

Now in December we present a new author: Irene Oppenheim, a student of John Doorly who went on to hold numerous seminars and publish many "Talks". Our featured excerpt this month is from SCIENCE VAST-VOLUME 1.

FOREWORD

THIS book is based on lectures given weekly in London during the period January-April 1956- 1959.

The author would like to put on record her gratitude to Mary Baker Eddy for her incomparable writings; also to John W. Doorly whose clear vision of the ordered and scientific expression not only of those writings but also of the Scriptures which inspired them has enabled human thought to take a farther step in the understanding of reality.

Irene Oppenheim

11 *Kings 4: 8-37*

Life 4:8

And it fell on a day, that Elisha passed to Shunem, where was a great woman; and she constrained him to eat bread. And so it was, that as oft as he passed by, he turned in thither to eat bread.

The phrase, "it fell on a day," occurs three times in the narrative, firstly with the emphasis on Life, then on Truth, and finally on Love. The first paragraph of Mrs. Eddy's Glossary definition of "Day" contains those three terms.

Truth and Spirit

The name "Elisha" signifies "God is salvation"; Mrs. Eddy defines "Salvation" as:

Life, Truth, and Love understood and demonstrated as supreme over all; sin, sickness, and death destroyed (S. &H. 593:20).

The theme of this story is that of the understanding and demonstration of Life, Truth, and Love. "Shunem" means "Two resting places". Positively interpreted the name could mean "understanding and demonstration", or else an objective and subjective sense of divine Principle. Looked at from a negative point

of view it could represent two resting places for thought, those of Spirit and matter. Throughout this narrative, however, it is used primarily in its positive signification, the understanding and demonstration of divine Principle, Life, Truth, and Love. Objectively considered understanding begins with Mind and leads thought up to divine Principle; at that point, when understanding is fulfilled, Principle demonstrates itself subjectively as Life, as Truth, and as Love.

Let us once again look at Mrs. Eddy's definition of "Day" in which there is both a subjective and an objective interpretation.

DAY. The irradiance of Life; light, the spiritual idea of Truth and Love.

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

"The irradiance of Life" represents the Word of Life which reveals divine Principle. In divine Science the Word of Life is a wholly subjective sense of the one infinite Being; but that Word must reveal itself, and its revelation of itself to itself is through Life, Truth, and Love. To human thought, with its objective sense of divine Principle, that revelation comes through the rays of Mind, Spirit, Soul, Principle, Life, Truth, Love. As those rays enlighten thought, bringing it to the point of understanding, the concept of divine Principle becomes subjective. Therefore Mrs. Eddy's second definition of "Day" is "light, the spiritual idea of Truth and Love"—the light of Truth, the divine system of ideas, embraced in Love.

So, "Elisha passed to Shunem, where was a great woman"—a great sense of the womanhood of God, that womanhood which alone can give birth to the Christ-idea, a state of thought "great with child" in a spiritual sense, teeming, pregnant with Life. In her interpretation of the first verse in the twelfth chapter of Revelation Mrs. Eddy describes something of the greatness of true womanhood, the highest

concept of man (see S. & H. 560:6-9 and 561:22-29). The highest concept of man is the womanhood of Truth coming first to human thought as the irradiance of spiritual Life. The irradiance of Life which, considered from the viewpoint of the threefold essential nature of God, starts from Principle is first seen from the human standpoint when thought begins to accept the light of Mind. In her poem entitled "Christ and Christmas" Mrs. Eddy writes:

For Christian Science brings to view

The great I Am,— Omniscient power, gleaming through

Mind, mother, man (Chr. 53: 47).

The power of true causation gleams through "Mind, mother, man". Mrs. Eddy's Glossary definition of "Mother" includes the combined term, "Life, Truth, and Love," which in conjunction with "Mind" is used several times in her writings in a causative sense. Further she writes:

Only those men and women gain greatness who gain themselves in a complete subordination of self (My. 194:10).

"Complete subordination of self" indicates the state of consciousness of the fifth day of creation in which Life impels thought to rise above a material sense of things and accept the incorporeal idea of God and man. Again Mrs. Eddy writes:

The lives of great men and women are miracles of patience and perseverance. Every luminary in the constellation of human greatness, like the stars, comes out in the darkness to shine with the reflected light of God (Mis. 340:26).

