it denominationally. It is just something that happens to be the name of it. It does identify it as what it is. I have a sneaking feeling that these emissaries had got quite a new sense of what Christian Science is not only from me doing the little bit of talking I'd done for them, but Michael Player and Marjorie Browne and others have been to their meetings and they have found not a lot of fanatical people who don't believe in doctors and so on, but that we have a great rapport with the spiritual teaching that they feel deserves the name of Integrity and so on. I have felt I'm not trying to make Christian Scientists of these people but I'm just going to let the divine Principle lead me and move me and do what it will with the chips that fall, so to speak.

I think there's a time and a place for giving talks definitely on Christian Science and giving the study and everything, but in this brotherhood of man there are all kinds of individual expressions that fill the whole canvas of truth, aren't there? I think it is so lovely to feel that we are all free to listen to the way that Truth is impelling us and, in that way, meet needs as

we go forward - all meeting each other's need in different ways. But it is one mountain of Truth. I remember what I said to this fellow George who asked me to join them. I said, "I always think of Truth as a mountain of Truth, one Truth," and then I gave the illustration I gave to you and I said when I come to a meeting like this where you are expressing something really beautiful which I can understand and feel, I feel we that we are perhaps halfway up the mountain, having a picnic together! Then we go on - we go on our way because the Truth protects itself - Truth will voice itself. We are not guardians for Truth and think that fellow is wrong - he's wrong. We have to voice what we see of as Truth and as I say, "Let the chips fall where they may." Don't you think, really? Everyone has their mission. Everyone has an individual mission and everyone has to obey the Truth sincerely as they see it, and feel they are being led. I'm sure. I often think of all the others who are engaged in this work in America and here and so on. You can see how each of them has a mission and a very wonderful individual mission and one loves it and respects it and we understand each other but we don't all have to take exactly the same path up the mountain, at least that's my feeling of it.

So, let's go to the negative here of Truth as Truth. How funny as I was turning over this page my eye fell, "If we wish to follow Christ Truth it must be in the way of God's appointing." Oh gosh it's a long one, isn't it? Truth as Truth. Can you bear it if we read it all or shall we just pick out bits because the whole point of it is that Cain killed Abel? Well, let's do it.

"And the Lord [Jehovah] had respect unto Abel, and to his offering: but unto Cain, and to his offering, He had not respect. And Cain was very wroth, and his countenance fell. And the Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire and thou shalt rule over him. And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him. And the Lord said unto Cain, where is Abel, thy brother? And he said, I know not: Am I my brother's keeper? And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground. And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand; When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth. And Cain said unto the Lord, My punishment is greater than I can bear. Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that everyone that findeth me shall slay me" (Genesis iv.6-14).

We see when we do Truth as Love tomorrow that that doesn't happen of course. But the whole import of all those verses surely, is that Cain kills Abel. That's the main thing here. It is of course the physical killing the moral. That is what would seem to happen in the world, wouldn't it be? That all the moral attempts - not all of them but many of them - can be killed by the physical, by envy, jealousy, hatred and so on and so on. But that's why Mrs Eddy must have written, "The blood of Christ speaketh better things than that of Abel" (No.34:18). Because Jesus was killed the same as Abel was killed. But whereas Abel stayed killed, Jesus

rose again because of really that previous tone that we had as Truth as Life, that Jesus was aware of Life in of Spirit and that can never be killed. It can never be destroyed and I feel that all these forward wonderful movements that are based on Christianity or a morality that could be a human morality that they stand the danger of not making the grade. But when something is based on the spiritual "heaven and earth shall pass away but my words shall not pass away." The Truth can never be killed - the Truth can never be killed. I'm sure that is so true too with the discoveries of Truth that are made along the path, though the Israelites were taken into captivity, that Word of God went on - they saved their documents when they were in captivity and they came out again. Those prophets rewrote those words of Truth and they came out again and they not only produced the written word but they rebuilt their temple and all that living activity came out again with Jesus, where he said he didn't come to destroy the prophets but to fulfil them and that he carried on really that line of Truth because isn't this Christianity how always the idea goes on and on and on and on. "Christ's Christianity is the chain of scientific being reappearing in all ages, maintaining its obvious correspondence with the Scriptures and uniting all periods in the design of God" (S&H 271:1). So, you cannot destroy Truth. It will go on and on and on. You see if you try to hold it in the grasp of matter - you can have books destroyed, churches destroyed, you can organisations destroyed, but Truth goes on. You can't touch Truth - ever. It's the same with Mary Baker Eddy's discovery of Christian Science that Mrs Eddy said it might be lost to the centuries unless people saw it as a Science. But somebody did see it as a Science. John Doorly came along and others before him had kept the torch burning - the light of Truth burning and so Mrs Eddy's discovery I'm sure will never be lost because it isn't really Mrs Eddy. She was raised up in this chain of scientific being to reveal Christian Science as the Truth - the Truth of Being. John Doorly just happened - I always think that they could have been anyone but it just had to be an individual who was seeking and honest and in earnest and he showed the pure Science of Christian Science. You feel that the truth of that will go on and on because it isn't a made up Truth. It isn't as some of its critics try to say a system within a system made up by John Doorly. It's the Truth. You never know that it's the Truth until you really deeply ponder it.

Many things that John Doorly in his very speedy discoveries, because they just came, one after the other, and I always felt somehow, that when John Doorly left the scene it was as if the revelation had just poured out and poured out and he gave it out and it was as if he was in the front of all who were following and we were all on pieces of elastic so to speak. Stretched to the utmost. When he went all the elastic popped back, you know what I mean? Everyone then had to find this Truth to be Truth for themselves. It is often amazing to me if I think I can't think why he said that or that. I don't bother about it as probably you do the same thing and then as you're following along, "oh I can see." It just comes to you as Truth is a revelation - Truth is revealed really, and we just follow that revelation step by step. It can't be killed - Truth can't be killed - ever. The physical may kill the moral, may kill the outside shell as it tried to kill Jesus, but Truth went on - Truth went on and it always will. Mrs Eddy says, "Truth's immortal idea is sweeping down the centuries, gathering beneath its wings the sick and the sinning." My weary hope tries to realize that happy day, when man shall recognize

the Science of Christ" (S&H 55:15). It just suddenly struck me that that reference is a wonderful sense of what we are talking about.

Talk 4

So, when we come now to Truth in the thousand year period, *To Truth there is no error, - all is Truth.* That's what we felt impelled to put there in Truth as Truth. There may be a better reference than that, but we just felt that it was saying Truth is that which is and there is no error in Truth. Nothing contrary to Truth. That it is common to all men. I never think that there can be many truths in relation to the great spiritual Principle of Being. There can only really be one Truth, infinitely diversifying but only the one Truth. When you come to study Truth through the textbook you find it is a composite term always used with a sense of wholeness really. Of course, it's interesting that when you come to study Life and Truth and Love you immediately get into the realm of combinations don't you? You come into the combination of Life and Truth and Love. You don't with Mind, Spirit and Soul. It's different. With Life and Truth and Love when you study them, you have if you want to study them alone to pick out those which are not combinations. Truth is that which is you find. You can't go further back than Truth. It's always a compound and collective term and its very comprehensive. It's very dynamic in the textbook. It does things and so on. It has a lot to do with error. Truth versus error as we said before. With a healing of sin, disease and death. So, if we just briefly sum up how it seems to be used in the fourfold sense of the textbook in the Word chapters, "Prayer," "Atonement and Eucharist," "Marriage" and "Christian Science versus Spiritualism," it seems to bring out that Truth is the divine fact, fundamental and irresistible all through those four chapters.

When you come to the Christ chapters you get this sense of Truth. Then it's a whole, the only power, a tremendous sense of power - the level of Truth in "Science Theology and Medicine" and so on. It's the only power in the Christ casting out sin, sickness and death.

When you come to the Christianity chapters you get that Truth is basic to all creation. It is all and therefore it is infinitely demonstrable. All through those chapters it seems to bring that out.

Then when you come to the Science chapters I felt that is was all the time saying Truth tolerates no error. It's extraordinary how through those Science chapters it keeps on about Truth and error. To Truth there is no error and so on. And in "Recapitulation" Truth is immortal, error is mortal. Truth is limitless - error is limited. Truth is intelligent - error is non-intelligent - Truth is real - error is unreal. All the time it seems to be Truth versus error. These are just what has come to me in my study. As we've been saying it is what comes to you of Truth that really makes its impact on all of us, isn't it?

So we have seen in this Christianity in its own aspect, it seems to us to bring out *man's unlimited fruitfulness and reflected blessing is continuously at work in the wholeness of Truth.*

Really what we have seen - the wonderful blessed sense of truth and the relationship in that lovely brotherhood of man paragraph. We all reflect one another in true Christianity. Can't you feel as we've taken these tones how they seem to grow in grandeur, really. I mean the Word I know is as important as the Christ, Christianity and Science. But the way it's put here we started with those creatures symbolizing really the nature of man, based in Mind, with the spiritual qualities of Spirit. The identity of man - one with God. Principle and its idea One. The true status of man. Then we come on to the activity of man in Christianity. This blessed, multiplied, active sense. You feel it sort of developing, can't you? Very clearly, I think.

We are all thinking together about this day of Truth. This day of the true man. The conscious awareness of Mind, is man. The conscious awareness of Spirit, as reflection is man. The conscious awareness of Soul, identity, is man. The conscious awareness of Principle and its operation is man. The conscious awareness of Life, living itself, is man. The conscious awareness of Truth, Truth consciousness, is man. The conscious awareness of Love, and Love's infinite blessed plan, is man. I have felt such a sense as I feel you all have too, that this conscious awareness of God, infinite Mind, Spirit, Soul, Principle, Life, Truth and Love, has been with us in a very living way all this week. It's with us all the time not just when we're here but when we gather together to identify these truths you feel it very tangibly don't you? Then as we go about our business and we leave here, we go on feeling it more and more. I know from our last Summer School I have felt more consciously than ever the theme really of that Summer School, that Life is living us. I think one is helped very much that Life is living us, in a flowing, lovely, uplifted way.

These truths are always in operation but when we identify them together, they seem to reflect in glorified quality, don't they? The infinite Father, Mother, God. The sense of the glorified quality of Being.

So, we have come now through seeing Truth as Mind, Truth as Spirit which brought this sense of fundamental factors, the living fundamental factors of man as Mind's ideas, reflecting Spirits qualities, the basis of man. We've come through from there to Truth as Soul and Truth as Principle. The first two tones were impelled by the Word of Life. The second two tones were that factual sense impelled by Truth. They brought out this wonderful sense of the Christ man, the Christ ideal. Man being absolutely inseparable, identified with his Principle. The one identity of man. Identified with his Principle. Principle and its idea one. Then we came through to Love yesterday, impelling Truth as Life and Truth as Truth. We saw that sense of Christianity. Of demonstrating the Life which is Truth and the Truth which is Life as we reckon our being as son of God, expressing itself as son of man. That being the only basis of demonstration, of demonstrating true Christianity. Then when we came into Truth as Truth, we had that wonderful sense of the brotherhood of man. Love impelling that brotherhood of man where we could see how every idea reflects every other idea. How Truth shows us there is only one Christ expression, which may be expressing itself in all kinds of different ways, but there is only the one Truth. The one Truth behind it as we saw yesterday.

Now we come into Love, into the final tone. Truth as Love. Now we come as you know into the Science aspect. The Word was the fundamental ideas that came with the cattle and the creeping things. The Christ was the Christ man, Christianity started with this “Be fruitful and multiply,” and then man how continues through that feeding through the Word, Christ and Christianity.

Now we come to the Science of this whole day. Science in its own aspect, Truth as Love. This is also impelled by Love. How we had Life, Truth and Love impelling all the way through and this is still impelled by Love, in absolute Christian Science, by the fulfilled sense. We had the fulfilled sense yesterday in Christianity and here we get the fulfilled sense in Science, which is very, very clear to see of course.

So, let us start off with the birth, which is on page 518 of *Science & Health*, line 24. “And God saw everything that He had made, and behold, it was very good. And the evening and the morning were the sixth day” (Genesis i. 31.). Wonderful sense of Love, isn’t it? “God saw everything that he had made, and behold it was very good.” You remember how we have thought of this word good, connected it with Spirit, because Mrs Eddy defines it as God, Spirit in the “Glossary” – “. . . omnipotence; omniscience; omnipresence; omni-action.” It goes on to say, “The divine Principle, or Spirit, comprehends and expresses all, and all must therefore be as perfect as the divine Principle is perfect” (S&H 518: 27-29). So, you get here a sense of perfection with this Love tone. Remember John Doorly calls this tone, *Perfection and Perfect Womanhood*. Perfection or perfect means having all the properties or qualities belonging to its natural completely developed or whole state, lacking no essential detail. Whole, complete, sound, flawless, lacking no essential detail, that’s the nature of Love and that’s the nature of Science. “Perfection is a quality or state of being perfect or complete in all essentials, entire development, maturity, complete or high excellence.” Has this sense of absolute fulfilment, absolute completeness, which is the quality of Science, that sense where everything has its place, everything is essential to everything else in a Science. There are no redundant or unwanted facts, as it were, everything hangs together as a whole.

I always remember John Doorly used to say that one of the things that express Science more than anything else is Love, I think he put it that way round, more than anything else, is Science. Because we don’t associate Science normally with Love. We feel that Love is something different from Science, but I think we have all learned over the years that Science and Love are synonymous. John Doorly used to say that with a Science, and a Science of Being, in particular of course, that it was impartial and universal and that it was for everyone whether you’re black or white, or what creed or denomination you think you belong to, or whether you’re male or female or young or old or whatever, Science is the same for everyone. It is operative for everyone. I think we see that so clearly today because we are seeing that we are not people, not persons. Therefore, being idea, an idea of Mind, Spirit, Soul, Principle, Life, Truth and Love, here at this point we see, that that divine nature is fully expressed in Science and operates through the Word, Christ, Christianity and Science. It operates through its divine

infinite calculus and that is the nature of our being, operating in the perfection of Science, lacking no essential detail. The perfect Principle and perfect idea in its wholeness.

Mrs Eddy uses Principle here where she says, "The divine Principle, or Spirit," because this Principle of Science is infinitely good. Remember yesterday we connected good with Spirit and with Love and this says here that, "The divine Principle, or Spirit," that which is infinitely good, "comprehends and expresses all," and that word comprehend has a meaning, it means of course to grasp with the understanding, but it also means to embrace or include. You know, a comprehensive thing embraces and includes. So here the whole universe is embraced and included in the divine Principle which is infinitely good. Divine Principle or Spirit. "and all must therefore be as perfect as the divine Principle is perfect." I love this perfection sense.

Let me just read you a few references which Mrs Eddy gives to perfection. She says that the first record, (remember that's what we're doing), "assigns all might and government to God, and endows man out of God's perfection and power." Endows man out of God's perfection and power and that is what we've been seeing all week that man is endowed with God's perfection and power. Not getting to God or man thinking about God but God in action. Again, she says, "perfection is the order of celestial being." You can read that sense of order in two ways, can't you? The order of perfection being, or a command. Perfection underlies reality. "Without perfection, nothing is wholly real." That's a wonderful statement, isn't it? "Nothing is wholly real." Then she says, "The standard of perfection was originally God and man. Has God taken down His own standard, and has man fallen? God is the creator of man, and, the divine Principle of man remaining perfect, the divine idea or reflection man, remains perfect. Man is the expression of God's being. If there ever was a moment when man did not express the divine perfection, then there was a moment when man did not express God, and consequently a time when Deity was unexpressed - that is, without entity. If man has lost perfection, then he has lost his perfect Principle, the divine Mind. If man ever existed without this perfect Principle or Mind, then man's existence was a myth." Then as you know she ends this wonderful thing of perfection by saying, "The relations of God and man, divine Principle and idea, are indestructible in Science; and Science knows no lapse from nor return to harmony" (S&H 470:18). Don't you think we've just seen that all this week? Somehow it seems to be leading up to this God thought, everything that he has made, behold it was very good, because we have seen all the time that when we calculate our being out from God, out from these wonderful facts we've been seeing all the week, then there is no lapse from, nor return to harmony. Man never falls.

You know that when you remember that Mrs Eddy calls sick and sinful humanity mortal mind. She didn't say I call sickness and sin mortal mind, she says "I call sick and sinful humanity mortal mind." So, the whole concept of man, the concept of man, being a mortal with beginning and end, and with all the problems and troubles and difficulties which come to him, that is mortal mind. So man, the divine perfect man, never falls, never sins, is never sick, is never born, he's never dying, he has never lost his perfect Principle, or you might say, it has never lost its perfect Principle. Because it is *that which* all the time. That is Science. That is

the great revelation that Mary Baker Eddy put forward. “The relations of God and man, divine Principle and idea, are indestructible in Science; and Science knows no lapse from nor return to harmony, but holds the divine order or spiritual law, in which God and all which He creates are perfect and eternal, to have remained unchanged in its eternal history” (S&H 470:32).

Then there is one more reference here which I always think is lovely, in *Unity of Good*: “an acknowledgment of the perfection of the infinite Unseen confers a power nothing else can.” (Un. 7:20). It’s the acknowledgment, the acceptance. We were saying yesterday when a few of us were talking, that we see these things and we think they are wonderful but it’s the acceptance and the acknowledgment of it isn’t it - that’s Love really. Fully accepting. Just embracing it as the only fact of Being. Truth as Love which is perfection and perfect womanhood. It’s that quality of perfect womanhood that acknowledges and accepts the perfection of manhood, really. It’s always that quality of womanhood as we saw when we were talking about woman the other day. That that quality of womanhood always discerns the spiritual and goes ahead with it at any cost. I always feel it was that quality of womanhood in Jesus that always said that “I can of mine own self do nothing.” He accepted the power of his Father. He was trenchant, he did works and so on. That was the Father, that was the manhood sense. The womanhood was always his acceptance and acknowledgment of the perfection of the infinite Unseen which conferred the power on him.

