

AUGUST 14–WEEKLY SUBJECT: MIND

DEAR FRIENDS: We plan to use this spot on our web page to bring you a different set of citations each week—expanding on specific citations from the “Weekly Lesson.” A paraphrase can so often open thought to new insights of familiar statements. In this way we hope to share with you some of the wonderful work that has been done in Christian Science over the past fifty years and in to the present by authors you may or may not have yet met.

This weeks first citation is from a talk by John Doorly given in London in 1949 on, *I kings*. This selection corresponds to Sec. 4. (For a background sketch on Mr. Doorly, Click here to our Lesson on Life)

SOLOMON’S PRAYER FOR WISDOM: MIND AS TRUTH

So we come to the tone of *Mind as- Truth*, in which Solomon establishes the kingdom of true manhood on divine wisdom.

At this point Solomon marries the daughter of a Pharaoh of Egypt, and brings her into the city of David. Then there follows the familiar story of how Solomon asked God for wisdom, and we shall see what a wonderful illustration it is of Mind as Truth.

“And the king went to Gibeon to sacrifice there...In Gibeon the Lord appeared to Solomon in a dream by night: and God said, Ask what I shall give thee. And Solomon said, Thou hast shewed unto thy servant David my father great mercy, according as he walked before thee in truth, and in righteousness and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as it is this day”—Truth always gives the sense of sonship. “And now, O Lord my God, thou hast made thy servant king instead of David my father: and I am but a little child: I know not how to go out or come in” (I Kings 3:4-7)—Jesus gave a sense of manhood when he said, “Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.” Children take Truth naturally and spontaneously, and if we want Truth that way, then we must “become as little children.”

“And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude”—he was beginning to glimpse the compound idea man. “Give therefore thy servant understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people? And the speech pleased the Lord, that Solomon had asked this thing. And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment; behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee” (I Kings 3: 8-12)—there is nothing to be compared with the true man, God’s idea.

“And I have also given thee that which thou hast not asked, both riches, and honor: so that there shall not be any among the kings like unto thee all thy days”—remember that in the sixth day of creation man was given dominion over all the earth. “And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days. And Solomon awoke; and, behold, it was a dream. And he came to Jerusalem, and stood before the ark of the covenant of the Lord, and offered up burnt offerings, and offered peace offerings, and made a feast to all his servants” (I Kings 3: 13-15). Solomon there gained a true sense of manhood through the

wisdom of Mind. He saw that nothing in the world mattered but true manhood—consciousness, true appreciation of relationship—and it enabled him to establish the kingdom of true manhood on divine wisdom.

Our other Citation this week is from Peggy Brook's booklet, "*God's Nature as, Mind*". (Click here to go back to our, Lesson on Truth for more information on this material and it's author.)

A SUMMARY

Let us end by going through this sevenfold reflection of Mind as a whole, together with the extracts from the days of creation that we have taken to illustrate it:

Mind as Mind is the divine intelligence of all creation.

"And God said, Let there be light: and there was light."

Mind as Spirit is the allness of Mind, and therefore the only Mind, entirely spiritual.

"And God said, Let there be a firmament let it divide the waters from the waters."

Mind as Soul is the definiteness of idea which precludes mere thought or belief.

"And God said, Let the waters under the heaven be gathered unto one place, and let the dry land appear: and it was so."

Mind as Principle is the one control governing all.

"And God said, Let there be lights in the firmament of divide the day from the night; and let them be for signs, and for seasons, and for days, and years."

Mind as Life is the activity of ideas that is spontaneous and eternal.

"And God said, 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."

Mind as Truth is the unerring and whole nature of consciousness, which is health.

"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."

Mind as Love is the ever-fulfilled and restful activity of Mind as All-in-all.

"Thus the heavens and the earth were finished, and all the host of them. 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."

Let us always remember that in taking a subject like the seven synonymous terms for God one has, of necessity, to use words and with them to analyze each term and consider it separately, but the truth is that the divine nature is one infinite and is always in operation. For instance, Love does not come into operation at the end of six periods of unfolding thought, nor is it operating only when we are thinking about it, nor solely as Love. The infinite is omnipresent and omni-active, and each facet reflects every other, so that every operation of Being from the infinitesimal to the infinite has the nature of Mind, Spirit, Soul, Principle, Life, Truth, Love. Moreover the nature of the infinite Being is beyond words. We use words as symbols, but "as we rise, the symbols disappear" and we "see him as he is," as the apostle John declared.

THE SYNONYMOUS TERMS FOR GOD ARE LIFE

One feels more than ever the wonder of the divine nature as defined through these synonymous terms for God. They express pure reality, natural power, and in dwelling with them, one is aware of touching the fundamental values or all life. Today, in understanding these truths, thought is getting away more and more from mere words. In initial research into the meaning of these synonymous terms for God, although being

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although being fundamentally interested in ideas, the temptation is often to get involved with words. In their original study it is perhaps a temporary help to make lists of words which characterize the nature of Mind, Spirit, Soul, and so on, but there comes a time when, even if one is tempted to have merely an intellectual sense of Science, one is impelled to move on into the consciousness of living, flexible ideas, aware of the infinite power and presence behind the mere terms. Then one finds quite naturally that these ideas are no longer objective and outside of one in the limited sense of looking up to reality and out to an objective universe, but that man is these ideas in operation and they constitute his universe. Man is idea and nothing is going on outside of all-inclusive infinity where “all is infinite Mind and its infinite manifestation.”

Terms are useful, but all terms, as well as books and teaching, are merely ladders to the innate spiritual consciousness that is man’s birthright. (See *Ret.* 85: 9-12.) To think behind mere terms to the reality of the activity or Mind, Spirit, Soul, Principle, Life, Truth, and Love is to find the kingdom of heaven within, and when we have found the kingdom of heaven within, we find it in the so-called “without;” we can discern the operation of divine facts all around us, however unfamiliar the symbols may be to us. It is only as we rise beyond the confines of mere words that we can discern specifically where and how the Christ is at work in the many outstanding ways in which Christ, Truth, is leavening thought in the world today. The “signs of the times” in the fields of science, theology, medicine are truly wonderful. One feels Isaiah’s prophecy coming to fulfilment, that “the earth shall be full of the knowledge of the Lord, as the waters cover the sea.”

In what terms will this “knowledge of the Lord” be couched? We may not be able to say, and indeed it may not be necessary even to know. All we do know is that if we allow the spirit always to guide us, we shall experience the common unity of divine idea expressing itself, so that *every* man will hear the voice of Truth speaking in his own tongue, as on the day of Pentecost, and thus experience the omnipotence, omniscience, omnipresence, and omni-action of one Mind, one Spirit, one Soul, one Principle, one Life, Truth, and Love.