"Patience and perseverance" are qualities of womanhood and motherhood. Nothing but the purest sense of womanhood and motherhood can give birth to generic man, whose task it is to "lead on the centuries" (My. 347:3). That is the world's great need now crying for fulfilment. The first step in the order of development in every individual consciousness of the idea of true womanhood is

that of Life which demands the subordination of the mortal concept. The qualities of patience and perseverance are essential to that step.

The womanhood of Truth was now impelling Elisha—"she constrained him to eat bread." Let us remember that whether Elisha or the woman of Shunem is the subject of discussion they always represent a state of thought. A great sense of womanhood, great with the true concept of man, the spiritual idea of God, was urging itself on Elisha. At the point of Life when thought is only just beginning to turn towards true manhood Truth (symbolized by the eating of "bread") at first may seem to "pass by"—to come and go in fleeting glimpses.

4: 9 And she said unto her husband, Behold now, I perceive that this is an holy man of God, which passeth by us continually

The term "husband" symbolizes a creative sense. From the objective standpoint true creative sense consists in the cultivation of spiritual understanding, the understanding of divine Principle, Life, Truth, and Love. True creative sense, the outcome of Life's infinite inspiration, begins with perception, a quality of Mind. Subjectively considered all causation is in Life, but the creation in consciousness of the spiritual idea begins with Mind whose light illumines the understanding. In that light the mortal and material sense begins to fade and the idea of Life, Truth, and Love comes into focus. The man of God's creating as perceived by true womanhood is holy. That which is holy—perfect womanhood is holy—never loses sight of holiness. Perfect womanhood constitutes the highest concept of Truth; when thinking is at that standpoint everything in the universe is lovely. No matter how ugly anything or condition may appear to be the spiritual thinker will behold it as it is in Truth. In her reference to the "holy man of God, which passeth by us continually" the woman of Shunem surely recognized the continuity of Life and the permanence of true manhood. In this recognition Truth exchanges time for eternity. Mrs. Eddy writes:

Advancing spiritual steps in the teeming universe of Mind lead on to spiritual spheres and exalted beings. To material sense, this divine universe is dim and distant, gray in the sombre hues of twilight; but anon the veil is lifted, and the scene shifts into light. In the record, time is not yet measured by solar revolutions, and the motions and reflections of deific power cannot be apprehended until divine Science becomes the interpreter (S. & H. 513:6)

This passage constitutes an outstanding parallel to the definition of "Day". Firstly, a sense of the "irradiance of Life" as conveyed by "advancing spiritual steps in the teeming universe of Mind"; then, when "the veil is lifted, and the scene shifts into light", thought attains to "the spiritual idea of Truth and Love". Finally it is seen how "Mind measures time" in the unfolding of divine light to human thought.

4:10 Let us make a little chamber, I pray thee, on the wall: and let us set for him there a bed, and a table, and a stool, and a candlestick: and it shall be, when he cometh to us, that he shall turn in thither.

The phrase, "I pray thee," addressed to the woman's husband indicates spiritual desire, the true creative sense. The "wall" is a symbol of the Word. Therefore, to paraphrase the Scriptural text, let us make some room in consciousness where the Word of Life which reveals Truth, the Christ-idea, can *abide*, no longer *come and go*. Thought that is "great" with the idea of true womanhood not only prepares a place in which the idea may be conceived, cherished, and nourished until the time is ripe for its presentation to the world but also makes permanent room for Truth.

True womanhood realizes that in order to demonstrate Truth a place in individual consciousness must be provided for the four-dimensional calculus of Spirit in which Truth's ideas operate and replace material beliefs. The "bed", "table", "stool", and "candlestick" symbolize that calculus. The Word is illustrated

by "a bed"—an ordered state of consciousness in which thoughts can rest. The Christ is represented by "a table"—a basis for calculation. Christianity is indicated by "a stool"—a single seat, or wholly spiritual foundation. Mrs. Eddy writes of Jesus that he "planted Christianity on the foundation of Spirit" (S. & H. 133:25). Science is typified by the symbol of "a candlestick" as described in Exodus 25:31-37.