So, it goes on here. “Nothing is new to Spirit. Nothing can be novel to eternal Mind, the author of all things, who from all eternity knoweth His own ideas” (S&H 518:29). That’s very helpful, because we are very often apt to think that something is new and strange and that we don’t understand it. Mrs Eddy speaks of being led into a world that was old to God but new to his little ones. But from the divine standpoint Love has fulfilled everything, lacking no essential detail. That is very helpful in a practical way because sometimes we come to a situation and we say well I’ve never had this to meet before. I don’t know how to meet it. It’s quite new to me. If one is aware of the fact that nothing is new in Being, that there is always the answer there in Love, unfolding to you, then the answer comes clearly in all its fullness, lacking no essential detail. “Nothing is new to Spirit. Nothing can be novel to the eternal Mind, the author of all things, who from all eternity knoweth His own ideas.” So, by reflection we can know always what we need to know. It’s a very comforting fact to realise that whatever comes our way, whatever is there to be resolved, that Love has already resolved that in its plan. That that situation is already taken care of. All we have to do is just open up our thought to it. Everything is already in the plan. I have felt that and I know you have too more and more, but as we go along our way we think gosh, this is a new situation and how am I going to tackle it. I have never had this before. But I have taken to regarding it much more in the light of what is it that I’m seeing about my true being, which is already established, that might be new to his little ones, but never new to God. So, it’s safe, it’s alright. The fact is already there, it’s already there. I feel with Love you get this wonderful sense that its blessing and its plan is far more wonderful than we ever can conceive of. That when we think that it is something difficult or erroneous that is facing us, it’s really Love’s blessing as we shall see when we come to take the Adam record here.

“Nothing can be novel to eternal Mind, the author of all things, who from all eternity knoweth His own ideas. Deity was satisfied with His work. How could He be otherwise, since the spiritual creation was the outgrowth, the emanation, of His infinite self-containment and immortal wisdom?” (S&H 519:1). Interesting phrase that, “infinite self-containment”, because self-containment gives you a feeling of contained in something, doesn’t it? Yet, coupled with that is this “infinite” it’s almost paradoxical that it’s an “infinite self-containment”. That there is no limit to the ideas of Being. They are infinite but they are contained in a perfect plan that is in itself infinite, but it has every detail, every facet is in that infinite self-containment of the perfect plan of God, of divine Love.

When you see this verse as relating to the creation, the sevenfold nature that we have seen all the way through these days, you can see that infinite Mind, Spirit, Soul, Principle, Life, Truth and Love operating in the infinite calculus of the Word, Christ, Christianity and Science is the whole plan of Being which doesn’t contain any element, any operation, any happening that is unlike infinite Love, infinite good. When it says here, “And God saw everything that He had made, and behold, it was very good.” You get this feeling that there is nothing that can happen in God’s universe or happen to us individually, collectively or universally that is outside of that perfect plan that is symbolised through that divine nature and its operation. It is lovely to realise that, to really be aware of it, consciously aware of it.

Now if we go on to the Adam record here and take the negative of this tones of Truth as Love. “And the Lord [Jehovah] said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the Lord [Jehovah] set a mark upon Cain, lest any finding him should kill him” (Genesis iv: 15). I often wondered what that mark on Cain was. Mrs Eddy speaks about setting upon error, the mark of the beast, but in this particular context here, I feel that it is really more what she says, she says it in her EXEGESIS, which we’ll read in a moment, that it is really a waymark of God. Let’s just read the EXEGESIS of the negative tone, page 542, 14 onwards (she quotes the verse about the mark on Cain) and then she says, “They that take the sword shall perish with the sword.’ Let Truth uncover and destroy error in God’s own way, and let human justice pattern the divine. Sin will receive its full penalty, both for what it is and for what it does. Justice marks the sinner, and teaches mortals not to remove the waymarks of God. To envy’s own hell, justice consigns the lie which, to advance itself, breaks God’s commandments.” There are several points there. Where we were talking about “waymarks of God,” marks on Cain, Mrs Eddy calls them “waymarks of God.” It seems to me that that mark on Cain is really that whatever happens, whatever error comes up, whatever error parades, is a waymark to Truth. That is how one regards it more and more. Not as an erroneous condition which has arisen out of its own universe to attack God and so on, but it’s a waymark of God. That’s what it is. That’s why it says don’t try and slay Cain as a real error, don’t try and deal with error in your way, thinking of it as something that has to be dealt with or else you’ll go under, so to speak. “Let Truth uncover and destroy error in God’s own way.”

Now this an interesting opposite I think that comes here because it says, “And saw everything that He had made and behold it was very good.” Well, if everything that God has made, and this divine power is the only creator, is very good. There is this wonderful infinite self-containment which is perfect, absolutely perfect, then what is error? It cannot be anything but a claim to the reversal of good. But it is nothing in itself at all and without the Truth of Being there would really be no counterfeit. You can’t have two and two is five unless two and two is four. But two and two is four. The science of arithmetic is the science. Any mistake that comes up in arithmetic is an error about that which is already true. All you have to do is to reverse that mistake or wipe it out and see the Truth. You don’t have to manipulate that mistake. You don’t have to say two and two is five is getting bit better, it’s a little less than five now and in a moment, it will be four. It isn’t! Two and two is five is a lie from the beginning. It has no reality. Somebody was saying to me that when they studied Love through the textbook, they were quite surprised to find Mrs Eddy had quite a lot to do with Love forcing us to accept what best promotes our growth, and that Love was associated quite a lot with a sense of suffering but only to prove that Love is all. When we take some of the references to Love in the textbook, we will see that in one place Mrs Eddy says that “Jesus’ teaching and practice of Truth involved such a sacrifice as makes us admit its Principle to be Love” (S&H 26:21). You would think that if it’s Principle it’s Love, why should there have to be such a sacrifice. It is only because Love is absolutely perfect in its realm in the universe, the perfection of creation, “God saw everything that he had made and behold it was very good.” If the perfection of the universe is perfection, then obviously that is going continually to prove itself and it will not allow any error to lurk at all. It just won’t allow it.

So, we see the wonderful truths that Mrs Eddy mentions over and over again when she says, “The very circumstance, which your suffering sense deems wrathful and afflictive, Love can make an angel entertained unawares” (S&H 574:27). She talks about errors by reversal, serves as waymarks to the one Mind. And she says in Prose Works, “A danger besets thy path? - a spiritual behest, in reversion, awaits you” (Mes. 02:23). So, there is nothing that can happen to any of us that Love has not already got the answer to. You know she says again that you can be led into no situation where “Love has not been before thee and where its tender lesson is not awaiting thee.” (My. 150:1). So, you feel as you take this sense of Truth as Love that God saw everything that he had made and behold it was very good and that there was nothing new to Spirit, nothing novel to the eternal Mind. It is reassuring one, that in the Science, the answer is already there because in Science there is nothing going on but Mind, Spirit, Soul, Principle, Life, Truth and Love expressing itself as the Word, Christ, Christianity and Science. That is what God saw as it were, everything that he had made and behold it was very good.

Directly you see the positive Truth of Being, it is as if the erroneous sense, as long as we seem to be working out this human experience, is highlighted. Mrs Eddy says, you remember, when she discovered Science, in “Science, Theology and Medicine,” she says that when she was standing within the shadow of the death-valley, “I learned these truths in divine Science: that all real being is in God, the divine Mind, and that Life, Truth, and Love are all-powerful and ever-present; that the opposite of Truth, - called error, sin, sickness, disease, death, - is the

false testimony of false material sense, of mind in matter; that this false sense evolves, in belief, a subjective state of mortal mind which this same so-called mind names *matter*, thereby shutting out the true sense of Spirit" (S&H 108:21). So, when Mrs Eddy discerned the divine Mind to be all powerful and ever present, she saw then that there was a claim of mortal mind. But she didn't see that clearly or what it was until the revelation of the Truth of Being came to her. As we are aware of infinite Mind, Spirit, Soul, Principle, Life, Truth and Love, God saw everything that he had made and behold it was very good. That Truth uncovers and destroys error in God's own way.

Yes, I was quite surprised really that when you come to this tone of Love, Truth as Love, that you feel this need to see the truth about the lie, because the complete fulfilment of being through Mind, Spirit, Soul, Principle, Life, Truth, and Love, gives the lie to error. And it does it through understanding Science. We're at the Science tone here. And "God saw every thing that he had made, and behold, it was very good." And the negative is that "vengeance shall be taken on him sevenfold," who tries to destroy error personally or in a way piecemeal, because I always remember, I think it might have been in the very early days when, Max Kappeler was talking, I kind of associate the springboard of this with him, but that there are others too who have said this.

But when you think of infinite Mind, Spirit, Soul, Principle, Life, Truth, and Love, you see, as Mrs Eddy evidently saw, that Mind is basic to that whole picture. It's a matter of idea, basic. And the counterfeit of that is mortal mind. As she said in that record of her discovery, that she saw that it was mortal mind that was the basic error. And she said, again, didn't she, that she called sick and sinful humanity, mortal mind. It's the whole basic error where she says, "this false sense evolves, in belief, a subjective state of mortal mind which this same so-called mortal mind names *matter*" (S&H 108:26).

So, what you have is Mind, the one infinite Mind. And the claim would be that there is a mortal mind, which as she says, is an impossible term. It's a misnomer. There can't be any mortal mind because mortal means subject to death and finiteness, and Mind is infinite. So, this one Mind is counterfeited by the belief of mortal mind. And then mortal mind evolves a subjective state that it calls matter. But it's still mortal mind. It's not matter. There is no matter. It's still a belief in mortal mind. And the truth is, as we have seen, that this infinite Mind, which is the only truth of creation, evolves itself in spiritual substance, not matter. It's spiritual substance. That is the nature of this one Mind and the nature of man has spiritual substance.

And then mortal mind says, that this conception, which is a matter man, has to see, feel, hear, taste, smell, through physical senses. That's what it says. This matter thing has to operate through physical senses, five physical senses. But it's still mortal mind. It's not true. It's still mortal mind, the basic error. Whereas, spiritually, we see that the one infinite Mind, that expresses itself as spiritual substance, Spirit, the only reality, has spiritual sense or Soul. and spiritual sense or Soul testifies to the reality of idea, and it never can testify to any other condition but the spiritual nature of man as idea. That's our very identity. And whatever the

physical senses say, is not true. It's a lie from beginning to end, because the only sense that testifies truly is Soul-sense or spiritual sense.

When you come to think of that, when Jesus was on the cross, if he had listened to the lying mortal mind that said he was matter and his senses were testifying to having a broken up body and hanging on a cross with blood and wounds and all sorts of things, he would never have demonstrated this perfection of man. So, what he did, we can do, because we are the same substance and essence. So, being aware of the one Mind which has spiritual substance in Spirit, and man as idea has spiritual sense or the senses of Soul, which only testify to spiritual reality. That's the only man there is.

Going along on the bottom line again, mortal mind says, I objectify myself as matter. Matter has to feel through these senses, and that constitutes a person, it says. Whereas, on the top line, on the only line, the one Mind, which is Spirit, spiritual substance, and which operates through the infinite senses of Soul, says, I'm identified always with a Principle, an infinite Principle, which expresses itself as idea or all the ideas of the Principle moving in harmony in one body. It's the one body of man, not a lot of persons as we saw, with material senses and matter substance and a mortal basis, but one Principle and its infinite idea. And we are that idea, moving in the harmony of Science.

And then mortal mind says, that person has a life of his own that begins in birth and goes on and ends in death and so on. Separated life from God, separated life from everybody else. But on the top line and the only line, Principle says there is one Life. I individualise myself as infinite Life without beginning and without end. And that is the only Life, the Life that lives us, Life in and of Spirit. Just like Mrs Eddy says, and we read yesterday, "Entirely separate from the belief and dream of material living, is the Life divine" (S&H 14:25) and that is the one Life that every one of us lives.

Then mortal mind says that the mortal man has a consciousness which is conscious of sin, disease, death, joy and sorrow, success and failure, all the beliefs of the mortal existence. Those are all lies. That's error, the erroneous consciousness. But the one state of man says that man is divine consciousness. He's the idea of Truth. Principle demonstrates him as the one Life, the one Truth, the consciousness of Truth. We can only be conscious of our state as we've seen it all this week, of dominion and authority as the man of Truth, the ideal man of Truth, composed of all these qualities that we have seen this week, his true identity, as idea of Principle, as Life living him, as the facts of Truth in a plan of Love, and that is the consciousness that man is, and there is no other consciousness. Like Mrs Eddy says, "the divine understanding reigns, is *all*, and there is no other consciousness" (S&H 536:8).

And finally, this gloomy old picture of man, which says mortal mind, matter, physical senses, a person, a material life, material consciousness, and then it says, he doesn't feel included in a plan. He's wandering, just like Cain who in the end goes out into the land of Nod. He wanders, and he is unloved, unwanted, subject to just purposelessness and so on. But the man

of God's creating has a destiny or a purpose that is constantly being fulfilled. He moves in a plan of Love, where everything that happens and unfolds to him spiritually is infinitely purposeful and blessed and truly related to every other expression in the universe, where he can feel that he can rest in action, conscious of being Love's plan unfolding.

You see, I had such a feeling - I have such a feeling, that this comes in connection with the verse that says that if you kill Cain, "vengeance shall be taken on [you] sevenfold," because the only answer to dealing with error, I see more and more, is understanding the sevenfold nature of God and letting that Truth uncover and destroy error in God's own way. Understanding this scientific record of creation in all its ramifications as it were, is an irresistible handling of evil. And you can see why as you take that suppositional opposite, that these great truths of Mind, Spirit, Soul, Principle, Life, Truth, and Love, operating in their four-fold calculus of the Word, Christ, Christianity, and Science, is the whole Truth in Love that deals with error.

And you remember how I was saying to you that in the sixth and seventh main editions of *Science and Health*, one should really call them evolutions, they were the sixth and seventh evolution of the textbook, where Mary Baker Eddy had reduced her handling of evil down to just those seven pages of "Animal Magnetism." And maybe there is something symbolic in the seven, but we can see how being conscious of that divine order that comes in the days of creation through Mind, Spirit, Soul, Principle, Life, Truth, and Love, it gives man this wonderful dominion that handles evil, so that we can say "God saw everything that he'd made, and behold it was very good."

So, as we go along our path and we have this or that to deal with that comes up, we always find ourselves dealing with it, not by trying to deny it and argue with it so much today, but by returning always to this sevenfold nature. And that is why we do, because the counterfeit of error is, a complete counterfeit of that divine nature, and the divine nature understood wipes it out, just as if you were a mathematician and you had to deal with mistakes, you would go back always, you wouldn't fiddle around with the mistakes, you'd go back always to the positive Truth that you know, wouldn't you?

And I have found myself very much more today, handling evil too through the four, because Mrs Eddy says, when she states that there is a claim of evil to be dealt with, she says that, "all evil, combines in the belief of life, substance, and intelligence in matter, electricity, animal nature, and organic life" (S&H 450:30). She gives those four, which are a very interesting four. Much to be understood about them. But if you come to think about those four, matter is the opposite sense of the Word, because the Word of Life says, "in the beginning was the Word, and the Word was with God, and the Word was God." So, we can say that in the beginning or the only, we live as that Word of Life, as we have seen, that we are whole being, the substance of our being lies in those ideas of God in their spiritual nature.

You remember it says, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." And the word is the living Word of divine idea. And so the truth is that we live and always have lived as idea, and we were never squashed up and put into matter, which is the opposite of the Word, the opposite of the creative Word, that you think that when you appeared here in matter, that was when you began. But the Word of Life, or the facts of Life spiritually, are that we are eternal ideas, never born into matter, never living in matter, never dying out of matter.

Then electricity, which I don't know a lot about, quite frankly. Somebody said to me, all I know about electricity is that you turn the light on and the light comes on. But electricity claims to have power. It claims to have creative power. Because it is to do with sex and so on, but it claims to have this lightning power, and it's very basic in mortal creation. I'm sure a lot of you here know much more about electricity than I do, but I always think of it as the power of the counterfeit of the power of the Christ, because electricity will earth itself always, whereas the true Christ comes to the flesh to destroy incarnate error. It is a good, beneficent power.

And you get in the Bible too, about the lightning coming out of the east and to the west. It's a sense of this Christ in its positive sense, and that nothing can have any power on us but the Christ. And you know how lightning makes you frightened, many people frightened and so on. It seems as though it is an evil kind of power, whereas the Christ power is the only power. I don't mean electricity is evil in itself, it's very useful as we've heard, but this belief of vibration and positive and negative and so on, is a claim to power. Whereas the only power is the Christ power. And I'm often realising that, that the only power, as we've said here many times this week, is the Christ power on every one of us.

Then you come to Christianity where there you get animal nature. And the only nature we have is that Christ nature, which we were talking about yesterday. That is the true man, reflecting these qualities of the Christ, one to another. We haven't got animal nature. That is the opposite of Christianity. And organic life is the opposite of Science, because Science is not organic. It's not to do with organisation, it's to do with true system, but not to do with organisation. And therefore, true system, as we have seen here, is something which is completely eternal, not in matter, that Science is the great operative power in our lives.