Man in the likeness of God is both male and female. The state of thought called a "great woman" is conscious that "there is but one I, or Us" (see S. & H. 588:11-15), the infinite consciousness of both manhood and womanhood.

When thought accepts the divine infinite calculus, when it has "a bed", "a table", "a stool", and "a candlestick", it has a place in which to receive and conceive the divine idea. The Christ-idea must be welcomed; it should not knock at the door of thought and find that "there [is] no room for [it] in the inn" (see Luke 2:7). Even as a place was found "in a manger" so here there was to be "a little chamber . . . on the wall"—a beginning was to be made with the Word of Life.

Truth

4:11 And it fell on a day, that he came thither, and he turned into the chamber, and lay there.

This is the second occurrence of the phrase, "And it fell on a day," indicating that the emphasis is now on Truth.

The Christ is forever coming. When provision in thought is made for the conception and development of the Christ-idea it enters consciousness. The three phrases, "he came thither," "turned into the chamber," "and lay there," are an indication of Life, Truth, and Love, the Word, the Christ, and Christianity from the viewpoint of Truth. "He came thither" through an understanding of the Word of Life; "turned into the chamber" —his thought was translated into the consciousness

of Christ, Truth; "and lay there"—rested in Christianity in Love's fulfilment of demonstration. {S.&H.506:15-21}{260:7-12}{323:9-12}

4: 12 And he said to Gehazi his servant, Call this Shunammite. And when he had called her, she stood before him.

The name, "Gehazi," means "Valley of vision". A valley is a low-lying place, but Science makes even the valley, vision from the lowest plane, to "bud and blossom as the rose" (see S. & H. 596:20-27). It has already been indicated that our thinking is our servant. Gehazi would seem to represent a humanized conception of the divine idea; therefore when first the Shunammite was called she appeared at the human level. One of the definitions which Mrs. Eddy gives to the word "Valley" is "meekness". That quality evidently dominated Elisha's thought, therefore even at the human level there was sufficient spiritual vision for a faint perception of the divine idea, a glimpse of the womanhood and motherhood of God.

4: 13 And he said unto him, Say now unto her, Behold, thou hast been careful for us with all this care; what is to be done for thee? wouldest thou be spoken for to the king, or to the captain of the host? And she answered, I dwell among mine own people.

The woman of Shunem reflected the state of thought described by Mrs. Eddy in her definition of "Japhet":

A type of spiritual peace, flowing from the understanding that God is the divine Principle of all existence, and that man is His idea, the child of His care (S. & H. 589: 8).

Love is expressed in care. That which is loved, treasured, or prized is always well cared for. If anything is to be brought to fruition it should receive great care in thought. That which is carelessly treated often withers and dies. The reason that spiritual desires are not always brought to fruition is that they do not receive sufficient care. True "caring" is a quality of womanhood and motherhood. If the

things of the Spirit are really loved they will receive a great deal of attention, be foremost in thought. First things will thus be put first, and God's love for man be made manifest (see Mis. 154: 5-15).

A humanized conception of the spiritual idea looks for some form of material recognition but a purely spiritual conception of Truth knows that the idea of Truth itself is its own reward. If the spiritual idea alone is sought the human situation will always be cared for. The prophet Isaiah declares:

Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him (Isa. 62: 11).

Reward, characteristic of Love, indicates fulfilment. It is usual to think of work first and reward afterwards, but from the standpoint of Love which fulfils the sense of Science the reward is first and the work after. Thought should be opened to the acceptance of the Christ, the divine infinite calculus of Truth and Spirit. Then when that Christ enters "his reward is with him, and his work before him". Work then is no longer a labour but a joy, the spontaneous operation in consciousness of Truth's ideas. In Paul's words, ". . . it is God which worketh in you both to will and to do of his good pleasure" (Phil. 2:13). When Truth comes from Love it brings its own reward and does its own work. The Shunammite dwelt "among her own people"—spiritual ideas in the realm of the real. The reward for spiritual mindedness, thought which is careful for the Christ-idea, consists in more spiritual mindedness, a deeper understanding of spiritual reality. The real seeker for Truth is never satisfied with good on a merely human basis.(S.&H. 503:12-17}{264:32-1}

4: 14 And he said, What then is to be done for her? And Gehazi answered, Verily she hath no child, and her husband is old.