So, you can see how matter, if you think about it, I'm sure you'll see much more in it than I'm just briefly mentioning, but you can see how matter, electricity, animal nature, and organic life would claim to be the opposite of this wonderful rhythm, which is always moving us of the Word of Life, the power of the Christ, Truth, the all embracing nature of Christianity and Love, and the dynamic embrace, if you can call it that, of divine Principle Love in Science.

Now, why I often go to that four is also because there is another four that would claim to be a counterfeit of the divine four, which is birth, growth, maturity, and decay. They have a relationship to what we've just been talking about. Birth, which we were saying is not being

born into matter. It's the eternal fact of always having lived and always going to live, which is the truth about birth, never born and never dying.

Then, growth. I think that that has quite a lot to do with the second side, because it is to do with the Christ. And I'll enlarge upon that in a moment, because one has such a tremendous sense that the only growth that any of us can experience is through the Christ impulsion, that it isn't a material growth, a mortal growth, but all the time, as we go through life, the impulsion of the Christ is enabling us to grow spiritually. We may sometimes resist that impulsion of the Christ, but if we listen to the impulsion of the Christ, as we were saying before, we can feel our Christ mission unfolding every one of us, to us. So that is the only growth.

And maturity has a great deal to do with Christianity, because it's to do with Love. And I think also, it is to do with true demonstration, which is Christianity. I think often and often that maturity comes from allowing the Christ to demonstrate itself in your experience. If you just listen or look at the letter of the Word, and you see something of the Christ ideal, but you don't let it continually demonstrate itself in your experience, in a way you say you lack maturity. There is no true maturity. But it is the operation of the Christ, accepted in your experience over and over again, that gives a true sense of maturity. And there is no decay in Science.

We remember how we see that once you understand the principle of Science, it evolves and evolves and evolves and goes on and on and on. And we saw that once or twice this week, that to Science there is no decay. If you couple it again with that organic life, organic life would claim to decay, but Science is that which is eternal and goes on and on and on. You know, you can also see that sense of the four in that scientific obstetrics paragraph on page 463 of *Science and Health*, where it talks about "its beginning will be meek," which is the Word of Life. "Its growth sturdy." There you get growth is a sense of the Christ. and "its maturity undecaying." You get maturity and decay in the negative, but positively, its maturity in Christianity is undecaying in Science.

And more and more have I felt this need myself, to handle evil in a happy way, not a gloomy way, through the four. And just to finish off what we're talking about with this four, I have often found myself just knowing, I was going to say for the fun of it. But just not because I feel a terrific need to do it and so on, but for the fun of it, I have often known, I've always lived, and I'm always going to live, and there never has been a moment when I haven't lived as an expression of Life in and of Spirit. That's true for all of you. That we've always lived and we're always going to live.

And whenever I sit down and really browse and think on this, I feel a tremendous sense of freedom, tremendous sense of freedom that I've always lived and I'm always going to live. Because mortal mind tries to stick you in a body, pressurise you, think I must get this worked out, and I must do this, and often it says, if you don't work out this, you'll die. And all sorts

of things, pressure inside. But I often just sit and think, I've always lived, and I'm always going to live as an expression of Life in and of Spirit. And I feel freedom.

Then, another fact I often sit and think about, or just love to think about, is that I am neither male nor female, but that I reflect manhood and womanhood. As man, we all do, as we have seen this week. We all have qualities of divine manhood and womanhood. And I love to think about that, just briefly. And whenever I do, I feel a tremendous sense of peace. Peace. In one case freedom, in another case peace. And I thought the other day, I wonder why one gets that sense of freedom and that sense of peace. And I realised that really those two things are the bedrock belief of human existence, aren't they? That you're born into matter and you live in matter. That's a bedrock belief, obviously, of human existence. And the other one that you are a male or a female born of a male or female is the other bedrock belief. Well, I was talking to a friend about this the other day. And, they said, I don't know, the question came up about the Word, Christ, Christianity and Science. And I said, you know, I've never thought of it before, but I guess when you are, when I'm aware, or we are aware, of never being born into matter, always having lived and always going to live, it is really what you might call handling error in a simple way through the Word, isn't it? The creative Word, the true Word.

And when one is conscious of being the true man and true woman, all of us conscious of that, you are really taking on your status, as having the true nature and not animal nature, which is the Christianity. And so, this friend said to me, how about the Christ then? Don't you ever do anything about it in relation to the Christ? And as we thought about it, together, we seemed to see that at least, I felt we saw very clearly, that if you handle evil, so-called, I always feel that term can sound rather sort of dramatic and evil, but negative, but if you are tackling in a positive way the beliefs of human existence, doing it through the Christ, I begin to see and realise that the Christ power is the only influence on any of us.

And that that Christ power is giving every one of us our Christ identity and our Christ mission. And I can begin to see that for every one of us, it is very good now and again to realise, or just naturally when it comes to you, to realise that the Christ, which is the divine nature of God, is the only power that is moving us and that is influencing us. Our Christ nature, not our background, not what people think about us, not how people estimate us humanly, we're not influenced by any of these things, we're not influenced by nationality, or the belief that we are a male or a female. We are not influenced by anything but the Christ nature, which is individualised, it individualises itself, as the mission of each one of us, because I think that it is important to see this, because I feel that if we just drift, very often deflecting influences can come and we don't at this present moment fulfil what we are capable of fulfilling in the human, because the Christ comes to the flesh.

And the Christ comes and translates itself to us in the way that is very natural to us, because you know, the Christ in absolute Christian Science is operative through Truth, Life, and Love. Life, Truth, and Love is the Word. Truth, Life, and Love is the Christ. and it always is that Truth, the Christ, individualises itself in the perfect way, the perfect fulfilled way for every

expression in the universe. And when Mrs Eddy says “we are all capable of more than we do” (S&H 89:21), I often think that the Christ is the operative factor to be able to do whatever it is everyone's individual mission to do.

And as I say constantly, because I feel it so very, very deeply, every one of us has a mission. Every one of us has a mission. I don't mean a mission to go out and convert the world and that sort of thing, but an individual mission, right where we are. Everyone is essential to the plan, because we are the divine plan in operation. And it may seem extraordinary to be talking about the handling of evil in this way in the tone of Truth as Love. But I felt impelled to it when I have been thinking about this tone, because the negative of it, where it says that you don't try and deal with evil on a personal basis or a mortal basis, but you can only let Truth operate. And what is Truth? The whole range of the synonymous terms and their operation. Let Truth uncover and destroy error in God's own way.

In the detail of that statement, Mrs Eddy says that wonderful thing about, “uncover error, and it turns the lie upon you.” Because if you're going around trying to put things right in a human way, a material way, or dealing with this little error and that little error, believing it to be real, it turns the lie upon you, until the fact concerning error, she says, “namely, its nothingness - appears, the moral demand will not be met, and the ability to make nothing of error will be wanting” (S&H 92:21), and you make nothing of error by seeing the allness and the Science, the Science of Mind, Spirit, Soul, Principle, Life, Truth, and Love, operating as the Word, Christ, Christianity, and Science, which can be said in a minute, half a minute, quarter of a minute, but the ramifications of it are tremendous and lovely.

I'm beginning to see, as I think all of you are too, that error is really nothing to be frightened of and nothing to give power to. I think in the past, Christian Scientists have always been talking about “a mortal mind is getting at me.” And they give you an impression, or perhaps we all gave the impression, I don't know. Now, I don't think I did so much because I've been not one to naturally take to handling evil, if you know what I mean. I've always felt, no. But I also felt that it never was right to imagine that animal magnetism is around every corner, going to hit you on the head all the time, you know. You sometimes got that impression that people were frightened of animal magnetism or mortal mind, and that it was always attacking them and saying things to them and doing things to them. And I thought that was really, I was going to say a bit of a nuisance, but that's too mild to say it, but I never felt drawn to that way of thinking, because it's much more natural, I think, to realise that we are moving in a positive, perfect Science of Being, and that one is enjoying that Science of Being, and knowing that you're being used by that Science of Being, and just as in arithmetic, you wouldn't be all the time watching out for mistakes, you would be enjoying the science of arithmetic if you were made that way, or you are enjoying music, and a musician loves music and is not always looking out for mistakes and bothering about mistakes, always going back to the perfect music, to the perfect arithmetic.

And here, “God saw everything that He had made, and, behold, it was very good.” And that is the Science of Being, which is the irresistible protector and demonstrator of good, the protecting you from anything else. Let's just read once more this EXEGESIS of Truth as Love. “The divine Principle, or Spirit, (this is, ‘God saw everything that He had made, and, behold, it was very good’) comprehends and expresses all, and all must therefore be as perfect as the divine Principle is perfect. Nothing is new to Spirit. Nothing can be novel to eternal Mind, the author of all things, who from all eternity knoweth His own ideas. Deity was satisfied with His work. How could He be otherwise, since the spiritual creation was the outgrowth, the emanation of His infinite self-containment and immortal wisdom” (S&H 518:27). And she calls that perfection of creation. And it's Truth as Love, the perfection of Truth, the perfection of Science, the perfection of Science.

We were talking about the tone of Love, Truth as Love and what we were saying about the handling of evil. What I was saying to you about the four, now speaks to me very much of being aware of having always lived, and always going to live as an expression of Life in and of Spirit, which is really handling the belief of matter, the Word, the wrong sense of the Word of a creative belief of a material origin. And when you see you've always lived and you're always going to live, that handles that.

Then I feel that you go on to see really, this is what I'm beginning to see today, that as an expression of Life individualised, the only impulsion that is moving you forward all the time is the Christ impulsion, which is giving every one of us our mission. And that is true growth. I think that's so lovely because often we think, now what is the direction in which I am growing? What have I got to do and so on. And have I grown humanly, we say these things. But you can just turn all the time to this fact that the Christ, Truth is impelling what you might call your growth. It is impelling your movement, your whole being. It is this Christ, Truth that is in operation.

And so therefore you're not impelled by any other power or force, this electricity thing, this material growth, this heredity, all those things, that the Christ, Truth impels every one of us. And then it impels us and really, you might say, it enables us constantly to fulfil our mission through expressing the qualities of true manhood and womanhood in Christianity, that we haven't got that animal nature, the pull of the animal, the pull of the material, but in true Christianity, it is demonstrating us through true manhood and womanhood in the fulfilling of that mission. Just as it did the Apostles, no matter what.

And you know, I believe it is true in Mary Baker Eddy's household that she so often asked people to do particular jobs for her, that they were not specifically humanly equipped to do because she had this sense, so I was told, that if she asked people who are particularly equipped to do a job that was an important job, they might rely on their human ability. And if they had to, as we call it, make a demonstration of it, they would have to trust God. And I know that's so true and you all do because often you've been asked to do things that you thought I couldn't do that, but you feel if it is impelled on you by the Christ, that it will enable you to fulfil the

necessary manhood, womanhood qualities or whatever it is, to demonstrate that particular activity.

So, it is not through animal nature or how you're typed physically, or through background. Obviously, people who have, or talents He gives, we must improve. Often people who are artists or musicians or teachers or all kinds of classifications when they hear of their true being in Science, let that activity that is rather natural to them speak of Science in the realm in which they find themselves. So they find that they are using those talents in subordination, true subordination, divine subordination, to the scientific Truths of being. But it is often true that you are asked to do things that you have never done before, but nothing is new to Spirit. Nothing is novel to the eternal Mind, and so you can do these things through being the true reflection of both manhood and womanhood and all that that means.

And then this is all possible because of the whole Science that is all the time using us as its wonderful facts moving in the harmony of Science. Science leads the way, "the Way in Science He appoints that stills all strife." And whenever you come to Science, you find that it is really the embodiment of all three, the Word, Christ and Christianity, don't you? It seems as though it is that which moves the whole of those first three, the moving factor.

But it was a wonderful new point to me, which I am finding very helpful, very strengthening. This handling evil through the four. Think about it.

Now, the other thing we didn't do just before we ended that tone, was to look at that the thousand-year period tone there, we have chosen *divine Principle, Love underlying, overlying and encompassing all true being*. That's out of the chapter "Recapitulation." And that is really what one sees there, that "God saw everything that He had made and, behold, it was very good." Divine Principle Love underlying, overlying and encompassing all true being, which is what we have really been talking about.

One more little point on that "let Truth uncover and destroy error in God's own way." I love it that Mrs Eddy goes on and says, "and let human justice pattern the divine" (S&H 542:19), because if you are aware of the Truth of being, it very often impels you to take a right human action. But if you take the human action without letting it pattern the divine, it can often be uncover error and it turns the lie upon you. And one knows that so well. One really does. A friend and I often used to laugh if we slipped up as you might say, and made some critical remark about someone like, she's always a bit of a fusspot or something like that. We would find the next minute we were being just as "fusspotty." It was quite funny. We used to laugh about it. Uncover error and it turns the lie upon you. You know what I mean, that if you criticise by thinking error is a real thing, the next moment you find yourself doing exactly the same thing. And it's a very good lesson, simple lesson, but a very good one to learn.

So I think it's very lovely that you let Truth uncover and destroy error in God's own way, and let human justice pattern the divine. Sometimes you don't have to do anything anyway, but if you have to, surely we will know what to do if we are letting Truth do it.

Now when we come to Love in the textbook, in our thousand year period, and you will notice in the thousand year period, we're always saying that the Truth here brought us out of Eden. The Truth in Spirit made us build an ark. The Truth in Soul made us journey from sense to Soul. The Truth in Principle made us stay with prophecy and not just an organised sense. The Truth in Life, made us see that Life lives us as it did Jesus. And that brought us really to the end of the Bible, where we were seeing how the last, the first was last and the last was first, that these things met up. But when we came to Truth and Love, we couldn't do that anymore because the Bible had ended. And so it is really, I feel, where the Science in of Truth and Love in the textbook, so weds itself to the Bible, which is the book of Life, that we come in Truth and Love here to that which actually, as I've said many times, impel the whole Bible story from the beginning. I always had felt that what we were doing with that interpretation of the Bible was taking it from the standpoint of the sixth and seventh days, from the standpoint of Truth and Love. It was the interpretation of the whole. So you might almost say that those tones of Truth and Love were impelling, and are impelling, that whole Bible story, in a sense through the textbook. It's in some way the wedding of the textbook and the Bible.

Something that we can think about, because as I've said to you right at the beginning of this week, we're all feeling our way together, me as well as you. And I felt that very much because things that we have said here together, I've never thought about before. As many people who have the function of expressing the truth at a gathering, often say that "where two or three are gathered together in my name, there am I in the midst of them." And that "I" expresses itself as new things to you, to me, to all of us.

So now we'll just think for a moment about Love as it is used in the textbook. And of course, it's used in combination with Life and Truth. And it's so often divine Love, divine Principle, Love, so often divine. Mrs Eddy uses that qualifying adjective 'divine' mainly with Principle, but a lot with Mind and a lot with Love. She never says divine Soul, for instance. She says divine Life, and divine Love.

Love, one feels all the way through, gives the sense of the ultimate, of the highest. And no matter what, Love blesses. You get that very much, that even if it's through suffering and so on, Love is always blessing. And there's nothing to oppose Love. But it embraces all, it embraces everything. There's nothing to oppose it anywhere. I always feel with divine Love that everything is going one way to fulfil one purpose. There's nothing coming in the opposite direction. And that is such a wonderful feeling to have when you're thinking about Love. Why shouldn't there be infinite blessing? And if one sticks to it, through hell or high water, as John Doorly used to say, you always receive that blessing of Love. Because, do you remember I have said to you many a time, that all the things that happened in the time I was

with John Doorly, those 13 years, one of the things I remember more than anything, is that when anything happened and plenty did happen at that time, as you can imagine. Always, the first thing John would say is, there's a blessing in this somewhere, Peg. It was his first reaction, always. There's a blessing in this somewhere, Peg. And there always was. And it is a habit that, a divine habit, that brushed off on me quite a lot. And I've always felt that that whatever happens, there's a blessing in it, because only Love is at the helm, and only Mind, Spirit, Soul, Principle, Life, Truth, and Love are true.

So in this Love, using Love through the textbook, in the first four chapters, as we always take, you get this sense of the spiritual perfection of Love, it impels the acceptance of Life in and of Spirit, either through Science or suffering, but no suffering to Love, no suffering to Love. You know in the chapter "Prayer" Mrs Eddy says, "God is Love. Can we ask Him to be more?" (S&H 2:23) and continues, "'God is Love.' More than this we cannot ask, higher we cannot look, farther we cannot go" (S&H 6:17). And of course she speaks so much of Jesus' demonstration of Love. And as I told you, it involves such a sacrifice as makes us admit its Principle to be Love.

And then when we come, we're not taking all the references, but just speaking of the four chapters each time. When we come to the Christ chapters, you seem to feel through those, and this is always, what I might call, over simplifying, everyone has to work these things out for themselves. But in the Christ chapters, "Animal Magnetism Unmasked," "Science, Theology, Medicine," and so on, you get the Spirit of Love lived is the only saviour or Truth. It's what you seem to feel there. And in the Christianity chapters, starting with "Creation," "Science of Being," etc. Infinite Love is the impersonal Principle of the universe, reflecting itself in love, with a small 'l', as all in all. Always in those Christianity chapters you get this allness, this infinite reflection sense of whatever synonymous term you are taking. In the main, remember, because this is over simplifying.

And in the Science chapters, starting with "Teaching Christian Science," Love is supreme and all, sustaining the forever coexistence of God and man. Of course, in "Recapitulation," you get this reference we've got divine Principle underlying, Love underlying, overlying, and encompassing all true being. And in there too, you get divine Love always has met and always will meet every human need.

And when you come to "The Apocalypse" chapter, you get this lovely reference "To infinite, ever-present Love. all is Love. . . Against Love, the dragon warreth not long, for he is killed by the divine Principle. Truth and Love prevail against the dragon because the dragon cannot war with them" (S&H: 567:7). Wasn't that what we were seeing? That Truth and Love, that wonderful day of Truth with its seven and its four, they prevail against the dragon because the dragon cannot war with them. You couldn't possibly have two and two is five warring with two and two is four, could you? You couldn't possibly have. And so I always feel that error goes round, it brings up some problem, but that problem affects error itself. And it doesn't ever touch the true man. I remember telling you once that I was walking down the King's

Road in Chelsea and I was suddenly attacked by violent pain and I thought, oh, I'll have to go into a telephone box or something. You know, I didn't know what to do. And then I thought, what is this pain paining? I thought, it is paining mortal mind's own concept of itself. The pain starts in mortal mind, it goes on in mortal mind, and it ends in mortal mind. And I thought, well, if this pain is in a way paining itself, why should I worry? I'll just let it go on paining itself if it wants to. It's not touching my true identity. And that all happened so quickly, but I remember thinking, how interesting, that pain is paining itself. It never touches the true man. It couldn't touch the true man. And I walked on. I didn't go into the telephone box. I just walked on.

Talk 5

Now, we come to the next day of Love. We get here in the Chart, Love as Truth and Love as Love. And these two tones, John Doorly saw as being impelled by Life, Truth and Love, each of them. And that tone of Life, Truth and Love, which is the completeness of the Word in absolute Christian Science. What we have really, it's so logical here that it is impelling this verse, "Thus the heavens and the earth were finished, and all the host of them." One might say, well, what has impelled this whole creation story of the heavens and the earth and all the host of them, it has been Life, Truth and Love all the way through, hasn't it? We've seen it as Life impelling one tone, Truth the next, and Truth and Love the next, in every day. But the overall story of these days of creation has been impelled by the creative, the factual and the fulfilled, all the way through. So when you come to, "thus the heavens and the earth were finished, and all the host of them," it is obviously really that the impulsion behind that statement should be Life, Truth and Love, because it embodies the whole of the creation story, doesn't it?

So it is a whole chord impelling this Love as Truth. Which John Doorly calls *mother and universal*. Because it is the creation embodied in divine Love, in Love's plan.

Shall we read the EXEGESIS and then think about the whole thing together? "Thus the ideas of God in universal being are complete and forever expressed." That's what we said all the way through, starting with the continuity of thought, that day of Truth, which is the summing up really of the whole of creation, this sixth day embodies all of it. But all the way through, taking the sixth day, we have felt this thing, this fact of the Truth of being forever going on. It's forever expressed. It doesn't come and go, it's forever expressed, "for Science reveals infinity and the fatherhood and motherhood of Love" (S&H 519:9). The completeness of the whole of creation.

Someone said to me once, that don't you get all the way through this creation, a sense all the time of let there be, and then there was, and it was fulfilled, rather giving this feeling of fatherhood and motherhood. It's of course Life, Truth and Love, but it's like fatherhood, motherhood and sonship, the creation. And so all the way through every day, we have seen this fatherhood and motherhood of Love, revealing the ideas of being. And it has been as if

all the way through there's this rhythm, well, we were talking about Life, Truth and Love - let there be, and there is, and it is fulfilled. And it is all the time the completeness of this creation, which goes on ad infinitum, infinitely.

Human capacity is slow to discern and to grasp God's creation, and the divine power and presence which go with it, demonstrating its spiritual origin. That's so true, isn't it? That human capacity, which is really a sort of second degree quality, doesn't discern and grasp quickly the divine God's creation and the divine power and presence which go with it, because we always seem as humans to think of men, people, don't we? And as we use spiritual sense and through spiritual sense alone, we see idea and the one person, as we have seen this week, and come out of this 'people universe.' But on an ordinary human basis, we are a bit slow to discern and grasp God's creation and the divine power and presence which go with it, demonstrating its spiritual origin.

"Mortals can never know the infinite, until they throw off the old man and reach the spiritual image and likeness" (S&H 519:14), Mrs Eddy says mortals there because it is really saying surely, that the sense of man as a mortal has to be thrown off completely to understand the spiritual image and likeness of God. And that is very true, isn't it? That we can't when she talks about what is man, she says, "Mortals are not fallen children of God. They never had a perfect state of being, which may subsequently be regained." But then she says further on down that page, that when she talks about immortals or the children of God are the only realities of being. She then says, "Learn this, O mortal," doesn't she? "Learn this, O mortal, and earnestly seek the spiritual status of man, which is outside of all material selfhood" (S&H 476:13).

And the terms that she uses for man, talks about immortal man and mortal man, and the spiritual man, and many different qualifications of man. And she seems to give this mortal man, well, mostly it's no good at all. It's a lie and has no part with the true man. But in the trial scene, in the "Christian Science Practice" chapter, at the end, mortal man figures very prominently, doesn't he? Because it's mortal man who is sick, and in prison. And there she all the time talks about Mortal Man with two capital m's. He is a character in that trial scene. And in the end when he's redeemed through Christian Science and set free, it says "Mortal Man, ...walked forth, his feet 'beautiful upon the mountains,' as of one 'that bring bringeth good tidings'" (S&H 442:13). And it is mortal man who is freed there. And it must be that Truth redeems even what looks like the mortal man. That's why Jesus healed people and brought them back to health. He didn't heal the true man, but that Christ, Truth so translated itself that it produced what looked like a healed mortal man and a better mortal man.

Because sometimes again, I find these various terms that Mrs Eddy uses for man, a little bit foxy, to use my favourite expression. Because she says mortals are no good at all, and then she says, "Learn this, O mortal, and earnestly seek the spiritual status of man, which is outside of all material selfhood" (S&H 476:21). So, it must be Mary Baker Eddy speaking in terms of the various levels of Christian Science, where from the divine point of view, man is idea,

and that's the only point of view. But when she is speaking in terms of Christian Science as applied to humanity, as she speaks about, she then gives this wonderful sense that right here and now, in what looks like the flesh, so to speak, this Truth reaches to every single part of being and redeems even mortal man. Because when she's talking in "The Apocalypse" chapter about the vision of the new heaven and the new earth, she says that it "reached St. John's vision while yet he tabernacled with mortals" (S&H 576:6), doesn't it say?

And so, I suppose the great Mother Love that used Mary Baker Eddy, compelled her to write a textbook which didn't just stay on cloud nine in its wording, but came right to meet the human need through stating the absolute facts of Christian Science, because she says it "is absolute; it is neither behind the point of perfection nor advancing towards it" (My.242:5). It is at this point, the absolute facts of Christian Science in the divine system and also touched human thought at the point of what she called Christian Science, the application to the human, how these absolute facts do redeem the mortal. And maybe if she had said, learn this, O man, instead of learn this, O mortal, it wouldn't have meant the same thing because you would be thinking, now, does she mean that the man of God's creating has to learn these things, or not? But it isn't. It seems to be what we would call the mortal man that has to, or does, learn these things. But from a higher standpoint, the learning of these spiritual truths is really from an absolute standpoint, the unfolding of our true identity that has always been there. It's unfolding, not accretion.

But I find I have to sort myself out as I go through the textbook with her use of these terms, immortal man, mortal man, spiritual man. Well, you don't have to sort yourself out with those latter terms so much because you know what she means. But it is something that I'm still learning about. But here, you see, she says, "Mortals can never know the infinite, until they throw off the old man and reach the spiritual image and likeness" (S&H 519:14).

"What can fathom infinity! How shall we declare Him, till, in the language of the apostle, 'we all come in the unity of the faith and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fullness of Christ'?" (S&H 519:16). Wonderful statement that, isn't it? We all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ. Where you get this lovely fourfold statement of the understanding through the faith, and then the knowledge of the Son of God, of the Christ, unto a perfect man in Christianity, unto the measure of the stature of the fullness of Christ, which would seem to be Science. But you get this sense here of infinity, infinity and infinite come quite a bit in these last two tones of Love.

Infinity measureless, but what reveals infinity? Science. And our understanding of Science through the infinite calculus, that's how we fathom infinity. But it's a wonderful tone this, because what is it saying to us? It is saying, "thus the heavens and earth were finished and all the host of them." And then it says, "Thus the ideas of God in universal being are complete and forever expressed" (S&H 519:9). And what is that 'thus'? To me it seems such an important little word because it is saying 'thus', through all that we have seen in these days of

creation, through that, in this way, "Thus the ideas of God in universal being are complete and forever expressed for Science reveals infinity and the fatherhood and motherhood of Love" (S&H 519:9).

And here we are seeing and we have seen that it is Science that has revealed and continues to reveal infinity. And Science is that motherhood of God which is revealing infinity to us. It throws you back, this heavens and earth were finished and all the hosts of them, it throws you back to the beginning of Genesis, where it says, "in the beginning," that is in the only, "God created the heaven and the earth." And then it's gone all the way through with that heaven and earth, which one can't help seeing, I feel, as Principle and its idea, the heavens and the manifestation of that, the compound idea, earth, man is the compound idea, idea. So all the way through this record has revealed Principle and its idea, God and man, the heavens and the earth in the true sense of man as the compound idea. Because that is what this whole creation is about, God and his creation, God and man in the sense of manifestation.

And right at the beginning, in the first day, it starts with, "Let there be light: and there was light." And then you get the second tone, which is impelled, the first tone's impelled by the creative, by Life. "Let there be light, and there was light." And as you know, the whole creation is about light, the symbol of light, because it's about Mind, about Mind's ideas. And into every single day of creation, you get a reference to light in the tone in which day it appears. In the first day, it is light as a symbol of Mind, etc. And the second day, the reality is understanding is the reality of all things brought to light and so on. You get a reference to light in every day of creation in Mrs Eddy's EXEGESIS, in a different sense. So the whole creation is about light, because the whole creation is about God's ideas, Mind's ideas, the whole creation is a Mind creation. This creation consists of the unfolding of spiritual ideas and their identities, which are embraced in the infinite Mind and forever reflected. That's what the whole creation is about. Mind's infinite ideas which have their identities and are being forever reflected through the nature of Spirit, Soul, Principle, Life, Truth and Love.

But in the first day, where you get, "Let there be light, and there was light," is impelled by the creative. Then the second day, the second tone of that day, "And God saw the light, that it was good: and God divided the light from the darkness." You get there the factual sense of Truth impelling that tone, that the light is good. And it is divided from the darkness. It is Truth, there is no error to that light. And then you get in the third tone, Love or the fulfilment or mother, impelling, "and God call the light Day, and the darkness He called Night. And the evening and the morning were the first day." Well, that is the first reference to the fact that there are going to be there is going to be more than one day.

There are going to be seven days because "God called the light Day and the evening and the morning were the first day." Well, if there's a first day, there must be some more coming. And there are seven in fact. And Mrs Eddy says there "that the rays of infinite Truth, when gathered into the focus of ideas, brings light instantaneously, whereas a thousand years of human doctrines, hypotheses, and vague conjectures emit no such effulgence" (S&H 504:23).

But she is bringing out a sense there, and the Bible is, that there are seven days of creation. It doesn't actually say seven, but it implies that one is going to see this creation unfolding through spiritual ideas and their identities, through spiritually clearer views of Him, through these days. Well, that has always said to me because it's impelled by Love, by mother, by fulfilment.

It's as if the divine Principle is saying, I am not going to give you this light in a flash, in a burning flash, so that you're blinded by it. And I'm not going to give it to you fragmentarily. But I am going to give it to you through this lovely unfoldment of seven days of creation. And that is my motherhood. A mother is the strongest educator. And it's my motherhood that says, there is a plan, a wonderful plan. And to the human, really, I'm going to unfold it to your spiritual sense through these seven days of creation.

That plan of Love then goes through the first day, the second day etc. to the seventh day and we have found that as we have quietly taken these days un-hurriedly through these four Summer Schools that it truly has been "The heavens and the earth and all the host of them," coming to us in divine order. Because Science has revealed its infinite categories to us through these days. The ideas of God in universal being in all their completeness and their continual expression, you might say, have been revealed to us by Science, and through the fatherhood and motherhood of Love, of Love's plan. Nothing but Science can do that. Science is the atmosphere of God, divinely, but humanly speaking it places that divine content of being, into a form that can be understood by humanity. Mrs Eddy said, "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). Far from being cold and far from being abstract, this reduction to a divine system is the most loving thing that can be, because it is available to everyone in a scientific way, as we have pondered the days of creation, the synonymous terms and loved them and had the search in our estimation being sweet, calm and buoyant with hope, it has brought to us such a marvellous sense, little by little, here a little, there a little and so on, of this real culmination of the understanding of Science where we have seen, and are seeing what the Principle and its idea really are. It's embraced us in a sense of safety and peace and universality and that the infinite is something that is no longer obscure to us, or fragmentary to us. It all hangs together as a whole in tangible terms.

When I think of, "Thus the heavens and the earth were finished, and all the host of them," it makes me think of all the categories that we have come across as we have gone through these days of creation. I always maintain that in the Bible story there is nothing really that is unaccounted for. Even humanly there is every state and condition of man isn't there, in that Bible story. But interpreted spiritually there is every category of being and its purpose and its working out, because we have seen this sevenfold nature of being, the days of creation. We have seen the synonymous terms in their many ramifications as we've been through these days of creation and their unlocking of the scriptures. We have seen the standpoints of divine Science, absolute Christian Science and Christian Science. We have seen many instances of manhood and womanhood all through the Bible, of the fatherhood and the motherhood of

God. We have seen questions of subjective, objective, absolute, relative, every kind of category has come out of these pages. It has been, "Thus the heavens and the earth were finished, and all the host of them."

Actually, it's quite interesting if we just think of that phrase a moment, "Thus the heavens and the earth were finished, and the whole host of them." In Peloubet's Bible dictionary it says that they divided the heavens into three. These writers thought of the heavens in a threefold way. One, the air or the atmosphere where clouds gather. Two, the firmament in which the sun moon and stars are fixed, and three, the upper heaven, the abode of God and his angels. The invisible realm of holiness and happiness, the home of the children of God. If you think that out, it is what we might call today the air or atmosphere where clouds gather, you might think of as what Mrs Eddy calls Christian Science in its application to the human, how it cast out those clouds of sin, disease and death. If you think of the firmament in which the sun, moon and stars are fixed, it's like absolute Christian Science really, where everything moves in its exactness. Then if you think of the upper heaven, the abode of God and his angels, the invisible realm of holiness and happiness, the home of the children of God, it gives you the highest sense of divine Science, doesn't it? It seems to have a relationship there to the infinite realm of Science, remembering that it's one Science. You can't have any fact operating in divine Science which isn't true as an absolute fact of Christian Science and casts out error in the application to the human. It's one Science.

But it's interesting that they divided the heavens into three and then when they talk about all the hosts of them, the Bible commentaries say that this refers to stars, inhabitants, contents and the belongings of heaven and earth. Rather sweet, sounds like furnishings, heaven and earth. Really, it says, all that is created is in the fourth, fifth and sixth days. That's why I have such a sense that when you say, "The heavens and the earth and all the host of them," you're really speaking of Principle and Its idea, or God and man, because you get very much in those first three days the foundation, don't you, of creation. You get the light and you get the waters and you get the dry land, earth. Then when you come to the fourth, fifth and sixth days you get the lights, the peopling of that light with lights. Then you get in the fifth day, the fish of the sea and the fowl of the air which is the peopling of the waters and then in the sixth day you get the cattle and the creeping thing and man which is the peopling of the earth. You get man coming in connection with the earth, don't you, man on the earth. So, when it says, "Thus the heavens and the earth were finished, and all the host of them," it is saying to me that Principle and its idea and God and man, are revealed throughout this wonderful story of the days of creation and all the categories through which that Principle operates. That is what is happening and it is all that is going on universally. John called this tone *mother and universal*, didn't he?

You get this wonderful sense that all this is embraced in Love's plan and there is nothing but this wonderful creation for ever going on in the heights and in the depths and in the whole universe and everywhere. It's like seeing this true likeness and reflection everywhere. We will see when we take the next tone tomorrow how we can rest in that. Here it is saying in

this particular tone, Love as Truth, that the plan of Love embraces all these facts of being in their science, in their Truth. The heavens and the earth and all the host of them.

It always interests me too that this sense of Science revealing infinity, and the fatherhood and motherhood of God, was revealed through the womanhood symbol. Through the mother symbol and that we quoted the other day that as Elias presented the fatherhood of God, so the revelator completed his figure with woman, typifying the spiritual idea of God's motherhood. We talked about it a bit the other day and I've always found it very lovely that it was a motherhood symbol, that it was through Mary Baker Eddy that Science was revealed, and you remember how it says that Jesus demonstrated the Truth. He was the exemplar, but he left no definite rule for that demonstrating of the Truth, but the rule remained to be discovered in Christian Science. The womanhood took of the things of God and showed them unto the creature as it says and it seemed to be the womanhood mission to reveal the Science of Jesus' discovery and reveal it not only from the highest point of view, the divine Science of the scriptures, but also to reduce it to human apprehension through the divine system of being.