The woman of Shunem had "no child, and her husband [was] old." She had not yet understood the "spiritual thoughts and representatives of Life, Truth, and

Love" (S. & H. 582:28) in sufficient measure as to bring them into the demonstration of concrete Truth. In order fully to demonstrate spiritual facts the culture of the spiritual idea must constantly be renewed on an ever rising scale. Thought must be wedded only to that which is spiritually virile, no longer satisfied with tilling the soil of material belief in order to improve material conditions.

4:15 And he said, Call her. And when he had called her, she stood in the door.

When first Gehazi called the Shunammite she "stood before him" on the human plane. Now "she stood in the door", on the threshold of a new birth in which thought relinquishes its belief in the reality of matter and enters into Science, the realm of Spirit only, the realm of Truth. {My. 159:12-18}

4:16 And he said, About this season, according to the time of life, thou shalt embrace a son. And she said, Nay, my lord, thou man of God, do not lie unto thine handmaid.

A "season" typifies an aspect of the fourfold calculus. The "time of life" when birth is given to Truth is the moment when individual thought accepts "a wholly spiritual idea of God and of man" (see Mis. 165:7-16) as its basis for calculation. The birth of the spiritual idea takes place simultaneously with the laying down of the mortal concept "anon the veil is lifted, and the scene shifts into light" (S. & H. 513:10). {S. & H. 13:20-29}

4: 17 And the woman conceived, and bare a son at that season that Elisha had said unto her, according to the time of life.

The "son" which the woman of Shunem brought forth was Truth. The conception and birth of the spiritual idea fulfils womanhood and demonstrates motherhood.

Love

4: 18 And when the child was grown, it fell on a day, that he went out to his father to the reapers.

The idea of manhood had matured. It had grown in the Shunammite mother's thought beyond its humanized conception. In this verse the phrase, "it fell on a day," occurs for the third time, in this instance indicating the tone of Love; reference to the "reapers" suggests fulfillment. The idea of fatherhood and sonship was now to be established in motherhood; Love fulfils Life and Truth—"first the blade, then the ear, after that the full corn in the ear" (Mark 4: 28).

4: 19 And he said unto his father, My head, my head. And he said to a lad, Carry him to his mother.

Many Bible commentaries refer to this as a case of sunstroke. Undoubtedly it was an attempt on the part of animal magnetism to destroy the idea of true manhood. Considered in relation to Mrs. Eddy's interpretation of Revelation xii. (see S. & H. 561:22-31) this incident will be seen to be a perversion of the spiritual sense of "Sun", thus providing a further instance of the exactness of the Bible symbolism. The child had gone "out to his father to the reapers"—had matured and grown beyond the human concept. When a spiritual idea grows beyond general comprehension the human mind will seek its destruction. The attempt on the part of so-called mortal mind to pervert the sense of the sun and the moon, symbols of spiritual Truth and its reflection, and to impose on thought the belief that when the sense of Truth grows beyond the comprehension of the human mind those who entertain that sense will incur hatred and persecution is a claim which every spiritual thinker has to meet and overcome. The materiality in human mentality would, if it could, destroy every glimpse of reality which transcends human belief. The Psalmist writes: "The sun shall not smite thee by day, nor the moon by night" (Ps. 121:6). Spiritual Truth protects true manhood, and "the moon", our concept of reflection, puts "matter under [his] feet".

A "lad" indicates a developing sense. Until an idea of reality is carried right up to the sense of motherhood where it is embraced in its Principle it is not truly

fulfilled, therefore not fully immune from the ravages of a material mind. Every true idea that has come to individual thought from divine Principle (since all ideas originate in that one infinite source) must be carried back to that Mother for demonstration.

4:20 And when he had taken him, and brought him to his mother, he sat on her knees till noon, and then died.

Thought had just touched the noon of true manhood but had failed to fulfil its complete demonstration, the demonstration of that manhood which reflects divine fatherhood, sonship, and motherhood. Thought must arrive at a consciousness of the allness of Love in order to fulfil demonstration. Mrs. Eddy writes:

To infinite, ever-present Love, all is Love, and there is no error, no sin, sickness, nor death (S. & H. 567: 7).