"Took of the things of God and showed them unto the creature," this is this reference I was quoting to you, "As Elias presented the idea of the fatherhood of God, which Jesus afterwards manifested, so the Revelator completed this figure with woman, typifying the spiritual idea of God's motherhood. The moon is under her feet. This idea reveals the universe as secondary and tributary to Spirit, from which the universe borrows its reflected light, substance, life, and intelligence" (S&H 562:3). So, what Mary Baker Eddy did was to reveal the Science of Jesus' teachings and demonstrations. It had to come. It had to come as the comforter that leads into all Truth.

The real essence though of what we are talking about is not in words, is it? It's in this wonderful ever-present consciousness of Love's plan. When a little group of us who are connected with sharing this Summer School used to meet at weekends and go through this story, when we came to this Love tone, we always sat in silence for a long time. We always felt there is nothing really that you can say tremendously about Love. Because Love is certainly a quality of infinite being that isn't anything at all unless it's lived. Perhaps they're all like that, I guess they are, Mind, Spirit, Soul, Principle, Life, Truth and Love, but Love somehow seems to speak to us all, it really does, it speaks to us all through living, doesn't it?

When it says in the opening of the seventh seal that there was silence in heaven for the space of half an hour, it's a very, very true thing and I have known people who have said that at some time or other we will give talks by not speaking. We will just sit and commune, because it is very, very true, and I think we felt that when we were studying this story together, a few of us, that Love was just something that spoke at all of our gatherings, unspoken. It spoke unspoken, always.

I will just say a few more words because we'll just finish this tone, but I was thinking as I was just sitting here and thinking of this particular tone we are doing, of "thus the heavens and the

earth were finished, and all the host of them,” that it is such a vast picture because it is really speaking of the whole of those days of creation in their spiritual import.

Another thing that suddenly strikes me thinking of the motherhood of Love, and I have often said this, when I have been giving talks to the Theosophical Society and The Emissaries and various bodies like that, I always find it so wonderful that the symbols that are given in those days of creation are symbols that are universal. They are not symbols that are partial or can't be understood by anybody. You see, it's true isn't it, that when you say let there be light, light is known to everyone, if you use light as a symbol. Everybody knows about the light, whether they are living up even in Alaska, whatever colour they are or whatever nationality they are, whoever they are, they know about the light, as a symbol. Everybody knows about the firmament which is the arch of the sky and everyone can look up to the sky and know what the firmament means as a symbol. Everybody knows about the dry land that is called earth, everybody knows about it. It can be used as a symbol. The actual symbol everyone knows about. Everyone knows also about the grass and the herb and the fruit tree that springs forth from the earth, even in the desert or wherever, people know about the grass and the herb and so on. Everybody knows about the sun, the moon and the stars and the lights in the heavens, everyone knows that symbol. Everybody can know about the waters, the seas and the fish of the sea, the birds of the air, it's a universal symbol. Everybody knows about the cattle and the creeping thing and man, and everybody knows about rest, the symbol of rest.

Often when I've thought about those symbols that the Bible uses, I have thought how universal they are and how really you could speak to anybody using these symbols as I have found. When you think of that, we use them as symbols of Mind, we bring our symbols up to date. We call them Mind, Spirit, Soul, Principle, Life, Truth and Love, but even those symbols are known to everyone too. Mrs Eddy didn't choose funny symbols like “hypsdostic” (a made up word by Peggy Brook to emphasise her point) or something like that. She didn't choose something unknown. We never do choose symbols which are unknown. Jesus chose the symbols that were familiar to his day.

Spiritual teaching must always be by symbols. But when you think of those symbols in the days of creation, they have this wonderful, universal import. I am finding too that if you speak of the light of Mind, the firmament of Spirit, the dry land of Soul, the governing lights of Principle, the fish of the sea and the fowl of the air as symbols of Life, the cattle, creeping thing and man as a symbol of true consciousness, Truth, and the day of rest as a symbol of Love, it is accepted. It is accepted by everybody who wants to think about these things. It has struck me very often when talking about them, that it a lovely feeling of motherhood and universal, the tone we've got here, that it embraces everyone in its symbolism. It's quite wonderful really, isn't it, because it says, “How shall we declare Him till in the language of the apostle we all come in the unity of the faith.” Somehow these symbols, if people are willing to think about them spiritually, bring a tremendous unity of thought. I've been quite surprised really at how people that don't know anything about Christian Science have responded to those symbols of the days of creation and their interpretation through the

synonymous terms, "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Because sometimes these terms of Christ and Christianity and those kind of terms, are not obviously comprehensible terms by every single person because they have developed through the Christian religion, but those symbols in the days of creation and the scientific symbols that Mary Baker Eddy put forth are symbols that are applicable to all types of thought.

I always remember Irene Oppenheim who is a name many of you may know, that on that matrix chart she would always say that one day as the age advances scientifically, it may be that one will find the symbols being used to scientific thought of that last column of the matrix, and that instead of speaking of the Word of God which may have a religious connotation, we shall speak of the numerals of infinity. Instead of the Christ, we shall speak of the divine infinite calculus. Instead of Christianity, we shall speak of the fourth dimension of Spirit. Science of course is omni-action. She used to say, I often used to note it because it seemed like a little prophetic statement, and she said, that last column in the matrix which is Science, true Science, because Mrs Eddy says that the term Science, properly understood, refers only to the laws of God and His government as the universe, and eventually, when we talk about Science, as the years go on, we shall only be talking about spiritual Science, and nothing else, because Science will have become in human thought what it really is, spiritual Science, the only Science.

She used to couple it also with this line going along the bottom, omnipotence, omniscience, omnipresence and omni-action, and that those terms would be readily understood by future generations. The terms we use, in a way are immaterial, aren't they? It is the Spirit which impels us to use the terms and the symbols that are natural to the thought with whom we are communing. When Mary Baker Eddy brought forward those terms, some of them were new and some of them were Bible terms, but they are terms that are very relevant to the thought of the age in which we live. So, whether we talk about light as they did in that day, light, firmament, dry land etc. or whether we talk about Mind, Spirit and Soul etc. the great thing is that the spiritual essence, the atmosphere of God is coming through, whatever terms we use.

So, when we just go on here to take our usual Adam story, it's where Cain goes out from the presence of God. Where it says in *Science and Health* on page 542, "And Cain went out from the presence of the Lord [Jehovah], and dwelt in the land of Nod. The sinful misconception of Life as something less than God, having no truth to support it, falls back upon itself. This error, after reaching the climax of suffering, yields to Truth and returns to dust; but it is only mortal man and not the real man, who dies. The image of Spirit cannot be effaced, since it is the idea of Truth and changes not, but becomes more beautifully apparent at error's demise." So, this is where Cain goes out from the presence of the Lord. "In divine Science, the material man is shut out from the presence of God." That's what we have seen in this whole record of creation. It has dealt step by step, as we were seeing this morning, with that mortal sense of creation and it just goes out into nothingness, into the land of Nod, which is the story of Cain here.

Now the seventh thousand year period, which we have taken all the way through here, we have *infinite Principle and its infinite idea, one father with His universal family, held in the gospel of Love*. We felt there that it brought out this sense both of motherhood and fatherhood with the one Father with His universal family, held in the gospel of Love. That's really is what that whole Genesis story is about. The Principle and its infinite idea, one Father with His universal family held in the gospel of Love. Because if you remember at the beginning of Genesis Mrs Eddy speaks about God's ideas, the highest ideas, being the sons and daughters of God. But we saw that what you might call sons and daughters of God are really the highest ideas, they are the highest ideas. All the way through this creation story we have been seeing, and particularly in this sixth day with the climax of creation, that man is idea. You are not zipping up the mortal to say that. He is idea of Mind, idea of Spirit, idea of Soul, idea of Principle, idea of Life, idea of Truth and idea of Love. There is nothing but Mind, Spirit, Soul, Principle, Life, Truth and Love going on in the whole universe and in its rhythmic operation of the Word, Christ, Christianity and Science. That is one Principle and its infinite idea and in more poetic terms one Father with His universal family held in the gospel of Love.

I remember thinking of that statement when I had been going around the world giving talks and so on, and as I was sitting in the plane coming home, I thought I have felt something of what it means of "one Father with His universal family, held in the gospel of Love," because one seemed to be moving all the time in one enormous family held in the gospel of Love. Then I said to myself oh that's rather religious, that sense. Then when I came back and looked it up in the textbook, I saw in a very beautiful way Mrs Eddy is describing there, one Principle and its infinite idea. She gives that Scientific statement, I thought how wonderful it was because she was completely dishing a corporeal sense because she says at the bottom of page 576 that the "human sense of Deity yields to the divine sense, even as the material sense of personality yields to the incorporeal sense of God and man as the infinite Principle and infinite idea, - as one father with His universal Family, held in the gospel of Love." She is indicating there in such a beautiful way that this Scientific sense of one infinite idea can be seen, in more poetic language, as one Father with His universal family held in the gospel of Love, which is a very beautiful way of putting it. One feels that in the human experience constantly, this one Father with His universal family held in the gospel of Love. Do you notice two things or one thing here, that these two references that we have here are out of "The Apocalypse" chapter which is rather lovely, that we found ourselves as I told you at the beginning, choosing references rather naturally for the Truth tone out of "Recapitulation," the teaching chapter, but when we came to tones of Love, irresistibly we found the references came to us naturally from "The Apocalypse" chapter, wedding the two. It being the *Key to the Scriptures* it was something rather lovely about that, these Truth and Love tones.

So we will take tomorrow the next tone of this wonderful day of Love, the day where there is rest, which is such a wonderful thing and don't you find, one feels this sense of rest is all there, that it's all there. Thus, the ideas of God in universal being are complete and forever expressed. You feel it's not up to me as a person to till the soil, to sweat and strain and so on,

but to accept and to love this Truth that is sparkling and clear and in existence and operating all the while, and we're just accepting it and letting it be us. We're opening our thought to it and consciously becoming aware of it and letting it just use us, and be us. That's that rhythm. We open our thought to it in the Word and we accept it in the Christ and let it use us in Christianity and just be it. One feels that rhythm is going on unhurriedly and yet omni-action. It's like Mrs Eddy talks about, "Stately Science pauses not, but moves before them, a pillar of cloud by day and of fire by night, leading to divine heights" (S&H 566:9). It is doing so all the while, and one does feel that wonderful sense of "imparting its own peace and permanence." One can feel so safe that that big sense of Being is imparting Its own peace and permanence through understanding.

We were speaking yesterday about the handling of evil and we were speaking of how Mary Baker Eddy reduced the handling of evil to seven pages when she spoke specifically about it in that chapter "Animal Magnetism Unmasked." That was in the sixth evolution of her textbook, corresponding to Truth, and in the subsequent one of Love. We were also saying how the natural, positive handling of evil comes out in that sixth day particularly of Truth, where we are aware of man being Mind, Spirit, Soul, Principle, Life, Truth and Love in action. I have often thought how wonderful it was that Mary Baker Eddy around that time of that edition wrote, "Beloved Christian Scientists, keep your minds so filled with Truth and Love, that sin, disease, and death cannot enter them" (My. 210:2). I feel that is what we are seeing more and more, that as we are conscious of those wonderful facts that come out in the days of Truth and Love we shall not be strenuously trying to fight error here and fight error there, but we shall be living, aware of the allness of Truth and the nothingness of error. We shall be living more and more as the Science of Being.

When we came to the seventh day of Love we have as you know, two references from "The Apocalypse," infinite Principle and its infinite idea. One Father with His universal family, held in the gospel of Love. David Baker said a very lovely thing to me after the meeting. He said he had suddenly seen that because Love and Science are so synonymous you could say, "Held in the gospel of Science," because that is what we have all been pondering really, the gospel of Science. We have had as you know, all the way through the sixth day of Truth, in the thousand year period, we have had what we have called the Christian Science textbook. At the beginning of this day of Truth, before the sixth thousand year period, the revelation of Christian Science. The science of Christianity. The Science of man as interpreted through the seven synonymous terms for God and their fourfold operation as given in *Science and Health*. We have had that all the way through that thousand year period. We are the living, of those synonymous terms for God.

When you come to these two tones of Love as Truth and Love as Love, I feel that in the Love as Truth tone here that you get the living of the infinite range of Science from Science to divine Science, to absolute Christian Science to Christian Science, all moving as one, because it is the thousand year period corresponding to the Bible verse which says, "Thus the heavens

and the earth were finished, and all the host of them.” It has a lot to do with infinity, saying in the side note, “Infinity measureless.”

But, in the very first sentence it says, “Thus the ideas of God in universal being are complete and forever expressed,” a lovely sense of the divine nature and its infinite expression through man, “for Science reveals infinity and the fatherhood and motherhood of Love.”

Then she goes on further down to say, “What can fathom infinity! How shall we declare Him, till, in the language of the apostle, ‘we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ?’” So, it tells us there that as we understand Science, through the divine Science of the Word, Christ, Christianity and Science and the divine system of absolute Christian Science, and its application to the human, that as we understand this Science in all its ramifications as we have seen, through the days of creation, then that fathoms infinity. I have a great sense that the overall accent here is on Science in all its ramifications.

When I took this many years ago in the weekly talks we were giving on this subject, I remember we had a whole evening to do this and we took all the various categories of Science, in all its ramifications and saw how that was the heavens and the earth and all the host of them which had been shown through these days of creation.

When we come now to Love as Love here, impelled by Life, Truth and Love and someone was saying yesterday that this impulsion of Life, Truth and Love they thought of as a chord here, just gathering everything together in these last two tones. It is very lovely, I think. When we come here to Love as Love it seems to me that it is just the plan of Love, in divine Science, perhaps more than anything else. I have felt that in that tone as Love as Truth you get all the categories of Science. In the Love as Love tone, it seems to me that you are just aware of divine Science and its plan, and just resting in it.

I've wondered whether you could say we take the textbook with the thousand year period sense throughout the sixth day of Truth and whether you could also say that with the “Matrix” chart, where you have the matrix on one side and the levels on the other side, it is pulling out the essence of the whole textbook and is pinpointing the infinite message of the textbook and that that has a great correspondence with Love as Truth, as if it is embodying all the main reflections of the seven and the four on the various levels of consciousness that come out in the textbook.

Because do you remember John Doorly used to say, that at one time he was very aware of having to think of Mind as intelligence and wisdom and law and action and go through all the characteristics of Mind to feel what Mind is, but he said there began to come a point in his experience when he just said Mind and it meant everything to him, or Spirit or Soul and it meant such a big tone that sounded to him when he just spoke of the synonymous terms, and

all you have on that chart is the synonymous terms in their categories and level of consciousness.

When you come here to Love as Love which he calls the *divine One and holiness* and where you come to the sense of rest it seems to me that it is a consciousness where the categories are unconsciousness, but where it is just the plan of Love moving.

Let's just start and read it. 519 "Genesis ii.2. And on the seventh day God ended His work which He had made; and he rested on the seventh day from all His work which He had made. God rests in action." This is the divine One and holiness and it is the point when you are so aware of being Science in operation that you just rest in the activity of it. John Doorly says about this One and holiness in his *Verbatim Report* on the Bible Volume 1, and Volume 10, he says this, "The time comes when your thought which has ascended through these days of creation knows that because Being is infinite there's only one Being, and that in him we live and move and have our Being. The one is the basic fact and your thought must return to this basic fact of oneness. All the good there is, all the Life there is, all the Truth all the substance there is, is the infinite. Your thought must return to the seventh day of the divine One. The sense of holiness comes when your thought reaches the point where it sees that there is only the infinite One whom men call God. The infinite cause, that which we symbolise as Mind, Spirit, Soul, Principle, Life, Truth and Love. That which we symbolise further as intelligence, substance, identity and so on. That which we symbolise by the days of creation. It is all One. You can do addition or subtraction or compound fractions but it all mathematics. You can play a note or a chord or a concerto or a sonata, but it is all music. In this seventh day you have real holiness when you have understood that the heavens and the earth and all the host of them, the infinitude of Science. And how the infinite ideas of the infinite operate. Then you come to the point where you can say that God rested. Where you can rest in the fulfilment of the divine plan. There never was anything going on but the one infinite, infinitely manifested as infinite ideas. The one infinite which we describe to ourselves as Life, as Truth and as Love. That is as eternity, as consciousness and as perfection." Very beautiful that isn't it? It is the summing up of this seventh tone here in the sense of One and holiness.

I always think that eternity, consciousness and perfection is a beautiful sense of Life, Truth and Love. Someone described it once as the eternal consciousness of perfection and that is what you feel is impelling this day. The first tone of this day and the second tone of this day really. This eternal consciousness of perfection with Life, Truth and Love doing that. When we talk about the eternal consciousness of perfection and about Love and this sense that there is nothing but Love, it isn't anything on cloud nine. It is something that is very close and very near and very warm and very living, as you go about your business. You take with you that eternal consciousness of perfection. You may see all sorts of things which don't look perfect, but somehow that eternal consciousness of perfection of what is going on all the time behind everything, "Higher than the stars of heaven," Mrs Eddy says. The atmosphere of Love in which we live and move and have our being. As we have seen this week it is that which is. It is that which is. That is Truth, that which is, and man is the conscious awareness of Mind,

and the conscious awareness of Spirit, and the consciousness awareness of Soul, and the conscious awareness of Principle, and the consciousness of Life, and the conscious awareness of Truth and the conscious awareness of Love. He is the being of that, and he is a that which, not so much as he who, so everything has that divine nature basically, and if we rest in action, rest in Love, we are aware of that.

I have a feeling sometimes that we don't rest enough to recognise these things. To rest is to refrain from work, is one of the definitions. It is as if we are always working so hard to do this, to do that, to do the other and if you rest in the consciousness of perfection, I find you can feel the Truth just right where you are. The place whereon you stand is holy ground. I have always loved that thing that Mrs Eddy says, "Look long enough and you find male and female one," sex or gender eliminated and so on. I always think that "Look long enough, rest in action."

One learns also in contrast to that in what I call "Pray on the run." Perhaps that is action, running. But so often one has to pray on the run, so often you are compelled to. But somehow you are resting in action when you are aware of the Truth of being as you are running around as you are doing things. I feel one can't be distracted by all the things one is doing. One has to rest or stay with the Truth of being.

It goes on here, "God rests in action. Imparting has not impoverished, can never impoverish, the divine Mind." That's beautiful and links up so much with the infinite self-containment that we had in Truth as Love, because if there is infinite self-containment, imparting can never produce an impoverished condition, because there is infinite expression of whatever is being imparted in that infinite self-containment. If it is always the divine Mind that is imparting, then there are infinite ideas that are springing forth from that impartation and more and more and more will come. I love that, that that imparting has not impoverished, can never impoverish, the divine Mind. "No exhaustion follows the action of this Mind, according to the apprehension of divine Science" (S&H 519: 25). I always feel in Love there is no opposition and really exhaustion comes from opposition, doesn't it? I think I'm right in saying that if you were running in a vacuum with nothing coming against you, you could run for ever. If you throw a stone, isn't it true that it can go on forever, without any opposition, if it would be in a vacuum condition, or out in space perhaps. It seems to me that the exhaustion that comes from anything is believing that there is opposition. That there is something coming against you. If you are aware that in infinite divine Love there is nothing ever coming against you from anywhere, then there is no sense of exhaustion or wearing out or having a difficult time or any of those things. Divine Love knows no opposition. So, no exhaustion follows the action of this Mind, when one is conscious of moving in Love, in Love's plan. According to the apprehension of divine Science no exhaustion follows the action of this Mind. "The highest and sweetest rest, even from a human standpoint, is in holy work." Very true, isn't it? Very true. I think we've all experienced that.

I always remember I think I told you that story once before of how I has travelled all night in Italy and I'd never been before to this particular place and when I arrived at Genoa and had to catch another train along the coast, I felt absolutely worn out, because as well as feeling sleepy because I hadn't slept all night, I'd travelled third class with a lot of people. Very lovely but it was all a bit of a huddle, and the guard told me I had the wrong ticket and was almost throwing me off the train and so on, and I was completely befuddled when I arrived at Genoa. I sat down on the platform and all I had was a *Readers Digest* to write on, but I sat down at a table and had a cup of coffee, and I started to write on the back of the *Readers Digest* these days of creation. I wrote them down because I wanted to be very definite that I had nothing to my being but the light of Mind, the firmament of Spirit, the true identity of Soul and the operation of Principle and so on. I went right through the days of creation identifying myself with that divine order as being the Truth of my being. I can only say that when I had finished, I felt as though I had had a bath and a night's rest and everything. I felt completely changed. Perhaps many of you have had that same experience. It shows me that the highest and the sweetest rest, even from a human standpoint, is in holy work.

I had that experience once again after that and I was very unwell one night, and I think I told you this also at one time, I started going through the days of creation identifying my being with them and I had that extraordinary experience of this trouble, whatever it was, which was laying me low, leaving me first from my head and then from here and then from there and right down, when I got to the last day it went out of my toes. I had that sort of feeling that this was the Truth of my being. This was the structure of my being. There was nothing else. Not only the structure of what we call my being but the structure of everyone's being. It does operate as so many of you know as the highest and sweetest rest, that holy work.

Mrs Eddy says, "Unfathomable Mind is expressed. The depth, breadth, height, might, majesty, and glory of infinite Love fill all space. That is enough!" (S&H 520:3). When she gives those six terms there may be many individual interpretations of those terms, but she is speaking here of Genesis and she says, "Unfathomable Mind is expressed." Isn't that what this whole Genesis record is about? Right at the beginning she says, "This creation consists of the unfolding of ideas and their spiritual identities, which are embraced in the infinite Mind and forever reflected" (S&H 502:29). So, all the way through this Genesis record we have ideas of Mind, being expressed and reflected. So, she is saying "Unfathomable Mind is expressed." The light of the first day as we were saying yesterday goes through the whole record and that light is expressed. Then I feel she comes as it were to the second day where she says the depth. The second day is to do with the waters and through understanding, you understand the depths of Being. A deep understanding through that firmament. That's what happens with us. That Spirit gives us that deep understanding. Then the breadth which seems to me to correspond with the third day. It's the earth and you always think of the earth in the sense of the breadth of the earth, the wideness of the earth and when you come to think of Soul, it gives you that wonderful breadth of vision. It's not in anything, it's not localised, it's not confined. If you have a Soul sense, you have that wonderful broad sense of identity that takes identification out of a body, out of a place, out of a situation, the breadth of it. Then you

come to the height and isn't that like the symbol of the lights in the firmament of heaven, the sun, the moon and the stars? The height which gives you the sense that we have understood Principle which is symbolised by that fourth day where the lights are in the heavens, in the heights. If you understand Principle as we have seen, it lifts you to the heights of impersonality. It doesn't cast you down which personal sense does, it casts you down into the depths, it is a thing that can topple anybody, but Principle holds you in the heights of Being and gives you that wonderful lofty sense, impersonal sense of true relationship and so on.

Then you come to the might, which one associates very much with that fifth day of the waters and the great whales in the waters. That sense of the might of true individuality. I associate it so much too with Jesus, that He had that tremendous sense of the might of true individuality that he could do the works of his Father. He had that mighty sense of expressing the one Life, the one Being, and the majesty. It seems to me that refers to man as we have seen him in the sixth day. The man of Truth who has that great sense of majesty. You know how we have seen that man is as important to God as God is important to man. The majesty of man, actually the majesty of man has stood out I feel all this week in a most beautiful way. The royal reflection of the infinite really. The majesty of man and then the last one, the glory of divine Love. Wonderful sense of glory in divine Love.

As I say many people have different interpretations of those six fathoms, but it seems to me that it has quite a relationship to those six days of creation that follow on from the "let there be light." It's rather wonderful because, you know in our layout of the chapters of *Science and Health*, the matrix layout, "Genesis" chapter corresponds to Science as Christianity and in the matrix that is Mind and Love. Mrs Eddy says here, "Unfathomable Mind is expressed." And then it's as if she gives the following days of creation, the depth, of the waters of understanding, the breadth of true identity, the dry land appearing, the height of the Principle symbolised as the sun and the moon and the stars, the might of Life, symbolised by those great whales, and the might of the various individual expressions of Being, the majesty of man in the sixth day and the glory that fills all space. That is the fourth dimension really, the fourth dimension of Being, in the matrix. So, it is as if she is encompassing there that whole Genesis chapter in its reflection as Science as Christianity, because there must be a connection in this last day, with all the days that have gone before. It puts it in a beautiful way there. She says, "That is enough! Human language can repeat only an infinitesimal part of what exists" (S&H 520:5). That's true. That's very true. As we were saying yesterday when we were feeling the importance of silence, "Human language can repeat only an infinitesimal part of what exists." She says, "The absolute ideal, man, is no more seen nor comprehended by mortals, than is his infinite Principle, Love." It's not possible really for mortals as we saw in the previous tone, they can never know the infinite until they throw off the old man. So, she says again here, "The absolute ideal, man, is no more seen nor comprehended by mortals, than is his infinite Principle, Love. Principle and its idea, man, are coexistent and eternal." That's just the sense that we have had all the way through these last two days of creation, particularly the day of Truth. Man is coexistent with his Principle. He exists with his Principle. As Mrs Eddy says that if he ever existed without this Principle then his existence was a myth. That he coexists

with his Principle and is eternal. That is another facet of man that has come out so much, the forever universe, the continuity of thought and so on, but it's always going on. It's not intermittent, it's eternal.

“The numerals of infinity of infinity, called *seven days*, can never be reckoned according to the calendar of time.” These numerals of infinity are what is going on the whole time. They are called seven days of creation. They unfold as we have seen in this plan of Love as days of creation, but they are really numerals of infinity. Meaning, you remember when John Doorly contrasted the term days of creation and numerals of infinity. He used to say that the days of creation unfold in a sequential sense. First, let there be light at the beginning and then that develops into the firmament of understanding and then one comes into the definiteness of Soul and then begins to see that there is this Principle moving everything in Science and system. Then he used to say as you begin to see that and accept it and then let it use you in Life, is at the point of Life or the fifth day and the concept really changes from days of creation to numerals of infinity, because it is then that you are used by the Principle, the ‘let Life live you,’ in all kinds of ways and you are not reckoning so much in a time or developing sense, but you are just being used by the Principle in infinite individual ways.

Just as in mathematics, you don’t have to always go through twice two is four, (I do actually), twice three is six until you get up to the number you want to calculate, you don’t have to always go through a days of creation sense. You are so aware of the subject that you calculate through numerals of infinity, through infinite numerals in mathematics and in Being through numerals of infinity. They are the tones of Being, but it’s just the aspect that changes from days of creation to numerals of infinity.

Then John Doorly used to say going on with that flow, that when you came to the day of Truth the numerals of infinity began to have the concept of synonymous terms, which is what we have been seeing. That the days of creation as they start to unfold to you, become to you numerals of infinity and then they become in your consciousness synonymous terms just like he was saying. There comes a point when you just say Mind, Spirit, Soul, Principle, Life, Truth and Love and it means an infinitude of living reality to you, until as you know in the day of Love there is just this plan of Love embracing all the categories of Being, in one omniactive flow.

Yes, we were just reading this paragraph on page 520, “The numerals of infinity, called *seven days*, can never be reckoned according to the calendar of time.” Wonderful. “These days will appear as mortality disappears, and they will reveal eternity, newness of Life,” haven’t they, revealed eternity, newness of Life, don’t they rather, all the time, they reveal eternity, newness of Life, “in which all sense of error forever disappears and thought accepts the divine infinite calculus.” Now if you look at that last paragraph you can see in it, reflected there, the whole of the last column of the matrix, Science. On that last column of the matrix, which is Science, you’ve got Science as the Word, the numerals of infinity, that’s Soul and Life. You have Science as the Christ, as the divine infinite calculus, which is Spirit and Truth. And you have

Science as Christianity as the fourth dimension of Mind and Love, and you have Science itself as Principle. This starts with this paragraph with Christianity as we were saying. That unfathomable Mind is expressed for this fourth dimension of Mind and Love. "The depth, breadth, height, might, majesty, and glory of infinite Love fill all space. That is enough! Human language can repeat only an infinitesimal part of what exists." So, it is as if this last paragraph here is starting with Science as Christianity and showing that wonderful chain of scientific being through those days of creation that we have seen.

Then it goes on and says, "The absolute ideal, man, is no more seen nor comprehended by mortals, than is his infinite Principle, Love. Principle and its idea, man, are coexistent and eternal." So, the accent there would seem to be on Science as Science, that this infinite Principle in its omniaction gives us this sense of God and man being coexistent and eternal and that is what comes out of this wonderful Genesis chapter that we have seen. Then it takes you back to the Science as the Word and it says, "The numerals of infinity, called *seven days*, can never be reckoned according to the calendar of time." That is very, very true, that in Science the Word is not a time thing. It's the infinite action, activity of Life through identified concepts of Soul. The numerals of infinity in Science as the Word is Soul and Life. I always think that is a scientific sense obviously, of the Word, and it's no longer a time thing or a creative thing, it is Being, really. So, the numerals of infinity in this wonderful record can't be reckoned according to the calendar of time. The days appear as mortality disappears and they reveal eternity, newness of Life which is what has happened with us. These days have revealed eternity, newness of Life to us, in which all sense of error forever disappears, and thought accepts the divine infinite calculus, which is Science as the Christ. That is what we have been accepting, Science as the Christ. I feel that is what is happening to all of us today that we are accepting Science as the Christ. Science as our true manhood, you get Spirit and Truth there and all through this week we have felt the substance of Spirit and the spiritual man. We have felt this sense of Spirit and Truth very, very much. It's interesting here that this doesn't come, this paragraph, in the straightforward Word, Christ, Christianity and Science but it somehow gives me the feeling of the music of Mrs Eddy's writings, the feeling of the harmonies just weaving themselves in. That she should start with the sense of Christianity in Science which establishes the sense of Science itself.

Then Mrs Eddy goes back and says that this unfolds through these numerals of infinity, not in a time context, but revealing eternity, newness of Life and then through that we accept the divine infinite calculus. We accept Science as the Christ. Can you see that weaving of a pattern there? It's rather beautiful I think.

Now before we go on because I'd like to read the next verse and the EXEGESIS there, I'd like just to go back again thinking of this seventh day of rest and the fact that John Doorly calls this tone *The divine One and Holiness*, because this term holy in connection with this day is rather beautiful, really. It means sanctity, righteousness. It has a great sense of purity. It means spiritually whole, sound or perfect, pure in heart, set apart. It has this lovely connotation with Love in the sense that we have often thought of Love and Spirit with a sense

of good. That which is infinitely good and pure and Holy without any element of opposition or negativeness, which is this symbol really of the seventh day because you remember in the Bible, you remember the Sabbath Day, to keep it holy.

Mrs Eddy has some wonderful references to the real man. She says that he cannot depart from holiness and that Jesus taught that the Kingdom of God is intact and universal and that man is pure and holy. She says without a fitness for holiness we cannot receive holiness. So, it links up in my thought very much with this purity of man, man's consciousness as expressed in this seventh day, comes as an outcome of evolving through those seven days of creation to the day of rest, without a fitness for holiness, man cannot receive holiness. There are so many instances of working through the six days to come to the seventh day of rest which would appear to be the way we have come. You remember when Mrs Eddy is speaking of the seven, which she says is a complete time or number of all that is spoken of in the scriptures, she also speaks of the Israelites going seven times round the walls of Jericho. 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 nought and good is all. Isn't that what we have seen in this day of Truth. That it has shown us that evil is nought and good is all and as you see that you enter into this day of rest.

In Hebrews it speaks about "there remaineth a rest to the people of God." Mrs Eddy commenting on it says, "There remaineth, it is true, a Sabbath rest for the people of God, but we must first have done our work and entered into our rest as the scriptures give example." She says again, "In proportion to a man's spiritual progress, he will indeed drink of our Master's cup, and be baptized with his baptism! be purified as by fire, - the fires of suffering; then hath he part in Love's atonement, for 'whom the Lord loveth He chasteneth.' Then shall he also reign with him: he shall rise to know that there is no sin, that there is no suffering; since all that is *real* is *right*. This knowledge enables him to overcome the world, the flesh, and all evil, to have dominion over his own sinful sense and self. Then shall he drink anew Christ's cup, in the kingdom of God - the reign of righteousness - within him; he shall sit down at the Father's right hand: *sit down*; not stand waiting and weary; but rest on the bosom of God; rest, in the understanding of divine Love that passeth all understanding; rest, in that which 'to know aright is Life eternal,' and whom, not having seen, we love" (Mis. 124:32). I felt I wanted to read you some of those references to "resting" because they give a sense that I think we have experienced too, that the days of creation step by step, have shown us how we lay off the mortal, we see the nothingness of error. Then we come to this wonderful "resting in action." This sense of really the omniaction of Science, where we just "be" the Science in operation.

You know in the wrong record here, it is where Cain goes out into the land of Nod. I think that's the false sense of resting, the land of Nod. This quotation really overlaps with the previous tone. It says, "In divine Science, the material man is shut out from the presence of God. The five corporeal senses cannot take cognizance of Spirit. They cannot come into His presence, and must dwell in dreamland, until mortals arrive at the understanding that material

life, with all its sin, sickness, and death, is an illusion, against which divine Science is engaged in a warfare of extermination. The great verities of existence are never excluded by falsity" (S&H 543:8). That is where Cain goes out into the land of Nod. The material is completely excluded from the spiritual picture. John Doorly used to say here too that this doesn't actually come into the wrong record so we didn't put it in here. He used to say that this is the point where Enoch walks with God and was not, because God took him. Don't you think that this is what happens in this Love as Love, that we have this feeling of walking with God as really, we've had all this week. Here it is fulfilled and accepted and gives us this wonderful sense of peace. Not a nodding peace, not the land of Nod which is vagueness and wandering and so on. It's the land of a living active acquaintance with the spiritual facts of being that have come to us in Science. A wonderful certainty and restful sense of the facts of Being.

Now if we go back to the true record and the end of the true record that we read there, about unfathomable Mind is expressed, at the end of that paragraph there is another verse which is the intermediate verse between the conclusion of the true record and the beginning of the Adam record. I have always thought of this verse really as the eighth day because there is an eighth day believe it or not. There is an eighth day and this eighth day, the Scriptures say, means a new beginning. Funnily enough they associate it very much with the day of resurrection in the Bible commentaries, because they say that it is associated with the story that it was after the resurrection, it was the day after the seventh day when they came to the tomb and found Jesus not there, resurrected. A new beginning is associated with, very much, this eighth day. It's like I suppose you would say the octave in music, isn't it? That it's the first note repeated on a higher register on a piano or instrument. But the eighth day if it's a new beginning, it's really taking those wonderful days of creation as the natural basis of all our reckoning. Starting out from a new beginning, a new sense. I have often put it to myself when I was thinking of those days of creation, from the eighth day, from the new beginning, that instead of saying let there be light, let there be a firmament, let the dry land appear, saying more, I am the light, I am the firmament, I am the dry land, I am the lights in the firmament of heaven, I am the fish of the sea and the fowl of the earth, I am the cattle the creeping thing man, I am the day of rest. The new beginning is really seeing that one is one with these days of creation. It's not the light coming to one but it's a new beginning because you're beginning out from God. You're beginning absolutely out from God, from the Only.