Also:

Divine Love is infinite. Therefore all that really exists is in and of God, and manifests His love (S. & H. 340: 12).

The essence of true motherhood is a state of thought that recognizes nothing apart from the oneness and allness of God. (S.&H. 245:32-13}

It has already been established that the meaning of "Shunem" is "two resting places"; positively interpreted this symbol conveys the idea of understanding and demonstration. When the Shunammite woman conceived, brought forth her son, and sent him "to his father to the reapers" she had reached some understanding of divine Principle. But the permanence, indestructibility, and eternity of Principle's idea had yet to be proved! Often an idea will sit "on [our] knees till noon—there will be a measure of understanding; but unless thought holds on long and steadfastly enough to Truth before we know what has happened the idea dies on us. The demonstration is unfulfilled because the idea has not been taken back to

Principle, its divine Mother. Every idea which has come from the Father Mind must be given back to the Mother Mind in order that thought may not only "rule over the day" but also "over the night" of fear and doubt.

4:21 And she went up, and laid him on the bed of the man of God, and shut the door upon him, and went out.

This verse shows the *modus operandi* of demonstration.. *S&H 245:32-13*

"And she went up,"—Exaltation of thought through the Word of Life.

"and laid him on the bed of the man of God,"—based her idea of manhood on Christ, Truth.

"and shut the door upon him,"—put her idea of manhood into divine Love and shut out all material sense. In Christianity thought comes from God, returns to God, remains in God. (S.&H. 496:15-19)

"and went out"—went out in thought from divine Principle, Life, Truth, and Love, knowing man as he is in Science.

4:22 And she called unto her husband, and said, Send me, I pray thee, one of the young men, and one of the asses, that I may run to the man of God, and come again.

Once again this Shunammite began to cultivate in thought a spiritual sense of the situation. The idea of Truth, or divine sonship, born to her but now seemingly lost, must be re-created in consciousness. It is well to know that Mind not only creates but also re-creates since Life, eternal Cause is forever going on. No matter if a demonstration seems to have been reversed: Mind never ceases to maintain and sustain the idea that has been presented. In calling on her husband (the Principle to which she was wedded) to send her "one of the young men" this woman was reaching out in thought for the stimulus of spiritual sense in order that she might once again rise to the understanding of the man of God's creating and bring that consciousness to bear on the human situation. In her request for "one of

the asses" she realized the need for humility, acceptance of the power of Principle rather than reliance on her own. {S&H 92-32-9} {My. 12:22-38}

4:23 And he said, Wherefore wilt thou go to him today? it is neither new moon, nor sabbath. And she said, It shall be well.

The day in which to go to the "man of God" is the today of the eternal *now*. The negative argument of the carnal mind is a denial of the possibility of demonstration, either its beginning or fulfilment—"neither new moon, nor sabbath." Another rendering of the phrase, "It shall be well," is, "It shall be peace"—the seventh day state of consciousness, an assurance of Love's fulfilment. Although thought had not yet attained to a sense of the ever present *now* of scientific fact, as indicated by the declaration, "It *shall* be well," still there was a conviction of ultimate victory. Health, wholeness, harmony are all in the "today". In actual fact there is no tomorrow; when tomorrow comes it is today. The only true sense of time is *now*: ". . . now is the accepted time; behold, now is the day of salvation" (II Cor. 6:2). The "accepted time" consists in acceptance of the eternal *now* of scientific truth.

4:24 Then she saddled an ass, and said to her servant, Drive, and go forward; slack not thy riding for me, except I bid thee.

Every individual must "saddle" for himself the "ass" of humility, must prepare thought for acceptance of spiritual evidence only. He must give up his spiritual slackness, must "Drive, and go forward", make vigorous and positive declarations of Truth until the work is done. When a sense of the oneness and allness of Love excludes all else there comes the conviction that "Truth is here and has fulfilled its perfect work" (S. & H. 463: 19).