So, I have always felt from this little verse and the EXEGESIS here, is like the eighth day of creation. It says here, "These are the generations of the heavens and of the earth when they were created, in the day that the Lord God [Jehovah] made the earth and the heavens, and every plant of the field, before it was in the earth, and every herb of the field before it grew: for the Lord God [Jehovah] had not caused it to rain upon the earth, and there was not a man to till the ground" (Genesis ii. 4,5) (S&H 520:16). This takes it back to divine origin, doesn't it? No tilling the ground, no tilling the soil, but everything being there before it seemed to appear. It's this wonderful "out from" sense, a new beginning. Here is the emphatic declaration that God creates all through Mind, not through matter. That the plant grows, not because of seed or soil, but because growth is the eternal mandate of Mind. Nothing to do

with matter, because there's only Mind. Mortal thought drops into the ground, but the immortal creating thought is from above, not beneath. How we have seen that, all the way through Genesis, that in that second day particularly, where Spirit imparts the understanding that uplifts consciousness and leads into all Truth, we saw it wasn't because we have an understanding given to us as mortals and so on, but because Spirit is our natural status of being and Spirit is the only origin of understanding. The immortal creative thought is from above, not from beneath. Because Mind makes all there's nothing left to be made by a lower power. "Spirit acts through the Science of Mind, never causing man to till the ground, but making him superior to the soil" (S&H 520:30).

That Spirit acts through the Science of Mind, makes one think of that tone of Truth as Principle where it said that the life-giving power of Mind is Spirit, didn't it? Not matter. The life-giving quality is Spirit, not matter. Knowledge of this lifts man above the soil; above earth and its environments to conscious spiritual harmony and eternal being.

Here the inspired record closes its narrative of being that is without beginning or end. All that is made is the work of God and all is good. We leave this brief glorious history of spiritual creation. I've thought so often of this word glory and glorious this week somehow, it's never struck me so much as this sense of the glory of Being. The glorious history of spiritual creation as stated in the first chapter of Genesis in the hands of God, not of man. In the keeping of Spirit, not matter. Joyfully acknowledging now and forever God's supremacy, omnipotence and omnipresence. I like doing it joyfully, don't you? I think joyfully is a great thing. The harmony and immortality of man are intact. We should look away from the opposite supposition that man is created materially and turn our gaze to the spiritual record of creation, which is what we have been doing all this week. "To that which should be engraved on the understanding and heart with the 'point of a diamond' and the pen of an angel" (S&H 521:15). Lovely that it should be engraved on the understanding and heart because that seems to me to wed the true sense of the letter and the spirit because all the time when we have been taking this story, we have been feeling the spiritual tones of Being. The tones are there, symbolised by words and instances and so on, but all the time I feel this week we have felt the Spirit of God moving upon the face of the waters in all kinds of ways, not only in these meetings that we've held in the morning, obviously I'm not referring to that, to the whole of our gathering. It happens at the whole of all these gatherings that you can feel the understanding and heart being engraved with these spiritual tones of Being in a very certain and living and loving way.

One feels exactly what Mary Baker Eddy says there in what is, I always think the eighth day, that sense of the spiritual, being the only and this record of creation being the true brief, glorious history of God and man. We'll pause here and after the interval it would be good, I think just to do if you can stay for this, a brief run through from "Let there be light" - through the whole record. But not taking every detail of it obviously or we shall be here until tonight.

So now let us just run through these days of creation as we have taken them together in the Summer Schools and not labouring this, but just flowing through it in a gentle way. If we just

listen to what it is saying to us, I think we shall feel the order and the beauty of this whole story. Let us think of it from the standpoint of Truth and Love. From that which "is," which is Truth. That which eternally is and always is going on, completely fulfilled and blessed in Love.

So, if we start at the beginning at "the only," Life is impelling Mind as Mind. It is saying "Let there be light." There is no mist and that means that we are in human experience impelled all the time, not only us but the whole world is being impelled out of a limited mortal sense, garden of Eden thinking. And Truth is impelling Mind as Spirit, which says that the light is good. It's purely spiritual and therefore there is no weak, watery mixture of Spirit and matter, all is Spirit. Therefore, in our experience Cain and Abel are meaningless on their own terms, only the son, Seth the spiritual is real to us, the Mind that is Spirit. Then Love is impelling Mind as Soul and it is saying that God called the light day etc. and it is the beginning of seven days. It is saying those seven days are the law of our being. We have no earthly mortal history, the face of the ground is out. Our only history lies in those days of creation, so that we can be like Enoch and walk with God. That is what the light of Mind is saying always, continually, forever.

Then in the second day Life is impelling Spirit as Mind and saying let there be a firmament of understanding and that understanding is purely spiritual and therefore it is not the kind of understanding that is poured into a man made of the dust of the ground. It is a spiritual understanding, we have always been spiritual, we always will be so it's unfoldment, not accretion. In human experience it finds us continually building an ark of spiritual understanding, the understanding of Spirit which is destroying the belief in matter. It is a positive building that is going on over and over again and continuously. Not a once and for all building. Always that unfoldment is taking place, "The Divine understanding is reigning."

Then Truth impels Spirit as Spirit and it is saying that the firmament is there. It's always there, that firmament of spiritual understanding, it's factual. It's nothing to do with the tree of the knowledge of good and evil. It says there is no substance in that. The understanding of Spirit is the only substance. And that understanding in human experience delivers us from the floods time and time again, from the belief in material knowledge, from the effects of material knowledge, everything to do with flood of materiality is overpassed by this spiritual understanding.

Then we find Love impelling Spirit as Soul and we see that that firmament is called heaven, it's called heaven. It starts, even in the wrong record, to move us forward through those four rivers which are the developing sense of Spirit in human experience. It says all the time stay with the divine order, "The calm and exalted thought or spiritual apprehension is at peace." She says in that EXEGESIS, "Thus the dawn of ideas goes on, forming each successive stage of progress" (S&H 506:11). So, you find that in human experience it's where the ark rests on the dry land, on Mount Ararat. It is where we begin to see this translating process of Spirit as Soul that is going on because the blessing on Noah's three sons there is God shall enlarge

Japhet, the spiritual, and he shall dwell in the tents of Shem, the moral, and Canaan shall be his servant, the physical. We begin to see in our experience this understanding of Soul covering our whole experience.

That brings you so irresistibly to consider Soul, the third day, where Life impelling Soul as Mind says, "Let the waters under the heaven be gathered together unto one place, and let the dry land appear." That says this is your only identity. There is no identity in this man in the garden of Eden, dressing and keeping himself and dolling up himself and so on, that is completely out. Our spiritual identity that evolves from spiritual understanding, the dry land called earth, is the only identity that we have. In human experience it says, come out of thy country like Abraham and from thy kindred and from thy father's house. It makes us and compels us to stop reckoning ourselves as mortals and seeing our true spiritual identity.

Then Life impels Soul as Spirit and it names and blesses us because that is where it says the dry land called earth and the waters called seas. That is where we see in this Soul as Spirit tone that the nature of all identity is spiritual, and that it doesn't lie in the knowledge of good and evil, evil has no identity. As we look through what is presented to us and we see true identity, we see that there is nothing in all the world that is evil and that all is good. All is blessed and that is where in human experience we see that it is either through struggle like Jacob that we see this fact, or it is through the peaceful womanhood of the symbol of Joseph that we turn every experience into a blessing. Soul as Spirit says that everything has this pure nature of Spirit. So, Jacob was able to say, even of his brother Esau, "I saw thy face as though I had seen the face of God and thou wast pleased with me." Joseph on the other hand never saw anything negative in any situation. He always turned it into a blessing. He saw this wonderful blessing of Spirit everywhere.

Then we come to Truth impelling Soul as Soul. At this point this creation story moves from the Word as the Word into the Word as the Christ, as you can see here. It's where the earth brings forth grass and herb and the seeds are within itself, which is a wonderful sense of our Christ identity, that that seed of our Christ identity is within ourselves. Therefore, it gives the lie to the belief that we need a helpmeet in the material. That the material really can give us nothing, material sense can give us nothing. That the spiritual is the spiritual in its own right, it has its own identity. In human experience it is where Moses brings the children of Israel out of Egypt and through the wilderness and into the promised land. We have always felt in human experience this says to us that we are not here just to build treasure cities of matter, treasure cities of health or money or relationships or anything on a material basis. Soul is Soul and its spiritual identity, and we are aware that the spiritual has a realm of its own.

I always think that this point it illustrated through the work that John Doorly had as his mission when he saw as probably many others have seen, he saw this fact that Christian Science was not just here to improve matter and to give us blessings in matter, but it had a land of its own. It was the pure Science of Christian Science, so he took us through the wilderness where a material sense of things disappears and where spiritual sense unfolds the great facts of

existence and showed us that the great facts of existence are the promised land of Science. That Science has this pure content of spiritual facts alone.

Then we come on to Love impelling Soul as Principle, where the earth brings forth grass and herb and fruit trees, whose seed is in itself, and it gives the lie to the fact, to the belief, that there are any other facts of existence but the Soul facts of existence, Soul as Principle. Here the animals are made out of the dust of the ground, but it gives the lie to the belief that there are any other facts of existence but the Soul facts of existence, and in the human experience it is where Moses taught the children of Israel the laws, the commandments and the judgements and one has always felt here that in human experience it is where the Science of spiritual reality can be taught in its purity, because as we have always seen, up to this point in the Bible, you don't have any teaching symbol, and it is at this point of Soul as Principle that you get in the third thousand year period, Moses, the first teacher. I always love this in the tone of Soul as Principle because it says that the only teaching there is, is this seed within itself, coming forth from every individual expression. You don't plaster something over onto anyone as we've seen for a long time. What one does is to just let the atmosphere call forth the real identity of every individual. That seed within itself, sprouting as it were. It's lovely that it's impelled by Love too, the fulfilled sense, because one feels that we are being teachers and students both, the spiritual idea within every one of us is already fulfilled and it is the real motherhood sense as the strongest educator, that cultures it and brings it forth in its wonderful sense of Soul as Principle.

Then we come to Love, the fulfilment, impelling Soul as Life. It merely says there that the evening and the morning were the third day. This is where Adam names all the animals that are brought to him, but there is no helpmeet. It is really saying that in Soul as Life as Mrs Eddy says, it's the period that "corresponds to the resurrection, when Spirit is discerned to be the Life of all, and the deathless Life, or Mind, dependent on no material organization" (S&H 509:1). Soul as Life, John Doorly called *Immortality and Resurrection* and it is really where this understanding of true identity lifts one to the sense of spiritual understanding being our very life, and dependent upon no material organisation, no material systems and so on, can give us that, only spiritual understanding can give us this wonderful resurrected sense of being, and in human experience, it's where the children of Israel came into the promised land.

You know, as you go through these days you can see, we won't take it now, but you can see at the end of every EXEGESIS how one is pushed into the next tone. At first, she talks about forming the day of Spirit and in the second she talks about the successive stage of progress, and you come into the journey sense in Soul and so on. You can see at the end of every EXEGESIS how it pushes you into the next tone.

Then we come to Principle, the fourth day, and Life impels Principle as Mind, that creative sense of Life. It says, "Let there be lights in the firmament of heaven, . . . and let them be for signs, and for seasons, and for days, and years." which John Doorly calls *Metaphysics and Spiritual Power*. I'm not always putting in the tones that John Doorly calls these, because

sometimes it helps to, and sometimes it's quite clear without them. But here metaphysics, divine metaphysics and spiritual power is the tone. You see how we saw in that last tone that, "dependent upon no material organization," and you kind of ask the question, what is it dependent on then? It is dependent on Principle, on the metaphysics of Principle understood and that is the lie to this belief that people don't want metaphysics and so on, because the negative there is the deep sleep that falls upon Adam. "The world is asleep in the cradle of infancy" (S&H 95:28). But these lights of divine metaphysics just illumine the whole scene.

Yes, we're seeing how Life impels this Principle as Mind metaphysics and spiritual power, and how it gives the lie to this belief that you can be asleep, the deep sleep that fell upon Adam, dreaming away the hours. I always feel this wonderful sense of the lights being for signs, seasons and years, is the true governing power in human experience and that it does arouse people to understand divine metaphysics. What happens in human experience, it's the birth of prophecy because this period is the prophetic period or the kingdom age. It says to us in human experience, listen to Principle's interpretation. It is the only thing that is going on through the metaphysics of Mind. Prophecy is spiritual seeing and it is the prophetic spiritual seeing, understanding the Principle of Being that we are all being compelled to partake in. It may be that there has to be some form of organisation in human experience because this is the period where Principle is speaking in its Science, but that it can demonstrate, or does demonstrate in human experience, various forms of organisation. Here the Israelites wanted a king as we know, and God said to Samuel, "Give them a king," but warn them about a king, that eventually he may take their money, their land, their daughters, their food, their everything. But if they have got to learn that way Principle alone is all that one should listen to, then let them learn that way. But that if one keeps the spiritual uppermost, then the organisation does not turn into a rod for one's back, because when you come into the tone of Life impelling Principle as Spirit, you get these lights in the firmament of heaven giving light upon the earth. If you remember when we took these first four tones of Principle, we could see that the first tone had a sense of the Word, the metaphysics, the divine metaphysics, of Principle as Mind. The second tone had a sense of the Christ, because the lights are to give light upon the earth, the divine manifestation of God which comes to the flesh.

In the wrong record though, this fact of the light giving lights upon the earth and being purely spiritual and capable of being understood and demonstrated spiritually, give the lie or show that demonstration and understanding can never be separated. Understanding and demonstration are one and they cannot ever be separated if you understand the Principle spiritually. Because in the wrong record it is where Adam and Eve are separated, where Eve is taken out of Adam and there is separation between manhood and womanhood. This is the lie, which if you understand Principle spiritually, Principle as Spirit, it says that is impossible ever to have understanding and demonstration separated.

The illustration of that in human experience is through king David, who always listened, practically always, to the prophets and as the result he was known as the great king of Israel, because in all his reign, all his ruling, he would always try to turn to God, to have the spiritual

first and we see in human experience ourselves, that if we understand the Principle spiritually, not just a letter sense of it, but understand it spiritually, then understanding and demonstration go hand in hand.

Then as we go on, you get Truth impelling Principle as Soul, which is where the lights, the greater light and the lesser light, are made, and the stars also, and the greater light rules over the day, the lesser light rules over the night, you get everything, every identity really, coming under the government of Principle. Everything being governed by the Principle. We have a tone of Christianity here because as you look out on your universe to the understanding of this Principle, you begin to see everything identified with the Principle, if you trace it back spiritually to the one Principle of Being. That gives the lie to the fact that there can be a separation from Principle anywhere.

You see in the wrong record it says that man leaves his father and mother, Adam leaves his father and mother and cleaves unto his wife. If you leave the understanding of Principle behind everything, and you cease to identify the Principle, identify all phenomena when you see it purely with the Principle, and you, as they did then in the story, they began to build high places and worship other gods and so on, not tracing everything back to Principle, then you leave your father and mother and cleave to all kinds of other ideals. But if you stay with the Principle and you understand that Principle, and you see that all is identified with that Principle, you look through all the phenomena of human existence and all the time you are looking back to the Principle.

You're either translating or seeing a symbol or in some way you're seeing this one Principle moving behind everything, and in our illustration here, in human experience, it was the reign of Solomon, and Solomon did that at the beginning. He had this enormous wide concept of the universe in that time and he had this great wisdom for all the universe around him and took it in, and had a great relationship to foreign powers and foreign principles and so on. He is a symbol in that time. In fact they say that if Solomon had stayed purely with the God of Israel he could have ushered in a sense of Christianity, even in that time. He always at the beginning acknowledged the God of Israel, built the temple to the God of Israel and so on, but he, as you know, the famous story, that he had 700 wives and 400 concubines, which is a symbol of wedding oneself to a multiplicity of different ideals. Not staying purely with the one Principle. So, after his time, and the time of his sons, his kingdom was divided. This is always such an important tone one feels because you feel it makes the whole universe one. Always through this day of Principle it is bringing out the oneness of Principle and its infinite idea.

Then you come to Love impelling Principle as Principle. You get the lights set in the firmament of heaven, this sense of being set. To set the lights means a sense of the facts of Principle operating in their calculus. There is a fourfold sense in that verse there. In the negative sense, the serpent creeps into the picture here and they begin to eat of the tree. He talks, he tempts them, misinterprets God. You find there in human experience, you get the

Israelites going from bad to worse in their worship of false gods, so that eventually they are taken into captivity. But the wonderful fact you come to here with Principle as Principle, is that Principle is Science, it's the fourth tone here, Science. You can't turn it back and you can't do anything about it, it goes on. And into that captivity the Prophets took their books, and they rewrote the documents that they had with them, so that the interpretation of Principle was never lost, never could be lost and that happens in our experience. We may go through ups and downs, ins and outs and not always be on the top line and things like that, but the Principle goes on interpreting itself, it's impelled by Love. The fulfilled sense which is so beautiful, and it is so comforting that there's always a remnant. Just a well known fact and the Bible is so comforting in that way, that nothing is ever completely lost, there's always this remnant because the Principle is fixed, and its idea is one with it.

So, when you come to Love impelling Principle as Life, it just says, "The evening and the morning were the fourth day." It's where Mrs Eddy says, "The changing glow and full effulgence of God's infinite ideas, images, mark the periods of progress" (S&H 511:17). It's the changing glow and full reflection that mark the periods of progress meaning that the Principle never changes, it's always the complete Principle. As we go along there are changes. It presents itself in a new way, but it's always the same Principle. John Doorly calls this, "I am an infinite progression." The Principle is always the same, but there is infinite progression in its unfoldment.

Now the wrong record gives the lie to the belief that the Principle in its interpretation can ever be finished and die. Because it says, "If you eat of the tree of the knowledge of good and evil ye shall surely die." There is this sense of the opposite of infinite progression, that the Principle or the Truth or whatever it is speaking divinely, can die. But it can never die. It is always Principle as Life. It is always the living Principle and it is always restating itself. You might say that in the Genesis record that it stated itself through, "Let there be light and let there be a firmament" and so on. As time went on, this Principle restated itself again through Mind, Spirit, Soul, Principle, Life, Truth and Love.

The illustration in the thousand year period of human experience, is that the Israelites came back from captivity and rebuilt their temple, they rebuilt their temple, but on the old foundations. It's a very familiar kind of story even in our time. In that time in the story, the old boys were saying to the ones who were rebuilding the temple, "This isn't like the old temple. The old temple was much better. They are doing all sorts of things they shouldn't be doing." Don't you hear that very, very often in human experience and when Jesus came, he built on the prophets, but they couldn't accept his message. They called him a wine bibber and friend of publicans and sinners and that he was trying to destroy the old and so on. But he said I'm not come to destroy but to fulfil. He fulfilled the days of creation and the symbols were the same but in his terms.

When Mrs Eddy discovered Science they said it isn't a religion, she doesn't believe that Jesus is God, fancy associating science with spiritual things and so on at that time, but it was the

same story of the days of creation, the sevenfold nature of God, but becoming in Mind, Spirit, Soul, Principle, Life, Truth and Love and today, when we speak of the calculus and so on, people think it most extraordinary to be talking about a calculus in connection with spiritual things. But it is the same fourfold rhythm that has always been in the city foursquare and the Word, Christ, Christianity and Science and it is all the time the same pattern. Principle is, as it were, re-interpreting itself in Life to meet the age in which we live.

So, in Love, Love's fulfilled plan as impelling Principle as Life, there is this constant newness of Life, newness of Life, but the same Principle. That's why I always think if you get back to essences, you can always see those essences in new garments, in new symbols. It's clear. So, you can see how this really brings us into Life; immediately you come into this fifth day of Life, infinite progression, concrete being. Here we get these four tones in the day of Life. Life impelling Life as Mind. That is, "Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly in the open firmament of heaven." It is this Life as Mind is Life living us, which I always get teased about, always saying Life is living us. But it is, and this is where we get Life is living us as idea. And it says that this temptation to think of ourselves as people and so on, "Ye shall be as gods, knowing good and evil," is negated completely by the consciousness that Life lives us as God being, but not as gods. That is a personal sense of personal responsibility and so on, but Life lives us as it lived Jesus. Jesus said, "I and my father are one." And he let that Life live him. We can say the same thing. That I am one with divine Life, that Life is living me. That is that wonderful first tone of Life which has a relationship again to the Word, the Word of Life. That Jesus fulfilled the Word. In the beginning was the Word and the Word was with God and the Word was God and Jesus came to fulfil that Word. Always in our experience we are fulfilling that divine order through letting Life live us.

Then we come to the second tone in that day, which is Truth impelling Life as Spirit, and it is saying that the waters are bringing forth and they're bringing forth great whales and living creatures. It's this sense that John Doorly brings out there of individuality and exalted Being. It is the sense of the Christ impelling us to express our God-given individuality. It's such a lovely tone that, as Mrs Eddy defines it in her EXEGESIS, because it talks about their individual forms we know not. But we do know that their natures are allied to God's nature. In this tone as Life as Spirit it is really saying that when we let Life in and of Spirit live us, we don't always know the way it is going to live us. We can't pattern and outline how it's going to live us, the way we would like it to live us. Because here the story in the fifth thousand year period is the book of Acts and how each apostle was used individually by his Christ selfhood to fulfil his God appointed mission.

In the Christianity column, the column where these tones touch human experience, we get the book of Acts and we get every apostle just being used by his Christ self to live Life in the way that was individual to every apostle.

But the wrong record here is where, when the woman sees that the tree is good for food and so on, the tree is to be desired to make one wise, she gives to her husband, and this is saying to us that if we listen to Life in and of Spirit moving us, our Christ selfhood, it doesn't matter what the outsides look like. They are of no account whatever. It makes us able to listen to our Christ individuality being impelled by Life in and of Spirit and not want to know just what it's going to look like, what it's going to do for us, how it's going to help us materially, or anything. We don't count that at all. Under this tone of Life as Spirit, because it's wonderful you know how the book of Acts begins, where Jesus says to his disciples, "It's not for you to know the times or seasons which God has put in his power." The way they were going to be used he said it's not for you to know. "But ye shall know after the holy ghost has come upon you." When you let Life, Truth and Love impel you, you have the creative inspiration, you have the form of it and the fulfilment of it and you then know what you have to do. But entirely through waiting with that Holy Ghost or that Spirit of Life, Truth and Love.

Then you come to Love impelling Life as Soul. This again is where the Word changes its rhythm in the whole story from the Word as the Christ which it came into in the third day of Soul, to the Word as Christianity. It is where you get this tone of fruitfulness. This tone of going out further. It is where it says, "Be fruitful and multiply, and fill the waters in the seas" and so on. It negatives a naked kind of sense of Christianity that as you let Life as Soul, which is true multiplication of spiritual identity, use you, you get this wonderful sense of fruitfulness and there is no naked kind of un-fruitfulness which so often in a false sense of Christianity, or a merely religious sense of Christianity, you get and it's always trying to do things and cover itself up and so on. But the true Christianity uses us all fruitfully through true identity.

There of course you get in the human experience this tone all those wonderful Epistles. In Life as Mind you get the four gospels. In Life as Spirit you get the Acts of the Apostles. In Life as Soul you get the Epistles. Those Epistles, as we touched on at the last Summer School, seem to give one the rules of Soul. They operate in a matrix form, those 16 phases of the Epistles, because there are more than 16 Epistles, but you can see them in a matrix form giving the various reflections of Principle's idea as it moves in Life. Somehow you can feel the rules of Soul going through those Epistles and you can see how universally they have gone out. So often you find people quoting from the Epistles, don't you? It's a very, very common thing that people will be quoting from the Epistles. It seems as though it gives a sense of the universal rules of Soul, which have carried Christianity on. Christianity is always the going on of the Christ.

Then you come into Love impelling Life as Principle. It merely says that the evening and the morning were the fifth day. It is where Mrs Eddy speaks of "Advancing spiritual steps in the teeming universe of Mind lead on to spiritual spheres and exalted beings" (S&H 513:6). She says, "this divine universe being dim and distant, gray in the sombre hues of twilight; but anon the veil is lifted, and the scene shifts into light." In the human experience situation there, the thousand year period, you get that marvellous book of Revelation. When you come to Life as Principle. As we saw last time at the Summer School, when we took that book of Revelation,

it has in it all the living factors of the Principle in its Science, from beginning to end. It gave one the categories of Being, in their Science. Life lived as Science, as Principle.

Instead, as in the wrong record here, Adam and Eve hide themselves in all the trees of the garden. It is really saying that it gives the lie, it negatives the belief that Life can be lived through all kinds of other so called principles or systems. That book of Revelation always stands out to me as giving the Principle of Life in its categories from beginning to end. As we took it, we could see how it gave us the fundamentals of Science in the days of creation, the numerals of infinity. It gave us the way of Life that we have taken in our pondering of Science. Remember it took the seven seals with the opening of the Bible and then the sounding of the trumpets and it brought us to the opening of the little book, *Science & Health*, and every step of the way, it painted the way of Life that we have gone as the Principle has interpreted itself to us.

I think I said to you at the time and I always feel that that when one comes to that book of Revelation, one feels a tremendous sense of being at home, being embraced by those marvellous visions that come in that book of Revelation. Maybe that is because John Doorly took it when he first came out of the Mother Church, didn't he? When he gave talks everywhere at the beginning, he took the book of Revelation, and one dwelt with it in its spiritual interpretation. It had such a sense of that is where "we live and move and have our being." It's always spoken to people, always. Not only Christian Scientists, but everyone. They find that there is something there of the living Principle of Life interpreting itself.

So, we come to what we have been doing here in the day of Truth. To see that the light has come, the firmament of understanding has carried us through. We have seen that it is our true identity and that it operates in obedience to the divine Principle of Being. So that we find that Life is living us, as we are always saying, and it's a new sense of Life, living out from the Principle. Life is living us as the facts of Truth, and that is what we see here, that all this story has been leading us really to what is called the climax of creation, where we have seen that this is all man. It's all our being, as man.

In this sixth day of creation, we see in Truth that it is the conscious awareness of Mind, Spirit, Soul, Principle, Life, Truth and Love that has been speaking to us through all these days of creation. As we have seen this week, we have seen that in the sixth day you get the complete sevenfold nature of man operating in a fourfold calculus, which is the completeness of God and man. We saw at the beginning of this week, we saw that in this first tone, Truth as Mind, that together with the second tone, Truth as Spirit, it speaks to us of the Word. When it says, "Let the earth bring forth the cattle and the creeping thing," it is saying that the basis of our being in the creative sense, the Word, is Mind. That the earth, the spiritual idea can only bring forth ideas of Mind. That is the basis of man. He is Mind's expression. All is infinite Mind and its infinite manifestation, and man is Mind being. Mind manifesting itself. He's not on a basis of Mind and matter, thinking Mind, he is Mind's expression.

When we come to Life impelling Truth as Spirit, we see that man's qualities, the qualities that constitute his character really, are spiritual. That's the nature of man. When we came to all the animals, we saw that the qualities of man are spiritual. They are never dragged down to be half Spirit and half matter. All the qualities of man are completely spiritual. That constitutes the Word or the basis of his being, as Mind's ideas that are completely spiritual, symbolised by those cattle and creeping things, tireless worms and all.

Then we come to the Christ in its own aspect, and we see here that Truth as Soul is saying that man, or we, are the conscious awareness of our being as Soul's identity. That through reflection we see that we are nothing but the divine expressed as the Christ man because in Truth as Soul and Truth as Principle you get the sense of the Christ, the Christ man and that our identity is as reflection, one with our origin. And as Truth as Principle, Truth impelling Truth as Principle, that Christ man is the only person. Principle and its idea is one. You know, on our chart, in the beginning we had Mind, *all is Mind and its infinite manifestation*. Then we had *Spirit is the real and eternal*. Then with Soul we had *Soul is the substance, life and intelligence of man which is individualised but not in matter*. That's the wonderful sense of our Christ identity. Then in Principle we see that *Principle and its idea is one*.

In these two tones, the two reflections of the Word and the Christ, in the first one all the time it is the woman and the serpent which is the counterfeit of the Word. I think that is a wonderful thing really, because we see that all the whisperings of the serpent and the false sense of womanhood which would try and say that man has a mind in matter and that man's qualities can be animal in propensity and so on. They are completely ousted by the consciousness that man is Mind, the expressing of Mind only, the one Mind and man reflects the qualities of Spirit alone. And that man is the identification of Being, his Soul's identity, absolutely one with his origin and he is the idea of Principle and when we come on to this it gives this lie to Adam and all that Adam says about man.

Then we come down here in the whole record to the Word as Science, because at this point here there is no other creative act do you remember? It is just the tones of Life, Truth and Love, just being. Man has been created and we come down here now to Being. This is where the sense of Christianity in its own aspect comes in. We come to the sense here of Love, impelling Truth as Life. This is where you get that sense of man being blessed and being fruitful and multiplying. Remember it comes son of God and son of man there. We saw there how in Christianity, man demonstrates the Life that is Truth and the Truth that is Life. That wonderful sense of the activity of man. You get the foundation of man. The status of man as the Christ man and here he is fruitful and multiplies and replenishes the earth. We have in this column of our chart, *Life is God, Life is the origin and ultimate of man*, and it's where we realise that the only activity of man is based on being the son of God. From that status he demonstrates the son of man, the Life which is Truth and the Truth which is Life. It's such a wonderful sense of Christianity, I always feel there, where we can only just let Life live us, but as Truth, that's the great thing. It's Truth as Life here.

Then we came to the next tone of Love impelling Truth as Truth and again you get this sense of how man goes on. The food that is given to man. It's given to him, the grass is given to the animals and the herb bearing seed and the fruit tree yielding fruit, is given to man. But it is a sense that man lives through the rhythm and the unfolding of the Word, the Christ and Christianity. That is the food that he eternally feeds on. That's what sustains him, that understanding of the Word, the translating power of the Christ, the demonstrable power of Christianity, and so he goes forward in being, through that, and not only that, but all moves here under the aegis of Truth. You remember here we get the Christ and the compound idea of man. We see here that wonderful sense of the brotherhood of man, where we see that every idea reflects and expresses every other idea, meets the need of every other idea and the rich in spirit helps the poor in one grand brotherhood. You have this wonderful sense of Christianity. Not in any sense of rich and poor in a personal sense, but the sense of every need being met through reflection, all having the same Principal or Father. It's the one Spirit, the one Principle, the one Truth, always in operation.

The negative here all the time is Cain and Abel, this story of Cain and Abel. It's so pertinent with Christianity isn't it, because it's all to do with the brotherhood and here as you know Cain slays Abel, because if you have anything on this physical or moral basis and you make that your starting point, there is always this rupturing of the brotherhood of man, but divinely that has no place, the true tone. I always feel in this day of Truth, the true tone completely deals with the negative, so that it is ruled out. This sense of the true brotherhood of man in Truth, where we saw this marvellous sense of how every reflection has its place in the plan. We saw that everything sustains everything else, every idea reflects and expresses and supports every other idea. We had such a marvellous sense of this brotherhood of man.

Then we come finally to Science in its own aspect which is *Love impelling Truth as Love*. Where God saw everything that he had made and behold it was very good, and where nothing is new to Spirit, nothing is novel to eternal mind. All is fulfilled in Love's plan, in that infinite self-containment of Love's plan. There is nothing unfulfilled, nothing outside of it, and it is the tone of Science there.

You remember how we saw that in the wrong record the mark was set on Cain, and Cain was not allowed to be killed. "Let Truth uncover and destroy error in God's own way, and let human justice pattern the divine," was the EXEGESIS. We see that if Science is all that is going on, and it is the Science of Truth embodied in Love, then Truth will take care of whatever seems to be an error. You don't have to slay it as we saw yesterday. You don't have to kill it, you just have to go forward with your understanding of those wonderful days of creation and their fourfold operation, and that as you do, the error, whatever it is, will be destroyed. I always find that so comforting and so assuring and rock like, that if we understand the Truth, if we know the Truth, the Truth will do the work. The Truth will make us free. It doesn't matter how we may seem to be going through things or seem to be having problems and troubles, if we stay with that wonderful record of creation and all that it has brought out to us and continues to bring out, if it's engraved on the understanding and heart with the point

of a diamond and the pen of an angel it will always deal with its opposite, because in reality it has no opposite. If man is the conscious awareness of Mind, and if we are the conscious awareness of Spirit, the conscious awareness of Soul, and the conscious awareness of Principle, the conscious awareness of Life, the conscious awareness of Truth, and the conscious awareness of Love, how can there be more than all? How can there be more than that? Operating always in that rhythm of Word, Christ, Christianity and Science. Of revelation, translation, demonstration, interpretation. It's always going on and we can never be out of it.

So, in this last tone of Love as Truth and Love as Love in the last day, we see that behind it all is this chord of Life, Truth and Love. It is saying thus the heavens and the earth were finished, and all the host of them, and it is saying to us that the Cain sense therefore goes out completely from the presence of God. When we were talking about that wonderful brotherhood of man and so on, and we saw that to Truth there is no error, all is Truth, which is a sense that only this true brotherhood of man can possibly go on in Truth. That there is no lapse from that whereby we can have a false sense of Christianity whereby we think there are people to be helped humanly and people that are wrong and so on, but to Truth there is no error, all is Truth, that is the consciousness of the brotherhood of man.

Then, in that tone we have just taken of divine Love, we have *divine Principle underlying, overlying and encompassing all true being*. Divine Principle, Love, underlying, overlying and encompassing all true being, which was the heavens and the earth finished. Which was “God saw everything that He had made, and behold it was very good.”

So here in this last day, where we said thus the heavens and the earth were finished, and all the host of them which refers to the whole of those days of creation, where there isn't an element of error and Cain goes out completely. We had the reference there, *infinite Principle and infinite idea, one Father with His universal family held in the gospel of Love*. The gospel of Science as David Baker said. Actually, I love to think of this whole creation story as one Father with His universal family, held in the gospel of Love. It is a beautiful sense of that whole story.

Then Life, Truth and Love impelling Love as Love where it said God rested, he ended his work and rested, and Cain goes out into the land of Nod and in the true sense as John Doorly said, Enoch walked with God and was not, because God took him. We have in the *Science & Health* reference, *To infinite, ever-present Love, all is Love*. That is a wonderful sense of this last tone that there is nothing but Love, that wonderful sentence sums it up I think, where we see unfathomable Mind is expressed, the depth, breadth, height, might, majesty and glory of infinite Love fill all space. Then Mrs Eddy says, “That is enough.” It is.

So, that is where we will conclude. That is enough!