4:25 So she went and came unto the man of God to mount Carmel. And it came to pass, when the man of God saw her afar off, that he said to Gehazi his servant, Behold, yonder is that Shunammite:

It will be remembered that the meaning of "Carmel" is "a fruitful place". Although the idea of Love's fulfilled and eternal perfection was not yet wholly subjective to thought a sense of fruition began to permeate consciousness. Had that sense of perfection, fulfilled in Love and maintained by Life, been complete the child would not have "sat on her knees till noon, and then died". There remained a gap between the objective and subjective sense which still must be bridged, a sense of separation between the vision of the idea and its fulfilled demonstration. At this juncture the spiritual idea was still distant, as evidenced by Elisha's words, "Yonder is that Shunammite." The union of the "two resting places" had yet to be consummated. At one time Elisha seems to dominate the picture whilst at another the Shunammite is foremost. Actually they are complementary; Elisha was putting on his womanhood and the Shunammite her manhood. In order to fulfill demonstration the two must be joined. Manhood and womanhood must be found operating in perfect balance in every individual consciousness. This is illustrated by the constant play of thought between Elisha and the Shunammite. Gehazi is brought into the narrative to illustrate the human consciousness which must constantly be lifted up. Mrs. Eddy refers to the "coincidence of the divine with the human" as "the acme of Christian Science" (see Mis. 100:19-25).

4: 26 Run now, I pray thee, to meet her, and say unto her, Is it well with thee? is it well with thy husband? is it well with the child? And she answered, It is well.

Elisha realized that he must reach out quickly in thought for the true mother sense which never loses sight of the perfection of being and alone will meet the human need. Seeing that motherhood "afar off" he spoke to his own human thinking. Elisha, the Shunammite, and Gehazi should not be considered merely as people but as states of thought, mental conditions operating as individual consciousness. The questions to be put to the Shunammite are in the tones of the Word, the Christ, and Christianity, but the answer is in Science.

"Is it well with thee?" Is your thought in the divine order of the Word ?

"Is it well with thy husband?" Is your thought wedded to Christ? Are you husbanding, cultivating, ideas of Truth only?

"Is it well with the child?" Are you demonstrating Truth in pure Christianity? Is Truth your only concept of manhood?

"And she answered, It is well." Science answers in terms of the present—"is", not "shall be". In Science it is always well. S. & H. 494: 15-24 {S&H494:15-24}{120:7-24}{445:5-18}{326:3-15}

The woman of Shunem no longer was seeking spiritual perfection in a dim and distant future but conscious of its actual presence. This enabled her to make a positive affirmation of Truth in the understanding of the Science which reverses the evidence of the senses.

4: 27 And when she came to the man of God to the hill, she caught him by the feet: but Gehazi came near to thrust her away. And the man of God said, Let her alone; for her soul is vexed within her: and the Lord hath hid it from me, and hath not told me.

The "hill" typifies Science, the heights of holiness. The term Science includes divine Science, absolute Christian Science, and Christian Science. When the Shunammite caught Elisha "by the feet" she laid hold on the spiritual understanding which is the birthright of "the man of God", man in Science, the man of God's creating. "Gehazi", however, often seems to come "near to thrust [us] away" when spiritual vision has carried us to the hill of Science. A humanized conception of the spiritual idea invariably attempts to prevent us from gaining it in its purity. "Gehazi" often says, "Science is all very well but we must be practical, must consider human conditions." In a sense that is true but except the idea first be gained in its Science there will be no demonstration of Truth at the human level. Therefore "the man of God" said, "Let her alone"—leave her free to work out the

problem from her highest sense of Science. Do not drag thought down by giving human advice, nor hinder scientific demonstration by resort to human means. Do not let the human sense of things come between idea and its Principle.

It is sometimes good that our "soul" should be "vexed within" us for it forces thought to turn unreservedly to Principle, to divine Love. There is a secret fear in human thought that the vision of spiritual being is "too good to be true", that it will not last, but Love brings this subtle argument to the surface for self-destruction. Some spiritual idea is born; it sits "on [our] knees till noon, and then [dies]" because lying back in the human mind is belief in duality. S. & H. 120:7-24. S. & H. 326: 3-15 445:5-18.

Until thought is definitely planted on oneness, on the understanding of Spirit as the only, it is liable to revert to erroneous conditions. {S&H 298:2-24}

4:28 Then she said, Did I desire a son of my lord? did I not say, Do not deceive m?

Sometimes when the vision of Science, the true idea of God and man, seems to grow dim, to die on us, we may even momentarily wish we had never had that vision which seems so hard fully to demonstrate. This error also was now being uncovered. This woman with her great sense of divine motherhood had conceived and brought the idea to birth but "Gehazi", the human sense of things, had still to be dealt with.

4:29 Then he said to Gehazi, Gird up thy loins, and take my staff in thine hand, and go thy way: if thou meet any man, salute him not; and if any salute thee, answer him not again: and lay my staff upon the face of the child.

This verse contains a fourfold statement illustrative of the working of the calculus in Christian Science. Within that fourfold statement are six definite instructions—the "six" of true manhood. Let us first look at the fourfold aspect.

"Then he said to Gehazi, Gird up thy loins, and take my staff in thine hand, and go thy way:"—the ordered way of the *Word*.

"if thou meet any man, salute him not;" Recognize and acknowledge *the Christ* only.

"and if any salute thee, answer him not again:" Respond only to Principle. In *Christianity* thoughts come from God and return to God.

"and lay my staff" on the face of the child." Identify him with his Principle in *Science*.

Now let us consider the six instructions.

"... Gird up thy loins," Human thought with its fear and doubt needs to be spiritually strengthened and encouraged. It must rise to the understanding of the fact that creation is wholly spiritual. Throughout the Bible the "loins" are used as a symbol of creative sense. S. & H. 298: 2-24.

". . . take my staff in thine hand"—lean on Principle, rest on the foundation of Spirit only.

". . . go thy way"—be individual in your thinking.

"... if thou meet any man, salute him not"—do not acknowledge any erroneous concept of manhood presented objectively for your acceptance.

". . . and if any salute thee, answer him not again"—do not respond to false suggestions in regard to manhood coming subjectively from within what appears to be your own mentality. Aggressive mental suggestions may claim attention but there should be no response to their salutations.

". . . and lay my staff upon the face of the child." Measure up the identity of the idea to Principle only.

Obedience to these instructions are essential to the demonstration of true manhood.

4:30 And the mother of the child said, As the Lord liveth, and as thy soul liveth, I will not leave thee. And he arose, and followed her.

True motherhood never leaves its first pure vision, never forsakes the ideal of spiritual perfection. The state of consciousness which knows that "God is salvation" follows the true mother sense which holds thought to that ideal.

4:31 And Gehazi passed on before them, and laid the staff upon the face of the child; but there was neither voice, nor hearing. Wherefore he went again to meet him, and told him, saying, The child is not awaked.

Sometimes the mortal sense of things must be allowed temporarily to have its way, must learn by its own failure the futility of human ways and means. Gehazi endeavoured to identify the human concept with Principle. But the human concept can never be measured up to Principle; it is as unlike Principle as anything can be. Thought must rise above the human concept to the point where it can identify the spiritual idea of which the human concept is the counterfeit. By reason of its very nature this idea already conforms to the divine standard. Perfection is not to be found in the human concept. In "Unity of Good" Mrs. Eddy refers to "true humanhood (Un. 49: 8) but this is found only as thought first identifies the divine ideal. In proportion as Christ destroys the errors of mortal belief so will the status of true humanhood be attained, a very different thing from the attempt to identify the human with the divine. Except thought rises above and beyond the human sense of things it does not hear the message of the Christ which alone confers the healing power. The "Gehazi" state of thought, resting on the basis of a humanized conception of man and with the letter of Science only, has no power to resuscitate a deadened sense of manhood.

4:32 And when Elisha was come into the house, behold, the child was dead, and laid upon his bed.

Elisha was to prove the supremacy of Life, Truth, and Love through the consciousness of Love's allness. A fulfilled sense of Love is requisite to demonstrate the eternity of Life. Love, the divine Mother, and Life, the divine Father, maintain and preserve Truth, the divine Son.

A "bed" is a symbol of consciousness. The mesmerism of mortality weighed heavily upon Elisha. Belief in the reality of life in matter must be lifted from thought in order to achieve resurrection and ultimate ascension.

4:33 He went in therefore, and shut the door upon them twain, and prayed unto the Lord.

Elisha shut out of thought all that would oppose the making *one* of "them *twain*", all that would hinder the relinquishment of the belief in man as both spiritual and material. Paul writes:

For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace (Eph. 2:14,15) Mis. 352:21-27. S. & H. 292:27-.S. &H. 15:3-13

4: 34 And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he stretched himself upon the child; and the flesh of the child waxed warm.

This verse is in terms of Life, Truth, and Love.

Life

"And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands:" Elisha exalted his idea of manhood to its spiritual status thus individualizing the idea with its Principle.

Truth

"and he stretched himself upon the child;" Elisha measured up the idea to Truth's standard.

Love

"and the flesh of the child waxed warm." Love made the idea subjective-warm and living. The "living, palpitating presence of Christ, Truth" (S. & H. 351:14) alone can raise the deadened sense which constitutes the belief of life in matter.

4: 35 Then he returned, and walked in the house to and fro; and went up, and stretched himself upon him: and the child sneezed seven times, and the child opened his eyes.

This verse also unfolds in the tones of the threefold essential nature of divine Principle.

Life

"Then he returned, and walked in the house to and fro;" Elisha's thought was now both subjectively objective and objectively subjective; it returned to the problem with a consciousness of dominion and fulfilment in the spiritual activity of a continuous apprehension of ideas of reality which alone constitute Life. In the fifth day of creation Life is illustrated by "the moving creature that hath life" (Gen. 1:20). Elisha's thought was moving spontaneously in the harmony of Science; "all true thoughts revolve in God's orbits: they come from God and return to Him" (Mis. 22:16).

S. & H. 263: 32-7 264: 15-19 265: 10-15. '02. 8: 21-24.

Truth

"and went up, and stretched himself upon him:" Again there is the sense of measuring up to Truth's standard; in this context that standard is Life; Mrs. Eddy writes: "Truth demonstrated is eternal life" (S. & H. 289:).

Love

"and the child sneezed seven times," The "seven" of Love's fulfilment and perfection throws off, completely rejects, a material *sense* of Life.

"and the child opened his eyes." All that is needed for the realization of true manhood is the opening of our mental eyes to the discernment of one Father, one Mother, one Son, one divine One.

4:36 *And he called Gehazi, and said, Call this Shunamrinite. So he called her. And when she was come in unto him, he said, Take up thy son.*

Elisha called upon the human sense to rise to rise to the divine, also to acknowledge both the objective and subjective sense of spiritual being and thus establish in thought the unity of true manhood and true womanhood one resting place. When the idea of manhood is found in Love, in its Principle, there is peace. The "middle wall of partition referred to in the verses already quoted from Ephesians, symbolizes belief in separation between the manhood and womanhood of God's creating. This belief is broken down through recognition of the fact that every individual consciousness reflects a measure of the qualities which constitute manhood and womanhood. This "wall" also typifies belief in separation between God and man, to be broken down through a realization of "the coincidence of divine Principle and divine idea" (S. & H. 561:23). Further, it illustrates belief in separation between the divine and the human; that is why Gehazi once more is brought into the picture. In so far as the human and divine coincidence is understood it will awaken in consciousness a recognition of the fact that there is in reality one factor only, and that one the spiritual. This understanding "*is*" not *shall be*, "our peace."

'02. 8: 26-29 '02. 8: 29-4 '02. 9: 18-24.

When Elisha had received his womanhood—"when she was come in unto him"—he could say, "Take up thy son"—a spiritually scientific sense of man and the universe. It *is* significant that in the tone of Life at the beginning of the

narrative Elisha "turned in" to the place which the woman had prepared for him (see verses 10, 11), thus illustrating how woman received her manhood. Now, in the tone of Love at the climax of the story, the woman comes "in unto him". Man receives his womanhood.

4: 37 Then she went in, and fell at his feet, and bowed herself to the ground, and took up her son, and went out.

Here are five statements illustrative of *Love a* fulfilment of complete relinquishment of the mortal concept. The narrative begins in the tone of Life with the exalted vision of "a wholly spiritual idea of" God and of man" (Mis. 165:7). That vision is brought to the birth in Truth and finally made permanent through the understanding that "Love alone is Life" (Mis. 388:10). It takes great humility to enter the realm of Science, to fall at the feet of the Christ, there to abase the mortal concept of manhood, accept the true sense of sonship in Science, and go out in thought *from* Principle as Principle's idea only.

S. & H. 249: 1 : 10 Mis. 18: 8-21.